

**A Theocentric Approach to Counseling Christian Teenagers
with Sexual and Gender Identity Confusion**

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BC598 Thesis Research

April 26, 2022

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Abstract

Title: A Theocentric Approach to Counseling Christian Teenagers with Sexual and Gender Identity Confusion
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The western culture has seen a dramatic increase in sexual and gender identity confusion and practice in the last few years. Media and big institutions have been the conduit that has propagated and promoted the acceptance of the LGBT lifestyle while psychology and the sexual revolution have defined it and shamed those who do not celebrate it. Pastors, youth leaders, and biblical counselors must get this right. We need to be prepared to give a biblical answer to the questions young people have about their sexuality without succumbing to the pressure to conform to a belief system that the Bible cannot support.

It is my hope that this research will give both myself and other Christians the courage and knowledge needed to bring the Bible to bear on the issue of gender and sexual identity. Confusion comes when we are guided by our experiences, desires, and feelings along with accepting a cultures ideology that says wrong is right and right is wrong. Young people need strong local pastors, youth leaders, biblical counselors, friends, and parents who understand the sexual issues they are facing and who can give them solid answers. This research is meant for everyone who is searching for what is right and who is willing to give up their perceived rights in order to glorify God. But also, I hope to demonstrate that Christian compassion is very necessary for those that struggle with sexual and gender confusion.

This issue has touched us all. Even the small community where I live in western Kansas has felt its impact, especially amongst our youth. The answer to the subject of sexual and gender confusion seems easy and straight forward. Yet, as Satan continues to deceive and people continue to want to be on “the right side of history,” the easy answers are not accepted or understood. Young people need strong leaders and friends around them who are modeling a strong faith. Much like the first church in Acts. This project can hopefully be a call to courageously fight this battle with truth. True happiness and contentment in life comes in doing things God’s way, accepting His design and submitting to His purposes as opposed to searching for meaning and purpose for “self” through sexual and gender identity.

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I. Introduction

A. Purpose Statement

1. The objective of this research project is to examine how to bring Christ-centered biblical counseling to bear on the current confusion with teens and their sexual and gender identity issues. This counsel must include foundational biblical theology while, at the same time, understanding and evaluating what our youth are learning that is contrary to truth. In a culture of “self,” identity is connected to one’s sexuality and gender. The fight for biblical morality is under attack.¹
2. Revisionists want to use Scripture to back up a sinful lifestyle. One example of this is asserting that a God of love would not prohibit committed homosexual relationships. They would revise the meaning of Romans 1:26 of God’s condemnation on homosexual behavior to say that the “shameful lusts” mentioned there refer to reckless homosexuality, or homosexual behavior by a heterosexual, rather than.²
3. Victimization is the trump card³ with the church and parents often seen as the victimizers. Teenagers who are beginning to think independently from their Christian parents can be lured into believing his or her parents are actually harming them if they don’t allow them the “right” to choose their own identity. Counseling the parent and child will involve much compassion appealing to the

¹ City of West Lafayette Indiana, “Ordinance 31-21 in West Lafayette, Indiana,” n.d.

² Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships*, First Trade Paperback Edition. (New York: Convergent Books, 2015), 99-106.

³ Carl R. Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution* (Wheaton, Illinois: Crossway, 2020), 345-349.

Bible for the final word rather than feelings or perceived rights.⁴

4. Change is possible (1 Cor 6:11). Secular methods may have some success and Revisionist rationalize sin but neither changes the heart.⁵ But the means of grace given by God to glorify God, can produce good fruit and change one's disposition from despair to joy.
5. It is helpful to become familiar with the secular terminology associated with gender and sexual identity confusion. Sometimes a definition implies an identity that an individual may or may not feel that they have. Whereas a person may have confusion on their gender or sexuality but they do not necessarily identify with the identity. So good questions are essential for understanding each situation.
6. Christians with same sex attraction or gender confusion don't have to follow through with their feelings. It is possible that young children can have a period where they may have some confusion about their gender and teenagers may feel emotional or sexual attraction to the other sex but, contrary to what culture and feelings tell them, this does not have to determine their identity.
7. Parental involvement is crucial especially for those with gender confusion or same sex attraction. Parents are led to believe that they should "support" their children in their identity. Parents need to be educated to help their children correctly identify themselves according to Scripture.
8. Teenagers want to feel a sense of community. In our media driven world, teens

⁴ Edward T Welch, *Homosexuality: Speaking the Truth in Love* (Phillipsburg, N.J.: P & R Publishing, 2000), 30-35.

⁵ Heath Lambert, "What's Wrong with Reparative Therapy?" November 16, 2014, <https://biblicalcounseling.com/resource-library/articles/whats-wrong-with-reparative-therapy/>.

form their identities online with twitter, Facebook, and other social media. They follow the popular “stars” of Hollywood that are leading them to believe they can choose their sexual or gender identity and it is the cool thing to do. The church can provide community through correct teaching and healthy relationships.

9. Understanding human depravity and the deceptions of the heart can explain their desires and self-deception. Since the fall, our desires that were once good have become distorted.
10. God’s immutability refutes the idea of the sexual revolution’s progressive theology which believes that God changes with the culture. Revisionist aggressively promote a God who agrees with them rather than the God of the Bible who never changes. This has aptly been called “accommodation hermeneutics.”
11. Scripture is the inspired truth of God that has the right to exercise authority over one’s life.⁶ Those experiencing identity confusions have put their authority in their experiences, desires, and feelings. Embracing the authority and sufficiency of Scripture gives a consistent standard of truth established by God Himself as opposed to one’s fluctuating desires and feelings.
12. Male and female are created in the image of God to bear the image of God. Humans do not define other humans nor does one define himself. A psychologized understanding of what it means to be human or to be a “self” has replaced biblical anthropology by asserting personal autonomy apart from the

⁶ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, IL: Crossway, 2017, 100-106.

creator.⁷ This type of pride forfeits their opportunity to live out God’s plan for change (1 Cor 6:11) and finding their true identity in Christ (1Thess 5:23).

13. Our bodies were created by God (Gen 2:7, 21-22) and for God (1 Cor 3:16-17) and not for self-gratification.

14. Sexual union within marriage of one man and one woman is sanctioned by God (Gen 2:23-24).⁸ Teens struggling with same sex attraction should be taught the biblical model of sex. Also, by observing and learning from good role models the concepts of biblical complementarianism and biblical manhood and womanhood, one can begin to view biblical marriage as “very good.”

