

The background of the entire page is a photograph of a city street, likely New York City, with tall buildings and a truck. The image is heavily tinted with a solid red color. The text is overlaid on the left side of the image.

The Good Gift of Gender

Searching Scripture,
Seeking Wisdom,
Showing Love.

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This booklet attempts to begin a discussion about the nature and purpose of sex and gender distinctions in human beings. It is written from the perspective of those who seek information about humanity in the pages of the Christian Scriptures (otherwise known as the Bible).¹ More specifically, the perspective explored here is that of the authors (and Author) of the Scriptures themselves.

If you don't share this perspective, we understand. However, you might still want to read on to discover a way of thinking that promotes for human wholeness in a way that many current ideas about humanity do not.

Many of us are seeking a foundation for thinking through these difficult issues. We are also seeking practical help for speaking about these things with our friends, family members, and co-workers. In this booklet you may find both.

NOTE: BEFORE YOU READ THIS!

One more thing about this booklet—I've assumed that the reader will benefit from starting almost “from zero” in these matters. This means the discussion starts way back, long before gender, and works its way up to what gender is. So...

If you feel that you're already in agreement with what the Bible says about who and what humans are in general, and you want to skip that part, you can turn to page 9 (Part 2) to get right into a discussion of what gender is.

If you feel you're already well-versed in what gender is, and you want to think about transgender issues right away, turn to page 15 (Part 3).

If you just want to read some “real world” application, turn to page 21 (Part 4).

But...if you want to start at the beginning, and see an attempt at a thorough justification of the Christian teaching about gender, then just turn this page...

WHEN WE SAY GENDER...

In order to begin to get some answers for practical questions, we'll begin by backing up, and asking some foundational questions. And right off the bat, I should establish what I mean in this booklet when I say "gender." For the purpose of this booklet, I'll use the terms "sex" (as in biological sex—man or woman) and "gender" basically interchangeably. I'm aware that many people use the terms to denote separate things—one to denote biology and the other to denote different kinds of expression. When the idea of this split is promoted, it becomes possible to imagine that someone could be a male but have a woman's biology. As we'll see, the teachings of Scripture do not recognize a split in these two ideas. "Male" and "Female" are words that describe things about genetic/biological Men and genetic/biological Women, in that order. (And yes, I'll come back to discuss this idea more fully later on in the booklet.) This clarification is necessary in the current climate, but does get us a little ahead of ourselves, because the nature of gender is exactly what we're discussing in this booklet. So let us proceed...

PART 1: WHY ARE THERE TWO KINDS OF HUMANS, INSTEAD OF JUST ONE?

If Christians are going to wrap their minds around the kinds of conversations people are having today, we need to be able to understand a biblical definition for gender. But first, before we try to answer the question of what gender is, and how to think about it, I've found that it's helpful to first stop and back up—there are actually some more fundamental questions we need to be clear on.

Let's start with a different question: Why is there gender? Or to say it another way, Why is there sexual differentiation? Or we could say... Why are there two kinds of humans, instead of just one? This might seem counter-intuitive—how could you know why something exists if you don't know what it is? But actually, approaching the issue this way can help us get to answers more quickly. If we start with trying to discern why gender exists, we can begin to tackle the question of what it is.

That's the first change in thinking that is helpful. The second is to back up our questioning even further. Before we start to ask why there are differences in our bodies, we should ask a more fundamental

question: Why do humans have bodies at all? Maybe you've never thought about it before. But seeing that our bodies are physical, material things, shouldn't we wonder—*why are we like this?* And it doesn't even stop there. Before we can really begin to understand *that* huge topic, we need to ask the question that underlies it: *Why is there anything at all?*² (For instance, why is there matter?) To make sure we're not missing anything, let's start with that question first, and work our way back to our original problem.³

Why is there Matter?

So, the first question. Why is there any such thing as the physical world at all? Why would God make something like that?

Here are some answers from the Bible:

1. The material world exists to communicate certain truths about God to us. The bible is clear that the physical universe is a mode of communication. There are things about God which God wants known. Perhaps the most prominent of these truths the physical world communicates is this one—God is glorious. The material things God has made declare his glory. (Romans 1:20; Psalm 19:1)
2. The material world exists to provide a way to bring truths that are *invisible* and *immaterial* into *visible* and *material* expression . This is an extension of the first point, and is related to our role in the material world. The universe declares the Glory of God. Animals or trees show, *visibly*, certain *invisible* things about God, like “God’s creative ability.” Humans have a unique ability to act out certain things (like, say, God’s saving love). In other words, the way God uses the material world to communicate certain truths is not simply to speak them or write them, but to express them physically and visibly.
3. The material world exists to be a home and a theater for us. The physical world is God’s chosen place for humans to *live*, and to *live out* the lives He’s given. (Genesis 2:8-9a, James 2:14-24)
4. The material world is a gift. We did not earn it or deserve it. We didn’t even ask for it. God made it. And then He gave it to us. (Psalm 115:16, Matthew 5:5)

So what's the point of all this? The material creation is God's design, and He created it for His purposes, on our behalf. Many implications flow from these things. For instance, we come to see that since God is the maker of these things, and we are not, matter is a reality for us to both yield to and learn from, as well as to live in and to interact with. This is not only implied in the fact that God is the maker of material creation, but also in its status as a *gift*. It isn't (contrary to current thinking) simply "raw material" for humans to do whatever they want with. We can't simply redefine things, or use or neglect them anyway we want, and expect to live in sync with the world as it is. This world is the work of a Creator, and this Creator made it with a purpose we can't ignore.

Why Do We Have Bodies?

Now that we've begun to think about why matter exists, let's keep bringing things closer to home—why are humans part of the material universe? Or to say it another way, why do humans have this physical piece to who we are? Why do we have bodies? Here are a few answers from the Bible:

1. Humans are, inescapably, *both physical and spiritual* (this is implied in Genesis 2:7).⁴ This gives us a unique place to occupy in the universe—we are a kind of bridge, or node—a place where the material and the spiritual come together in one being. Our bodies are the physical, material aspect of this unique connecting point between the two aspects of creation. It's almost like we live in two worlds at once; or maybe it would be better to say that we have the unique ability to live in conscious awareness of both the spiritual and physical nature of God's creation.
2. Our bodies express God's attributes. (Genesis 1:26-27) Our bodies are part of the way we're made in the image of God. So, like the rest of the material creation, our bodies are God's way of giving us both a home and theater for our spiritual existence. They're also the way God has given us to visibly, materially reflect God's invisible attributes. We are, visibly and materially, creatures which display what God is invisibly and immaterially.

