

Good afternoon. Welcome to *A Better Story: God, Sex and Human Flourishing*. We're doing this series for two reasons. First, to help us all understand and hold a more robust biblical ethic of marriage, sexuality, and gender. And secondly, we're doing this series in order to help us create a safe and compassionate environment for LGBTQ+ people, their families, and anyone wrestling with their sexuality or gender identity.

Our structure today will be the same as it has been for the last few weeks.

We'll start by hearing from someone in our community who is a sexual minority. My daughter, Spencer. She's going to tell us a little of her story, growing up in this church, and some of what it's been like for her. And then I'll teach for about 45 minutes, and then we'll have Q&A for about 30 minutes. The first half of the Q&A will be focused on the subject I cover in the lecture. So you should have received 3 slips of paper and an index card. The 3 slips of paper are for questions or observations you have concerning my lecture. The index card is for the second half of our Q&A when Dylan and Spencer will come up here to join me in the conversation.

Alright, Spencer come on up. Thank you so much for being here.

Prayer...

Spencer...

Thank you Spencer.

### **People to Be Loved**

So this is our eighth session, and it is by far the most complicated, the most difficult of all: Jesus, gender, and the Trans\* community. We're seeking to understand what God has to teach us regarding gender and how that applies to emerging gender identities and transgender experiences. But we're also here to learn how to embody love to gender minorities. And I have worked really hard to study this issue thoughtfully, and prayerfully. I've read piles of books, and spoken with experts. And still, I feel like I'm standing at the base of mount Everest and looking up to so much I don't understand and don't know. And I want to be very careful that I do not speak beyond my knowledge. So, fair warning, this will not be, by any means, my final word on Jesus and the trans\* community.

Alright, let's get started. I want to begin by telling you a little about Leslie. "Leslie was born a female. She had all the biological parts that made for a girl. But from the time she was four years old, she felt like a boy. She had emotions like a boy, played like a boy, and even thought that her girl body would one day transform into a boy body. Lesli didn't make a conscious choice to feel like a boy. The feeling just sort of came upon her at a young age and stuck with her throughout life."<sup>1</sup>

In Leslie's own words, "When all the other little girls wanted to play tea or house, I wanted to play football... At the age of four I proclaimed that Wonder Woman was going to be my wife and we would have super-powered children. I thought nothing of it."<sup>2</sup>

"Leslie also remembers loving Jesus wholeheartedly from a very young age." She said, "My earliest memories are of the church nursery and Sunday School. I have always known that I was a beloved child of God. I cannot remember a time when God's truth was not an integral part of my life."<sup>3</sup>

As the years went by, Lesli began to struggle. She found it very hard to fit in at her youth group. "I started to keenly feel a distance between myself and other girls... I could not relate to their emerging womanhood. They were spending hours putting on makeup, styling their hair, and talking about boys. None of this interested me in the least."<sup>4</sup>

Now, "like most kids wrestling with their gender identity, Lesli was wrestling alone. No one to talk to, no one to listen. Nobody seemed to care. Lesli sank into dark periods of depression. And when isolation met depression, suicidal thoughts quickly followed."<sup>5</sup>

She said, "I lived this charade until high school rolled around... becoming increasingly despondent and suicidal."<sup>6</sup> And all through this, I "continued to love Jesus and was passionately involved at... church."<sup>7</sup> Until...

"Toward the end of her freshman year in high school... and this is when her world fell apart."<sup>8</sup> I'll stop quoting Lesli here, and let you hear from her directly.

[Video, "I Would Be Honored To."<sup>9</sup> 2:32.]

So "Lesli, desperate to follow Jesus, was ushered out of the church simply for struggling with gender dysphoria."<sup>10</sup> And then many years later, thanks be to God, a pastor and a church loved her. They surrounded her with love, and this "reignited Lesli's passion for Jesus and brought [her]... back to faith in Christ."<sup>11</sup> And now she "helps teen[agers] who are wrestling with their gender identity."<sup>12</sup>

Throughout our time together today, we must keep our focus on people. People who are often marginalized and misunderstood, shamed and shunned by those who don't share their experiences. People who are infinitely valuable in God's eyes; created in God's image. People whom Jesus loves. People Jesus desires for us to love, to care for, and to disciple.