B. Understanding The Terminology

1. *LGBT* - The term “LGBT” stands for lesbian, gay, bisexual, and transgender. It includes both sexual identity (LGB) and gender identity (T). But it is sometimes used as an umbrella term for anyone who does not identify as straight (heterosexual) or cis-gender.⁹
2. *Lesbian/Gay (Homosexual)* - Individuals who are romantically, emotionally, and/or sexually attracted to the same sex/gender.¹⁰
3. *Transgender* - A term that refers to people who wish to determine their identity based on their feelings instead of their sex. People who identify as transgender may or may not be formally diagnosed with gender dysphoria, and they may or

⁷ Trueman, *The Rise and Triumph of the Modern Self*, 371.

⁸ Trueman, *The Rise and Triumph of the Modern Self*, 426-428.

⁹ “What Does LGBT Mean? Know the Basics,” *Youth Engaged 4 Change*, n.d., <https://engage.youth.gov/resources/what-does-lgbt-mean-know-basics>.

¹⁰ Ibid.

may not choose to transition to the other sex.

4. *Gender Dysphoria* - refers to the distress induced by a strong desire to identify as something other than one's sex, preferring the typical dress and social activities of the opposite sex, or having a desire to change one's body to appear to be the opposite sex (transition).¹¹
5. *Same -sex attraction (SSA)* - Sexual interest in and attraction to those of the same gender, with or without attraction to the opposite gender as well. This may include those who act on or identify with the attraction (i.e., consider themselves homosexual and live the homosexual lifestyle) and those who do not (i.e., those who feel the attraction but do not identify as homosexual and do not act accordingly). The difference is the willingness to act on and identify with the internal conflict.
6. *Bisexual* - Individuals who are romantically, emotionally, and/or sexually attracted to multiple sexes/genders.
7. *Revisionist* - So called "Christians" who accommodate the Scriptures to the practice of homosexuality. They reinterpret the classic texts of Scripture that teach against homosexuality or gender identity to make it seem as though they do not speak to the experience of the sexual and gender confusion of our contemporary culture.

C. Intended Audience and Scope

1. This will aid parents, and youth leaders struggling to understand the confusion over the current sexual and gender identity revolution teaching them how to

¹¹ Minnesota Family Council, "Parent Resource Guide: Responding to the Transgender Issue," 2019, www.GenderResourceGuide.com.

invoke true change.

2. The sexual revolution has taken the church by storm and the church must have biblical answers for those asking the questions. This project will focus on the hope given in Scripture to answer the questions that are being asked or to possibly provoke more questions. The cultural ramifications for biblically counseling the LGBT toward change will not be examined though it is a real issue.

D. Assumptions and Starting Points

1. It is assumed that this counseling process will involve time and effort on the part of the counselor and the counselee. It will be emotional as it is going against the tide of culture and against same sex relationships that may have developed very strong attachments and ingrained ideologies. There may be more involved in the counseling process such as past or present sexual abuse, obsessive lying, and possibly suicidal thoughts.
2. Foundational truths need to be established with correct theology of the doctrine of God, the inspired Word of God, man, sexuality, and sin, as well as dismantling the theories of secular and even some “Christian” theology.
3. Listening will be a first priority as well as giving much hope, using good questions, and teaching the fear of the Lord.¹² The plight of the counselee needs to be considered with much compassion.
4. The counselor will need to understand the grace of God in his own life and the strong pull toward sin for the LGBT counselee.

¹² Edward T Welch, *Homosexuality: Speaking the Truth in Love*, 30-31.

E. Research Methodology

1. The majority of the research will come from library resources, journal articles, and internet searches. Dialogue with high school students and school counselors will also add to and affirm the research.

F. Outline Overview

1. Counseling those with homosexual and gender identity issues means current ideologies must be countered with hope and compassion with the understanding that change is possible. Good clarifying questions about one's past, what he believes about himself and his identity, as well as what he believes about God are essential starting points. A counselor must understand the moral and sexual revolution of our day and be prepared to teach on key biblical doctrines that have been skewed by a psychologized secular worldview. Parents and children need clarity on same sex attraction, gender dysphoria, and temptation as well as understanding homosexuality as sin.

II. Defining the Problem

This section will expose the problem of homosexuality and gender identity amongst teens. The culture tells teens that no authority is higher than their desires, emotions, and experiences. Parents and schools are encouraged to support their teens in their self-chosen identity. The purpose is to illustrate the need for clarity of biblical truth and the importance of ministry and the church community to help teens think differently about homosexuality and gender identity and set them on a course for change.

A. Sexual and Gender Identity Issues Within the Culture

1. *LBGT Identification Rising Among Teens* - "The proportion of U.S. adults who

consider themselves to be lesbian, gay, bisexual or transgender has grown at a faster pace over the past year than in prior years. This is occurring as more Gen Zs are reaching adulthood. “With one in 10 millennials and one in five Gen Z members identifying as LGBT, the proportion of LGBT Americans should exceed 10% in the near future.”¹³ In just seven years there has been a nearly 2000% increase in children seeking treatment for sexual identity confusion in the United Kingdom.¹⁴ The church and parents need to stay well informed on what is happening in their children’s generation and what the future looks like for them.

2. LGBT is Quickly Progressing

- a. *They Are Encouraged to Explore Their Identity* - Large corporations, the APA, LGBT activists, and some public-school systems encourage teens to explore their identity outside of what they were “assigned” at birth. They are encouraged to experiment sexually to see what gender they “feel” they truly are. They are told they will have hostility toward their lifestyle (especially from church and parents) but as they work beyond this and they finally choose, celebrate, and practice their new identity they will find freedom. This is nothing less than searing one’s conscience.
- b. *Media Influence* - Media has been the conduit in which teens can identify and have community. In a legislative action opposing LGBTQ teaching to young children in schools, Disney was attacked by LGBTQ activists for not taking a

¹³ Gallup, *LGBT Identification in U.S. Ticks Up to 7.1%*, February 17, 2022, <https://news.gallup.com/poll/389792/lgbt-identification-ticks-up.aspx>.

