

A Corruption of Consequence: Adding Social Justice to the Gospel. By Ronnie W. Rogers. Eugene, OR: Resource Publications, 2021. 182 pages. Paperback, \$21.00.

There are three must-read books for Christians regarding the modern Social Justice movement and the gospel. *We Will Not Be Silenced*, by Erwin W. Lutzer, *Fault Lines: The Social Justice Movement and Evangelicalism's Looming Catastrophe*, by Voddie T. Baucham, Jr., and *A Corruption of Consequence: Adding Social Justice to the Gospel*, by Ronnie W. Rogers. Oklahoma pastor Ronnie Rogers explains what Social Justice and Critical Theory mean for his readers, helps his readers understand the nature of the conflict, explores the differences between race, cultural Marxism, and classical Marxism, and then reviews cultural Marxism's utterly failed explanation and answer for racism.

He further offers insight into how cultural Marxism and Social Justice work, what Woke means, the Woke and Southern Baptist Convention's massive problem of White Supremacy, and the inadequacy of repentance in Critical Race Theory's racism.

Rogers then begins to hone in on the Social Justice movement's impact in the Southern Baptist Convention as he presents detailed assessments of the infamous Resolution 9, especially regarding Critical Race Theory and Intersectionality as analytical tools, what racism is not and what Christianity can do, the fact that the gospel of Jesus Christ does not include "justice," certainly not as understood in today's postmodern culture, and how biblical justice triumphs over Social Justice. Rogers then closes with a critical evaluation of the gospel according to Southern Baptist Theological Seminary Professor Jarvis Williams, who contributed the chapter, "Biblical Steps Toward Removing the Stain of Racism from the Southern Baptist Convention" in the book, *Removing the Stain of Racism from the Southern Baptist Convention*, averring, contra Williams, that racial reconciliation is not the gospel, nor is any such issue. Rogers rightly exposes the fallacy of conflating racial reconciliation with the gospel of Jesus Christ through the use by Williams of what the latter deems "entry language" and "maintenance language," arguing strongly and persuasively that racial reconciliation, and all other issues [social, moral, and more] are, rather, results that come from the transforming power of the gospel and are not, therefore, definitional components of the gospel. Rogers skillfully establishes and capably defends his thesis that adding anything to the gospel results in a corruption of consequence.

While there are very few typos and only an occasional split infinitive, Rogers does repeat the same words and ideas in multiple chapters, which may prove to be necessary given the overlap latent in the subject matter. Further, supportive appendices include why defunding the police is destructive to civil society, Resolution 9 in its entirety, Rogers' comments on Resolution 9, and the original Resolution 9 by Stephen Feinstein, which was rejected by the Resolutions Committee in 2019, with Feinstein's comments about this experience all serve illustratively to bolster Rogers' thesis. More appendices on some helpful links, an authorial glossary, a thorough bibliography, a useful subject index, a short name index, and, finally, a valuable Scripture index make Rogers' *A Corruption of Consequence: Adding Social Justice to the Gospel* a vital resource that will not be read once and placed on a shelf, but rather, one which will be used as a reference tool for Christians, especially Southern Baptists, navigating the Social Justice waters. I highly recommend it.

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