For some here today, I realize that this might be the defining issue in your life.

- Either for you personally because you wrestle with gender dysphoria,
- or you have found in the trans\* community a home, a place where you belong,
- or maybe gender isn't a big struggle in your life, but it is for someone in your family,

- or maybe you've just tried to wrestle with this through the scriptures, trying to understand if Christianity has any thing good to say, anything relevant, anything helpful and loving
- or maybe you're here with us this afternoon, or you're listening, and how the church and Christians have harmed trans\* people, this is one of the big reasons you're not a Christian.

If any of these get close to who you are, I am sorry, we are so sorry for the ways you have suffered due to the limitations of God's people. I am sorry that you've been made to feel like you don't belong in the church. I am praying that through everything I say today, you will know the truth of how beloved you are to Christ.

**Transition:** Now, if you have a copy of the Bible with you, please turn to **Genesis c1**.

### **Biological Sex in the Bible**

As we begin to seek to understand what the Bible says about the categories of male and female as they relate to questions about transgender and non-binary identities, we're going to start with **Genesis 1–2** because these chapters, the very first two chapters of the Bible play a fundamental role in constructing a Christian worldview.<sup>13</sup>

Let's start with **Genesis c1v26**, *"Then God said, 'Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created man in his own image, in the image of God he created him; male and female he created them.'"*

Okay, so here we see here, two really important details about our humanity:

1. **we are made in God's image,**
2. **and we are created as male and female.**

Now what exactly does that mean? Well, first of all, the categories of male and female in **Genesis c1** are talking about **biological sex not gender**.

And those words are really, really important to this whole conversation. In fact, language is essential to the transgender conversation. But trying to understand the growing number of terms in this conversation can be overwhelming. We could discuss literally hundreds of terms. I've provided you with a handout that lays out the top fifty or some terms. And at the front of that list, is a list in red of the six terms you really, really need to wrap your head around.

Now, back to **Genesis 1:26**, like I said, this shows us that humans are made in the image of God, and we were created as male and female, and this is talking about biological sex and not gender.

When we talk about **biological sex**, we are talking about “the physical, biological and anatomic dimensions of being male or female.”<sup>14</sup>

- These facets include “chromosomes, gonads, sex hormones, and internal reproductive anatomy and external genitalia,” along with secondary sex characteristics which have no direct reproductive function.<sup>15</sup>
- Humans, you see, like most species, are sexually dimorphic. And part of what this means is that “humans reproduce when the gamete (sperm) of one kind of human is fused with the gamete (egg) of another kind of human to produce a new organism. The categories used to classify the respective roles humans play in reproduction are ‘male’ and ‘female.’”<sup>16</sup>

You are a male or female **based** on your **reproductive system**.

- A male is biologically organized to donate genetic material.
- A female is biologically organized to receive genetic material and then gestate the resulting offspring.

And our biological sex is determined at fertilization. Genetically, it’s the presence of a Y chromosome that distinguishes a male from a female. “An X-carrying sperm produces a female (XX) embryo, and a Y-carrying sperm produces a male (XY) embryo.”<sup>17</sup>

But some people might have an extra X chromosome (or two or three extra X chromosomes, or a missing X chromosomes). And this person has an **intersex** condition. And **the fact that some people are born intersex is often used to argue that male and female aren’t the only options** for biological sex.

Now before we dive into this, I want to make sure that we’re not thinking “about intersex as some faceless concept in service of an argument or ideology.”<sup>18</sup>

So let’s stop for just a moment and remember: those among us who have an intersex condition, these are people who need to be loved. People who are dealing with some level of prejudice, and maybe poor medical treatment as they’ve sought to understand how to live in the world.

Now what exactly is intersex or intersexuality? Well, these are umbrella terms for any one of 16 conditions in which there is an atypical feature in a person’s chromosomes, reproductive organs, or anatomical sex (or two of the three, or all three).<sup>19</sup>

Biologist Anne Fausto-Sterling is well-known for saying that 1.7% of all human births are intersex, about the same as people born with red hair.<sup>20</sup> A lot of people have repeated this and concluded that 1.7% of humans are neither male nor female.

