

**Social Justice Biblically Assessed**  
**Week 10: Sexual Disorientation and the Victimhood Distortion**  
Holy Trinity Sunday School, Fall 2021

**Genesis 1:26-27** *And God said, let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth. (27) And God created the man in His own image; in the image of God He created him. He created them male and female.*

I. **The Expansion of Victimhood**

II. **The Rise of the Category of Sexual Orientation**

Excerpt from Rosaria Butterfield 2016 talk – *Sexual Identity and Union with Christ*

*The 19th century witnessed many changes to worldview that we still use today. Sigmund Freud, the psychoanalyst, redefined the Christian and biblical notion of sin as “cultural phobia.” Charles Darwin, the naturalist and founder of evolution, called Christian morality a “coping mechanism.” And Karl Marx famously declared Christian faith the “opiate of the masses.” And the 19th century also witnessed language changes about what it means to be human. Prior to the 19th century, all people regardless of their faith tradition were universally understood to have a biological sex that mattered (male or female) and an eternal soul that reflected the image of God. But Freud’s studies on human sexuality combined with the rise of birth control modernized what it meant to be human. The old ways seemed insensitive to these new findings. By the 20th century, people were defined as sexual beings, whose different objects of desire determined separate categories of identity. This shift from seeing people as distinctly male or female image bearers of a holy God with eternal purposes to sexual beings whose human flourishing depends on engaging in sexual activity of their own choosing has resulted in a world where sexual orientation is now seen as a true reflection of*

personhood (who you are, ontologically, or originally and by God's design). The potter and the clay have changed positions. In turn, the category of sexual orientation has invited other categories of personhood to claim autonomy from objective categories of truth. What is true for sexual orientation, says our culture, is likewise true for all identities of personhood that spring from a deeply held, subjective personal experience, perception, or feeling. We now face a whole new language describing what it means to be human: LGBTQ, with SO describing who you want to go to bed with and GI describing who you want to go to bed as. We have changed the language of what it means to be human, and if you change the language, you change the logic. Or as George Orwell said, "If thought corrupts language, then language corrupts thought."

### III. Sexual Orientation and "Gay Christian" Terminology

1 Corinthians 6:9-11 *Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, (10) nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. (11) And such **were** some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*



V. Exercise in Discernment: Greg Johnson's floor speech

VI. Rather than Justice, a Stumbling Block

*Sexual orientation and gender identity as categories of personhood and civil right stymies freedom of conscience. These categories themselves are stumbling blocks; they are too much for the soul to bear, especially the soul of one who experiences unwanted homosexual desires and longings or gender dysphoric feelings. It creates an excuse-clause for obedience to Christ's clear commands and denies that God gives His people no command without also giving the grace to perform it. It fails to portray God's power to redeem, transform, lay down His life, and live again in and through His people. God's people are a Galatians 2:20 people, having been crucified with Christ so that we no longer live, but Christ lives in us. We died. We stand only in the risen Christ. This is as true and universal for those of us who struggle with same-sex desires as it is for those of us who struggle with other distortions of the fall, and other indwelling sin patterns.*

*-Rosaria Butterfield*