Our conclusion? Bodies are given by God for the same reason He gave the rest of material creation—to be visible expressions of His

Glory. This is true even in their design and construction. And, like the rest of material creation, we are called to “cultivate” them by actively using them according to their purpose in order to live for His glory.

One word in the previous paragraph brings us back to a concept I previously touched on. Our bodies are *given*. They are a gift. And like the implications for the rest of material creation, this implies certain things about our bodies as well:

- Like all gifts, we get our bodies undeservedly. We don’t deserve to have our bodies—they’re just gifted to us.⁵
- Like all gifts, they come from a giver. That is, there is someone behind why we have bodies. It’s not just a random or inevitable fact that we have bodies; we only have them because someone decided to give them to us.
- Like all gifts, they come with certain intentions. If someone gives me a car, their intention is that I drive it. Of course, I could decide to use it to practice sledge hammering, or for lighting contained fires, or as a boat, but most people would probably see that, in some ways, those uses would dishonor the gift (and thereby, the giver).⁶

This may be one of the most essential truths about our bodies for Christians to recover and proclaim. It also brings us to the fact that there’s two different ways to answer the “why” question. The first is, “why?” as in, “How did we come to have these bodies?” This addresses the *origin* of our bodies. The second way we ask the question is “why?” as in, “What are these bodies for?” There we find answers as to the *purpose* of our bodies. The answers to both versions of the “why” question are crucial for reaching any clarity in issues that concern the body—especially questions about what we should or shouldn’t be doing with our bodies, and how or what our bodies communicate to us about who and what we are.

To recap, the answers we’ve found so far are:

1. How did we come to have these bodies? They are given to us by our Creator.
2. What are these bodies for? They are to glorify our Creator by *imaging* Him. That is, they are for *visibly* and *materially* expressing His *invisible* and *immaterial* qualities.

It's interesting that neither version of the "why" question ever gets asked in public dialogue. Everyone just takes our possession of bodies for granted, and then assumes that we got them by accident (that's the meaning of Materialism and Darwinism). The upshot of this kind of thinking is to assume that our bodies have no purpose, and that we're not accountable to anyone for how we use them.

But are any of us truly ready for a world where we can say that our bodies have no meaning at all, other than the meaning we assign to them? The result of a society-wide decision that bodies can mean anything at all is simply this—your body will cease to mean things to other people, even if it means something to you. If you alone set the meaning of your own body, the result is not only that "no one can tell you what to do with your own body." More importantly, it is that no one else has any ultimate incentive to place any significance on your body which is inconvenient to them. Of course, this is exactly what is happening before our eyes. It explains all the sexual exploitation, murder, infanticide, trade in infant body parts in the name of healthcare, lack of concern for strangers and elders, commodification of the female body by the media... and on and on.

This is a tragedy multiplied in layers. Christians are not OK with all of this. We want to spread a completely different message.

Our bodies are a gift to us. The Giver is good. And this makes all the difference.

Why Do We Have Sexual Differentiation?

With those things established, we're ready to explore the question that started all this. Why is there sexual differentiation? Even if we grant that our bodies are a gift, and that we have them in order to reflect God's glory visibly and materially, this still doesn't answer the question as to why there is *distinction* in human bodies. Why didn't God make just one kind of human? Why did he make male and female? Perhaps the scriptures don't give us a quick answer, but there are answers to find. Even from what we've already explored in this booklet, we can start to find our way. For instance, we know that our bodies are an important part of how we image God. So it must be that God knows that we reflect His image *more fully* when there are two kinds of us than if there had only been one.

And there's more. In the passages which record how God created male and female (Genesis 1:26-28, 2:7-8, 2:18), we find that the first, stated reason the Bible gives for the differentiation is that two kinds will be necessary to enable humans to reproduce and "fill the earth." In order for them to fulfill their mandate of exercising dominion over the earth, they needed lots of humans. God could have, conceivably, made humans to be able to reproduce asexually, but he knew this arrangement was better. His solution was that only a union of...

1. two humans
2. who differ

...would be able to produce more humans.

In God's wisdom, He made a world where man and woman need each other in order to fill and cultivate their world. Evidently God knew it would be a better thing for humanity if our mandate included this need than if it didn't. And so as we contemplate this part of God's design, we find that the distinction between man and woman produces a glue that holds us together, since what we need (and often even *like*) are precisely the things that differ between us. The differences between man and woman also cause humility—as we acknowledge that, unlike God, we cannot do things alone. So the distinction between our bodies produces a situation where we glorify God by recognizing and submitting to our dependence on each other.

And since this distinction is the crucial element in procreation, gender distinction also creates a real, biological (and also spiritual) connection between all members of the human race. Humans don't rise up, wholly formed, out of the ground. No, we all come from two other people, and two other families, which creates a connectedness in the human race nothing else could. God didn't simply want us to be a crowd of individuals, He wanted us to be a family. Making sexual differentiation necessary for reproduction is His way of accomplishing that.

Beyond the physical, we see that gender distinction also creates a drive for relationships. At our core we're relational beings. This also seems to be part of fulfilling our purpose. Perhaps God designed gender distinction to create the context and the need for relationships. Here we may see glimpses of the fact that God is relational Himself, in the Trinity. We reflect God's glory to the fullest when we exist in relation to each other. It is God-like to be in relationship.

So—why is there gender? Remembering that the “why” question always has two aspects, we could say: *What is the origin of gender and sex distinctions?* And the answer we’ve already found is something like: They are gifts of God, designed, made, and given by Him. *What are these distinctions for?* They are designed to enable us to more fully fulfill our purpose than if we were genderless. God created us to be beings that find our highest life in the loving expression of relational community—of *family*—and gender distinction provides for that.

One last point—notice the “gift” language in the last paragraph. Here we have it again. Since gender is *gifted* to us, we did not think it up or design it. God made it; so it carries certain intentions, which we can not ignore without ruining the gift and dishonoring the giver. But since the giver is good, we can be assured gender is a good gift. If we’ll be patient and attentive, we can discover the high, holy good of gender distinctions. The other option is to run to our own conclusions and, in our haste, misuse and ruin the gift, and dishonor the giver.

The Highest Good of Gender Differences.

In Ephesians 5:22-32 Paul the Apostle ties together a lot of these strands. The passage is a teaching on marriage, and in the process we get even deeper insight into an important purpose for gender differences. Guided by the Holy Spirit, Paul shows us that marriage is a picture that points to the relationship between Christ and the church. He quotes Genesis 2:24 to show that this truth stretches all the way back to the beginning. (Jesus saw it this way too; see Mark 10:2-9.)