But Fausto-Sterling's methodology is misleading.<sup>21</sup> She includes various conditions where there's little to no difficulty in identifying the person as male or female. In fact, the vast majority of people who are intersex, some studies have indicated, 99% of people who have an intersex condition, are unambiguously male or female.<sup>22</sup> People can go through their entire lives without knowing they are intersex, never questioning whether they are male or female. *You* might be intersex and not even know it.

Now, every single human born into this world bears God's image in a unique and beautiful way. And we should never highlight the rarity of some condition in a way that could 'other' those people. But it's misleading to reference the broad umbrella category of intersex conditions (almost all of which present little to no ambiguity in one's biological sex) and use this to argue that intersex people are neither male nor female.<sup>23</sup>

But what about the 1% of intersex persons whose biological sex is significantly ambiguous?<sup>24</sup> Do these people—beautiful people created in God's image and worthy of respect, value, and admiration—do they invalidate the male/female binary (the idea that there are only two sexes)?<sup>25</sup> Do they represent a third sex, neither male nor female?

I don't think they do. I think it's more helpful to say that such people, are a blend of the two biological sexes rather than a third sex. And it may sound like I'm splitting hairs, but I think this is more than semantics. When the Bible and science talk about humans as sexed creatures, they recognize two categories...male and female." And there are some "intersex people [who] embody traits from both categories."<sup>26</sup> Somethings are black and white. Some things are gray. Most people are male or female. Some people are both.

One time when Jesus was talking about marriage, he reminded us that God created humans as male and female, and then he went on to talk about the fact that some people are born as eunuchs. We don't know exactly what that means, but Jesus seems to be indicating that there are people born without the traditional genitalia that would match their identity.

- So Jesus doesn't say, because there are intersex people, therefore gender binary doesn't exist.
- And he doesn't say because God made them male and female, there aren't people who struggle with these conditions

Jesus seems to acknowledge the reality of living in a fallen world, that there is creational intent and yet there is variation in that intent because of the world we live in.

When we are talking about these parts of our bodies, and all the longing and love, and the identity and relationships connected to them. This is such a fragile and gentle and painful thing we're taking about here. We're talking about the deepest parts of how people seek to understand themselves in this world. We must say, you are loved by God, and we love you too, and you are welcome here. And this is complex, and I'm sure you've been through a lot.

If you are intersex, listen to this enormous promise and hope and compassion that God offers you. This is **Isaiah 56:4–5**, *“For thus says the LORD: ‘To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant. I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.’”*

Oh, our Lord is saying, “I know you don’t fit into these categories for whatever reason, but I want you to know that there’s a place where you can thrive in the kingdom of God, you’re not excluded because of the condition you’re born with.”

Jesus offers those born as intersex compassion and love and belonging and acceptance, and a place.....if you will seek to serve him and get your identity from him and respond to his love, he will give you a name better than the name of sons and daughters and a place inside the temple in the New Jerusalem.<sup>27</sup>

Now, let’s back up. “Everything I’ve said so far about biological sex is [just] basic science. It can be found in any biology text book. It’s widely accepted among scientists and scholars and anyone you’d want operating on you in the ER. And it doesn’t matter whether they’re conservative or liberal.”<sup>28</sup>

The God-given pattern of creation is humans in the image of God, male and female. And a person is biologically either male or female based on four things:

1. the presence or absence of a Y chromosome
2. internal reproductive organs
3. external sexual anatomy
4. and endocrine systems (hormones) that produce secondary sex characteristics.

And in **Genesis 1:31** God declares this good, very good. “The Bible’s foundational passage about human nature explicitly highlights the fact that we are embodied sexual creatures (male and female), which is a necessary and beautiful part of our image-bearing status, something God deems ‘very good’ (**Gen. 1:31**).”<sup>29</sup>

**Now, like I said**, in these passages we are being taught about **biological sex not gender**.

- Sex is the physical, biological, and anatomic dimensions of being male or female.
- Gender, on the other hand, is the way we give social expression to that reality.<sup>30</sup>

And this is a really important distinction. We’ll have to come back to that.

