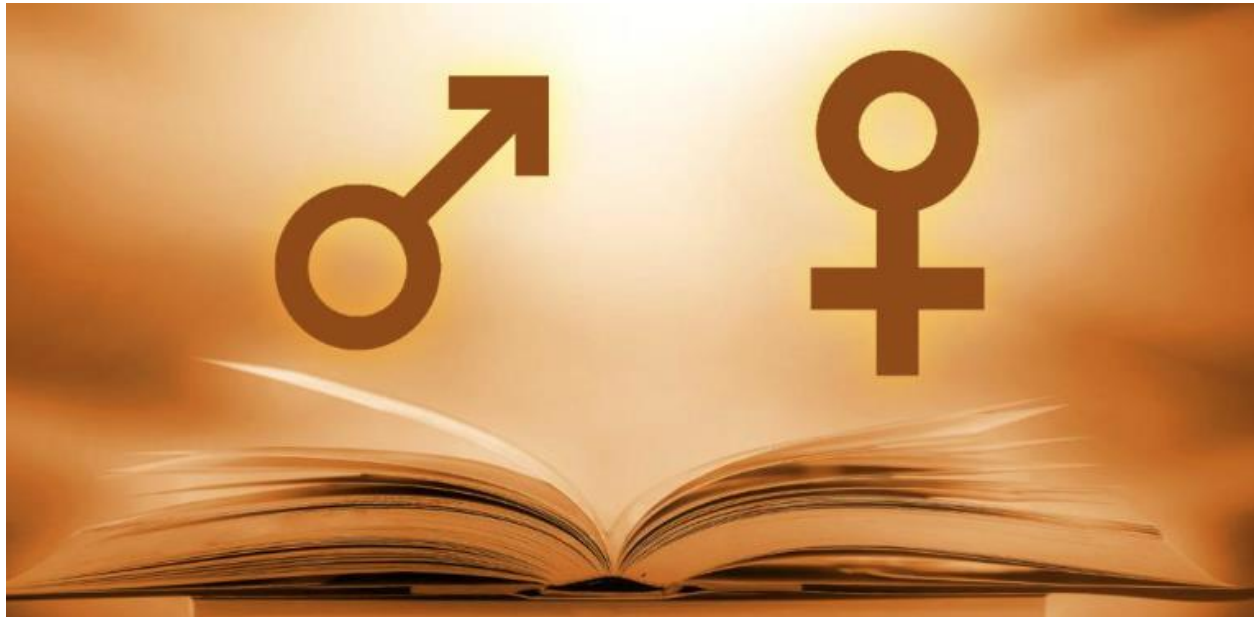


# Gender and the Bible

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## Introduction

The Bible has been under attack for a long time, but especially since the rise of the feminist movement in the 1960's because it is the foundational document of Christianity and the source for traditional gender roles. The authors of all of the 66 books of the Bible were men, so feminists have rejected the Bible as patriarchal and have attempted to edit and redact it to produce gender-neutral versions along with a gender-neutral God. However, is that appropriate, or it is essentially blasphemy? In this paper the following questions will be considered:

1. Were these authors of the biblical books operating on their own with a possible chauvinist agenda, or did God participate in the writing? In other words, is the Bible and its teachings on gender roles (as well as on many other subjects) the words of men or the words of God?
2. Does God have a gender, and is God a "He"?

3. Do the biblical views of male and female nature correspond to the way that men and women actually are?
4. What is God's attitude toward LGBTQ+?
5. Are the gender roles and gender-related teachings presented in the Bible applicable to contemporary society, or do they need to be altered or possibly abandoned?

## Is the Bible the words of men or the words of God?

This is perhaps the most critical issue of all because if the Bible is merely the words of men, then it could be alleged to have a chauvinistic bias as well as containing many other errors and inaccuracies. But if it is the words of God, and if God is the creator and the architect of the human mind and body as stated in the book of Genesis, then the Bible is an objective source on the nature and purpose of men and women because it comes from above and beyond humanity, and from the one who designed our brains and who invented sexuality.

My position is that the Bible is authoritative and inerrant (i.e., contains no errors or mistakes) in its original version, and therefore the current versions and translations can be trusted to the extent that they are true to the original. Other holy books may contain elements of truth, but the Bible stands above them all as being the Word of God.