What emerges is this divinely inspired truth: What Adam and Eve experienced in marriage, along with every future generation of humans, was a picture meant to teach us about Christ and the Church. Specifically, Paul teaches that the differences between men and women *image* the differences between Christ and the Church. In order for marriage to properly reflect the picture God wants it to reflect, these differences are necessary. A joining of two of the same kinds of humans cannot create this picture.⁷ The implication of this is pretty huge—the original creation of two distinct sexes (genders) was meant by God to create the reality of covenant marriage, so that in His creation we’d have a picture of the love between Jesus Christ and His people, the church.

In other words, the point of Gender distinction is ultimately to show:

1. The distinction between Christ and the Church, and between God and man.

2. The love Christ has, across that distinction, for the Church, and the life the Church finds in submitting to Christ, back across the distinction.

Since we can't blur the line between Christ and the Church without losing the gospel story, it follows that neither can we blur the line or ignore the distinctions between genders. They're part of a larger matrix of distinctions in God's world.

We must see how radically different the current majority worldview is, when the Bible upholds distinctions of all kinds as "very good," leading to our blessing, and our whole culture is embarking on a project to tear down all distinctions in every facet of life.

Summing Up

Let's try to sum up our short exploration. There is doubtless more to say. But for now, we can offer these two reasons why God would have created Humans with Sex/Gender distinctions.

1. God created gender distinctions to enable those made in God's image to be able to fulfill their purpose—reproducing, working together humbly, and imaging God in relationships. He willed that there would be unity that consisted in harmony and not monotony, and in diversity rather than uniformity.
2. God created distinction to more perfectly image the love of Christ for the church.

PART 2: AN OVERVIEW OF TRANSGENDER ISSUES

Now, after we've done some work in (at least preliminarily) trying to think through some of the foundational things, we're ready to start to address what is quickly becoming a major cultural issue for those of us in the West—transgenderism. Hopefully by now you can see that if we didn't do that work first, we could be hampered in our efforts to speak about a Biblical position on gender or the transgender movement.

Wait—Isn't gender separate from the body?

I started to mention this earlier in the booklet, but now let's get into it a little. It's well known that the foundational idea promoted by the transgender movement is that gender and biology are separate issues. The claim is that our biology does not tell us about our gender.

Christians disagree. Kevin DeYoung puts it very concisely:

*“As much as contemporary academia says otherwise, the Bible believes in the organic unity of biological sex and gender identity. This is why male and female are (uniquely) the type of pair that can reproduce (Gen. 1:28; 2:20). It’s why homosexuality—a man lying with a man as with a woman (Lev. 18:22)—is wrong. It’s why the apostle Paul can speak of homosexual partnerships as deviating from the natural relations or natural function of male-female sexual intercourse (Rom. 1:26-27). In each instance, the argument only works if there is an assumed equivalence between the biology of sexual difference and the corresponding identities of male and female.”*⁸

Since this is such a crucial point in our time, we need to think it all the way through. First, let’s further consider gender from the perspective of giftedness. We’ve already seen the implications of our bodies being gifts from God. Now let’s think more about the implications of our male-ness and female-ness as gifts from God.

- Since we received our gender freely, we can’t say that we *deserve* to be either male or female—it is a gift to us. (And neither could we say that we deserve to have a gender other than the one gifted to us at conception.)
- Like all gifts, our gender comes from a giver. That is, there is someone behind why we are either male or female. It’s not just a random or inevitable fact that we are one or the other; we are only male or female because someone decided to make us one or the other.
- Since gender is gifted to us, we do not get to define it. Its definition comes from the giver, and is intimately related to His intention in giving the gift of gender.
- Like all gifts, our gender comes with certain intentions. The giver is the one who defines what the gift is, and how the gift is to be used.

Some of us may read that last bullet and start to feel that it’s too constricting. Why wouldn’t the giver just give us something and put no constraints at all on how we use it? Wouldn’t that be more loving? But this betrays an idea our culture has been assuming for a long time. It also obscures the basic facts we know about giftedness in other areas of life. Using the examples from above, imagine that

someone gives you a car. Now, if they say, “You may only drive it at 30 miles per hour, and only to Wawa and back, nowhere else,” that would of course ruin the gift. It indicates a certain oddness (at best) on the part of anyone who would give a gift like that.

But those are by no means the kinds of restrictions we’re working with when it comes to the giftedness of our bodies and our gender. The kinds of parameters we’re working with are more like the giver of the car saying, “Now remember, never drive this into a lake, or off a cliff, and don’t hit it with a sledge hammer or run it into walls, and don’t light fires on the back seat. Oh and don’t drill holes in the engine.” I can imagine most of us would almost be insulted by that instruction. Does the giver think we’re so ignorant and inconsiderate that we’d deliberately ruin such a great gift? Don’t these things go without saying? But these are exactly the kind of parameters the giver of our bodies and our gender puts on the gifts He gives us. He explains (defines) the boundaries of what our bodies and genders are and tells us what will ruin and dishonor them. In the current case, of course, we have no reason to be offended when He does this, because clearly, we have forgotten these most basic boundaries and definitions.

And in our time, an important part of the definition of gender that must be highlighted is this—how is gender recognized or discovered? How does a person know whether they have been gifted femaleness or maleness? Starting again with the Bible’s foundational description of the origin of these things, let’s ask the related question: How would Adam and Eve have known which of the two kinds of humans they were?

A quick answer emerges. The only way God gave them to discover which of the two they were was by the shape and function of their bodies, especially relative to procreation. The names are almost incidental at this point, but evidently, the human which had the biology and ability to conceive and bear a child was called “woman” and the one which could cause her to conceive and bear a child was called “man.”⁹ All these years later, the situation has not changed. Someone who has a body that is in the class of bodies that can bear children is a woman. This person can also be called female. Someone who has a body that is in the class of bodies that can cause someone else to bear a child is a man. This person can also be called male.

Please note: Those sentences are intentionally phrased to show that we understand, and have accounted for, the objection, “So if

someone is infertile, what are they?” The point is not actual *ability* to conceive or to impregnate, the point is which of the two *classes* a human body is in—is it in the *bearing*, or the *impregnating* class? In other words, we’re talking about *structure* first, and *function* second (and only as a result of structure).

The key distinction to notice is not if an *individual* has the ability to bear or to impregnate, but which of the two abilities is possible or impossible for the *kind* of body an individual has. A man’s body, whether it is functioning properly or not, can never conceive and bear a child. And a woman’s body can never impregnate someone else. Interestingly, gender reassignment surgery is completely unable to change this.¹⁰ These are the rock-bottom realities which face all human beings, and which divide us irresistibly into two genders.