¹⁴ Minnesota Family Council, “Parent Resource Guide: Responding to the Transgender Issue.”

hard stand. In response, Disney’s CEO released a statement saying he believes “it is more effective that the company would use its entertainment products and its culture formation products in order to present narratives that would *engage American hearts and minds* in favor of the LGBTQ revolution.”¹⁵ Teens are also being indoctrinated in their schools. One teen reports that his AP Biology class “watched a documentary on the discovery of genetic modification that may end up replacing sex as a method of procreation.”¹⁶ A teenager’s desires and his deep sense of self are more and more shaped by his culture. His identity, recognition, and belonging are now deeply connected to his sexual desires and the manner in which he expresses them. The fact that gender dysphoria has grown rapidly in recent years amongst teens is associated with identifying and belonging to our culture.

3. *The Suffering is Real* - In the Netherlands, where homosexuality has flourished longer than in the U.S, there is a noticeable decline in the mental health of gay men compared to heterosexual men. Male homosexuals with a long-term partner live, on average, thirty years shorter than heterosexuals.¹⁷ Young people who are transgender may feel as if something is wrong with them. They may experience bullying, chronic sadness, and thoughts of suicide. In terms of the suffering the LGBT face, the secular world would like to liberate their conscience and practice

¹⁵ Albert R. Mohler, *The Briefing*, March 11, 2022.

¹⁶ Ibid.

¹⁷ Sanjay Aggarwal, “Exploring a Dutch Paradox: An Ethnographic Investigation of Gay Men’s Mental Health,” *National Library of Medicine*, November 18, 2013, <https://pubmed.ncbi.nlm.nih.gov/24236852/>.

their desires free from critique thus, in their mind, alleviate suffering.¹⁸

Christian's can lead them to healing through the suffering Savior but must be careful of a knee jerk reaction that may inflict more harm.¹⁹

B. Secular Worldviews on Authority and Sexual and Gender Identity

1. *The Blank-Slate Philosophy* - This philosophy traces back to the Enlightenment with John Locke and still today plays a role in our understanding of transgenderism.²⁰ In this philosophy there is no script. We must find what clues we can from the world to write our own script. Such is a transgender person who is neither traditionally male nor female but is caught between the sexes, searching for one's true self. Gender and sexual confusion for a teenager lies with those who have written negatively on their script such as parents or religion who oppose their freedoms. Authorities for today's teen are the said causes for their mental anguish.
2. *The Remaking of Identity* - The leading thinkers who helped shape this thought were: Friedrich Nietzsche, Karl Marx, and Charles Darwin. Each denied the authority or existence of God and elevated the individual. Nietzsche believed he surpassed the age of Enlightenment by urging society to go beyond throwing off Christianity to declare that "God is dead." He wanted to end Christianity. Freedom for Nietzsche is freedom from essentialism and for self-creation. Marx

¹⁸ Welch, *Homosexuality*, 18-19.

¹⁹ Mark A. Yarhouse, *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture* (Downers Grove: IVP Academic, an imprint of InterVarsity Press, 2015), 66.

²⁰ Strachan, *Reenchanting Humanity*, 168.

saw religion as “the opium of the people.” It is a means of keeping the masses in a state analogous to drug-induced passivity and false happiness. The culture determines who we are so *human nature* is always in a state of potential flux. Today’s technology has assumed a key role of making plausible Marx’s theory with the separation of biological sex and the concept of gender. “As Nietzsche rejected human nature as a manipulative metaphysical trick and Marx redefined it relative to an ongoing historical process, so Darwin (in his evolution theory) provided an account of it that allowed no room for inferring that it had a special destiny or significance.”²¹ Carl Trueman has coined our society as the “emergence of plastic people.”²² “A plastic person is a figure whose very psychological essence means that he can (or at least thinks he can) make and remake personal identity at will.”²³ This is the type of self that eliminates the notion the human nature is something that has authority over us as individuals.

3. *Reasoning Devoid of Religion* - Freud was a man of the enlightenment who repudiated traditional religion and put confidence in reason. For Freud, the quest for pleasure focused on sexual gratification. Therefore, the way to be happy was to engage in behavior that leads to one’s sexual satisfaction. Freud’s ideas are central to what it means to be a self in today’s culture. Happiness is found in discovering one’s sexual identity but to abstain from sex in today’s world is to not be able to be who one really is.²⁴

²¹ Trueman, *The Rise and Triumph of the Modern Self*, 185.

²² Ibid, 163-192.

²³ Ibid, 164.

²⁴ Ibid, 203-205.

4. *Neo-paganism* - Some Christian theologians say our western culture has adopted an anti-order worldview (neo-paganism). This system replaces God's ordered rule with a new order, an anti-order, ruled by Satan. Human identity and sexuality rebel against God and become part of the whole inclusive system that has no category for sin. Peter Jones calls this "oneism."²⁵ This is a society where all things exist within one circle. Similar to pantheism, God does not act transcendentally outside the circle, He is inside the circle. He is in us and we are in him. We are one in the same. A pagan person distrusts hard-and-fast morality, down plays absolute truth, and holds a self-generating view of existence where there is no authority. Spirituality is a matter of internal alignment. Redemption is a project of self-actualization "I want to be my best self."²⁶

C. Biblical Worldview on Authority and Sexual and Gender Identity

1. *God's Authority and Transcendence* - God is not part of the creation rather, God is the creator Who is separate from and superior to the creation. He is the One to be worshipped. He is not so far away that we cannot have a personal relationship with Him. yet He remains over the creation as the creator. We are accountable to and dependent upon Him.
2. *Biblical Authority* - The Bible is the final authority as we believe it is the very Word of God. All of us feel intuitively safer when we are under an authority

²⁵ Strachan, *Reenchanted Humanity*, 200-203.

²⁶ *Ibid*, 202.

outside of ourselves. We are fallen depraved creatures and there are grave implications to living as if there is no authority.

3. *The Power of the Gospel* - The gospel is effective in changing the lives of those who once were deceived (1Cor 6:9-11). Captives are set free and sinning brothers are restored. The church is called to lovingly rebuke those who are living in sin in order to bring them into the fellowship (Gal 6:1-2). The gospel can give those caught in sexual sins hope for a new identity and to be restored to a right relationship with their creator.
4. *A Searing of the Conscience* - It is possible to sear our conscience. Teens who are encouraged to experiment with their sexuality until they have pride in who they are can be taught from Romans 1:18-32 concerning the consequences of suppressing the truth for a lie.
5. *Biblical Sexuality* - Sexuality is a gift from God that is exclusively between a male and female within the marriage covenant (Gen 2:18-24). Male and female have been given specific roles that glorify God and help us to function in an ordered society.

