

TRANSGENDERISM: THE HEADLINES

There was a day when sensitive matters were discussed largely in private and in hushed tones. The fear (reverential awe) of God went hand-in-hand with concern for social decorum. Many knew the Bible to teach that sexual immorality and all impurity *“must not even be named among”* Christians, and that *“it is shameful even to speak of the things that they [the people of the world] do in secret”* (Ephesians 5:3, 12). Yet, Paul himself depicted the moral degradation of his day (Romans 1:18-32). It was no longer secret and needed the antidote: the gospel of Christ. It is in this spirit that we weigh transgenderism.

THE FORMS OF TRANSGENDERISM

According to The American Psychological Association, transgenderism includes—

- The *transsexual* who believe that their gender differs from their biological sex;
- The *cross-dressers* who, to varying degrees, use clothing (single items or entire outfits) to express their preferred gender or to arouse;
- The *drag queens* (men) and *drag kings* (women) who cross dress in exaggerated ways for the purpose of entertaining;
- The *genderqueer* who see gender as a continuum and thus reject the binaries “male” and “female”;
- Other self-identifications typically blending or alternating male and female genders. These differ from one transgendered person to another.

While these psychologies have a spiritual backstory, we discern a difference between those who are lost from those promoting lostness and a return to pagan license.

THE FOCUS ON TRANSGENDERISM

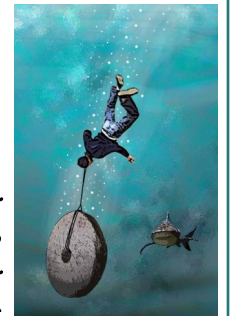
Whether to express gender dysphoria (the distress arising from a felt mismatch between one’s biological sex and gender identity), to reject the binary genders, or to use the former as a vehicle for the latter, advocates of transgenderism have successfully brought the discussion of it in from the fringes of society to regular conversation, notwithstanding the miniscule percentages claiming to be transgender (currently 0.5% in the U.S., age 15-24). We respond here for several reasons:

First, to safeguard our children. Healthy societies neither accept the killing of their children in their mother’s womb, nor confuse the young in their early development. Rather, we bear in mind Jesus’ warning, *“whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea”* (Matthew 18:6). Imagine, then, what God thinks of drag queens reading to children in public libraries. Triggering their corruption is spiritual and psychological child abuse, concerning which God will have his say.

Second, we speak up to defend women. How irrational it is in this supposed age of reason that those with male strength can pose as women, compete in their sports, and win their prizes. Christianity has historically elevated the status of women, thus we are astonished that Lia Thomas (so-called) can win in swimming, and, worse, that Algerian boxer Imane Khelif can beat up women for entertainment. On the streets this is called battery. We welcome, then, the protests of author J. K. Rowling and, yes, of lesbian tennis legend Martina Navratilova. This tyranny must be refused.

Third, we speak up for students. Until the last decades, they enlisted at universities to be taught *how to think*. Now they are taught *what to think* and are being radicalized under our noses. One likely example of this is Tyler Robinson, the transgender partner of Lance Twiggs, the alleged assassin of popular conservative and Christian voice, Charlie Kirk.

Fourth, we speak up for all. Each of us needs the good news of Jesus Christ. *In him*, those with gender dysphoria may find hope without undergoing barbaric sex changes. *From him*, those destroying others by their debauchery receive a command to repent. *Through him*, the non-transgendered may be saved from self-righteousness in speaking of this issue. In short, we all need Christ, because we each have fallen short of God’s glory (Romans 3:9-26). Thus, we weigh transgenderism with much humility. Our sins may differ but are no less real. (Image: [blogspot.com](https://www.blogspot.com).)



TRANSGENDERISM: THE HISTORY

It is tempting to trace here the annals of transgenderism, but analyzing the history is both more manageable and helpful. From the analysis three fallacies emerge.

FIRST FALLACY: REGARDING ANTIQUITY

Running through partisan accounts of transgender history is the assumption, witting or not, that the antiquity of transgender lifestyles confirms their legitimacy. In effect, if they are old they must be normal.