**Transition:** But first, I want to point out **four theological themes** that play out regarding biological sex over the course of the rest of the Bible.

**1. Number 1, Jesus views Genesis 1–2 as Normative.** In **Matthew c19** Jesus is asked a question about marriage. And he answers, starting in **v4**, *“Have you not read that he who created them from the beginning made them male and female.”* He’s quoting **Genesis 1:27**. He’s reminding us that God’s original creation of humans as male and female is normative—It’s not just relevant for the beginning of creation, or for the Old Testament. It is a guide for the moral order today.

**2. Second**, the body is a core aspect of who we are. We are not souls with bodies, we are embodied souls. “There is an integrity and sacredness to the human body.”<sup>31</sup> In the Bible, there is no passage that gives us permission to say things like, “the body is a shell that covers the real you.” And this is just such a big deal in the Bible. It’s in passages like **Genesis 1:31**; **2:21–23**; and **1 Corinthians 6:13–20**; and **Romans 6:13, 16; 12:1**. “Our sexed bodies are sacred, and they are an essential part of the identity that God has assigned to us. The ‘real you’ is the embodied you.”<sup>32</sup>

And this, by the way, is something that has been driven home lately in the therapeutic world by Bessel van der Kolk’s groundbreaking book, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*.

**3. So, a third theological theme** in the Bible that is important for our discussion is that while the Bible doesn’t often mention people presenting themselves as the opposite sex, when it does, it always prohibits such behavior.

- **Deuteronomy 22:5**, prohibits cross-dressing.
- **1 Corinthians 6:9**, prohibits crossing gender boundaries in our sexual behavior
- And in **1 Corinthians 11:2–6**, when Paul is discussing church worship services, his whole set of instructions is predicated on the assumption that the church consists of men and women, whose sex and gender distinctions reflect God’s created order.
- And finally, **Romans 1:26–27** roots the prohibition of same-sex sexual activity in God’s creational design of humanity as sexually different persons.

Now, don’t run too far ahead of me. These passages do not speak directly or definitively to many of the modern questions around the trans\* community. I’m going to come back to that in a moment. But what these passages show us is that whenever Scripture deals with cross-sex self-presentation, it is always prohibited.<sup>33</sup>

**4. And finally, a fourth theological theme** that is important as we think through the Biblical view of biological sex is this: in the Bible, sex difference is maintained after the resurrection. We see this in passages like **1 Corinthians 15**.

**Summary:** So in summary, in the Bible we see that God intends for humans to identify as male and female, and your sexed body is an essential part of your identity. It also appears that there are no other sex or gender identities than male or female. And our sexed bodies are essential to how we reflect God's image.

### **Cultural Stereotypes Versus Biblical Mandates**

Now, at this point it is crucial that we go back to a distinction I've made several times.

#### **Biological sex is different from gender in terms of the psychological, social, and cultural aspects of being male or female.**

And so when we start talking about gender, we need to be careful not to stuff modern expectations of gender into biblical categories of male and female. The fact is, most of our assumptions about masculinity and femininity come from culture and not from the Bible.

And so "while men and women are called to live out their human identity as men and women, there's little *biblical* specificity on what exactly this looks like. A harp-playing, poetry-writing man like King David is living out his male identity just as much as a football player who can bench 300 pounds. Both are called to be godly whatever their cultural interests or hobbies might be....The Bible acknowledges that humans are male and female and expects humans to live in congruence with their embodied sexed identity. However, the Bible gives few specific guidelines about what this will look like. God's expectations for gender expression are quite flexible. Most modern assumptions and stereotypes about what it means to be a man or woman are not endorsed by the Bible."<sup>34</sup>

The Bible is "much more concerned that we be godly, not stereotypically masculine or feminine." And so, while our culture reinforces narrow stereotypes of masculinity and femininity, the Bible does give us such narrow boxes. So, on the one hand, "the Bible celebrates our sex differences as male and female, it gives us tremendous freedom in how we live within our sexed bodies."<sup>35</sup>

**Transition:** So how can all of this help us think more deeply about the transgender experiences

Well let's start with admitting just who we're talking about..