D. Evangelicals and Our Culture

We have all unwittingly become expressive individualist's but some churches have wrongly embodied the culture's ideas by watering down Scripture or dismissing it in favor of sinful sexual lifestyles. The authority of Scripture has been used falsely to accommodate homosexuality.²⁷ Apostasy has crept into some evangelical churches and within these circles God and human identity have been redefined.

²⁷ Vines, *God and the Gay Christian*.

1. *Revisionists* - say a God of love would not prohibit committed homosexual relationships. They assert that the “shameful lusts” mentioned in Romans 1:26 refer to reckless homosexuality, or homosexual behavior by a heterosexual, rather than, God’s condemnation on true homosexual behavior.²⁸
2. *Liberalists* - assert authority is in our experience, emotions, and feelings.²⁹ The morality of the church is determined by the culture. Therefore, this group has no problem saying the Bible is wrong whenever the Bible says that homosexuality is sinful.³⁰ An anti-God, sexually liberated culture, that asserts “self” as the authority becomes a stumbling block to the liberal Christian who wants to appease the culture.³¹ If authority is “self” then Christian’s are unloving for trying to “transform” a gender or sexually confused person. Within this culture the authority of God’s Word is not used to change the heart and the church is where people come to be entertained and feel good.
3. *Liberal Evangelicals* - Some evangelicals who have adopted unbiblical views on homosexuality have become attracted to various forms of mysticism embraced by the “interfaith” heresy where God is understood horizontally not vertically³²
Interfaith is inclusive of Jews, Muslims, Buddhist, and Hindus amongst other

²⁸ Ibid, 99-106.

²⁹ Kevin DeYoung, *What Does the Bible Really Teach About Homosexuality?* (Wheaton: Crossway, 2015), 132.

³⁰ Burk and Lambert, *Transforming Homosexuality*, 22-23.

³¹ Trueman, *The Rise and Triumph of the Modern Self*, 384-385.

³² Peter Jones, *Whose Rainbow: God’s Gift of Sexuality: A Divine Calling* (Grimsby, ON: Ezra Press, 2020), 125.

world religions. Peter Jones argues that there is a deep spiritual ideology behind the practice of homosexuality in these world religions. This spiritual ideology embodies ancient paganism where there is a convergence of spirituality and sexuality. The “gay Christian” is on a slippery slope in this direction.

4. *Evangelicals Within the Reformed Tradition* - Evangelicals are facing challenging days. Religious freedom is colliding with the perceived rights of the LGBT community who is receiving the sympathy of big business and the media.³³ The church has historically faced many daunting challenges. This is the time to define who we are and what we believe while at the same time loving the LGBT community. The church must stand out as a community that welcomes sinners but also will not coddle people in their sin. The church should give hope for an inside-out change that evokes true joy. Teens are looking for connectedness. The church must act as a welcoming community that also lovingly teaches the truth.

III. The Secular Perspective of Sexual and Identity Issues

A. Secular Theories

1. *Biological in Origin* - Research for homosexual origins have turned to the brain. They have seen some results suggesting that heterosexual men have more brain cells in a specific area of the brain believed to be involved in sexual behavior as opposed to the brains of homosexuals. Genes have also been studied as a contributing factor to homosexuality.³⁴ None of these studies have been

³³ Joshua Sato, *Indiana's Religious Freedom Restoration Act Sparks Controversy* (American Bar Association, n.d.), <https://www.americanbar.org/groups/litigation/committees/minority-trial-lawyer/practice/2015/indianas-religious-freedom-restoration-act-sparks-controversy/>.

³⁴ Welch, *Homosexuality*, 19-26.

conclusive but homosexuals will still claim that they were born homosexual.

Christians need to become familiar with these studies.

2. *Cognitive and Social Learning Theory* - This is a perspective that points to the cognitive process by which a child comes to know and understand his gender and associated behaviors. This theory connects the role of parenting and observational learning in terms of what is witnessed, modeled and reinforced by parents, the broader family network, and one's peer group to one's gender or sexual identity.³⁵
3. *A Deficit in Relationship with the Same-Sex Parent* - This theory claims we have a need for same-sex love, affirmation, acceptance, and bonding. When this attachment does not take place then the need become eroticized at puberty. Homosexuality is a drive to make good this relationship.³⁶
4. *"Gender Incongruence" Not a "Disorder"* - The DSM-5 currently renamed "Gender Identity Disorder" to "Gender Incongruence." GI is a marked incongruence between one's experienced/expressed gender and assigned gender, of at least 6 months duration.

Homosexuality was previously removed from the DSM-5 as a disorder. "The challenge presented with gender identity and sexual behaviors is that we lack a clear definition of "normal," from either a biological or psychological standpoint." The concern for the removal of the term "disorder" is "the concern that its removal would lead to denial of medical care for transgender individuals, hamper their ability to pursue discrimination claims, and deprive people,

³⁵ Yarhouse, *Understanding Gender Dysphoria*, 76.

³⁶ Welch, *Homosexuality*, 28.

including children with the disorder of the counseling and medical treatments demonstrated to be beneficial, which will likely continue to require a psychiatric assessment for justification.”³⁷

B. Secular Solutions

1. *Reparative Therapy* - The goal of reparative therapy is to move from homosexual identification to heterosexual identification and desire. Those who believe in reparative therapy believe it is because of a breakdown in parental relationships that causes one to have erotic attractions to the same sex. Shameful experiences with a parent are repaired through talk therapy and by way of a non-sexual attachment to the therapist.³⁸ Once the primary cause is identified then the proper therapy can begin.
2. *Accept the Lifestyle as Normal* - The APA, schools, media, and major organizations aim to normalize gender diversity and homosexuality. Their solution to the LGBT issues is to provide safe and supportive environments to prevent bullying, sexual harassment, improve school connectedness and promote parent engagement.³⁹ They want to promote the idea that the real you is who you discover yourself to be without any hinderances. When you know your real self then the body must shape around what the real you is. Therefore, we should allow the child to try on different ideas and remembering that no one can be talked into

³⁷ Robert Marvin, “AMA Journal of Ethics,” Proposed DSM-5 Revisions to Sexual and Gender Identity. Disorder Criteria (August 2010).

³⁸ Lambert, “What’s Wrong with Reparative Therapy?”