We'll not challenge the antiquity of Neolithic and Bronze age graves in Europe containing males with feminine products and females with hunting paraphernalia. Nor of Roman culture metamorphizing literary characters (as in Ovid c. 80 A.D.), or testifying (as in the Jewish philosopher Philo) of unabashed efforts to change men artificially into women, or the depiction of genderfluid or transgender emperors such as Elagabalus (c. 204-222). He was the first to request feminine dress, undergo sexual reassignment, and to self-identify ("Call me not Lord [κύριος], for I am a Lady [κυρία]").

We do question, though, the interpretation of this history. If antiquity equaled legitimacy then why not accept the fall of man? After all, it predates these hints of transgenderism and explains the entrance into our race of both gender dysphoria and outright rebellion against God.

Moreover, this partisan history tries to prove too much. If transgender lifestyles have, historically, been a norm, why have they never become a norm across history and the world? Historians focus on specific individuals or events:

- Anastasia the Patrician, in the sixth century, who transitioned from a lady-in-waiting in the Constantinopolitan court of Justinian I to a male monk secluded in Egypt;
- The earliest claim, in the fourteenth century, to gender dysphoria, found in a poem "On becoming a Woman" by Jewish philosopher Kalonymus ben Kalonymus in his work *Even Bohan*;
- The cross-dressed prostitution of Rolandino Roncaglia in fourteenth-century Italy on account of his looks, voice, and movement, and the transvestite prostitution in England of John Rykener;
- Fourteenth and fifteenth century executions in Italy and Switzerland for cross-dressing, plus evidence of same-sex marriage, etc., through to the nineteenth century.

SECOND FALLACY: REGARDING VERACITY

Only in the nineteenth century with the development of natural sciences did gender inversion (homosexuality, transvestism, and transgender behaviors) receive attention.

Indeed, the term *transgenderism* only came into use in the 1970s. Recall this, for despite science's self-confidence, we must distinguish the novel discipline from truth.

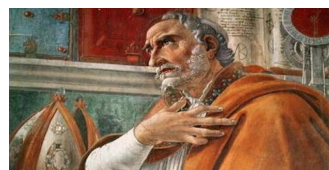
First, because science is developmental, prone to contradiction. Early on, Karl Heinrich Ulrichs (1825-95) became the first to teach that the male homosexual possesses a female soul enclosed in a male body. By contrast, Krafft-Ebing (1840-1902), influenced by the theory of degeneracy, postulated degrees of sexual aberration: effeminacy, homosexuality, and complete *transmutatio sexus*. This he diagnosed as *Metamorphosis sexualis paranoïaca*, believing the condition to be delusional.

Second because science is not neutral. By World War I, Magnus Hirschfeld (1868-1935), a homosexual physician in Berlin and an advocate for sexual minorities became the first to distinguish gender identification and sexual orientation. Today, under the influence of Postmodernism and its denial of truth, biological sex is seen to be a fact while gender is viewed as a social construct aimed at dictating how we are to behave. That argument, though, cuts both ways, for is it not as possible that the distinguishing of sex and gender is a social construct in conflict with truth?

While we support authentic science, we oppose the religion of scientism. Ironically, it dictates that sexuality cannot be subject to the rules of religion. Yet it already is, whether by God's inscribing of his law on our hearts, or by scientism's diktat, beginning with Hirschfeld, that sexuality knows no sinfulness. Accordingly, as religious beings we must choose our religion, to please God or to please self.

THIRD FALLACY: REGARDING SURGERY

Choosing the unalterable law of God over the changing discoveries of science does nothing to deny man's equality, for we are each made in God's image, nor does it warrant the persecution of the transgendered. Our hearts go out to all the lost, knowing that but for the grace of God we, too, would be lost.