- A few years ago, prevalence estimates for transgender people were 1 in 215 to 1 in 300. More recent estimates put the rates for adults at closer to .6 percent—roughly 1 in 166.
- And transgender rates among youth appear to be much higher than rates among adults. Recent studies from the CDC indicated that 1.8% of teens identified as transgender, and another indicated they weren't quite sure, but they might be. In fact, one study identified 12% of people between the ages of 18 and 34 identified as trans\*. Now there's some pretty serious challenges to these really high percentages, but the point is, there has been an undeniably dramatic shift in the prevalence of transgender identities in a relatively short span of time.



At the end of the day, there are a lot of people for whom this is the defining reality of their life... their health, their well-being, and for many of them their sense of identity, belonging, and worth in the world.

41% of transgender people, at some stage in their life, will try to commit suicide, as compared to 4% of the general population. And a lot of this comes from bullying, a lack of support, and some underlying psychological realities that complicate the whole issue. And these are people for whom Jesus cares tremendously for, and are in a vulnerable position, and need God's heart and his love to be manifest towards them.

When we try to listen in love to the trans\* community today, it seems that there are, broadly speaking, 3 general groups.

- (1) Some people in the trans\* community suffer deeply from gender dysphoria: "the persisting emotional and personal discomfort of a small minority of individuals who experience their sense of gender as being different from their birth sex. This is a complex personal issue calling for empathy and understanding. Those who struggle in this area are often confused, frightened and humiliated" and on top of that, there is "no reliable scientific data available to help cast light on what is going on."<sup>36</sup> That's just so incredibly painful. And I want to say, please here this, gender dysphoria is not a sin.
- (2) Second, some of our trans\* brothers and sisters are trying to navigate confusing gender stereotypes, so they are "reacting to the rigid stereotypes of masculinity and femininity that leave little room for any degree of gender atypicality."<sup>37</sup>
- (3) And then there're others who "may be searching for identity and community to cope with life's challenges."<sup>38</sup> And these challenges may be completely unrelated to gender, and they are turning to emerging gender identities as an emotion 'home' and a place of safety. The trans\* community offers profound love and acceptance and identity.<sup>39</sup> "In the past these teens might have turned to another cultural phenomenon in search of identity and belonging, but today transgender identity has cultural salience and offers a sense of community."<sup>40</sup>

We know so very little about all of this. We need to be very cautious and tentative in our approach. We need to avoid being overly confident, imprudent, and reckless in our interactions.

Always remember, when you are interacting with a person who is trans\*, you probably really don't know if you're looking at the beautiful face of a person who

- (1) suffers from gender dysphoria,
- (2) or is trying to find how their way of being male and female fits within the narrow stereotypes of masculinity and femininity on offer by our culture,
- (3) or is searching for identity and community and is finding these things in transgender or emerging gender identities

If you are in one of these groups, I want to offer some advise:

1. First, remember that your body matters. The male-female distinction is part of God's good plan. There is an integrity and sacredness to your body. At the same time, gender dysphoria is a real thing. And we should all take seriously the range of variations in gender identity.
2. Second, stay connected to those you can trust to pray for and support you in your family and in the church. And let's pray that God will give you timely wisdom and prudence in decision making.
3. Third, our culture has decided that gender is a tool of oppression, and it is our responsibility to deconstruct gender in the world today. And this approach gives you a script that pressures you to find your gender by looking within. Be careful with this approach. I think it is really important to try as hard as you can to stay with your birth sex. And where those strategies are unsuccessful, there is potential value in managing your dysphoria through the least invasive expressions.
4. Fourth, as you prayerfully and thoughtfully consider the options before you, find a good counselor who will help you take a step-wise approach in which you search step by step for coping strategies, and each one is weighed and given serious consideration before it is implemented, and each one is monitored over time, and evaluated, and moved away from if it is found unhelpful.
5. And fifth, above all else, draw near to Christ, who cares deeply for you and will not abandon you in this journey, no matter what.<sup>41</sup> **The key question we should always ask ourselves is, "Who am I becoming by what I'm doing?" And then the goal of the Christian life is to get a vision of Jesus in his beauty, get a vision of God's kingdom, and then to align our heart our mind our soul our strength, towards that in love and practice that facilitate that renewed identity.**