Once we’ve seen how the entire material creation has significance, and communicates things, this should come as no surprise to us. Our bodies, as part of God’s material creation, are significant. And they communicate things to us. And this means that the material “shape” of our bodies (everything from chromosomes to “sex characteristics”) is God’s way of telling us which kind of human we are.

So when a human being wants to know which kind of human they are, the question they ask is not, “how do I feel inside?” but, “which of the two bodies have I been given, and which role in procreation may I play?” We apply our logic consistently—since my gender is also gift, I don’t determine it, I receive it—and now we can add that I don’t determine how to discover it. My physical body is the gift, and the sign, which indicates which gender I am. It starts with my chromosomes, and culminates in my secondary sex characteristics.

The Bible’s teaching is that gender and biological sex are not distinct. Biology and sexual function *signal* sex and gender. In this way biology is like the rest of the physical universe in its communicative function. The heavens say, “God is glorious.” And your body says to you, “You are a man,” or it says, “You are a woman.” These things which are commonly spoken of as two (gender and biology) are so intertwined as to be truly one. To try to separate them is to mess with both.

Following the Logic

Now, this conclusion that biology and gender cannot be distinct follows logically and organically from everything we’ve seen so far. We’re

not free to define the meaning of our bodies, any more than we are free to redefine the meaning of any other part of the physical universe. But we need to be careful. The stakes are high here. If we do decide that we want to claim that we're free to redefine or disregard the meaning and message of our bodies, we must reckon with the huge meta-physical claims we're making. We can't redefine the body without claiming the universe itself is not a gift to us—it is not made by anyone, it carries no intention, and it communicates no message. Of course, this is exactly what most of us were taught in school, at every level. This is why transgender ideology makes so much sense to people. They've bought into the idea that physical material is nothing more than play dough—stuff for us to remake and redefine at will.

As we began to see in Part 1, the emotional, spiritual, and societal effects of that belief are plain for the eye to see. Something that has no intrinsic value has just that—no actual, intrinsic value. If something is only worth what I say it's worth, or only means what I say it means, then it isn't necessarily worth anything, and doesn't necessarily mean anything. We sometimes speak of things that have “sentimental” value, and everyone understands what that means. We respect that for each other, but those sentimental things carry no value past the owner's emotions—they will be thrown out when the person no longer wants them, and no other person must hold those things to be of any value.

The message of the Christian Scriptures is that the body has more than sentimental value. It has been created, defined, and valued according to the wisdom of its maker. Which means that we're not free to redefine it, but neither are we free to throw it away, or to abuse or throw away the body of any other person. Following the Scriptures, Christians are not free (and do not want!) to declare that the body is meaningless. And we certainly see the carrot of self-definition to be small compensation for the wholesale loss of bodily meaning and value. Better to know what you have, and know what it's worth, than to lose everything by treating a treasure like trash.

Trapped in the Wrong Body

This is why a Christian, taking his or her definitions from the bible, can never affirm a statement like, “I am a man trapped in a woman's body.” It is precisely the woman's body which tells someone that they are a woman. Within the gift that is human nature, there is no such “I” that can be distinct from or opposite to the body. Just like the visible, material creation expresses God's invisible, immaterial attributes, so our visible, material bodies express the invisible, immaterial

attributes of who we are. The outer displays the inner. The body reveals the soul.¹¹

The clear fact of biology is God's means for interpreting our feelings and thoughts, which are notoriously more uncertain and unstable¹² than the seeable, touchable, unchangeable reality of the bodies that were given to each of us.¹³ Yes, any of us might struggle with painful feelings of disconnect between our feelings and our bodies. But the Bible calls us to look away from our hearts, our feelings, and even our desires, as the untrustworthy sources of knowledge. This idea is explicitly stated when God speaks through the prophet Jeremiah and says, "The heart is deceitful above all things, and desperately wicked; Who can know it?"¹⁴ That's pretty hard-hitting. Not only is our heart "wicked" according to God (some translations say "sick") but it's so deceitful that we can't even really know it or understand it. This is huge. Just like you wouldn't ask a person who's a pathological liar or a practical joker for directions, the Bible teaches that we can't really find out anything we need to know by following where our heart leads. It's deceitful, and it's wicked.¹⁵

Instead, God holds Himself out to us as the only trustworthy source of information about who we are—and He gives us His written word as the authoritative interpretation of all the non-verbal realities we find around us. In other words, instead of the untrustworthy guide of our thoughts and feelings, God has given us two rock solid sources of knowledge:

1. The given facts of physical creation. (Non-Verbal communication such as the shape and function of our bodies).
2. The explicit statements of His written word. (Verbal communication that interprets the non-verbal creation.)

No One Has a Good Reason to Reject this

Of course, when Christians share the teachings of Scripture, and say that our bodies and our nature as men or women are *given facts*, people are free to deny this kind of reasoning. But then, the simple question we ask is: *By what authority do you deny our bodies have this significance?* If someone denies it simply because it comes from the Bible, we can simply ask: *Do they have any kind of moral or intellectual authority to come up with another way we "should" think or act?* Unless they have another "universal" authority (like the Qur'an, for instance—that would change the discussion), they are really just giving us

cultural feelings and opinions. As we've seen, Christians have the word of God to give us comprehensive information that makes sense of who and what we are—but those who deny this have no such authority, even though they ridicule our ideas.

We just need to ask questions which invite people to share where they get their ideas about gender from:

- “What do you think a human is? How do you know that?”
- “What do you think our bodies are for? Where'd you get that information?”
- “Who decides what Gender is? Why are they an authority on this?”

If someone can't give us truly coherent and authoritative answers to these questions, we don't have to feel pressured to let their ideas dominate our thoughts. They're simply repeating man-made ideas from a culture that has rejected God and denied humanity.

PART 3: LOVING ALL KINDS OF PEOPLE

With all of this established, there's one more thing Christians need to contemplate and act on. We are all aware that many people in our families, schools, work places and neighborhoods will fundamentally disagree with us, maybe with everything written in this booklet. This doesn't change a Christian's mind. It just means that we need to give further thought to the matter of how to love our fellow human beings who disagree, especially those who themselves identify as gender non-conforming, transgender, or gender fluid.

We live in a time when people want to trumpet the cause of love, and demand love, but there is little agreement on what love actually is. As Christians, we know we are to love our neighbor (Jesus said this was one of the two greatest commandments), but we find ourselves fundamentally at odds with our culture in defining love. Because of this, we disagree with almost every non-Christian on which kind of words and actions constitute love, and which do not.