In our day of tolerance and relativism, the above paragraph will be troubling to many because it implies that the Bible is only book that truly reveals God nature, His will and His purpose for humanity. The paragraph is at variance, for example, with proclamations from the Vatican (Pope Francis is a Jesuit, and some Jesuits are Darwinists<sup>1</sup> who reject the Genesis account of creation as well as rejecting the Bible as authoritative); who am I to say that this is so? I am encouraged by the fact the Bible invites us to bring our doubts to God (e.g., Psalm 34:4-8), but I personally have no claim on absolute truth and have come to this position only by extensive consideration of the alternatives ([Sorensen, 2021](#)). That doesn't mean that what I believe is correct, nevertheless, there are \*many\* others who hold the same position. Here is the testimony of the Bible about itself:

The grass withers and the flower fades when the breath of the Lord blows upon it. Surely the people are grass. The grass withers and the flower fades, but the word of our God shall stand forever. (Isaiah 40:6-7)

The Bible was certainly written by individual males, but it also indicates in many places that the writers were inspired and guided by God. The clearest explanation of this is from the following texts:

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20-21)

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, so that the man of God may be adequate and equipped for every good work. (2 Timothy 3:16-17)

There are many other passages that echo the same theme – that the writer spoke the words of God on behalf of God:

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<sup>1</sup> Darwinism is the term used herein to designate macro-evolution – the concept that all higher forms of life evolved from lower forms and that life came from non-life. This is in contrast to micro-evolution which are small changes in populations of organisms brought about by environmental changes, time, chance, and mutations.

*Is the Bible the words of men or the words of God?*

In the year that King Uzziah's died I saw the Lord sitting on a throne, lofty and exalted, and the train of His robe filled the temple. (Isaiah 6:1)

The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. (Jeremiah 1:1)

The word of the Lord which came to Hosea the son of Beer, during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel. (Hosea 1:1)

The word of the LORD that came to Joel, the son of Pethuel. (Joel 1:1)

The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. (Amos 1:1)

The vision of Obadiah. Thus says the Lord God... (Obadiah 1:1)

The word of the Lord came to Jonah the son of Amittai saying... (Jonah 1:1)

The word of the Lord which came to Micah of Moresheth in the days of Jotham, Ahaz and Hezekiah, kings of Judah... (Micah 1:1)

The word of the Lord which came to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah... (Zephaniah 1:1)

Then the word of the Lord came by Haggai the prophet, saying, "Is it time for you yourselves to dwell in your paneled houses while this house lies desolate?" Now therefore, thus says the Lord of hosts, "Consider your ways!" (Haggai 1:3)

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the prophet, the son of Berechiah, the son of Iddo... (Zechariah 1:1)

The oracle of the word of the Lord to Israel through Malachi. (Malachi 1:1)

Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God... (Romans 1:1)

Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead)... (Galatians 1:1)

I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, saying, "Write in a book what you see..." (Revelation 1:10-11)

I, John, am the one who heard and saw these things... And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous,

still practice righteousness; and the one who is holy, still keep himself holy.” (Revelation 22:8, 10-11)

Unlike other ancient and contemporary seers and prophets, the authors of the biblical books did not write for their personal gain or benefit, and most of them were persecuted for what they said and wrote because their message was not a popular one. It was not what people wanted to hear because it attempted to correct the thinking and behavior of those to whom the message was addressed. The Bible contains warning to those who would seek to alter what it says:

You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you. (Deuteronomy 4:2)

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (Revelation 22:18- 19)

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but he who does the will of my Father who is in heaven will enter. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?’ And then I will declare to them, “I never knew you; depart from me, you who practice lawlessness.” (Matthew 7:21-23)

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. (Matthew 5:17-19)

Nevertheless, there are many throughout history that have attempted to replace the Bible or add, modify, or remove elements for their own purposes and to suit their own agenda and worldview. This includes the Masoretic version (following the Jewish council of Jamnia), the Gnostics, Muhammad, Leo Tolstoy, Westcott & Hort (textual and higher criticism), Joseph Smith (the Mormons), Charles Taze Russell (the Jehovah’s Witnesses), Herbert Armstrong (the Worldwide Church of God), L. Ron Hubbard (Scientology), Mary Baker Eddy (the Church of Christ Scientist), Sun Myung Moon (the Unification Church), David Berg, (Children of God), David Koresh (Branch Davidians) and many others including a number of feminist renderings. Faith in the accuracy and reliability of the Bible is to the original writing, and not necessarily to the copies and translations that have been made. Addressing that issue is a large topic beyond the scope of this article, but in general we can have confidence that the original message of the Bible has been preserved ([Sorensen, 2009](#)).

