

MARXIANITY

Socialism in the Church

“Certain persons have crept in unnoticed. . . , ungodly persons who turn the grace of God into licentiousness and deny our Lord.” *Jude 4*

Compromising the Church

The Church was established to proclaim the good news of salvation (the Gospel) to all the world. The Church is the pillar and support of truth and morality in society (*1 Tim. 3:15*). The Church cares for the poor, the widow, the orphan, and the outcast. Members of the Church (Christians) promote love, kindness, forgiveness, and other qualities that benefit society. If all these things are true and Christians are good, wholesome people who want to help others, then why are we hated and targeted for criticism, persecution, and eradication in America?

To answer that question, we must understand what America is. Until Jesus returns, America is the last best hope for liberty on earth. That’s why millions of immigrants have poured into this country for four centuries. They knew America was the land of liberty and opportunity, a place like no other. If America collapses or becomes like all of the other nations, then the rest of the world has no chance to stand against tyranny.

But why is America the last bastion of freedom? The Founders established our republic on biblical principles and enshrined them in the Constitution, a constitution that has prevented the tyranny of civil government and ambitious leaders for 250 years. But the Constitution is simply a piece of paper (letter of the law) without the convictions and character that support it (spirit of the law), and those supports are Judeo-Christian virtues and values.

The United States is a Christian nation in the sense that its founding was heavily influenced by biblical Christianity. America is a product of the Protestant Reformation, and it has been the greatest expression of a Christian civilization. The American Revolution was a Christian revolution, brought about by the faithful freedom-loving teaching of America’s pastors.

The federal government was built on the shoulders of colonial church governments. Christianity can be found at the base of our national institutions, laws, and values. If our enemies are going to have any success at undermining and destroying this country, they must first compromise and remove the support of the Church. Thus, the Church is targeted for attack.

Of course, eliminating the Church is impossible. Jesus said, “Even the gates of hell cannot prevail against it” (*Matt. 16:18*). What is meant by removing the Church in America is removing its influence in American society. The Church is the greatest threat to the secular State because the Church holds to a higher law and authority than the State (God and His law). The Church keeps the State accountable to its duties – to promote morality and protect the rights and liberty of the people. The Church is a roadblock to the globalist agenda and, therefore, it must be removed.

Jesus also said, “A house divided against itself cannot stand” (*Mark 3:25*). Our nation cannot exist half Christian and half secular. Therefore, if the secular State is to succeed, it must diminish the Church as an influential voice. The Church’s silence is a step in the right direction. Its compliance to their socialist demands is preferred, but its complete removal is ideal. Though the Church and State were once partners in America, they are now enemies. One will reshape or eliminate the other. The secular socialist State plans to be the victor.

The Third Way

The ultimate socialist goal is a New World Order, a globalist empire that encompasses a one-world government, currency (economy), and religion (*Rev. 13*). To accomplish that goal, globalists must aggressively diminish our national independence and sovereignty, undermine America’s economic strength, and co-opt or eliminate the influence of the Church. What has been the strategy for derailing the Church over the last century?

The socialist strategy to diminish the influence of the Church has taken various forms, all forms which are consistent with the one behind the attacks – Satan –

the father of lies (*John 8:44*) and the one who comes to steal, kill, and destroy (*John 10:10*). Thus, socialists have used lies or *deception* – false gospels – to lead people away from the true Gospel. This tactic is not new, of course. Satan has been doing this since the Church was established, but socialists have introduced their own flavor of deception called the Third Way.

To understand the Third Way, we must review the Hegelian dialectic process. George Hegel was Karl Marx's mentor, and Marx employed Hegel's dialectic process to bring about his revolution. The dialectic strategy works by pitting two entities against each other to bring about the need for a compromise, a third way. For example, Marx might pit liberals against conservatives to bring about a political compromise, a moderate position in the middle. By using the dialectic strategy, socialists create division and chaos and slowly move society toward their goals. The dialectic is nothing more than the classic divide-and-conquer method of warfare.

The secret to the dialectic strategy is that the compromise never benefits both sides. A good compromise is a win-win scenario, where both sides are "pleased" with the results. However, in the case of liberals and conservatives, the dialectic compromise is a win for the liberal, who gets his changes, but it's a loss for the conservative who is pressured to change. Thus, socialists promote the most extreme ideas to achieve the biggest compromises they can. When they win a battle, the war is not over. The process is repeated. In the end, conservatives find themselves in a place that is not conservative at all.

So then, what does the Third Way look like in the American Church? If Christianity and Marxism were pitted against each other, then the compromise or the Third Way is a mixture of both, what apologist Brannon Howse calls "Marxianity." In seminary circles, this mixture is known as Liberation Theology.