For instance, as Christians we let scriptures like Ephesians 4:15 direct us how to love people. In that passage Paul directs us to speak the truth in love. This tells us that loving speech (and by extension, loving action) will be guided by, and will communicate truth.

Even more detail is packed in passages like the extended teaching on love in 1 John 4:7-21. Here we find some definite direction on how to know what love is, and which words and actions are loving and which are not. After reading John's words there, you can develop a list like this:

1. Love is not defined by what lives in and comes from human hearts.
2. God is the measure of love, and His expression of love is the measure of all expressions of love.
3. So our human love does not define or measure God's love, it is instead measured by God's love.
4. Only to the extent that our love matches God's love can it truly be called "love."
5. So what is the measure of love? It is Christ giving himself in order to purge of all sin. (As in, He died on the cross to get rid of all sin forever.)
6. Therefore, while Christ's sacrifice is unique, we still see that, according to His example, love (in general) is selfless, giving, and concerned with getting rid of sin.
7. Or, we could say positively that love is concerned with promoting righteousness.

So, following John's thoughts, we can say...Love leads from sin to righteousness, and from darkness to light. Love deals with the big issue of sin as part of its affection. Or we could say: wherever sin is ruining things, love's affection is directed against sin and the harm it causes in the loved one's life. Love is affection expressed according to knowledge of what truly matters, and what truly helps others. So our human love must conform to this ultimate, divine prototype to truly be called love.

Of course, this doesn't mean every conversation we have will start with a discussion of someone's sin. It doesn't mean we'll start every relationship that way. But it does mean that over the course of a real relationship, we won't be able to avoid discussing obvious sin that's hurting our friends.

All this just highlights a reality that has become especially important for Christians in the West in the beginning of the 21st century—the reality that we are not free to let the larger culture define words for us. We must take our definitions from the Scriptures, the only sure guide to what is true. So when we come to a word like "love" we apply the same thinking. And this is especially true since this particular word

is the object of such intense political pressure, anger, and sensitivity. When we set out to love our neighbors who identify as Transgender, we may find that it is precisely disagreements over the meaning of the word “love” which will bring us into conflict with the very people we hope to serve. This is true for two reasons—first, because love is very well defined in the Bible, and second, because that definition conflicts so sharply with the reigning cultural definitions of love, ever-shifting as they are.

If love is affection dedicated to selfless action which ultimately finds expression in the pursuit of the purging of sin and the progressing on to righteousness and union with God, then we have to include a biblical understanding of what sin is in all of our love. In fact, our love must be directed by what the Bible defines as sin, and even directed *against* what the Bible defines as sin. This must be done selflessly and affectionately. But patterns of words or actions that refuse to acknowledge things the Bible calls sin simply *can't* be love, according to the Bible's definition. It's not loving to help people down roads that will harm or even destroy them.

As Christians, we're coming to see that we must learn wise ways to take stands for love, and that these stands may be costly. We must find ways at work and school and with our families and friends to say and do things which display an affection that desires to help them escape the harmful effects of ignoring God's word. We are coming to understand that often these words and actions will not be recognized as love. They are coming to be called hate. If we had no sure guide, no word of God in these confusing times, we might despair. But we don't despair, because we have precisely the thing our friends are dying for lack of—we have a word from God. He has shown us the way of love. And He is teaching us to speak words of love—courageous, sometimes costly, often misunderstood words—but the only words that have a hope of helping the people we love. Only Jesus has the words of eternal life.

Christians Love Transgender People

So we find ways of sharing the truths outlined in Scripture with our transgender friends and all those who sympathize with them:

“Your body has a value and meaning far beyond any random process or self-chosen preference. It is made by God, and precious.”

“Your significance is not self-assigned. God made you in his image. That is a high and holy thing.”

“Your gender, your maleness or femaleness, is a precious and holy part of who you are. It, like all other aspects of who you are, is a gift.”

“Your body, significant as it is, communicates to you about the gift of your gender. This is because you are a whole being, an integrated being. You are an enfleshed spirit. (Crazy!) And you are a Man, or you are a Woman.”

“Wholeness, health, and flourishing are not found in discovering what you feel, but in discovering who God made you to be.”

“Whether it’s festering in our hearts or expressed through our bodies, sin is the great enemy of our humanity. It clouds our vision and obscures our self-perception.”

“Jesus’ love will destroy sin, our great enemy, free us, and heal us.”

Since this is the kind of message we bring to our friends, we have no need to avoid transgender people. Christians are people who learn to get rid of any hatred towards others, regardless of their sin or brokenness. We are friends to anyone. We speak with everyone. We are directed to share our greetings, our food, our lives—with anyone and all who need it. We are free, in Christ, to wish them well, to work for their well-being, and to be friends to them in whatever way we can. That’s the idea of Jesus’ teaching in Luke 6:30-38. We learn not to react in disgust simply because someone is expressing their sin boldly. But we know in our hearts that it *is* disgusting—it is disgusting when sin robs and degrades a human being. And so our hearts go out to all people.

And we cannot compromise or trade in this huge, eternal love for a politically contrived “approval” masquerading under love’s name. Sin is too dangerous. People are too precious.

So how do we love our transgender neighbors and all those who support them? We keep the Bible’s commands towards them. (That’s 1 John 5:3.) We treat them as we would want to be treated. (That’s Mark 12:31.) And when you put those two passages of scripture together, you realize that “*Do unto others as you would want them to do unto you*” must not mean, “*think about what people want and treat them that way, no questions asked.*” No, it must mean something more like, “*Do unto others as you want them to do to you when your mind is freed*

from the blindness and bondage to sin and you are able to think clearly about your ultimate, eternal well-being.”

In other words, we need the Bible’s direction for how to actually love people. For instance, we need to understand not just what love is, but also what harms people, so that we can follow the bible’s teaching in Romans 13:8-14, where it is written, “Love does no harm to a neighbor; therefore love is the fulfillment of the law.”

As a key part of loving our neighbor, notice the teaching of Leviticus 19:17-18. It says, “You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.” While there are different issues to recognize when attempting to apply the Old Testament law to Christian’s lives today, this passage is significant because it tells us that when Jesus quoted “love your neighbor as yourself,” He was pulling from this context. And in that context we see that to truly love people, we have to love them enough to care about when sin is ruining their lives. We don’t take vengeance on them for sin or get bitter towards them, but we do go talk to them about it. We learn to plead with them to leave their sin. We invite them to see the wisdom of repentance.

