

**A Christian Understanding of Human Sexuality**  
**Addendum One: Sexual Brokenness and Gender Issues**  
**ICCEC U.S. Theological Commission**  
**Spring 2021**

Western culture no longer espouses a biblically centered Christian worldview. Disregarding God's revealed truth, western society has moved toward moral relativism with its redefining of societal values and morality. As immoral images multiply and are publically displayed, sexuality has become idolized with pleasure becoming its main purpose. Fornication and homosexuality have been made socially acceptable. Sexuality has become increasingly separated from gender, which is no longer dependent upon one's birth sex or physiology.<sup>1</sup> Instead gender is now tied to a person's feelings and beliefs. Truth is no longer thought of in absolute terms but is now what the majority of people believe it to be. Secular progressive activists portray Christians as bigoted and reactionary, claiming to be victimized as they challenge the authority and trustworthiness of God.

Contrary to modern societal belief, people were created to be male and female in the image of God. The physical and emotional sexual union of man and woman was designed to bind them together for loving companionship and pleasurable procreation.<sup>2</sup> But for some people sexual pleasure has become the highest form of fulfillment, almost a god to whom people sacrifice both conscience and self respect. Longing for sexual pleasure has taken the place in the human heart that loving God should occupy. Jesus spoke about the importance of loving God when He cited Deuteronomy 6:5 as being the greatest commandment: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matthew 22:37).<sup>3</sup> An intimate relationship with God was to form the basis of religion and life, but fallen people's natural tendency is to give that affection to all kinds of things in this earthly life including their sexual behavior. The result has been widespread sinfulness and brokenness that harms people in many ways.

**Sexual Brokenness:**

Sexual brokenness can be defined as any sexual activity or sexual experience that does not honor God. Sexual brokenness involves thought patterns that are hard to control, along with triggered emotions and behaviors that are contrary to the Word of God. God designed people for relationships with himself and others. The cornerstone of our ability to walk out this design is our identity, the sense that we are loved, worth loving, and able to handle the life that is before us. When circumstances or events in life damage a person's self-worth and identity, there is also damage to one's mental, emotional, and spiritual health. Identity damaging events in childhood or adolescence can arrest the development of a person's emotional maturity. When this happens, people's minds compartmentalize the damage and part of their emotional thinking becomes stuck in the past. Holding on to emotional pain leads to unresolved guilt and destructive, immature behaviors that reinforce the pain and shame of the original event. This is the biblical condition

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<sup>1</sup> Allen, Pudence R.S.M. (2016) *The Concept of Woman. Volume III: The Search for Communion of Persons, 1500–2015*, Wm. B. Eerdmans Publishing Co. This book discusses this issue from a historical perspective.

<sup>2</sup> See the ICCEC U.S. Theological Commission primary paper "A Christian Understanding of Human Sexuality".

<sup>3</sup> Unless otherwise stated, the New King James Version (NKJV) of the Bible is used in this paper.

called having a broken heart (Isaiah 61:1; Luke 4:18).<sup>4</sup> We commonly call this “brokenness.” The root of brokenness in people’s lives is literal. It is the breakage or compartmentalization of trauma in the heart and mind. This allows the strongholds to develop and implants a damaging root in the soul.<sup>5</sup> Sexual brokenness carries pain and causes behavior that becomes the source of moderate to severe dysfunction. This dysfunction affects relationships and can cause harm to oneself and other people.<sup>6</sup>

The many harmful consequences of sexual brokenness include sexual abuse and sexual assault.<sup>7</sup> Sexual abuse is caused by numerous emotional and psychological issues in the perpetrator’s life, and results in numerous emotional and psychological issues for survivors. Research on sexual violence by the National Institute of Justice<sup>8</sup> indicates that sexual violence may occur in any type of relationship, but most perpetrators of sexual assault are known to their victims.<sup>9</sup> Women are more likely to be victims of sexual violence than are men and sexual violence may begin early in life. Although child sexual abuse is not by itself a risk factor for adult sexual victimization or domestic violence, girls who were victimized as children were at much greater risk of both types of victimization as adults than any other women.<sup>10</sup> In another study, researchers found that 68 percent of physically abused women reported that their partners sexually assaulted them.<sup>11</sup>

