

Five Lies of Our Anti-Christian Age
Study Guide

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Rosaria Butterfield

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How This Study Works

We are of no good to God or our loved ones if we believe the lies the culture feeds us about what it means to be a man or a woman.

AS YOU ENGAGE WITH CULTURE on multiple levels—in the news and on social media and around your dinner table—you can tell that lies about gender are being told and believed, and you want to uncover the truth. You want to explore the story culture is telling about gender and expose the lies. And you want to be an agent of truth-telling and positive influence so that you are useful to God and your loved ones. That’s why you’re reading *Five Lies of Our Anti-Christian Age* and why you’ve decided to dig deeper by going through the questions in this study guide.

The topics this book discusses are hot-button issues, and culture has a lot to say about them. Given that reality, Rosaria’s book contains some ideas and assertions to which you will probably want to shout, “Yes! Amen!” It also contains some ideas and assertions that may surprise you or make you want to argue with the author. You may even be tempted to throw it across the room at some points. That’s okay. Commit to the struggle, for it is in the wrestling that we get stronger and in the digging that we reveal the beautiful gem of truth. Here are two important ways to position yourself for growth as you interact with new ideas:

1. *Come with the right heart.* Before you get started, humbly ask the Lord to reveal himself and his truth to you. Commit yourself to obeying the truth he reveals through the Scriptures quoted and the wisdom presented. And then get ready to be challenged, inspired, and at points maybe even shocked.

2. *Persevere to the end.* Keep wrestling with the ideas—even the ones you disagree with—until you’ve thought them all the way to their logical conclusion. If you’ve been steeped in the lies of culture, it may take a while to see the truth. Be patient with the process and don’t give up.

How This Study Works

This book is a study guide, which means it is designed to help you think and interact with the content of the book *Five Lies of Our Anti-Christian Age* and relevant Scripture passages. Some chapters have only a few questions; others have more. The point is to reach deeper understanding and insight, so don’t be surprised or discouraged if some chapters take you more than one sitting to get through.

While this guide is designed for individual use to delve deeply into the content of *Five Lies of Our Anti-Christian Age*, it is also perfect for use in a group setting. If you’re using this study guide in a small group or book study, you may want to select key questions to discuss and leave the others for members to consider on their own.

Introduction

We All Live in Babel Now

“The world is in chaos, and the church is divided because we have failed to obey God and value his plan for how men and women should live. We foolishly believed that we could permanently extricate the gospel from the creation ordinance—that we could have the New Testament without the Old. We foolishly believed that personal piety and love for Jesus required no doctrinal integrity and no foundation in the Bible as God’s inerrant, sufficient, and inspired word. We foolishly believed that we could reinvent our calling as men and women, defy God’s pattern and purpose for the sexes, and somehow reap God’s blessing” (p. 6).

1. What are some words you’ve seen redefined and confused in popular culture?

2. What are some examples of how the church is failing to follow God’s plan for men and women, and what divisions and debates has this led to?

The Creation of Man and Woman

3. Read Genesis 1:27–28. What do these verses tell us about men and women?

4. What do you think is the functional difference between being made *in* God's image and being made *as* God's image?

5. We are made in the image of God as distinctly men or women, and we are called to reflect that image in knowledge, righteousness, and holiness as men and as women. What are some of the ways you are striving to reflect God's image specific to your gender?

6. Why do we all “live in Babel” now?

7. Read Romans 1:21–28. What three exchanges are described in this passage?

8. The three exchanges found in Romans 1:21–26 have created the world we now inhabit. How does each one of these logically flow one from another?

The Five Lies

Rosaria outlines five lies that stem from these exchanges. Under each one, write whether you agree or disagree with the statement and why. When you’re done reading the book, you can come back to this page and see how your understanding has changed.

9. Homosexuality is normal.

10. Being a spiritual person is kinder than being a biblical Christian.

11. Feminism is good for the world and the church.

12. Transgenderism is normal.

13. Modesty is an outdated burden that serves male dominance and holds women back.

Lies and Repentance

“Sins spin webs of confusion. Repentance breaks those webs and replaces sin with clarity” (p. 20).

14. Following the examples Rosaria gives from her own life, what lies have you believed specific to issues of gender confusion and homosexuality? Have you repented of these sins?

The Necessity of Godly Confrontation

“A confrontation is an act of respect. To confront a deeply held belief involves recognizing the different points of view at play. It means knowing that there is a difference between acceptance and approval. . . . It requires us to take the side of the Bible’s witness and to embrace Christ’s point of view over and against anything and anyone that offers a different gospel” (p. 22).

15. Why is respect a necessary precursor to confrontation? What happens if you confront without respect?

16. Have you personally confronted any of the five lies discussed in the book? If so, what were the circumstances that led you to do so, and what was the outcome?

17. What might be the consequences of leaving these lies unconforted?

18. Why is it more loving to confront a lie than to try to coexist with it?

19. What are the characteristics of godly confrontation?

20. In what ways does the church become less safe for people who experience homosexual desires when it embraces LGBTQ+ worldviews and vocabulary?