The books of the Bible have an amazing unity of theme and content, despite being written by 40 different authors over a span of around 1,600 years. It is the most popular book ever written and its publication numbers exceed that of any other book by orders of magnitude – so much so that

the best seller lists never bother to mention it. But what assurance do we have that the Bible can be trusted? We can be assured by the fact that hundreds of prophecies have been realized; God tells us that He can be trusted and that is the proof. Approximately 2,500 prophecies appear in the Bible, and around 2,000 of these have already been fulfilled ([Ross, 2003](#)). The books of the Old Testament were written hundreds of years before the birth of Christ, but He is the subject of both the Old and New Testaments. There are over 300 prophecies from the OT about him that were fulfilled during His life, death, and resurrection. Here are a few of them:

1. He would be born in Bethlehem to a virgin.
2. He would come from the Israelite tribe of Judah.
3. He would spend time in Egypt.
4. He would be preceded by a forerunner.
5. He would be rejected by his own people.
6. He would be called a Nazarene.
7. He would speak in parables.
8. He would enter Jerusalem on a donkey.
9. He would be mocked and ridiculed.
10. He would be betrayed for 30 pieces of silver.
11. He would be falsely accused.
12. He would be silent before his accusers.
13. He would be crucified with criminals.
14. He would be given vinegar to drink.
15. His hands and feet would be pierced.
16. Soldiers would gamble for his garments.
17. His bones would not be broken.
18. His side would be pierced.
19. He would be buried with the rich.
20. He would be resurrected from the dead.

The probability of even some of the above being true of another man is so minute as to be meaningless. Consider a few of the many OT incidents that foreshadows Christ:

1. The institution of animal sacrifices for sin, which started in the days of Adam and Eve and were performed in all ancient societies (Genesis 4:1-8). This prefigured the ultimate sacrifice of Christ which would take places thousands of years later.
2. God's call to Abraham (c. 2,000 BC) and Abraham's response of obedience created a bloodline from which Christ would ultimately be born (Genesis 15-18).
3. The story of God testing the faith of Abraham by ordering him to kill his son Isaac and then providing a ram in his place, which also prefigured Christ's sacrifice (Genesis 22).
4. The Passover event (c. 1,500 BC) following the plagues of Egypt where the Israelites were instructed to smear the blood of a lamb over the doorpost of their houses prior to the exodus from Egypt was directly symbolic of the sacrifice of Jesus (Exodus 11-12). The people at that time had no idea of the significance of this – they were simply told to obey

and do it, and then to celebrate the anniversary of Passover in perpetuity. The Passover celebration also became the start of their religious year. The significance of the blood on the doorpost remained hidden until Jesus explained it to his disciples at the Last Supper which was actually a Passover seder (e.g., John 13). He was crucified the next day.

5. The Israelites were prone to complain during their wilderness journey and at one point they were bitten by poisonous snakes (Numbers 21:4-9). Moses was instructed by God to erect a brass snake on a pole as the method of healing (an image of snakes wrapped around a pole is now a symbol for doctors), but Moses isn't told the reason for this, and the OT doesn't provide any explanation for this strange methodology. Like the Passover, its significance also remained hidden until Jesus explained it to Nicodemus in John 3:14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up so that whoever believes in him will have eternal life."
6. Hebrew is a unique language because the letters of the Hebrew alphabet are conceptual – they are both phonetic and "sememic" (i.e., each letter has a meaning). Unlike English in which the letters only have meaning when they are aggregated into words, the Hebrew letters have meaning in and of themselves and this forms the semantic basis of the language. For example, the first letter of Hebrew alphabet is "aleph" (א), corresponding to the English "a", and it means "strength" or "leader." The second Hebrew letter is "bet" (ב), corresponding to the English "b", which means "house" or "home." Putting the two letters together (i.e., "ab" or "ב א" – Hebrew is written right-to-left), means "leader of the house" and is the Hebrew word for "father." Hebrew was likely the basis for the first human language so the concept of the father as being the "leader of the house" therefore comes from the beginnings of humanity. The English word "alphabet" comes from the combination of the first two Hebrew letters.