Sexually broken people, including survivors of abuse, are especially vulnerable to debilitating and persistent physical and psychological symptoms such as anxiety, depression, substance abuse, and eating disorders. Sexual sin is a primary cause of sexual brokenness, and can lead to lack of control over emotions, sudden outbursts of anger, difficulty concentrating, dissociation, and increased risk taking. The most serious of these symptoms can be associated with histories of multiple victimizations of sexual abuse, which often begin in childhood. Experiences of trauma can profoundly shape an individual’s sense of self and others. Sexually broken people often mistrust others and may exhibit inappropriate responses or have impaired judgment.<sup>12</sup>

There is a clear and undeniable link between childhood trauma, and a wide variety of symptoms and disorders, including becoming a perpetrator of sexual abuse. Chronic abuse also creates layers of traumatic experience, with each layer reinforcing previous layers of emotional damage

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<sup>4</sup> This is a condition that Jesus recognized and came to heal.

<sup>5</sup> Eckhardt, J. (2014). *Deliverance and Spiritual Warfare Manual* p. 92. Lake Mary, FL: Charisma House.

<sup>6</sup> Ibid p.38

<sup>7</sup> [www.joyfulheartfoundation.org/learn/sexual-assault-and-rape/about-issue/](http://www.joyfulheartfoundation.org/learn/sexual-assault-and-rape/about-issue/) Sexual assault is an act in which a person intentionally sexually touches another person without that person's consent, or coerces or physically forces a person to engage in a sexual act against their will. It is a form of sexual violence, which includes rape, groping, child sexual abuse or the torture of the person in a sexual manner.

<sup>8</sup> *Victims and Perpetrators* | National Institute of Justice (ojp.gov)

<sup>9</sup> Basile, K.C., and L.E. Saltzman. *Sexual Violence Surveillance: Uniform Definitions and Recommended Data Elements*, version 1.0. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control, 2002.

<sup>10</sup> Thoennes N., and P. Tjaden. *Full Report of the Prevalence, Incidence, and Consequences of Violence Against Women: Findings From the National Violence Against Women Survey*. Washington, DC: U.S. Department of Justice, National Institute of Justice, November 2000, NCJ 183781.

<sup>11</sup> Siegel, J.A., and L.M. Williams. Final report submitted to the National Institute of Justice, July 2001, NCJ 189161.

<sup>12</sup> Psychology Today: *When Perpetrators Are Also Victims*, February 1, 2018.

for both the victim and perpetrator.<sup>13</sup> Perpetrators and victims of sexual abuse both need healing from sexual brokenness. To heal from this trauma both victims and perpetrators must confront the pain of the experiences of their lives, resulting from sexual brokenness. Perpetrators must admit to what they have done. Victims must forgive and deal with the feelings the shame and pain of their abuse, as well as the shame and pain about becoming vulnerable. Only if the healing grace of God reaches these broken parts can either the victim or perpetrator of sexual abuse begin to experience permanent freedom and growth from the deeply-set issues that originally caused their sexual brokenness.<sup>14</sup>

The origin of sexual brokenness may stem from child molestation, rape or sexual assault.<sup>15</sup> It may also develop from experiences with fornication, pornography, adultery, and homosexuality when harmful soul ties are established. “A soul tie is the knitting together of two souls that can either bring tremendous blessings in a godly relationship or tremendous destruction when made with the wrong person.”<sup>16</sup> In fact, the stronger the soul ties, the more a person becomes like those to whom the person relates. A soul tie is a strong bond between two people in the realm of the soul. It can work either for good or for evil. An example of a positive and non-sexual soul tie between long time friends is the story of Jonathan and David. Their souls were knit together. Knit means “to tie together or join together.” In 1 Samuel 18:1, it says,

“And it came to pass, when he [David] had made an end of speaking unto Saul that the soul of Jonathan [Saul’s son] was knit with the soul of David, and Jonathan loved him as his own soul.”

