

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM
Study Sunday 10:00 AM
Worship Sunday Morn 11:00 AM
Worship Sunday Eve 5:00 PM
Singing every 2nd Sunday evening
Study Wednesday 7:00 PM

Preacher / bulletin editor:

Kris Vilander, (256) 472-1065

E-mail: kris@haysmillchurchofchrist.org

Website: www.haysmillchurchofchrist.org

We are "...justified
as a gift by His grace
through the
redemption which is
in Christ Jesus,"

—Romans 3:24



The Bible . Examiner

"Examine everything carefully..." 1 Thessalonians 5:21 NASB

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The Status of Victimhood

By Joe Hamm

In today's culture, nothing earns more applause than being wounded. Suffering is not just sympathized with—it is often glorified. The more pain someone carries, the more righteous they are presumed to be. Victimhood, in many places, has become the highest form of virtue. This article examines why the praise of victimhood is a false gospel and why the gospel of Jesus Christ offers something infinitely better.

A Culture Defined by Its Wounds

The modern obsession with victimhood stems from a deeper confusion about morality and identity. Without a shared standard of truth, many have turned inward, replacing God's Word with personal experience. And since pain often speaks loudest, people now assume that the most hurt person in the room must be the most right.

But Scripture offers a better lens. Yes, the Bible speaks with great compassion for the afflicted. God defends the fatherless and the widow, Psa 68:5, commands justice for the oppressed, Isa 1:17, and draws near to

the brokenhearted, Psa 34:18. Yet it never teaches that being wronged makes a person righteous. Suffering is real, but it is not what makes us right with God. Hurt is not holiness.

More than that, today's culture doesn't simply sympathize with victims; it often puts them on a pedestal. In many cases, victimhood has been weaponized as a way to gain influence or control. This is not compassion gone too far; it's manipulation dressed up in emotional language. What we're witnessing is not empathy; it's a form of cultural Marxism, where oppressor/oppressed categories replace sin and salvation, and moral authority is measured in grievances. Let's call it what it is: a counterfeit gospel.

The Gospel of the Cross, Not the Cult of the Wounded

At the center of Christianity stands the cross, the ultimate act of unjust suffering. Jesus Christ, the only truly innocent man, was betrayed, falsely accused, tortured, and crucified. But His death was not a moment of defeat

Hays Mill church of Christ

21705 Hays Mill Road
Elkmont, AL 35620

Servants during October/November:

Songleader: Larry (10/26), Dwight (11/2), Stanley (9), Larry (16), Dwight (23), Stanley (30)

Reading: Mike (Oct); Larry (Nov)

Announcements: Stanley (Oct); Marty (Nov)

Table: Larry, Mike, Marty (Oct); Mike, Larry, Stanley (Nov)

Wednesday Lesson: Kris (10/29), Larry

(11/5), Stanley (12), Kris (19), Larry (26)

Lawn Mowing (week starting): Kris (10/26),

Marty (11/2), Stanley (9), Larry (16), Kris (23), Marty (30)

Area Meetings:

Jennings Chapel, 26-28, Ralph Walker;

New Hope (Athens), 26-28, Bill Hall;

Jackson Drive, 11/2-7, Nicholas Edwards

to be pitied. It was the triumph of redemptive love. Christ was not merely a victim; He was a victor. His wounds were not symbols of loss, but the very means of our salvation. The early church understood this well. The apostles were imprisoned, beaten, and even martyred. Yet they didn't boast in their pain. They "rejoiced that they were counted worthy to suffer shame for his name," Acts 5:41. Their suffering didn't make them morally superior. It made them more like Christ. Likewise, the Christian today is not called to nurse wounds for public sympathy but to glory in Christ. As Paul wrote, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," 2 Cor 12:9. He didn't boast in his pain, but in the power that met him there.