21. The world says if your daughter wants to become your son, you must comply or she will kill herself. Her therapist asks, “Would you rather have a dead daughter or a living son?” What is the gospel response to this (unfair) question?

22. Are people who live apart from God’s creation ordinance victims in need of civil rights or sinners in need of a Savior? Do we love our neighbor enough to tell the truth?

23. In your own life, how have you experienced freedom after the application of biblical truth to areas of spiritual blindness and sin?

LIE #1

HOMOSEXUALITY
IS NORMAL

CHAPTER 1

Once Gay, Always Gay?

1. Rosaria describes singing Psalm 113 as starting on safe ground and ending in the patriarchy she believed was “abusive male domination and institutional misogyny” (p. 40). Have you ever had a similar experience where a passage from the Bible started on safe ground and ended up hitting you between the eyes? Describe that experience.

2. Read Psalm 113, then Genesis 1:26; 3:16. How do these verses add context to Psalm 113?

3. How might you answer a friend who is offended by the idea that a woman can find her reward at home?

4. Explain this statement in your own words: “God’s law is presented as a logical and obvious interpretation of what total depravity reveals about my heart” (p. 44). How does this statement inform your understanding of Psalm 113?

5. The author wondered which story was true, the biblical one or the feminist one. What are some helpful ways to come alongside someone who is sorting through life-shaking questions like these?

6. What practices or habits have helped you when you are grappling with ways in which your life doesn't line up with biblical truth?

“My life as a lesbian seemed to invite me to participate in something deeper and larger than my small world and good for the future of the world. It gave me a team jersey and a position on the field” (p. 45).

7. How does that statement support or conflict with how you think lesbians view their sexual choices?

8. How can Christians lovingly invite someone who chooses a homosexual lifestyle for these reasons into the life of faith?

“Lesbianism in light of Scripture is a rejection of men in general and the creation ordinance in particular. Lesbianism rejects the creation cosmology—the nature of the universe. Calling lesbianism good and holy meant denying that God planted the seeds of the gospel in the garden” (p. 46).

9. How does lesbianism reject men, the creation ordinance, and in turn the gospel?

10. Why does this necessarily mean that a person can't have a lesbian identity with Christ?

“My feminist worldview valued boldness and strength and regarded gentleness and kindness as weaker virtues, reserved only for safe spaces, and dangerous in any patriarchal hierarchy” (p. 46).

11. Read Galatians 5:22–23. How are boldness and strength, gentleness and kindness all part of the Christian walk? In what contexts have you seen them coexist in the life of a believer?

12. Which aspects of the fruit of the Spirit come most naturally to you?

13. How have you sought to grow in the areas that are more challenging to you?

14. Godly womanhood does not erase a woman's strength or identity; rather, it applies God's grace to her. Describe women you know who are strong and embrace godly womanhood.

15. What do you think is the secret to embracing attributes that sometimes seem to be at odds with one another?

“After my conversion, I noticed my affections changing. It wasn’t instantaneous—like a combustion—but union with Christ was something that I could perceive growing inside me. . . . No one told me to pray the gay away. Because every sermon told me to drive a fresh nail into every sin every day, no one needed to” (p. 48).

16. What is your initial response to Rosaria’s testimony of coming to understand her lesbianism as “a willful transgressive action”? Skepticism? Anger? A hearty “amen”? Write your honest thoughts below. You’ll probably want to refer back to this when you finish the book.

17. Read Colossians 3:9–10. What are some practices that you have put off, things that belong to your old self—and how have you sought to do that? What are some practices that you are striving to put on, things that are renewed in the image of your Creator?

“Taking care of my children provides a weight, a way to balance and measure the other good things to which God calls me. My husband provides a covering and a boundary. . . . My life has balance and momentum, borders and a shield. Far from holding me back, my role as a submitted wife to a godly husband has given me liberty and purpose” (p. 53).

18. Practically speaking, how might a single woman with no children participate in the model of godly womanhood as presented in Psalm 113? How have you seen this lived out?

19. Rosaria describes standing at the crossing of three divergent paths, each mutually exclusive: returning to her career at Syracuse University, taking on a role in administrative leadership, or becoming a homemaker. What advice would you have given her if she had asked you at that point, and why?

20. What similar decision points have you faced, and how did you choose between good options? Did your understanding of biblical patriarchy have any influence on your deliberations or final decision? If so, how?

“I don’t embrace biblical patriarchy because I think men are good. . . . I embrace biblical patriarchy because men are *not* good (Jer. 17:9). Because men are not good, I am grateful to have godly men around who can defend and protect me against the roaming ravages of evil men who truly are wolves” (p. 54).

21. How does biblical patriarchy protect against the sin of men?

22. How can biblical patriarchy rightly understood and applied help a woman who is in an abusive situation?

“Sanctification is a gift of God’s grace, but only when we participate in our own sanctification are we renewed in the image of God. Our obedience, then, reflects the integrity and authenticity of our faith. Our obedience is a duty and a joy. If this is not the case, we have reason to worry about the state of our soul” (pp. 54–55).

23. Sanctification involves a change in our affections and our actions. What part does God play in this process?

24. What is our role in sanctification?