The stronger the bonding or soul tie between friends, the deeper and more lasting the relationship. The emotional and mental strength of one sustains the other in times of adversity and allows him to rejoice with the other in times of triumph. When the love between friends is pure and not polluted by any selfish desire the bond between them works for good in their lives. Speaking of this kind of love, in John 15:13, Jesus said, “Greater love hath no man than this, that a man lay down his life for his friends.”

A soul tie involves a deep emotional and/or spiritual connection that can even be developed “in the case of physical intimacy.”<sup>17</sup> Such a bond between two individuals is often forged during sex, as the souls (mind, will, emotions) of individuals join together. Inappropriate bonding during sexual activity is one of the negative consequences of sexual sin. These bonds or soul ties can be positive in a godly relationship. However, when a person begins to indulge in illicit sexual behavior, ungodly soul ties can lead to a corrupted, nearly irresistible drive to be sexually active.

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<sup>13</sup> <https://www.windowstotheheart.net/healing-the-victim-perpetrator-and-violence-cycles>.

<sup>14</sup> This material and conclusions came from a conversation with Dr. David Foster of Mastering Life Ministries.

<sup>15</sup> [www.joyfulheartfoundation.org/learn/sexual-assault-and-rape/about-issue/](http://www.joyfulheartfoundation.org/learn/sexual-assault-and-rape/about-issue/) Sexual assault is an act in which a person intentionally sexually touches another person without that person's consent, or coerces or physically forces a person to engage in a sexual act against their will. It is a form of sexual violence, which includes rape, groping, child sexual abuse or the torture of the person in a sexual manner.

<sup>16</sup> Greenwald, G. L. (2003). *Seductions exposed: The Spiritual Dynamics Of Relationships*. New Kensington, PA: Whitaker House p. 6

<sup>17</sup> <https://cindyanehu.wordpress.com/2015/12/15/soul-ties-and-breaking-free/>

When there is an unequal yoking between believers and unbelievers, or when there is an ungodly intimate association, evil spirits may be present and may even be transferred.<sup>18</sup> An ungodly soul tie may result in the presence of an evil influence in one's life. Eventually people may lose control of how often, with whom, and under what circumstances they will engage in sex. Sexual brokenness is particularly ruinous and causes people to become more self-centered and pleasure seeking.<sup>19</sup>

Inadequate relationships or bonding with parents and siblings can lead to sexual brokenness and the development of harmful, sexual soul ties. "Abuse, whether sexual or emotional, can also damage one's soul, and make a person increasingly vulnerable to future negative soul ties."<sup>20</sup> Someone who is sexually broken can create a soul tie with another broken person. Relationships like this often end in failure. Instead of experiencing a mutually beneficial bond that improves both lives, dysfunction develops, and each tears the other down. If one person dominates the relationship, that person will get all the benefits of the relationship, while the weaker person suffers.<sup>21</sup> Sometimes these negative and harmful soul-ties need to be broken and memories healed, in sexually broken people.<sup>22</sup>

Sexual brokenness develops over a period of time and complete healing may also take a substantial period of time. People are trapped by unholy sinful desires and unholy emotional pain. These must be faced and confessed, and a battle must be waged against their return. There has to be an examination of the roots of the sinful behaviors, and forgiveness must be obtained for the shame and guilt associated sexual brokenness, if the brokenness is a result of one's sin.

The narratives of both Testaments expose sexual sins that have existed throughout human history.<sup>23</sup> According to the New Testament there are spiritual consequences for all sexually immoral behaviors. For example, St. Paul wrote, "For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God" (Eph. 5:5, ESV).

### **Fornication, Pornography, and Adultery:**

The Greek word *porneía* denotes illicit sexual intercourse (Heb. *zānā*). The word *porneía* can be linked with fornication, pornography and adultery.<sup>24</sup> All forms of *porneía* are sinful and have corrupted people's beliefs, thinking, and behavior. People's beliefs are developed mostly through a combination of what they have been taught and experienced. Most of what people are taught today comes through public education, popular culture, and social media. A person's experience is influenced by interaction with family members, friends, peers, and social media. People's experiences and beliefs largely affect how they think and behave concerning their sexuality.