The Transgender Movement Promotes Sin

We haven’t explicitly said it yet, but it must now be said that the transgender movement is a movement that promotes sin. Those who have espoused the transgender ideology have espoused sin as a way of finding true happiness and life. How can we say this? The reasoning follows from everything said so far in this booklet.

The logic could be followed out like this:

1. God is the creator of all things.
2. As creator, He alone has the right to define all things, establish their value and purpose, and direct their use.
3. God has created the material world to reflect His glory and divine attributes.
4. God has created humans in His image.
5. God has given humans material bodies as part of the image of God.
6. Therefore, the value and purpose of our bodies is established

by God—He defines them and directs their use.

7. Human bodies, in their material shape, are made to display the Glory of God.
8. Therefore, sex differentiation, as part of the material shape of the human body, is something God defines, determining both its meaning and use.
9. In the Scriptures, we see that the material shape of sex distinctions is the way God has told humans whether they are male or female.
10. Therefore, maleness and femaleness are gifts, created by God.
11. Therefore, God established the definition, value and purpose of being male and female.
12. God has told us that our inner feelings and desires (the “heart”) are not reliable guides to self-knowledge.
13. Therefore, humans cannot look within to discover the nature of their existence as male or female. The only method of gender discovery is the “shape” of the physical body, from chromosomes to secondary sex-characteristics.¹⁶
14. Therefore, for someone to be born as a member of one gender, but wish to be a member of the other, is envy and covetousness—wanting something that God has given to someone else. Envy is a sin.
15. Further, for someone to choose to listen to inner feelings and desires, and ignore the clear message of their physical body,¹⁷ is to deny the right of God as creator to define their humanity and set their purpose. It is to usurp God’s place as Lord. This is also sin.
16. Finally, we can see that all the actions motivated by a desire to adopt a gender (a sex) different than the one given—including cosmetics, clothing, hormones, and surgery—are sin. Deuteronomy 22:5 states as much.

This is why we say that the Transgender movement promotes sin. And this is why we say it is a sin for someone to transition. It begins with envy or a refusal to acknowledge the right of God to define us, and it ends with an assertion that we are our own Lord and God. We understand that the beginning of this process (often called “dysphoria”) may be pain, confusion, or even some injury or difficult circumstance. But we also know that no one ever finds healing from confusion or pain by pursuing lies and denying God’s lordship. The only healing for us is to run to God, acknowledge His right to define and direct us, and receive His love.

It took us a while to get here, but this all points to one rather counter-culture fact. Christians have come to understand that it is a loving thing, not a hateful thing, to call our transgender friends away from a life of gender non-conformity and transitioning, and into a life of discovering the health of living within the givenness of our human nature.

Now before we move on—if you yourself are transgender, or think you may be—hear this. In saying that it is a sin to transition, or a sin to envy someone else's gender, we are not saying you are hopeless, or that God hates you forever, or that you should hurt yourself. *Do not hurt yourself.* God doesn't want that. All we are saying to you is what has been said to us, and what is said to every human being: *Yes, you are a sinner—that's why Jesus died for you.* Like every other human, you are invited to repent of your sin and find true life in God. He has the power you need to live according to His will, and He gives it freely to any who come to Him. So, as strong as your feelings to the contrary may be, God's power and love are stronger, and He will give you everything you need to follow his way. Jesus commands every human, including you, to repent of what He calls sin. He also commands you not to hurt yourself or to commit suicide, but instead to believe and obey His message. Let that be clear.

PART 4: LOVING OUR TRANSGENDER NEIGHBORS—A CASE STUDY

So let's put all this into action. Imagine this scenario: At a Christian's place of employment, a coworker announces that they are transitioning, and requests to be addressed and treated according to their new, chosen gender. The urgency of this situation is heightened for the Christian, of course, because we now realize that the job (or even the given career) could be in jeopardy should there be failure to comply with the request, and should the coworker become offended. What should the Christian do?

We'll explore this situation by asking the general question: When encountering a person who is claiming to be other than his or her gender (a transgender person, a person who is actively "transitioning"), should Christians address them by a new pronoun or name? What is more faithful to the teaching of the Scriptures, to talk to someone as if they were the new gender, or not? And what if it will cost someone their job, or a family relationship, or could trigger a fine or other repercussions?

When these questions suddenly cease to be theoretical, and become important to your real, everyday life and witness, how should you respond? First, I recommend scouring the Scriptures, in prayer, to find everything written on the subject. In this case, I recommend looking up and thinking through all these scriptures: Ephesians 4:15; Ephesians 4:25; Leviticus 19:17-18; Zechariah 8:16-17; Matthew 22:37-38; Proverbs 27:5-6; Proverbs 28:23; Romans 13:9-10; Romans 12:18; 1 Corinthians 5:9-13; 1 Corinthians 9:19-23; and 1 Corinthians 10:23-33.

Through prayerful consideration, and comparison of all these texts, we might be able to reach some initial conclusions.

1. The main issue here can be seen in terms of love. Jesus lists “loving our neighbor” as the second part of His answer to the question, “What is the greatest commandment?” The Old Testament (on which He was drawing) makes it clear that loving our neighbor includes speaking truth to him (Zechariah 8:17) and rebuking him so as not to “bear sin because of your neighbor (Leviticus 19:17-18). In our circumstances, this feels like a clear call to love our neighbor by speaking the truth to him or her about their sex and gender, and about these subjects in general.

2. Of course, we might observe that the Old Testament commands elaborating the meaning of “neighbor love” were written to Israel, living under the Mosaic Law, as God’s covenant people. In other words, an Israelite was under a special obligation not to bear sin because of his neighbor because both of them were already in covenant with God, and for one of them to break covenant would be an implication of the whole covenant community—hence the idea of “bearing” the sin of a neighbor. We can recognize the difference between that situation and ours. Christians living as the people of God among (but separate from) non-believers do not “bear the sin” of the unsaved world in the same way an Israelite would bear the sin of his neighbor. The New Testament seems to indicate as much. Paul exhorts us to find every way to live at peace with everyone (Romans 12:18), and to “keep company” with all kinds of sinners (1 Corinthians 5)—otherwise we’d have to leave the world. Don’t judge the outsider, Paul says, judge “those who are inside,” and “put away from yourselves the evil person” (1 Corinthians 5:13). That last quote is an explicit citation from Deuteronomy, which seems to show that it is only our relationships *within* the church that we’re to see as being like the relationships of Israelites in the Old Testament covenant community. For instance, the Israelites

did not “put away” the citizens of neighboring nations like Persia from themselves, but they did “put away” fellow Israelites. This was because they did not “bear the sin” of a Persian, but they did “bear” the sin of their fellow Israelite. Similarly, Christians do not “bear the sin” of their unsaved neighbor in the same way they might for someone close to them in their church community whom they neglect to rebuke or whom the church refuses to discipline.