The transgendered forget, though, that the pursuit of satisfaction is common to man. Said the church father Augustine (354-430), "You have made us for yourself, Lord, and our hearts are restless until they rest in you." How tragic it is, then, that the transgendered seek peace in affirmations of their lifestyle, for satisfaction is not found in dressing like their desired sex (clothing and grooming), or in a new name, pronouns, and official designations, or in hormone therapy, or, most grotesquely, through gender reassignment surgeries. Shame upon scientism, then, for promoting such barbarity and for ruling out the hope found in God. (*Image: theschooloflife.com*)

TRANSGENDERISM: THE HOPE

Whereas scientism kills people with supposed kindness, Christianity seeks their salvation. To this end, we convey God's truth, for though it may initially be unwelcome, it comes from the *"God of hope"* (Romans 15:13). As the architects of our sin and its chaos, we cannot afford to ignore what God says, for he offers us a lifeline.

HOPE IN CREATION

God's lifeline is hard to see amid the utter confusion of our day. Since we ponder where this chaos will end, there is relief in returning to the simplicity of the creation order with its binary genders of male and female. Genesis 1:27 tells us that, *"God created man in his own image, in the image of God he created him; male and female he created them."* This explains why these two genders are normative across time and space, leaving gender dysphoria and transgenderism a rare phenomenon. Binary genders are not only God's design, but are God's will to which we submit. Males and females are equally God's image bearers, both genders having been blessed by God. We are to disparage neither.

By contrast, how astounding is the ignorance or the lie that claims that binary genders are new and relatively specific to Euro-Christian colonial culture. Actually, the genders are not only traceable back to the creation, the dawn of history was narrated by Moses (c.1526–1405 B.C.), not in Europe but in the Middle East. Playing so fast and loose with history, it is no surprise that the transgendered should stand aloof from the creation norm of the binary genders. Typically, they seem closed to persuasion, nevertheless it is a kindness to forewarn that there is no lasting hope in homosexuality or gender fluidity. Indeed, if the exponents of such got their way, would our race even survive?

HOPE IN CONVICTION

The transgendered complain that to gainsay their chosen lifestyle is to make them feel bad. They thus imply that moral absolutes are by definition judgmental. In this, they conveniently fail to factor in God's perspective. Note how he followed up his creation of the binary genders with a prohibition during Moses' days against cross dressing: *"A woman shall not wear a man's garment, nor shall a man put on a women's cloak, for whoever does these things is an abomination to the Lord your God"* (Deuteronomy 22:5). He thereby critiqued the surrounding nations while calling his people to live differently.

God, then, views the bad feelings of the transgendered as the workings of the conscience he has given us. They are, in effect, his call to return to him. Thus, the very thing the transgendered dislike is the thing they need. Instead of

denying that transgenderism is sin, they would do better to note the pastoral observation of Martin Luther (1483–1546): "Whom God justifies he first damns, and whom God makes alive he first kills." Conviction of sin is, then, the first dawning of the sinner's hope.



HOPE IN CHRIST

The hope is twofold and is the same for the transgendered as for everyone else.

First, it is focused on Christ. He came to earth not for those who think they are righteous but for those who know themselves to be sinners (Luke 5:32). He makes available to us, regardless of our history in sin, his perfect life and forgiveness for our sins. Such benefits we receive through faith in Christ.

Second, those found resting in Christ for their salvation are united to Christ in his death and resurrection. In other words our old self dies with Christ and a new self rises with him. Thus, in Christ we gain a new identity. We are no longer set apart by our sin but by Christ. Thus, the transgendered who come to faith are not transsexual, cross-dresser, drag king or queen, or genderqueer, but Christian. We are identified by the grace received in him and not by the sin that needs God's grace.

HOPE IN CONVERSION

All who come to Christ, come not just for forgiveness but to be transformed from their prior life, for true repentance happens not when we cry but when we change. To this end, God grants us not only the Christ who has died and risen again for us, but the Spirit who works in us that we may be holy.