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<sup>18</sup> Op. cit, Ekhardt p. 170

<sup>19</sup> Ibid p. 237

<sup>20</sup> Brown, T. (2018). *Breaking Toxic Soul Ties: Healing from Unhealthy and Controlling Relationships*. New Kensington, PA: Whitaker House p.6

<sup>21</sup> Op. cit. Greenwald, p. 39

<sup>22</sup> Wagner, D. M. (2000). *How To Cast Out Demons: A Guide to the Basics*. Grand Rapids, MI: Chosen, Ch. 12.

<sup>23</sup> Isaiah 57 gives us an example of this type of sexual idolatry and St. Paul addresses this issue in 1 Cor. 6:9-10.

<sup>24</sup> Trites, A. A. (2000). "Fornication" in D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans Dictionary of the Bible* (p. 469). Grand Rapids, MI: W.B. Eerdmans.

According to Dr. David Kyle Foster, some people believe that genital sexual expression is the “be-all and end-all” of human existence and that they deserve sexual pleasure, and must have it. There are several reasons why people get caught up in these various practices of sexual idolatry and brokenness.<sup>25</sup>

1. Longings to be loved, approved, affirmed, valued through romantic attention.<sup>26</sup>
2. Thrilling desires for the power and excitement of the chase. Some people enjoy the sense of power and control over another person’s sexual response.
3. Anxious desires for money to meet basic survival needs. The obvious link of sex to money is the “sex industry.” Sex makes lots of money for lots of people.
4. Desires for relief and escape from the pressures of life.
5. People have been victimized or mistreated and use sex to affirm them as persons.

Sometimes people rationalize fornication and adultery on the grounds that they are not sinning if they love one another.<sup>27</sup> However, abstaining from fornication (sexual immorality) was one of the four conditions demanded of the Gentile believers by the Jerusalem conference (Acts 15:28-29). Based upon this and the following scriptures, fornication and adultery are sinful behaviors that all Christians must avoid.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man. Mark 7:21–23 (NKJV)

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. Galatians 5:19–21 (NKJV)

For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Ephesians 5:5–6 (NKJV)

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience . . . Colossians 3:5–6 (NKJV)

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<sup>25</sup> This information and these reasons were given by Dr. David Foster at a seminar given to the clergy of the Southeast Archdiocese in Jacksonville, Florida in November of 1918.

<sup>26</sup> Powlison, D. (2017). *Making All Things New: Restoring Joy to the Sexually Broken*. Wheaton, IL: Crossway p. 81

<sup>27</sup> Frye, P. (2011). *101 Quick Questions with Catholic Answers: Sexuality* p. 1). San Diego, Catholic Answers.

Sin includes one's thought life as well as behaviors. Jesus addresses this in Matthew 5:28 saying that a person can commit sins of sexual impurity even in his thoughts: "But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart. According to this scripture, looking at a woman (or man) to whom one is not married and indulging in lustful thoughts is committing fornication in one's heart." Jesus did not need to mention the obvious extensions of his wise words. This principle also applies to a man looking at a man, a woman looking at a woman, an adult looking at a child, consensual sex between unmarried persons, pornography in any form, sexting, fetishes, sexual thoughts and fantasies. If indulging in mental lust counts as fornication, it also includes intimate touching of one's own body while viewing pornography to partially act out sexual desire.

Pornography is a common form of sexual brokenness. It is fornication in the mind. Research demonstrates a clear link between pornography and marital adultery. It is also linked to sex trafficking.<sup>28</sup> Indulging in pornography hurts both the participant and others by:<sup>29</sup>

1. distorting one's view of sex
2. distorting one's view of women
3. eroding the character and self esteem of both the victim and perpetrator
4. abusing women
5. sinning against one's spouse
6. wrecking families
7. enslaving individuals
8. weakening relationships with God
9. wasting time, energy, and money

### **Gender Issues: Homosexuality and Transgenderism (Transsexualism)**

Two other very visible kinds of sexual brokenness in our society are homosexuality and transgenderism. A person with a homosexual orientation has sexual desires directed toward a person of the same sex.<sup>30</sup> A transsexual or transgender person is one who has an emotional desire to be the opposite sex and claims feelings of being trapped in a body of the wrong gender.