Hebrew words are the combination of one to three letter roots, each of which has a distinct meaning. Hebrew names therefore carry meaning, and it is interesting to consider the meanings of the ten men mentioned in the ancient genealogy of Genesis chapter 5: Adam ("Man"), Seth ("Appointed"), Enosh ("Mortal"), Kenan ("Sorrow"), Mahalalel ("The blessed God"), Jared ("Shall come down"), Enoch ("Teaching"), Methuselah ("His death shall bring"), Lamech ("The despairing"), Noah ("Comfort"). Putting these together we are presented with the entire history of biblical redemption which is the main theme of the Bible: "Man was appointed to be mortal and sorrowful, but the blessed God shall come down teaching that his death shall bring the despairing comfort." Moses, the presumed author of Genesis was simply stating the known genealogy and would have no idea as to any hidden meaning. This is one of the many subtle marks that God rather than man was the author of the Bible.<sup>2</sup>

It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.  
(Proverbs 25:2)

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<sup>2</sup> For those interested in additional information on codes in the Bible, see, Missler, C. (1999). *Cosmic Codes: Hidden Messages from the Edge of Eternity*. Koinonia House

The issues of sin and blood sacrifice are offensive to many – if God is so loving then why would He require such gruesomeness? The answer is that God never does wrong and wants us as His children to have the same standard of behavior. However, we fail to live up to His standards, so in order to satisfy His justice the sacrifice of an innocent was necessary; the only one who was truly innocent was Jesus, the God-man.

People of all ages, children as well as adults, have a virtually limitless capacity to rationalize their own desires and excuse their own behavior. This is explained in Jeremiah 17:9: “The heart is deceitful above all things.” Humans are obviously not as bad as they could be, but anyone who has observed children understands that they can sometimes be crueler than adults. Babies look so cute and innocent, but they are naturally selfish, and kids need to be taught to share and care for others. In other words, we are not naturally good and have an inborn tendency towards selfishness, rebellion, and bad behavior.

In the history of Western thought, the Enlightenment and the Rational movement of the 18<sup>th</sup> century was followed in the next century by the Romantic movement. The latter was a reaction against science and logic as being too cold and sterile; emphasis was instead placed on feelings. In our day this has resulted in the development of Postmodernism, which is a philosophy that deconstructs and rejects all “grand narratives” that provide a morality and basis for behavior such as Christianity. It considers them to be socially constructed from the accidents of history. Truth is therefore mutable and self-defined – you have “your truth” and I have “my truth” based on how each of us feels. This is combined with the psychological concept that we are naturally good (“I’m OK and you’re OK”) and morality is self-defined. Evil is “what other people do,” and is explained as coming from society, from private property and the profit motive, and from religion. Closing the loop, Christianity is thus supposedly the source of evil. Tolerance for all religions is a credal element of Postmodernism and it politically incorrect to hold any statement of faith higher than any other because truth about God and religion is self-defined.

Of course, most people don’t think very deeply about their philosophy or worldview – they simply adapt the color of their surroundings. The fact that Postmodernism fits well with the human penchant for rationalization means that it has become the most popular worldview and way of thinking in Western society. But the Bible is in opposition to Postmodernism in that it stands for absolute truth and unchanging standards of morality and behavior. As discussed above, sin and evil come from within and are an aspect of human nature.

If God is truly our creator and has established both the nature of and teleology for humanity, then it is incumbent on us to discover and fulfill our divinely ordained purpose rather than attempt to redefine and subvert it. We need communication from God on how we are supposed to live and then pattern our lives and behavior on that communication rather than simply going our own way. “There is a way which seems right to a man, but its end is the way of death.” Proverbs 14:12 and 16:25. Other religions such as Buddhism, Hinduism, Islam, etc. may therefore have elements of value in their practices (e.g., meditation in Buddhism and submission in Islam), but are fundamentally incorrect about the nature of God for which the Bible is the only true source.

Biblical theology is thus the ultimate area of study – it supersedes and should be the basis all other branches of science, inquiry, and law because we need to have God’s take on reality. That



is what the Bible is all about – it provides answers to the three essential questions of human existence: “Where did I come from?”, “Why am I here?”, and “Where am I going?” This is emphasized in the famous anonymous quote: “Science can tell us how to do many things, but it cannot tell us what ought to be done.”