**Transition:** Now, there is so much more to be talked about. So much more to say, and so much more to hear and to listen. I'm sure you'll have lots of really good questions for our Q&A. Lots of questions about Hormone Blockers, Hormonal Therapy, and Sex Reassignment Surgery. But I need to wrap things up now.

### **Conclusion**

I want to close by stealing from another pastor who spoke on this subject, his name is Jon Tyson. He's the pastor of Church of the City in New York City. After speaking on this subject, he told his church something like this. And I think it's a great word for us today.<sup>42</sup>

The church has to be a welcoming counter-culture of Jesus' love in this city.

The church has to be a place where the one identity over all identities is that we are beloved sons and daughters of our father. And this vertical identity has to cover any other horizontal identities, regardless of where we draw that.

So if you're here, or you hear this and you're struggling with gender dysphoria, I want you to hear this. Jesus loves you. He wants to care for you. He invites you to be his disciple, to learn from him. You'll find rest for your soul. He is humble of heart. He was a man of sorrows, he was acquainted with grief. A bruised reed, he won't break. And a smoldering wick, he won't snuff it out. He has mercy, and he has compassion for all. So I want to invite you to bring the things you are feeling to Jesus, and to wrestle with him in the beauty of his love and his grace.

And for our church I think it's important that we have genuine compassion. Here's the dictionary definition of compassion, "sympathetic consciousness of other's distress together with a desire to alleviate it." That's the kind of church I want to be a part of it. "Sympathetic consciousness" of what other people feel and what they're going through, together with a desire to alleviate it. Or as Paul says to the Galatian Christians, (Galatians 6:2), "Bear one another's burdens and so fulfill the law of Christ." So may we be people of faith who heap the burdens of transgender and intersex people on our back, and walk with them through their distress to alleviate it with God's love and Christian compassion the best we can."

Let's pray. Father, we thank you for your unlimited patience with us. Jesus we thank you for the truth of your word, we thank you for what you modeled, your great love for your disciples. Help us. There is so much pain. As we are walking into the wound of many people's lives, help us to represent Jesus well. We ask for power, for wisdom, for help.

<sup>1</sup> Preston Sprinkle, *Living in a Gray World: A Christian Teen's Guide to Understanding Homosexuality* (Grand Rapids, MI: Zondervan, 2015), 57.

<sup>2</sup> Quoted in Preston Sprinkle, *Embodied: Transgender Identities, the Church, and What the Bible has to Say* (Colorado Springs, CO: David C Cook, 2021), 17.

<sup>3</sup> Sprinkle, *Embodied*, 17–18.

<sup>4</sup> Quoted in Sprinkle, *Embodied*, 17.

<sup>5</sup> Quoted in Sprinkle, *Embodied*, 17.

<sup>6</sup> Quoted in Sprinkle, *Embodied*, 18.

<sup>7</sup> Sprinkle, *Living in a Gray World*, 61.

<sup>8</sup> Sprinkle, *Embodied*, 18.

<sup>9</sup> Produced by The Center for Faith, Sexuality, and Gender. Available online.

<sup>10</sup> Sprinkle, *Embodied*, 18.

<sup>11</sup> Sprinkle, *Embodied*, 26.

<sup>12</sup> Sprinkle, *Living in a Gray World*, 62.

<sup>13</sup> Preston Sprinkle, "A Biblical Conversation about Transgender Identities," Pastoral Paper (The Center for Faith, Sexuality, and Gender), 3.

<sup>14</sup> Mark Yarhouse, *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture* (Grand Rapids: IVP Academic, 2015), 16.

<sup>15</sup> Yarhouse, *Understanding Gender Dysphoria*, 17.