Gender identity is considered by current popular culture to be the personal sense of one's own gender, based upon how one feels and how one relates to other people. A transsexual person may even undergo surgery or hormone therapy to modify the birth gender. Gender is now associated with how people think about their sexuality, rather than upon their biological genitalia. It is based upon the mind, rather than the body, placing self-will and emotional feelings above God's design. Both homosexual and transsexual orientation is based upon a pattern of unnatural desire.<sup>31</sup> This unnatural desire supersedes natural biology in some people's minds.

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<sup>28</sup> Naselli, A. D. (2015). "When You Indulge in Pornography, You Participate in Sex Slavery". *The Journal for Biblical Manhood and Womanhood*, Spring and Fall 2015, p. 23

<sup>29</sup> Ibid. pp.28–29

<sup>30</sup> The word homosexual comes from the Greek word homos, which means "same."

<sup>31</sup> Strachan, O. (2015). "A Referendum on Depravity: Same-Sex Attraction as Sinful Desire." *The Journal for Biblical Manhood and Womanhood*, Spring and Fall 2015, pp. 25–26

Transsexualism, often referred to as transgenderism, is now being defined as an individual's self-conception as being male or female, as distinguished from one's actual biological sex.<sup>32</sup> Though biological sexual characteristics are distinct and unambiguous, the transsexual person believes that he or she is—or ought to be—of the opposite sex. Psychologists used to classify gender confused people as being mentally ill, but critics have argued that diagnosing LGBTQ people as disordered stigmatizes groups that are expressing psychological variation.<sup>33</sup> This view has separated gender from both biology and traditional psychology where transgenderism used to be referred to as gender dysphoria.<sup>34</sup> Never-the-less, gender and gender roles should be based upon whether one was born male or female. This is verified by a wide variety of factors, including chromosomes, genetics, and hormones. Rather than being a socially constructed idea, one's true gender originates from being either male or female at birth.<sup>35</sup>

New Testament writers viewed deviant sexuality as an action, not as an orientation. They describe homosexual activity as unnatural (*παρὰ φύσιν*, *para physin*; in Rom 1:27).<sup>36</sup> St. Paul's argument in Romans 1 provides the grounding for the way the church should view both homosexuality and transgenderism. He clearly teaches that the change of sexual orientation (the philosophy underlying both homosexuality and transgenderism) is sin rooted in dishonor and disobedience to God.

“For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;” Romans 1:26-28 (NKJV)

This text indicates that homosexual practice is a distortion of God's order for creation.<sup>37</sup> Christian texts from the first to fifth century adopt an unremittingly negative judgment on homosexual practice.<sup>38</sup> St. Paul shows that rebellion against God and the results in depravity and

<sup>32</sup> *Encyclopedia Britannica*. (2016). Noet Edition. Chicago: Encyclopedia Britannica.

<sup>33</sup> The psychological diagnostic books *DSM-III* (1992) and the *DSM-IV* (1994) combined the concept of “Transsexualism” with “Gender Identity Disorder of Childhood” into one overarching diagnosis, “Gender Identity Disorder.” (“Transvestic Fetishism,” once listed among the gender disorders, was reclassified as a Sexual Paraphilia.) The currently used *DSM-5* further revised the diagnosis, which was renamed “Gender Dysphoria”. This has been separated from “Sexual Dysfunctions and Paraphilic Disorders.” This diagnostic label removes the connotation that people with gender nonconformity are “disordered”, focusing instead on the discontent experienced by these patients. Thus, the medical field no longer understands Transsexualism to be an abnormal psychological disorder, enabling greater social acceptance of those who want to change their birth genders.