Liberation Theology

From GotQuestions.org

Liberation Theology was introduced by the Roman Catholic Friar Gustavo Gutiérrez in 1971, in his book

A Theology of Liberation, which was a response to widespread poverty and the mistreatment of large segments of Latin American society. Therefore, liberation theology is a movement that attempts to interpret Scripture through the plight of the poor. For example, true followers of Jesus must work toward a just society, bring about social and political change, and align with the working class. Jesus, who was also poor, focused on the poor and downtrodden. He "favored" the poor over the rich (*Luke 1:52, 53*). Therefore, defending the rights of the oppressed, in this case the poor, is seen as the central aspect of the Gospel.

Liberation theologians also push the idea that the Church should be involved in social activism. When Jesus said, "I have not come to bring peace but a sword" (*Matt. 10:34*), they interpret that to mean that Jesus supported social unrest.

In the United States, Liberation Theology has branched into Black Liberation Theology (supported by leaders like Jeremiah Wright) and Feminist Liberation Theology. Blacks and women are the oppressed groups that must be "liberated." Therefore, Scripture is twisted to support their viewpoint.

Christians should certainly care for the poor, and we should speak out against injustice, but the problem with Liberation Theology is that it promotes a social gospel, which is a false gospel. As important as it is to feed the hungry, it cannot take the place of the Gospel of Christ. Mankind's primary need is spiritual, not social. Curing society's social ills through political or social activism is not the purpose of the Church. Society is changed by the preaching and teaching of the true Gospel of salvation, which is the primary purpose of the Church. Also, the Gospel of Christ is for all people, rich and poor, black and white, men and women. Christ does not discriminate. Instead, Christ produces unity in His church, rather than division along socio-economic, racial, or gender lines (*Eph. 4:15*).

Progressive Churches

Liberation Theology has morphed over the years. Today it has surfaced with new buzz words and

phrases such as “social justice,” “communitarianism,” and creating the best situation for “human flourishing” or the “common good.” The current trend is to say that people can be both Christian and Darwinian (theistic evolution), Christian and socialist (communitarian, The AND Campaign), Christian and Pro-Choice, Christian and Green (environmentalism), Christian and Muslim (“Chrislam,” pluralism), Christians with female pastors, or Christian and gay (gay pastors). These Progressive ideas comprise a Trojan horse, innocent on the surface having perilous consequences.

Today, the Third Way is touted as the way of acceptance, love, equality, tolerance, and inclusion. Theological positions take a back seat to “love.” How can Christians love people and exclude them at the same time, right? Third Way proponents try to promote peace, for example saying that the issue of sexual orientation should not divide Christians. Christians should give up the fight against homosexuals and just accept and include them. Amazingly, Third Way proponents do not see their position as a “compromise” in the least. However, the Church is called to choose sides on moral issues, not to find a third way.

Many denominations have already been compromised by Third Way indoctrination. Even the more Reformed churches have been infiltrated by its philosophies. In the last 20 years, efforts have been specifically aimed at subverting North America’s largest denomination -- Southern Baptists. Socialist change agents have “crept unnoticed” into evangelical seminaries, mission networks, conferences, coalitions, conventions, media and news outlets, and large influential churches. The slow boil has been effective as the same rhetoric of “systemic racism, affirmative action, identity politics, critical race theory, racial reconciliation, white privilege, intersectionality, human flourishing, social justice, inclusion, and common good” has lodged in the bowels of Baptist circles.

As recent as 2019, Southern Baptist Convention leaders attempted to pass a resolution to adopt critical race theory and intersectionality without debate. “The

Committee on Resolutions, chaired by Dr. Curtis Woods of Southern Baptist Theological Seminary, took just more than an hour directly before the meeting’s scheduled dinner break to pass thirteen resolutions, including the [controversial] Resolution 9. The committee spent the first 45 minutes on resolutions one through eight. Then the meeting’s chair and SBC President, Pastor J.D. Greear, called for a motion to pass resolutions nine through 13 as a package,” thereby hoping to pass all of them without notice (The Federalist).

Resolution 9 was specifically called out and debated. A friendly amendment was proposed by Pastor Tom Ascol which stated that “critical race theory and intersectionality are incompatible and antithetical to Christianity,” words that were removed from the original resolution. Ascol’s amendment was rejected, and the resolution passed. In other words, by way of deception, hurry, and voter ignorance, the SBC has condoned socialist doctrines. “By wooing the masses with the message of acceptance and compassion for the oppressed, the oppressed are used to forward a [sinister] agenda” – the undermining of the Church and its commitment to biblical truth (The Federalist).