Obviously, this means that God effects radical and overnight change in the lives of the willfully transgendered, for righteousness has no fellowship with lawlessness, nor the light with darkness, nor has Christ an accord with Belial (the devil) (2 Corinthians 6:14-15). Likewise, those with gender dysphoria may be freed from the felt disjuncture between their biological sex and sense of gender, although it may also be the case, as with the trials of any believer, that God uses the tension to grow us in humility and dependence on Christ, all the while aiding us by his grace.

In conclusion then, we do believe that gender nonconformity is a threat to social order—the transgendered are right about this—but more than that, it threatens the transgendered themselves, in this life and the next. Their haven they resolutely reject: the cleansing power of Jesus Christ and the sanctifying power of the Holy Spirit. (Image: <https://ar.inspiredpencil.com/pictures-2023/martin-luther-reformation-day/>)

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TRANSGENDERISM: THE HEALING

We ponder ideas, glorious ideas, but beneath them all are broken people needing healing. Laura Perry was such.

THE BACK STORY

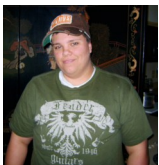
Since early childhood in a good Christian home, Laura had been a regular at church, learning the Bible stories, joining in Vacation Bible School and attending Christian school. Yet, even then, she questioned why she was born a girl. Added to this, she began to reject her otherwise loving mother for being busy at home and in church. Moreover, she also grew envious of her brother who seemed to have it all. Furthermore, she found herself spending much time with her father, brother, and the boys at school.

In short, Laura's existence was fracturing. She began developing fantasies about being a boy. All the more so once diagnosed in middle school with Polycystic Ovarian Syndrome. This left her in great physical and emotion pain, having learned that she would be unlikely to have children. Thus, she was faced with the irony of a body that she didn't want not working, and at a time when she felt betrayed by the few girlfriends she had. It was the perfect storm!

THE SAD STORY

Laura, angry with God, opted to turn away from him. Accordingly, she sought to sin against him as much as she could, no longer believing that God's design for her was good. Specifically, she got deeper and deeper into sexual sin, duped into thinking that it could bring her happiness and fulfillment. Yet, the more she gave herself away, the less valued she felt. Gratuitous sex has this effect.

After repeated sordid dalliances, Laura deduced that men could not satisfy. After all, she was meant to be one. Thus, searching the internet, she stumbled across many with similar feelings. Joining a support group, she connected with those who assured her that she was definitely a man. Believing the lie, she began erasing every evidence of her femininity. First came the hormone therapy, to



lower her voice, then the growth of facial hair, the legal name change (to Jake), a transgender partnership with a man living as a woman, and a double mastectomy notwithstanding her family's prayerful pleas that this was of Satan.

THE NEW STORY

Despite her post-operative euphoria, God did not give up on Laura. He spoke to her conscience through dreams, the radio, and her parents' prayers. Yet, driven on by pain, she kept running, getting her female organs removed. Realizing the fakeness of the surgeries, Laura became devastated and very depressed. Now known as a man, she knew she was not one, and found it mental torment to reconstruct her life story for others as if she had always been male.

Laura still had no desire to return to God, yet God began answering her parents' prayers for her return. Over time, helping her mum with website issues for her Bible study, Laura began to read the Scriptures once more. This led her to turn to God: "As I began to remember all my sin, I thought, Why would God want me? God, I am damaged goods! There's no way You can restore my life."

A few days later, she had a wonderful encounter with the Lord. He showed her that he was not done with her. Thus, Laura completely surrendered herself to the Lord, full of awe that God still wanted her. She could not, literally be a man, but she determined to be a man of God so to speak! She recalls thinking, "Wow, God saved me! I didn't think He would save a transgender." Yet, what of the lie she was living? As Christ had saved her, so he now reached to her in the pit she had dug for herself, to walk her gently and patiently back to God's design for her life. No more Jake, she was now Laura again. Thus, at 33, she went back to



live with her parents and to the church that had always remembered and loved her as Laura. They welcomed her back, just as God had done. Now she is married and serves her Lord! (For more, go to www.reviveourhearts.com/events/revive-21/session/transgender-to-transformed-laura-perrys-testimony/).

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