<sup>34</sup> Gender dysphasia is now defined as the “discomfort or distress that is caused by a discrepancy between a person's gender identity and that person's sex assigned at birth. For clarification: Kline, C. (2015). “What Is Gender Reassignment Surgery? A Medical Assessment with a Biblical Appraisal.” *The Journal for Biblical Manhood and Womanhood*, Spring and Fall 2015, p.36

<sup>35</sup> The exception is intersex (which means the person was born with any combination of "male" and "female" organs.

<sup>36</sup> Beal, M. (2016) “Sexuality”. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

<sup>37</sup> Dawn, M. J. (1993). *Sexual Character: Beyond Technique to Intimacy* pp. 99-100. Grand Rapids, MI: William B. Eerdmans Publishing Company..

<sup>38</sup> *Ibid.* p. 98

confusion. Homosexual activities are—explicitly and without qualification—identified as symptomatic of that rebellion. Thus, it is appropriate to take St. Paul’s account, as an authoritative depiction of the human condition. The text then would inform a normative evaluation of homosexual practice as a distortion of God’s order for creation.<sup>39</sup> Identical wording is found in the Old Testament in Leviticus 18:22-24, so this is not just the opinion of St. Paul.

Paul portrays homosexual activity as a vivid and shameful sign of humanity’s confusion and rebellion against God. In light of that portrayal, we must recognize that the phrase *against nature* (or contrary to nature) depicts homosexual unions as opposed to the design of God.<sup>40</sup> According to Dr. David Foster, all forms of deviant sexuality result in real bodily harm. For example, male homosexuals have drastically high rates of promiscuity, which results in psychological duress and increased rates of disease. Sexual therapists and psychologists find that a lot of people are dissatisfied with sexual experiences or are struggling to find stability, meaning in life, and permanence in relationships. This thinking is unfortunately encouraged by those same therapists and psychologists who have embraced ideas of sexual freedom and the LBGTQ agenda.<sup>41</sup>

## Conclusion

Since the sexual act is intended by God to be between males and females in marriage, all of these various sexual sins violate the sanctity of God’s purpose for human sexuality and the functions of the male and female genders.<sup>42</sup> Since humans do not choose their gender; homosexuality and transgenderism, violate Biblical principles and Church tradition in three main ways.<sup>43</sup>

### 1. They violate natural biology.

Science recognizes that higher organisms, including people, have gender determined by what are known as X and Y chromosomes.<sup>44</sup> Once gender has been so determined there is no natural way in which it will change during the lifetime of the organism. The function of cells and organs depends on their sex, determined by the interplay among the genome and biological and social environments.<sup>45</sup> That heterosexual sexual activity is intended for *reproduction*, so as to perpetuate the species, is evident and undeniable when we consider our anatomy and biologically normal sexual drives. We do not need to refute arguments used to support transsexual or homosexual behaviors. Scientifically, our argument should focus on the idea that neither homosexuality nor transgenderism would perpetuate a species. Although science is seeking to

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<sup>39</sup> Ibid p. 165

<sup>40</sup> Ibid p. 102

<sup>41</sup> Many influential professionals in the fields of: education, psychology, medicine, the academy, and even modern theology have been co-opted by an anti-religious political correctness based upon secular progressive and LBGTQ ideologies.

<sup>42</sup> CEC Catechism questions 310-312.; (See: Genesis 1:26-28. Matthew 5:28. Galatians 5:19-21. Ephesians 5:3-4).

<sup>43</sup> These points are supported by: Genesis 1:27; 2:20-24; and 5:2, Romans 1:26-27, 1 Corinthians 11:3-16.

<sup>44</sup> There are some people who are born with an extra X chromosome or other abnormalities. There are even rarer examples of people who have both male and female genitals. The majority of homosexual, bi-sexual, and/or transgender people do not necessarily have these abnormalities. Because scientific research about the modern idea of constitutional homosexuality is still in process, we need to be compassionate in understanding the situation of those born with these above conditions. But we must not let either science or pseudo-science influence our hermeneutic or homiletic concerning God’s purposes for sexuality or that any other use of sex is sin.