3. So there certainly is a difference between relationships with non-believers and relationships within the church community of believers. In 1 Corinthians 5:10 we’re directed to tolerate and associate with and love all kinds of people in all kinds of sin—sin which we are told *not* to put up with in our relationships with believers. Jesus modeled as much for us. Passages like these open up a door for us to be flexible and Spirit-led in our associations with people of all types, possibly even to the point of adopting certain words and phrases for people for the sake of maintaining a relationship and an open door for gospel witness. Maybe there’s even some indirect application of 1 Corinthians 9:19-23 here, in Paul’s strategy of becoming all things to all men, to win some. Similarly, we may find an indirect application of 1 Corinthians 10:23-33, in that we may allow a transgender friend some leeway, until they point out specifically what they are doing, in order to draw our attention to it and seek our approval or disapproval, as in 1 Corinthians 10:28. Of course a few verses later (10:32) Paul affirms that we’re to seek to not offend people if we can help it. This sounds like “live peaceably with all men” from Romans 12:28. We may be led into situations which we would have thought impossible a few years ago, but which we now see are necessary for our continuing witness.

4. But even with all that said, it seems clear from the exhortations to love in truth that we cannot, in anything more than language, actually treat a transgender person as if they actually *are* the sex (gender) they claim to have transitioned to. Not only would this lead us to all kinds of compromising or confusing situations (sharing hotel rooms or locker rooms; having the person at a church event for the opposite sex; transgender marriages), it would solidify in the person’s mind that we actually believe their fiction—both that they are now what they claim to be, and that such a thing is even possible. In other words, there are two things we must avoid with the person. First, we want to avoid communicating to the person, with any finality, that we believe their fiction. This is for their sake, since we represent Christ to them, and we claim to follow the teachings of God. For the love of the person, we cannot risk communicating to them that we think God believes them

or approves of the path they've chosen. This would not only misrepresent God, but it would leave this person in a vulnerable place. It would be to "strengthen their hand" and affirm them in their path, rather than calling them to repentance.

5. Which brings us to our gospel witness. Even if at some point we do use a new name or the (incorrect) new pronoun for a person, there will still come a time at which we must be clear about what is true. If we have any relationship with them at all and we are able to talk to them about the Lord, we will need to address the need for repentance, and it will probably be impossible (as well as unwise and unloving) to avoid indicating that we do not believe the transgender fiction the person is acting out. God will save them only as the man or woman he created them to be. No one can come to Christ as someone else, or bring a fictional person to him for saving. A person can only be saved by "confessing" what is true about themselves and their particular path of rebellion. And we'll need to tell them that.

6. Special issues arise when we are in front of children (as in the case of teachers) or other people who may be especially open to influence. Several scriptures seem to work on the assumption that God holds us most accountable in front of those who are most vulnerable to the twisting of truth.

7. All of this seems to point to a final conclusion. There may be times when we go along with someone in using the name they've chosen (probably the most inane of all the issues) or even some chosen pronoun for some purpose. But much beyond that, it appears, we cannot go. And whenever the conversation turns personal or goes into territory beyond the surface of things, Scripture seems to direct us to only speak what is true to the person. In other words, a line is being drawn for us. The line may not exactly be *right on* "using a new name or a new pronoun," but then, it is not very far away from there, either.

FINAL THOUGHTS

We live in confusing times. But a short survey of the history of the church will give you the understanding that there have always been difficult and perplexing things facing those who desire to faithfully follow Christ. The issues may change, but the situation of believers has not—we are strangers and pilgrims. We're not home, but we are traveling there. So if we feel like we're out of sync with our surroundings, that's why. If our way seems clouded by the smoke our culture's always blowing out, we can know that God has guided

pilgrims through dark and confusing times for more than two millennia. He led them safely home. And He'll lead us too. And along the way, He'll empower us to invite many, many friends and neighbors—even those with transgender inclinations—to leave their sin and brokenness, and join us on the road home. With our future secure, and our place in the Father's house waiting for us, we can freely witness to the truth, and love everyone in our path. When it costs us to love and invite others along, God will strengthen us to carry on. He will not fail. He will not leave us. He'll get us to the feast—and everyone's invited.

AFTERWORD: WHAT IF I'M A CHRISTIAN AND I FEEL LIKE I'M TRANSGENDER?

Finally, if you are a follower of Christ, and you have feelings and thoughts that have made you wonder if you are transgender, here are a few thoughts.

First, while I have consistently used “they” and “them” to speak of transgender people to Christians, we are all aware that some who *are* followers of Christ experience what psychologists are now calling Gender Dysphoria—that feeling that your body doesn't match your sense of who you really are. So for some reading this booklet, the “*they*” may be “*me*.” We acknowledge your existence. As our brothers and sisters in Christ, we welcome you, in good Romans 15:7 fashion. Second, every follower of Christ must come to grips with fundamental truths about themselves—like our status as a creation rather than creator, the untrustworthiness of our own hearts, our tendency to be deceived by sin,¹⁸ and the deep brokenness caused by the fall which runs through our whole being, and can be healed in Christ. So in that sense, all Christians can identify with you. While each of us has different flavors of struggles in this broken world, we are all touched by the world's brokenness, and we all face our own battles with broken and frustrating aspects of who we are. We're all in this together.

Third, like all battles with sin and confusion, this one can only be waged God's way. If this is your struggle, you must first let God define it for you—by searching the Scriptures and meditating on his word. Then you must call on God's power, relying on the Holy Spirit to give you wisdom and to enable you to keep God's commands. He has the strength, and He will most certainly give it to you. Through it all you must stay in open, living fellowship with the body of Christ—especially with people who can minister God's grace to you and help you on your path.

Like all battles, this one will not be easy. But the fact that you have these feelings does not mean God hates you, or that you are cursed, or that you're going to go to hell, or that you can't be part of God's people. It just means that you have a deceitful, wicked heart—*just like every Christian!* (Good news, you've got company!) And it means that you'll have to depend on God so that your life is shaped by His word and his power and not by your brokenness. And guess what? That's how every Christian must learn to live. That's what it means to follow Christ.

The family of God is your family—a whole huge group of people who are being called out of their brokenness into the healing of the whole world, and who, in the mean time, are learning to live by God's light and truth and not in the darkness all around us.

APPENDIX: ANSWERING TWO MORE QUESTIONS

What about Intersexuality?