The most visible and well-known evangelical organization suspected of social gospel infiltration is the Gospel Coalition – often referred to as the “Social Gospel Coalition” or the “Evangelical Deep State” – founded by D.A. Carson and Tim Keller in 2005. “Some of the biggest names in evangelical circles are being used to transform the American church into social service centers for a social gospel. Human flourishing is their code for social justice. Liberation theology or libertarianism is posing as true Christianity? Many respected Christian leaders have knowingly or unknowingly compromised for a globalist, communitarian, social justice agenda that is masquerading as Christianity” (Brannon Howse, *Worldview Weekend*).

What is so dangerous about this deception – and many well-known pastors and leaders are associated with it -- is that truth is mixed with error. “People more readily believe something that is almost true or sounds like it could be true” (*Marxianity*, Brannon Howse). Social justice, racial reconciliation, and white privilege teaching cloaked with Scripture passages does not make it biblical. “In reality, these ideas are

race-baiting and the manufacturing of racial offenses that create division [and shame] and justify the confiscation of wealth” (*Marxianity*).

Among those men and groups to watch closely are Rick Warren, Mark Driscoll, C.J. Mahaney, Tim Keller, John Perkins, Mark Dever, Jonathan Leeman, Richard Land, Russel Moore, J.D. Greear, Matt Chandler, David Platt, Ligon Duncan, Thabiti Anyabwile, Danny Aikin, Curtis Woods, Nate Collins, Greg Coles, Robert Sirico, Kevin DeYoung, Ed Stetzer, Acton University, Civilitas, the Gamaliel Network, the Young Restless and Reformed (YRR) or Neo-Calvinists, Tullian Tchividjian, Michael Wear, Christianity Today, and more. Many of these people are funded by the Kern Family Foundation (KFF), Bill and Melinda Gates, George Soros, the Lilly Endowment, John Templeton’s multiple foundations, and other “religious” globalists (*Marxianity*).

Keep in mind, these are just people who promote a social gospel. This list does not include those people who endorse the church-growth movement, the Emerging and Emergent Churches, the Word of Faith movement, or the prosperity gospel. While many of these social gospel advocates are well-known, respected, and followed around the country, and while most of their teaching is not dangerous or deceiving, discerning Christians should at least have them “on the radar,” watching and listening carefully to what it is they are advancing. Is it the true Gospel, or is it a false gospel?

Sometimes we need help identifying the lies hidden in all the truth. There are several watchdog groups and apologists who have documented socialism’s intrusion into the church and sounded the alarm through their websites, social media, articles, radio shows, podcasts, and videos. Here are a few of them – Brannon Howse (*The Religious Reich*, *The Religious Trojan Horse*, and *Marxianity*), Trevor Loudon (*Enemies Within the Church*), Curtis Bowers (*Agenda Weekly*), Tom Ascol and Voddie Bocham (*By What Standard? God’s World, God’s Rules* book and YouTube documentary), Thomas Littleton (*Thirty Pieces of Silver*), The Federalist, The New American, Cross Talk, Greg Koukl (*Stand to Reason*), and others.

Wolves Among the Sheep?

When Paul left Ephesus for the last time (he would be arrested and sent to Rome), he warned the Elders there that “after his departure, savage wolves would come in, not sparing the flock, men who would speak perverse things to draw away the disciples after them” (*Acts 20:27-31*). Later, in his letters, Paul called out some of those wolves by name (*2 Tim. 1:15; 2:16-18; 3:5, 8; 4:10, 14*). Peter, too, warned of false prophets. “There will be false teachers among you, who will secretly introduce destructive heresies...; because of them the way of the truth will be maligned, and in their greed, they will exploit you with false words” (*2 Peter 2:1-3*).

The New Testament is full of such warnings, for Christians to be on the alert for wolves among the sheep. Jesus called out the Pharisees and exposed their religiosity and corruption (*Luke 11; Matt. 23*). John’s letters also sounded the alarm (*1 John 4:1, 2; 3 John 9-11*). The social justice gospel is a false gospel. While these men may not be intentionally leading Christians astray, we must be aware of the dangers. Better yet, we must read, study, and know the truth of God’s Word and His Gospel so that we can discern the many counterfeits.

Foreign enemies are easy to spot, but enemies within are often difficult to identify much less expose. Satan will continue to infiltrate the Church with “empty deceptions and philosophies” to lead American Christians away from the true Gospel. Only when the influence of the Church is compromised can socialists succeed in removing their greatest obstacle to global rule. With God’s help, discerning Christians can be a formidable force.