<sup>45</sup> This is verified by the “Biology of Sex Differences” which is the official journal of the Organization for the Study of sex differences, and a publication of the Society for Women’s Health Research.



prove otherwise, it can also be argued that these behaviors violate many natural laws of genetic and biological science, as well as the commands of Holy Scripture. Since the sexual act is intended by God to be between males and females, homosexuality and transgenderism violate the sanctity God's purpose for sex.<sup>46</sup>

## **2. They violate the goodness and rightness of God's creation.**

God regarded his creation as "good" (Gen 1:4, 10, 12, 18, 21, 25) and creation of humanity as "very good" (Gen. 1:31).<sup>47</sup> As the Roman Catholic Catechism says:

"Because creation comes forth from God's goodness, it shares in that goodness—And God saw that it was good ...very good—for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him. On many occasions the Church has had to defend the goodness of creation, including that of the physical world."<sup>48</sup>

## **3. They violate the veracity of the Bible and the sovereignty of God to choose gender and life purpose for his creation.**

The first two chapters of Genesis clearly teach that God created male and female to fulfill specific purposes in creation. Humanity was created in the image of God, and that gives men and women intelligence, choice, ethical sense, creativity, and reasoning capacity. In the Genesis account, we note that the for the reason of intimate companionship a man is to leave mother and father and be united to his wife to become one flesh. People were made to be loved and to love the sovereign God.<sup>49</sup>

The CEC Catechism addresses the sovereignty of God when it reaffirms that the commandments of God teach us to respect not only God's sovereignty and dominion.<sup>50</sup> The sovereignty of God encompasses the biblical teaching concerning the absolute, irresistible, infinite, and unconditional exercise of God's self-will over every area of His creation. God "works all things after the counsel of his own will" (Eph 1:11).<sup>51</sup> One important aspect of this doctrine is God's exercise of this sovereignty over the eternal destinies of men. He has the right and ability to create each person with a specific gender and to determine what is not acceptable sexual behavior. Transgenderism, homosexuality and fornication violate and disrespect the sovereignty of God.

In those situations where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage, clear and emphatic opposition is a duty. Christians must oppose transgenderism, including hormonal therapies and sexual re-assignment

<sup>46</sup> CEC Catechism Q- 310-312.; (See: Genesis 1:26-28. Matthew 5:28. Galatians 5:19-21. Ephesians 5:3-4)

<sup>47</sup> Bird, M. F. (2013) *Evangelical Theology: A Biblical and Systematic Introduction*. Grand Rapids, MI: Zondervan, p. 157

<sup>48</sup> Catechism of the Catholic Church, p. 70–71

<sup>49</sup> See The Binary Nature of Creation in the paper entitled ICCEC U.S. Theological Commission Understanding Human Sexuality.

<sup>50</sup> CEC Catechism Q-76-79 Answer: God created man so that he should know God, be loved by God, love and glorify God, and live in joy with Him forever.

<sup>51</sup> Mueller, W. (1975) "Sovereignty of God" In C. F. Pfeiffer, H. F. Vos, & J. Rea (Eds.), *The Wycliffe Bible Encyclopedia*. Moody Press.

surgery. Christians must oppose the sexual philosophies and actions that contradict God's plan that created male and female genders. Christians must also oppose and teach against all forms of fornication, adultery, pornography, and homosexuality.

We can conclude that God created people to be either male or female. He designed the sexual relationship for the purpose of bonding between husband and wife, as well as for procreation—the producing of children. Porneia, sexual immorality of any kind, is categorically condemned by Jesus and the apostles. Likewise, St. Paul clearly indicates to the church at Corinth that sexual sins (1 Corinthians 6:18) are sins against the body. These sins bring the church and the gospel into disrepute. (1 Corinthians 5–6). Monogamous, heterosexual marriage is commended, and even celebrated, as the biblical expression of sexuality. All forms of sexuality that violate Biblical principles are sinful and must be avoided by Christians. Jesus is the hope for the sexually broken, and will forgive those who repent. He is the one who understands us, and our brokenness.