³⁹ “Safe and Supportive Schools Project,” *American Psychological Association* (2014), <https://www.apa.org/pi/lgbt/programs/safe-supportive>.

or out of the gender they identify with.⁴⁰

3. *Gender-Affirming Care with Informed Consent* - This model provides medical, surgical and mental health service for transgender, non-binary and gender non-conforming people. Hormone replacement, surgery or other interventions such as therapy, psychiatric medication, and letter writing are used to help suffering transgenders. Informed consent is often used with gender affirming care where a clinician is not required in order to start hormone therapy.⁴¹ The intention is to do away with labeling gender diversity as a “disorder” to reduce barriers to medical care for transgender individuals.

IV. The Biblical Perspective of Sexual and Gender Identity Issues

A. Biblically Addressing the Secular Theories

1. *Biology, Relationships, and Behavior* - While psychology and some well-intentioned Christians point to biology or a deficit in relationships as the primary cause for homosexual behavior, a biblical model tells us that it is the unholy desires of the heart that are the *primary* cause for sinful practice. A homosexual or transgender desire is a false worship toward something they are putting their hope in or loving other than in God.
2. *Secondary influences* - Genetics, peers, family, or being sexually violated, may have an effect on one’s behavior and should carefully and lovingly be addressed. However, it is not what influences us that makes us “unclean.” Instead, “from

⁴⁰ “Tips for Supporting Your Child,” *Strong Family Alliance* (2009), <https://www.strongfamilyalliance.org/parent-guide/helping-your-child/tips-for-supporting-your-child/>.

⁴¹ “BB Boundless for Washington,” *Gender-Affirming Care*, n.d., <https://wellbeing.uw.edu/gender-affirming-care/>.

within, out of men's hearts, come evil thoughts, sexual immorality.... All these evils come from inside and make a man unclean" (Mark 7:21-23). A homosexual or transgender may have desires that are good such as: to love and care for others, to be loved, to bond, have companionship, friendship and connectedness to a community. But these desires can become inordinate and demanding desires when God is missing and is replaced by what the heart truly worships.

3. *Change is Possible* - Though the road to change may be difficult, our circumstances or our environment are not determinative of who we are. Peter Sprigg, from the Family Research Council, documented evidence that "same-sex attracted persons" up to 38% of men and 53% of women, "changed to heterosexuality" in only a six-year period.⁴² We know the gospel is effective in changing the lives of those who once were deceived (1Cor 6:9-11). God saves the broken and contrite in heart. He observes all that man does and His invitation is to all but only those who are broken by their sin and are burdened by the weight of the world will respond to His invite (Matt 11:28-29).
4. *Change is good and not harmful* - It is an unwarranted assumption that people resort to self-harm and suicide because of efforts to help them change. LGBT lifestyle is dangerous on its own. A long-term study conducted in Sweden in 2011 followed persons who had undergone sex reassignment surgery and found after surgery, these adults were nearly 20 times more likely to commit suicide than the general population.⁴³ Up to 20% have regrets about their sex change. Ten to

⁴² Peter Sprigg, *Evidence Shows Sexual Orientation Can Change: Debunking the Myth of "Immutability"* (Family Research Council, March 2019).

⁴³ Minnesota Family Council, "Parent Resource Guide: Responding to the Transgender Issue," 26.

fifteen years after surgical reassignment some are reporting that changing genders was not the proper treatment for their transgender desires.⁴⁴ True joy comes when we live within God's design for sex.

5. *Our True Identity* - We were created to be in relationship with God. If our identity is in Christ, we have no need to look elsewhere for our identity. If we look within, we will not "find ourselves" for from within come all kinds of evil (Mark 7:21). Looking within will tell us the cause of our delusion. A God centered perspective teaches that man is a direct creation of a personal and loving God who designed man as two sexes with dignity and purpose to worship and serve God alone.⁴⁵

B. The Biblical Solution

1. *The Goal* - The goal for any sexual or gender confusion is to honor Christ and thereby be a God glorifier within sexual purity (1Thess 4:3-8). The gospel provides what they need to mortify their sinful desires and behavior and turn to a lifestyle of honorable, chaste, Christian celibacy (Matt 19:10-12; 1 Cor 7:25-40). They could also mortify their sinful desires and behavior in the context of a loving Christian marriage. Those with gender confusion have not accepted that gender is explicitly defined in the Bible (Gen 1:27). In repentance and mortification of sin they can begin to live their life fully for Christ within the gender role assigned to them at birth.
2. *The Heart and It's Desires* - A true saving faith comes from a heart that believes

⁴⁴ Walt Heyer, "Take Back Your Life. Others Have. You Can Too," 2021, <https://sexchangeregret.com/>.

⁴⁵ MacArthur and Mayhue, *Biblical Doctrine*, 401.

and is the key to transformation from the inside out (Rom 10:10). We are to love the Lord our God with all our heart (Deut 6:5) but we are pulled toward other gods that we believe will satisfy us. The heart can deceive us and our sinful desires can lure us toward spiritual or even physical death (James 1:14-15). The desire itself is sinful if the object we desire is sinful such as in homosexuality. If this is the case, one must by faith, repent and put on godly desires with thankfulness to the Lord. Even good desires can become inordinate if we want it too much and we become enslaved to the object we desire. Drifting happens when we stop looking toward Christ and our appetites and passions are pulled toward the desires of the unhindered flesh (Heb 2:1).

3. *Understanding the Conscience* - The conscience is a gift from God for our good and joy (Rom 14:22). We can damage our conscience just like we can damage other gifts from God. As God's image bearers, we are born with an innate knowledge of right and wrong based on God's law Rom 2:14-15. Sin can blunt or sear the conscience. Continuing in sinful practices, as advocated by the LGBTQ activist to overcome sexual or gender confusion, will only sear the conscience. An insensitive conscience is developed by a habit of ignoring its voice of warning. The false teachers who sear the conscience have themselves a seared conscience (1 Tim 4:2).⁴⁶ The conscience functions like a divine moral referee and those who continue to ignore the conscience can begin to deaden it and will often carry much guilt and shame.

⁴⁶ Andrew David Naselli and J. D. (James Dale) Crowley, *Conscience: What It Is, How to Train It, and Loving Those Who Differ* (Wheaton, Illinois: Crossway, 2016), 29.

4. *History and Context to Consider* - We sin and are sinned against in a fallen world.