The fact that some people come into the world with anatomically (or, more rarely, chromosomally) ambiguous sex characteristics does not negate the larger revelation of Scripture, especially as it agrees with the vast majority of human experience. Intersex individuals may need to seek God and rely on Him in special ways to help them through a confusing situation. This is a result of living in a fallen world where all kinds of brokenness manifest in our bodies. But God knows who they are and will help them live in ways that fulfill His purpose in their unique situation. As stated in this booklet, the Bible indicates that we'll use our body as the primary guide to gender identification. The question is, does intersexuality mean that there is no such thing as male and female? No—The existence of Siamese twins doesn't mean that there's no such thing as individuals defined by a single body; The fact that some people are born unable to work doesn't mean that we can't know that humans are supposed to be active; The fact that some people never know their family doesn't mean we must redefine our concept of family. We don't discover God's purposes from physical or mental manifestations of brokenness, but from Scripture, which is our sure guide to interpreting the reality we see around us.

What about Galatians 3:28?

This verse says, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, you are all one in Christ Jesus." Paul's point here is that everyone can have equal access to God and righteousness in Christ—not that once we come to Christ

we cease to be what we were and that now there are no more distinctions in church life or daily life. His other writings explain how each individual may live in co-equal unity that *includes* differing relationships within the various spheres of life.

Notes

1. This is how followers of Jesus think. If you don't think that the Bible would be a place you'd look for answers to this sort of thing, I recommend you visit ya.ccphilly.org/resources and download the free booklet *What is the Bible?* It will offer some first thoughts as to why someone would look to the Bible to define life.
2. Sometimes the question is framed: "Why is there something, rather than nothing?"
3. Maybe I'm overhyping this, but...I really am convinced that followers of Jesus must learn to think this way—to get straight on fundamental questions and work our way back up to the more surface questions we're pressed with today. Lots of people try to start arguing on the hot-button issue, without realizing that the different answers people give are based on assuming completely different answers to the fundamental questions. Often those answers are unspoken, which can make them even more powerful. So Christians need to uncover God's answers, speak them, and explicitly show how the answers we give to current "issues" flow directly, inevitably, and compellingly from revealed truth about the fundamental questions.
4. See also 1 Corinthians 6:19-20
5. An early reader of this booklet pushed back here, and noted that some gifts may actually be deserved. But here I am using the standard definition of the word, in which the designation "gift" signifies something other than a wage (which is earned), a purchase (which is bought), or a reward (which is earned). In other words, typically, "gift" signifies something given freely, without being earned or paid for. In the New Testament, Romans 4:5-6 and 6:13 make a similar point.
6. This highlights one other aspect of gift giving that's important. Some historians have pointed out that it has been common in many cultures (including the culture in which the New Testament was written) for a gift to carry certain obligations with it. It is free, and requires no payment, and is undeserved, but it does obligate the recipient to some form of reciprocation. This is especially true where the giver is a superior and the recipient is already beholden to that superior in some way (as in the case with a king and the subject of a kingdom). This has obvious application to the Biblical concept of the "given-ness" of our bodies.

7. And so, cannot be called a marriage.
8. From <https://blogs.thegospelcoalition.org/kevindeyoung/2016/09/08/what-does-the-bible-say-about-transgenderism/>
9. Not that either of the first two were speaking English of course. We're translating for our purposes, in case anyone wants to point that out.
10. Even if technology someday progresses to the point that a working womb could be transplanted to a man's body and stay functional, or a sperm delivery system could be moved into a woman's body, we would still face the fact (which could never be altered by any science) of the body the individual was originally born with. This is why the nature of body as *gift* is so essential. The givenness of the body and its attributes means that the original form of it, not the technologically altered form, signals the gender identity of the human person.
11. While I was writing this, it occurred to me that "separating the inner (soul) from the outer (body)" is what we usually call death. So...the ideology that insists on a separation between the material and immaterial parts of a human being is an ideology...of *death*. Right?
12. If our own experience wasn't enough, the Bible is clear on this. See especially Jeremiah 17:9, Mark 7:20-23.
13. By using the word "unchangeable" I am not being blissfully ignorant of realities like gender reassignment surgery ("sex-change" surgery). Of course modern medical technology can "change the shape" of a human body. But that is beside the point. The unchangeable fact is not the shape of a body, but what body each human was born with. No one can change the fact of the physical shape and function of the body they came into the world with. It is simply a given in each of our histories which we can not undo. And this is probably why parents and midwives and doctors have confidently declared, for all of recorded history, what gender a child is when he or she is born.
14. That's from the New King James Version. Jeremiah 17:9 again.
15. Some of this paragraph is taken from the booklet "*Orientation, Choice, and Change*" which discusses these things in a little more depth. You can find it at www.truthoncampus.com/resources.
16. This idea of "shape" referring to all these details of our humanity was first suggested to me in Robert Gagnon's book *The Bible and Homosexual Practice*.
17. See page 26 for a discussion of the difficulties faced by intersex people.
18. Notice, for instance, all the times the Bible says, "Do not be deceived..."

MORE RESOURCES, FOR DEEPER ENGAGEMENT WITH THESE ISSUES:

***Transgender*, by Vaughan Roberts.** Purchase on Amazon or at <https://www.thegoodbook.com/talking-points-transgender>.

***Designed for Joy*, Edited by Jonathan Parnell and Owen Strachan.** (Free eBook or pdf download available at <http://www.desiringgod.org/books/designed-for-joy>)

***Special Report: Sexuality and Gender*, by Lawrance S. Mayer and Paul R. McHugh**, in *The New Atlantis, A Journal of Technology and Society* [Fall 2016, No. 50]. Free download online at: <http://www.thenewatlantis.com/publications/number-50-fall-2016>

***JBMW, the Journal of Biblical Manhood and Womanhood*, Issue 20.1**, Spring 2015. Almost the entire issue is helpful. See especially the article by Garrett Kell, *What Would Jesus Say to Someone Like Leelah Alcorn?* (p.14). Free download online at http://cbmw.wpengine.com/wp-content/uploads/2015/04/JBMW_Spring2015-CoverInteriors_Finalized-Web1.pdf

Recovering Biblical Manhood and Womanhood, Edited by John Piper and Wayne Grudem. (Free pdf download available at <http://cbmw.org/wp-content/uploads/2015/09/RBMW.pdf>)

By Brian Weed. Special thanks to Alan Kahn for feedback and insight. Please freely copy and distribute this booklet, but please don't change any of its contents. Digital versions of this booklet are available for free download at ya.ccphilly.org.



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