A statement that the Bible is the foundation of science seems completely foreign to contemporary ears because we have been conditioned by those who reject and ridicule the Bible as being a medieval, prescientific fairy tale with no significance for people in the 21<sup>st</sup> century. Nevertheless, there are an increasing number of scientists who are rediscovering biblical positions and changing their views. This is especially true among physicists who study the ultimate nature of matter and energy. As Newtonian physics has been replaced by quantum mechanics, the nature of reality is being seen as much more complex than what we can observe and touch. The desk and keyboard on which this document is being written seems solid and unmoving to me, but at the subatomic level they are mostly empty space and are combination of strange objects such as protons and electrons that sometimes behave like particles, and other times like waves. The reality that we experience at the macro-level is completely different than reality at the micro-level, demonstrating that what we can sense is only a small part of actual reality.

Einstein’s theory of relatively showed that time is not static, so physicists now speak of “space-time” because they are not independent of each other. The mathematics of quantum mechanics requires ten dimensions, six of which we can’t view or access. It is speculated that these dimensions, sometimes called “hyperspaces” or “multi-verses,” are wrapped within a Planck-length<sup>3</sup> distance of our current reality, which is the smallest possible length that anything can be. The universe is currently thought to be finite and had a beginning, hence the theory of the “big bang” (first there was nothing, and then it exploded?). Consider the following statement from the particle physicist Frank Tipler:

It is quite rare in this day and age to come across a book proclaiming the unification of science and religion. It is unique to find a book asserting, as I shall in the body of this book, that theology is a branch of physics, that physicists can infer by calculation the existence of God and the likelihood of the resurrection of the dead to eternal life in exactly the same way as physicists calculate the properties of the electron. One naturally wonders if I am serious.

I am quite serious and am as surprised as the reader. When I began my career as a cosmologist some twenty years ago, I was a convinced atheist. I never in my wildest dreams imagined that one day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact true, and that these claims are straightforward deductions of the laws of physics as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics [the study of general relativity].

One naturally wonders why it is only in the last decade of the twentieth century that these ideas have appeared in cosmology... Part of the reason is that the mathematical techniques to analyze the global structure of the universe did not exist until about twenty-

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<sup>3</sup> Planck-length (named after the physicist Max Planck) is the smallest length possible and is approximately  $10^{-35}$  meters.

five years ago. But a deeper reason is that almost all physicists have ignored the future of the physical universe... As a general rule they are atheists, believing that religion is a phenomenon of a prescientific worldview. They are convinced that the God hypothesis is one which was refuted long ago... But on rare occasions we physicists find that we must reconsider long-rejected theories... It is time scientists reconsider the God hypothesis... The time has come to absorb theology into physics, and to make Heaven as real as electrons.

From the perspective of the latest physical theories, Christianity is not a mere religion, but an experimentally testable science... I never imagined when I began my career that I would be writing, *qua* physicist, that Heaven exists... But here I am, writing what my younger self would regard as scientific nonsense. Here I stand, as a physicist – I can do no other ([Tippler, 1994, pp. ix-xv](#)).

Other scientists have expressed similar thoughts:

There is for me powerful evidence that there is something going on behind it all.... It seems as though somebody has fine-tuned nature's numbers to make the Universe... The impression of design is overwhelming... The laws [of physics] ... seem to be the product of exceedingly ingenious design... The universe must have a purpose ([Davies, 1985](#)).

Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say “supernatural”) plan. Arno Penzias, Nobel prize in physics.

The exquisite order displayed by our scientific understanding of the physical world calls for the divine. Vera Kistiakowsky, MIT physicist.

For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries. Robert Jastrow.

This is what essentially the Bible has alleged for millennia:

The heavens declare the glory of God, and the firmament shows His handiwork. (Psalm 19:1)

We do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. (2 Corinthians 4:18)

There are also an increasing number of scientists who are rejecting Darwinism in favor of the Bible ([Ashton, 2000](#)). Darwinism has no real answers to the many doubts surrounding it ([Behe, 2006, 2007](#)), such as irreducible complexity, the gaping holes in the fossil record, the virtual impossibility of spontaneous generation, the tenuous balance of the factors necessary for life, squaring human desires for love, purpose, and destiny with a Darwinian model, and others. An

apt analogy for Darwinism in Hans Christian Andersen's story, *The Emperor's New Clothes* ([Sorensen, 2020](#)).