The LGBT person will have a history that may have contributed to the direction their lives have taken. These experiences can be a breeding ground for Satan to introduce lies about who they are and about those who love them.

In counseling teens, developmental considerations should be taken into consideration as well as common teenage struggles such as trust, resistance or motivation to get counseling, peer pressure or a desire for independence to name a few.⁴⁷ Children will often grow out of gender dysphoria if counseled properly.

V. Biblical and Theological Considerations

A. Attributes of God

1. *God's Transcendence* - If you do not start with God, you will not understand man. God is transcendent standing above creation as the Creator God. God is separate from and superior to the creation. Revelation 20:4 describes John's vision of martyred souls in heaven. This scene reveals that this world is not all there is. God is a divine being with a higher authority that we will be accountable to. We do not exist for ourselves but for the glory of a holy God.
2. *God's immutability* - God is perfect in His unchangeability, in His essence, character, purpose, and promises.⁴⁸ This refutes the idea of the sexual revolution's progressive theology which believes that God changes with the culture and the Revisionist who promotes a God who agrees with them rather than the God of the

⁴⁷ Robert D Jones, Kristin L Kellen, and Rob Green, *The Gospel For Disordered Lives: An Introduction to Christ-Centered Biblical Counseling* (Nashville: B & H Academic, 2021), 475-487.

⁴⁸ MacArthur and Mayhue, *Biblical Doctrine*, 169.

Bible who never changes.

3. *God's Knowability* - God did not need to create. The reason He created was lovingly to share the goodness of existence with creatures. This all-wise Creator made this vast universe and yet He came to earth to enter a love relationship with us. God can be known, and He has made Himself evident, but the unregenerate suppress the truth in unrighteousness (Rom 1:18-21). Fallen man is corrupted by sin and even his thinking is futile (Eph 4:17-18). To come to a true knowledge of God sinful man must be regenerated. Then the unbelieving heart quickens and the light of the knowledge of God's glory is revealed (2 Cor 4:6).

B. Biblical Authority

1. Scripture is the inspired truth of God that has the right to exercise authority over one's life.⁴⁹ Those experiencing identity confusion have put their authority in their experiences, desires, and feelings. They are wanting to "authenticate self" instead of submitting to Scripture. Embracing the authority and sufficiency of Scripture gives a consistent standard of truth established by God Himself as opposed to one's fluctuating desires and feelings.

C. Man Created in God's Image

1. Then God said, "Let us *make* man" (Gen 1:26). And God saw everything that he had *made* (Gen 1:31). Then the Lord God saw everything that he had *made* (Gen 2:18). When God *created* man, he *made* him in the likeness of God (noting the generations of Adam) (Gen 5:1). So God *created* man in his own image, in the image of God he *created* him: male and female he created them (Gen 1:27). So

⁴⁹ MacArthur and Mayhue, *Biblical Doctrine*, 100-106.

the Lord said, “I will blot out man whom I have *created*.....for I am sorry that I have *made* them” (Gen 6:7). Then the Lord God *formed* the man of dust from the ground (Gen 2:7).

Genesis 1-2 shows the distinct theocentric nature of humanity. God’s intent for humanity is that we function as His living image (Gen 1:27). Mankind is the representation of God on earth (Gen 1:26) as one who “rules” and “subdues” the creation. Mankind is set apart from creation as one who is a living, personal, self-conscious, active being with personality. He can discern right from wrong, think critically, he can experience a wide range of emotions and he is equipped to give and receive love.⁵⁰

D. The Fall Account and Its Effect on Man

1. *Total Depravity* - Genesis 3:1-5 gives us the account of the fallen human race.

When Adam and Eve disobeyed God’s command sin entered the world (1 Cor 15:21-22). The overarching term for man’s spiritual condition is called total depravity. Our minds, hearts, souls, bodies, and entire beings are oriented toward wickedness. All are guilty before God (Rom 1:18-2:17; 3:10-17). Our hearts are desperately wicked (Jer 17:9). No one does good (Ps 14:2-3). We have twisted and perverted our desires (Isa 64:6). Believers previously lived in their fleshly desires under the wrath of God (Eph 2:1-3). We cannot come to God, know the Lord or please the Lord (Matt 7:18). In our fallenness we cannot even understand the things of God (1 Cor 2:14). We are totally depraved and thus totally unable to

⁵⁰ MacArthur and Mayhue, *Biblical Doctrine*, 413.

come to God.⁵¹ Therefore, finding “self” is not the solution to the problem, it is the problem.

2. *Sin’s Effect on Relationships* - Adam was dependent on God. He lived in freedom but he had real responsibilities to the Lord. Adam was not responsible for forming his own morality. Instead of trusting God’s authority Adam trusted another authority and traded “freedom for slavery and partnership for abuse.”⁵² According to Romans 1, the problem with fallen man is that he acts independently of God. He does not give God glory, and he serves the creature rather than creator (Rom 1:25). The Lord calls us into relationship with Him but following the Fall, we seek relationship in fallen ways. We cannot find joy and satisfaction *in ourselves or from other people*. Our joy comes when we live in communion with the living Lord.

VI. A Counseling Plan

A. Build a Relationship

The fact that a sexual or gender confused person would come for biblical counsel is reason to praise God. This should be expressed to them. They also need to know that you are going to love them through this while helping them be God’s kind of woman and it may be a slow journey and that’s ok. Building a relationship with them is of first importance. They must know that you understand their suffering and that you care and you have the answers they need. They can begin to learn how to love others and put their trust in Christ as they see it demonstrated on their behalf.

⁵¹ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Grand Rapids: Inter-Varsity Press ; Zondervan Pub. House, 1994), 498.

⁵² Strachan, *Reenchanting Humanity*, 61.