The Deeper Problem: Justifying Ourselves

Beneath the surface of modern victim culture lies a deeper issue: the attempt to justify oneself. Every person senses that something is wrong, not just in the world, but within. But instead of fleeing to Christ for forgiveness, many today seek moral standing by displaying their scars. The logic goes something like this: "Because I have suffered, I must be pure." This is just another form of self-righteousness. Scripture doesn't leave us that option. "There is none righteous, no, not one" Rom 3:10. Being hurt does not make us holy. Only Christ can do that. No amount of public sympathy, platform, or hashtags can cleanse a soul. "Being justified freely by his grace through the redemption that is in Christ Jesus," Rom 3:24.

God's Purpose in Suffering

None of this diminishes the reality of suffering. It simply refuses to idolize it. God, in His wisdom, often uses unjust wounds for glorious ends. As Joseph said to his brothers, "Ye thought evil against me; but God meant it unto good," Gen 50:20. And Paul writes, "All things work together for good to them that love God, to them who are the called according to his purpose" Rom 8:28. Suffering doesn't define us. Christ does. For those who belong to Him, every trial becomes a tool in the hands of a loving Father—sanctifying, not victimizing. The cross proves this: God's greatest victory came through His Son's deepest agony.

Our Identity in Christ

The gospel doesn't tell us to bury our wounds. It tells us where to bring them. At the foot of the cross, we exchange grievance for grace. We are not defined by what others have done to us, but by what God has done for us. "For ye are dead, and your life is hid with Christ in God," Col 3:3. Being in Christ is the bedrock of the believer's identity. We do not cling to wounds for worth. We cling to Christ for righteousness. As Paul writes, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" Phil 3:10. When we suffer with Christ, we are not victims of fate. We are partakers of His victory.

For those outside of Christ, this identity is not yet theirs, but it can be. Scripture teaches that we are united with Christ when we respond in faith, repent of our sins, and are baptized into His death and raised to walk in newness of life, Rom 6:3,4. This is not a ritual or

symbolic gesture. Baptism is the very moment when the old man dies and we are clothed with Christ, Gal 3:27.

The Church: Healing Station or Stage?

Here's where the church must stand tall. We are not a stage for self-pity or emotional performance. We are the pillar and ground of the truth, 1 Tim 3:15. That means we must learn to distinguish between legitimate suffering and manipulative self-exaltation. The church must be a healing station for the humble, not a microphone for the aggrieved. "We then that are strong ought to bear the infirmities of the weak," Rom 15:1, and "Bear ye one another's burdens, and so fulfil the law of Christ," Gal 6:2. But this burden-bearing cannot happen if the church becomes captive to the world's categories of identity and justice. Those who lead and teach in the church—whether evangelists, elders, or teachers—must speak clearly on this point. They must teach that self-pity is not a fruit of the Spirit, and that grievance must never be used to manipulate the body of Christ. When necessary, church leaders must have the courage to correct divisiveness as faithfully as they would correct immorality. The church must not let emotionalism drown out sound

doctrine. It must show the world a better way: where hurts are real, but healing is possible, and where no one is too broken for grace or too bitter to repent.

A Word to the Hurting

If you have truly been wronged, this message is not meant to silence your story but to lift up your eyes. Christ knows your pain more intimately than anyone else. He was despised and rejected of men, a man of sorrows and acquainted with grief. But He did not cling to His wounds. He bore them and then rose again. He offers you more than sympathy. He offers healing. Don't settle for attention. Seek restoration. Lay down your hurt at His feet and let Him give you a new name.

Conclusion

Our culture celebrates the status of victimhood, but the gospel offers something far better: the status of a redeemed son or daughter, adopted by grace, healed by mercy, and secured by the blood of Christ. This world clings to wounds for worth. We point to the One whose wounds heal. Let others chase validation through pain. We will proclaim the Redeemer who turns our pain into praise. 📖

Remember in Prayer

Alice continues to deal with a variety of significant health issues. **Heather V** has recovered from her kidney stones. **Donna Craig** passed away earlier this week. **David** and **Jennifer V** had a boy: **Nathan James!**

Please also continue to pray for **Betty; Carolyn; Deborah** and **Serenity; Hazel; John, Sylvia,** and **Paige Pollard; Joshua** and **Kayla V; Pam B, Kaylee, Julie** and **Violet;** and **Pam McNatt.** 📖