

Meet the 'Radical' Baptist Transgender Preacher Who Talks to Angels

He's known in MSNBC ranks as "the most radical preacher in America." But it's not the message that makes him radical. Rather, it's the messenger himself.

Allyson Dylan Robinson is the first openly transgender ordained in the Baptist church. Donning long red hair and thick-rimmed glasses, he told the Alliance of Baptists he was a "white, straight, lower/upper middle class, European-descended man" when he first arrived at Baylor University's George W. Truett Theological Seminary.

As Robinson tells the story, he prayed for 30 years that God would change him and even tried deliverance ministry to find freedom. But God did not answer his prayers.

"I have known my entire life that the world was wrong about me, that on the day I was born, when the doctor took a cursory glance between my legs and authoritatively declared 'It's a boy,' he was wrong—dead wrong," Robinson said.

Robinson admits he was so miserable at one point that he contemplated suicide and concludes that "an angel of the Lord" named "Reason" kept him from taking the plunge into death.

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"What if God hasn't fixed you because you're not broken?" an inner voice asked.

"That can't be true," he protested. "The Bible says I'm broken."

"What if the Bible is wrong? What if you've been reading it wrong?"

"I don't know," he said.

After that experience with the voice, he became a woman, got re-ordained and proudly does church by his own rules despite what the Baptist denomination believes or what the Bible says.

"I have challenged nearly every doctrine that was entrusted to me and that I promised to keep on the day of my ordination," he said. "I determined to keep those only that keep me alive."

In other words, he's not staying true to his commitment. He considers, Job, Guatama Buddha, Joan of Arc, Rumi and Johnny Cash to be his spiritual predecessors more than Augustine, Aquinas or Barth, and he prefers Bob Dylan and Bruce Springsteen over Isaac Watts and Fanny Crosby.

"Once I let go of all my folk theology and my fairy tales about God and started taking God at God's Word, and started using the meager faculties that God gave me to ponder it all, I could do no other," Robinson said. "What would it mean for the church to embrace all of this? I don't know. I think it would look a lot different than it looks today. All I know is that it would mean a lot to a lot of the people who are sitting in your pews every week."

In other words, we should compromise the gospel to fill chairs. The problem is a compromised gospel doesn't pave the pathway to heaven.

It always grieves me to hear stories like Robinson's. It grieves me all the more, though, to see denominations embracing a strong delusion that could convince compassionate Christians to adopt a theology that condones sin and deceives many in the process.

I'm praying for one of the transgender movement's poster

children to get radically saved and expose the lies and darkness that drove them out of God's perfect will. Will you pray with me?