1. Ask Good Questions

- a. Some good introductory questions might be: *“How do you view yourself on the LGBTQ spectrum?” “What would fixing your problem look like?” “When did you first begin to experience this problem?” and “Why do you think the problem has become so severe?”* These types of questions reveal how they view themselves and their problem. The goal is to understand the heart and thus understand the desires.
- b. History and Current Context - Asking questions about their upbringing, their relationships, and past events can be helpful. Their history does not determine who they are but it can affect the choices they made. Question might include: *What relationships in your life have given you the most joy, the most sadness or heartache? If you could change anything about circumstances in your life, what would you change?” What is going on in your life that brings you the most pleasure? How do others see you emotionally?* Examining how they responded to abusive or traumatic situations will be important.
- c. Worldview - We have wrong and distorted views about God, ourselves and other people (Rom 1:22-23, 25). A sexual and gender confused person may tend to see other people as little gods to be worshiped and consumed rather than loved and served.⁵³ Questions might include: *Describe God to me? How do you think God views you? Tell me about your relationship with God? How did it begin? How did it develop? How important is God*

⁵³ Cooper Pinson, *Helping Students with Same-Sex Attraction: Guidance for Parents and Youth Leaders* (Greensboro: New Growth Press, 2017).

in the total picture of your life? What are you doing to strengthen your relationship with God?

B. Give Hope

Hope can be given at the beginning of the counseling and throughout the teaching. They need to know that God will not give them more than they can bear and God is faithful (1 Cor 10:13).

C. Teaching

1. *The Sufficiency of Scripture* - Those experiencing identity confusion have put their authority in themselves, in their experiences, desires, and feelings. Embracing the authority and sufficiency of Scripture gives a consistent standard of truth that thoroughly equips us and is given to us by God Himself (2 Tim 3:16) as opposed to one's fluctuating desires and feelings. The Scripture is alive and active...penetrating the soul and spirit... and able to judge the thoughts and intentions of the heart (Heb 4:12). Through the Scriptures God has given us everything we need to live a godly life (2 Pet 1:3). We can't authenticate Scripture by our experiences. When "self" is the authority there are no sustainable moorings to stand on. We are sanctified in the truth and the truth will set us free (John 17:17).
2. *Salvation* - For true transformation to take place a counselee must repent and put their faith in Jesus Christ as the exclusive Savior from sin. Our purpose is not to exist for ourselves. Our purpose is to be a living reflection of God to the glory of God now and forever. Our sins no longer define us; Jesus does. Those who embrace their sins and struggles as their identity have no stake in the future

kingdom *but* for those who have trusted in Jesus, their identity is washed, sanctified, and justified in the name of Christ and because of his Spirit's work (1 Cor 6:9-11).

3. *God's Attributes*

a. *Transcendence* - If you do not start with God, you will not understand man.

God is transcendent standing above creation as the Creator God. God is separate from and superior to the creation. Revelation 20:4 describes John's vision of martyred souls in heaven. This scene reveals that this world is not all there is. God is a divine being with a higher authority that we will be accountable to. We do not exist for ourselves but for the glory of a holy God. The man and woman were made for God's glory but not to be God himself as Satan promises. Satan said they could become "like God." We were not created to be little gods who can transcend ordinary boundaries and limitations and who can create our own sexual gender identities. We are dependent on a higher authority and we should distrust all who are influenced by Satan's antics and who tell us otherwise.

b. *Immutability* - God is perfect in His unchangeability, in His essence, character, purpose, and promises. This refutes the idea of the sexual revolution's progressive theology which believes that God changes with the culture.

4. *Man made in God's image* - When Paul addressed pagan philosophers at Athens he referenced "the God who made the world and everything in it" and "In him we live and move and have our being" (Acts 17: 24, 28). Man is not divine nor the

highest being in existence. We are obligated to submit to God understanding that our actions have consequences with God (Eccles 11:9). God then breathed life into the body He made (Gen 2:7). Of all the creation, only man receives the breath of God. The fact that God created man as body and soul and declared it good means that Christians cannot adopt a gnostic vision of the material body as bad and the soul as good.⁵⁴

5. *Suffering* - Suffering is part of living in a fallen world. We struggle against sin and we struggle when others sin against us (Rom 8:16-17). Teens may experience intense loneliness, confusion, fear, and even despair with something that seems to them to be a part of who they are. 1Peter 2:11 describes the internal war that the lusts of our flesh wage. The Christian life is difficult but Jesus will, by his Spirit, make us increasingly more like Him (1Thess 5:23-24; Phil 1:6). They can take courage knowing they belong to Christ and their flesh has been crucified along with its passions and desires (Gal 5:16-25). Those who have been sinned against can depend on God to give them what they need to supplement their faith with godliness, brotherly affection, and love toward their offender (2 Pet 1:3-7). By doing this they will be an effective witness for Christ and fruitful in their walk (2 Pet 1:8). Their joy will come through dependence on and obedience to God's Word.
6. *Sexuality* - God's plan for sex between one man and one woman within a marriage covenant is very good (Gen 2:24). This comes to fruition and fulfillment in Ephesians 5:31-32 when a young man leaves his father and mother and holds

⁵⁴ Strachan, *Reenchanting Humanity*, 23.

fast to one wife and the two become one flesh. The union and permanence of marriage is a mystery which reflects Christ and His church. Sexuality is a signpost pointing to the final marriage supper that signifies the church's betrothal to Christ (Rev 19:6-9). Within the LGBT lifestyle, sex is severed from a male and female sacred union, God is not recognized or thanked, and they are given over to sexual perversions (Rom 1:28-32).

7. *A Seared Conscience* - When a conscience loses its moral sensitivity, it can become what the Apostle Paul called a "seared conscience" (1 Tim. 4:2). If a person becomes caught up in a sinful practice, they can become desensitized to their ongoing sin, and the conscience no longer alerts them to guilt. Guilt is what alerts us to sin. With repentance we can have a clear conscience knowing that we have done what our conscience has told us to do (1 Tim 1:19; 1 Cor 4:4). Teens must stay away from teaching that tells them to embrace their chosen lifestyle and identity and to actively pursue it.
8. *The Heart* - Emotions are natural but we are fallen people in a fallen world with fallen bodies. Teens will have distorted or weird feelings. Friendships can be holy and enjoyed once sexual possibility and intention are removed through repentance and faith toward God. The desire for sinful sex can never be the foundation for holy friendships. A teenager needs to know that God's Word stands over them and instructs their feelings.
9. *Desires* - The teen needs to be taught that the desire itself is sinful if the object we desire is sinful (James 1:14-15) and even good desires can become sinful desires if they rule us. It is always sinful to desire something that God forbids (Matt 5:27-

28). Even if the desire is good, it can be corrupted when it arises from a self-centered heart. Good desires can easily become sinful desires if they rule us. The condition of the heart determines the condition of our desires.⁵⁵ Some intense desires that can become distorted are: desires for companionship, validation, affection, belonging, meaning, purpose, identity or relief. These non-sexual desires can lead to sexual fruit and behavior.