<sup>16</sup> Sprinkle, *Embodied*, 35.

<sup>17</sup> T. W. Sadler, *Langman's Medical Embryology* (Philadelphia: Lippincott Williams & Wilkins, 2004), 40. Cited in Ryan T. Anderson, *When Harry Became Sally: Responding to the Transgender Moment* (New York: Encounter Books, 2018), 78. A more detailed description is, "The embryo's chromosomal sex is determined at fertilization by the kind of sperm (X or Y) that fertilizes the oocyte; hence, it is the father rather than the mother whose gamete determines the sex of the embryo. Fertilization by an X-bearing sperm produces a 46, XX zygote, which normally develops into a female, whereas fertilization by a Y-bearing sper produces a 46, XY zygote, which normally develops into a male" (Keith L. Moore and T. V. N. Persaud, *The Developing Human: Clinically Oriented Embryology* [Philadelphia: Saunders/Elsevier, 2003], 35. Cited in Anderson, *When Harry Became Sally*, 78.). The word "normally" is used because chromosomal and hormonal pathologies can disrupt and prevent normal development.

<sup>18</sup> Sprinkle, *Embodied*, 114.

<sup>19</sup> Sprinkle, *Embodied*, 117.

<sup>20</sup> Anne Fausto-Sterling, *Sexing the Body: Gender Politics and the Construction of Sexuality* (New York: Basic Books, 2000).

<sup>21</sup> E.g., Leonard Sax, "How Common is Intersex?," *Journal of Sex Research* (2002).

<sup>22</sup> Leonard Sax, "How Common is Intersex?," *Journal of Sex Research* 39, vol. 3 (2002): 174–8. Various conditions Fausto-Sterling includes in her 1.7% which present little to no difficulty in identifying the person as male or female are: Late Onset Congenital Adrenal Hyperplasia...Klinefelter Syndrome...Turner Syndrome...Vaginal Agenesis.

<sup>23</sup> Sprinkle, "A Biblical Conversation," 17.

<sup>24</sup> Congenital Adrenal Hyperplasia (CAH)...Complete Androgen Insensitivity Syndrome (CAIS)...Partial Androgen Insensitivity Syndrome (PAIS)...Ovotestes.

<sup>25</sup> Sprinkle, *Embodied*, 114.

<sup>26</sup> Sprinkle, *Embodied*, 122.

<sup>27</sup> Jon Tyson, "The Controversial Jesus: Jesus, Gender, and the Trans Community," a sermon preached on May 8, 2018, at Church of the City, <https://vimeo.com/584692634>.

<sup>28</sup> Sprinkle, *Embodied*, 37.

<sup>29</sup> Sprinkle, "A Biblical Conversation about Transgender Identities," 5.

<sup>30</sup> Ryan T. Anderson, *When Harry Became Sally: Responding to the Transgender Moment* (New York: Encounter Books, 2018), 149.

<sup>31</sup> Mark Yarhouse and Julia Sadusky, *Emerging Gender Identities: Understanding the Diverse Experiences of Today's Youth* (Grand Rapids, MI: Brazos, 2020), 60.

<sup>32</sup> Sprinkle, "A Biblical Conversation," 7.

<sup>33</sup> Sprinkle, "A Biblical Conversation," 7.

<sup>34</sup> Sprinkle, "A Biblical Conversation," 9.

<sup>35</sup> Sprinkle, *Embodied*, 84.

<sup>36</sup> Glynn Harrison, *A Better Story: God, Sex & Human Flourishing* (London, UK: Inter-Varsity Press, 2017), 20.

<sup>37</sup> Yarhouse and Sadusky, *Emerging*, 76.

<sup>38</sup> Yarhouse and Sadusky, *Emerging*, 76.

<sup>39</sup> Yarhouse and Sadusky, *Emerging*, 96.

<sup>40</sup> Yarhouse and Sadusky, *Emerging*, 42.

<sup>41</sup> These pieces of advice from Yarhouse and Sadusky, *Emerging*, 60–61.

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<sup>42</sup> Tyson, "The Controversial Jesus: Jesus, Gender, and the Trans Community."