10. *The Mind* - The differences between a sincere, Spirit-controlled, devoted, godly, obedient Christian and a defeated, weak, struggling Christian is what takes place in the mind.⁵⁶ The teen must offer himself completely to the Lord and not allow his mind to be conformed to the world but be transformed by renewing it to what is true and right (Rom 12:1-2).

D. The Big Picture

1. *Total Depravity* - We are not inherently righteous. In fact, we are totally depraved. Our minds, hearts, souls, bodies, and entire beings are oriented toward wickedness. All are guilty before God (Rom 1:18-2:17; 3:10-17). Though we are still made in the image of God and are valuable to God we have plunged into death, sin and evil.
2. *Repentance* - Repentance of sin at the level of desires and behavior is what is needed. Coming to God in repentance with a heart of faith toward God is the solution for a guilt-ridden heart. Once sin is confessed to God and to others the teen can then act in love toward God and toward others.

⁵⁵ Pinson, *Helping Students with Same-Sex Attraction: Guidance for Parents and Youth Leaders*, 8.

⁵⁶ John MacArthur, *The Vanishing Conscience* (Nashville, TN: Nelson Books, 1995), 193.

- a. *A zealous repentance* should include turning off all social media for a period of time to meditate on Scripture and spend time in prayer.⁵⁷ It also includes disassociating with anyone or anything that might pull him back into sinful habits.
3. *Put on Love and Thankfulness* - A teen must begin to love the Lord his God with all his heart, soul, and mind and his neighbor as himself. The pursuit of intentional godly love for others and thankfulness to God replaces covetous and consuming sexual desires. There are no guarantees in this world for any of us. If teens understand this, they can take the focus off of themselves and on to others that are hurting. The Big Picture Chart by Stuart and Zondra Scott is a helpful visual for this change process.

F. Use stories

1. Teens may believe that getting the sex they want will make them happy. There are stories that can be shared with them of those who have had what they thought would be good and they were miserable.⁵⁸ The regret is real when a teen is told that their transgender feelings are permanent but those feelings change after transitioning to the opposite sex.⁵⁹ Walt Heyer shares his story of sex change regret along with many other such stories on his website sexchangeregret.com.

G. Involvement

1. *Getting the Teen Involved* - Many younger evangelicals do not feel at home in the

⁵⁷ Erwin W. Lutzer, *The Church in Babylon: Heeding the Call to Be a Light in the Darkness* (Chicago: Moody Publishers, 2018), 261.

⁵⁸ Jacob Kindberg (Worcester, PA: Vision Video, 2014), DVD.

⁵⁹ Minnesota Family Council, "Parent Resource Guide: Responding to the Transgender Issue," 27.

church. They gravitate to groups where they can be personally involved in honest sharing, caring for the poor, and ongoing relationships. They are often more accepting of the marginalized and are uncomfortable being told what to believe but are committed to finding a faith that is right for them.⁶⁰ Often times a teen has fallen away from the good influences of the church and godly relationships. Teens will find encouragement and joy as they begin to regularly worship God corporately and privately. The means of grace given by God to glorify God, such as Bible reading, prayer, practicing the ordinances, and church attendance are habits that can produce the joy many teens are looking for.⁶¹

2. *Getting the Parent Involved* - The teen needs to disclose to his parents his issues and the counselor can help with this communication. Some parents may totally lose their orthodoxy to support their child's so called "happiness" in their sinful lifestyle choice. Other's may have trouble loving their teens. Either way a parent must be guided to love God supremely. Parents need to learn sexual ethics to teach their children. Children will encounter sexual deviancies and they need a framework to put their experiences in. Parents who are confused about what they are hearing concerning gender identity and transgenderism can refer to the national organization of American College of Pediatricians. This organization tells us that "gender dysphoria resolves in the vast majority of adolescence." And the claim that GD is innate "is founded upon an unscientific ideology and lacks an evidence base."⁶² They

⁶⁰ Lutzer, *The Church in Babylon: Heeding the Call to Be a Light in the Darkness*, 203-205.

⁶¹ Greg E Gifford, *Heart and Habits: How We Change for Good* (Wheaton: Crossway, 2021), 67-74.

⁶² "American College of Pediatricians," *Gender Confusion and Transgender Identity*, 2020, accessed April 19, 2022, <https://acpeds.org/topics/sexuality-issues-of-youth/gender-confusion-and-transgender-identity>.

give parents resources to clarify matters such as these.

VII. Conclusion

Christian teens are immersed in a secular society which is trying to squeeze them into its mold. A biblical counselor, parent, or friend can guide a sexual or gender confused teen away from the lies and to the truth. There will be freedom when God, and not man, is at the center of a teens heart. A Christian teen who embraces God's plan for their assigned gender and sexuality can comfort and love others who are truly not happy with what the world has to offer. Even as they may continue to struggle; they can begin to comfort others with the comfort they will continue to receive from God Himself.

- A. The counselor should exhibit a lifestyle and a faith that is attractive to the teen and points them to hope in Christ. Counseling will happen over an extended period of time requiring transparency, courage, and perseverance.
- B. Becoming familiar with the teen's personal experience will give the knowledge needed in directing toward what they believe about God, the Scriptures, or themselves that is not true. Listening to their story may reveal a history that may have contributed to their faulty thinking.
- C. The teen may be saved but has adopted a spirituality that is Christless. A true salvation involves understanding personal sin, repentance and faith. Salvation should be revisited throughout the counseling sessions.
- D. A teen who has the correct knowledge of Biblical authority given by God, His transcendence, knowability, immutability, the sufficiency of Scripture, along with a sexual ethic founded in the authority of Scripture will have the foundation needed to give them answers and hope.

- E. Our distorted desires and passions are part of living in a fallen world. Our hearts are corrupted. We will always struggle with our sinful flesh but with a repentant heart, the Spirit's help, and proper application of God's Word the teen will sin less and less and grow more into Christ's likeness.
- F. Hope and faith increase as one becomes thankful to God for the change He produces.
- G. Whether someone has struggled with same-sex attraction for years or if someone has recently decided to experiment with homosexuality or is beginning to question their gender, the solution is the same. Hope does not come from the world's ideas, how we feel, or conforming to what other's think. Hope and change come through dependence on the one and only God. God's sufficient Word reveals truth about Himself, about being male and female and His Word endures forever.

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