Scientists will continue to explore the natural world but given human fallibilities and limitations it is better to look first to God and the Bible before adapting contradictory human theories. When fixing an automobile or other piece of complicated machinery it makes sense to read the manufacturer's handbook on how the machine is supposed to operate and how to repair it if there are problems.

## Does God have a gender, and is God a “He”?

In general the answer is no – not in the sense that we think of gender. God is a spirit and is therefore above and beyond sexuality. In terms of qualities and characteristics He is both masculine and feminine – strong and nurturant, analytical and emotional, hard and soft, determined and patient, and so on.

The Bible indicates that God is trinitarian and has three personalities or eminences: God the Son, God the Father, and God the Spirit. According to Genesis we were made in his image, so that we likewise have a trinitarian nature: body, soul, and spirit. However, it is hard for us to disambiguate them, and this raises questions to which we don’t yet have answers, such as “What is the difference between soul and spirit?”, “Where within us are the soul and spirit located?”, “How do these relate to our brain?”, “How does consciousness, thinking, and prayer work?”, “What actually happens when we die?”, etc.

Despite our lack of answers, we can be sure that the human soul/spirit does exist because of the phenomenon of near-death experiences (NDEs). Thousands of people worldwide have had one or more of these, and in a number of documented cases the individuals were brain-dead. For example, Dr. Mary Neal drowned in a kayak and was under water for over thirty minutes ([Sunfellow, 2019a](#)), and Tricia Barker had flatlined on the operating room table after being in a serious car accident ([Sunfellow, 2019b](#)). Nevertheless, these individuals later recalled being outside their bodies and seeing the people trying to save their lives; they even reported conversations that took place while they were presumably dead. According to naturalistic scientists, our existence is over when the brain dies, but through the study of NDEs we now know that human consciousness can somehow survive death. See the movie *After Death* for a more comprehensive treatment (<https://www.angel.com/movies/after-death>).

Even though God as a spirit is genderless, the Bible always refers to God in masculine terms – “He”, “Him,” “His,” “the Father,” “the Son,” etc. God is never described as “It” or as “She.” This is true for several reasons:

1. The pronouns in human language are limited in their reference to either male or female. We do not have a pronoun that in one word describes a personal being that is beyond male and female and incorporates the characteristics of both, other than the word “God.”
2. The word “It” connotes non-personality whereas God is an intensely personal being just as we are. Our personality derives from His nature because according to Genesis we were created in His image.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, 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. Genesis 1:26-27

3. God in the Bible is always referred to in masculine terms *not* because men are better or more inherently valuable than women, but because God has assigned distinct roles to

each sex. As discussing in the following section the main role assigned by God to men is provision, leadership, and authority. This does not mean that the female roles of nurturance and care are less valuable or less important because God fills those roles as well. Rather we need above all to understand that God is our provider, our leader, and the authority to whom we are accountable – hence God is designated in masculine terms.

The designation of God in masculine terms is throughout the Bible in both the Old and New Testaments. It is woven deeply into the text and is inseparable from it. The best example of this is the marriage relationship between a man and a woman. That is referred to throughout the Bible to describe the intimacy of God’s relationship to people – in the OT God is the husband and Israel is the wife, and in the NT Christ is the husband and the church is the wife. The symbol used for the end of days feast is a marriage supper (Revelation 19:7-9). As God’s people we are therefore to model the submission that a wife should have toward her husband in our relationship with God and in response to everything He provides for us. Some in the Catholic Church have taken this too far and tried to have men take on female characteristics (e.g., Bernard of Clairvaux ([Podles, 1999](#))); rather we are obey and submit to God as we are.

God’s message to Eve in response to her sin was that “Your desire will be for your husband, and he will rule over you.” Some have taken this text to mean that before fall Adam and Eve were “equal,” and that Adam had no authority over Eve. However, their gender was the same both before and after the fall. The fact that God’s designation was always in masculine terms even from the beginning means that He always was, is, and always will be our leader and authority as indicated above. This implies that Adam was Eve’s leader and authority before the fall as well as afterward, with the difference being that after the fall his rule would potentially be corrupted and not always be exercised for her benefit.

It is also significant that the consequences of sin for Adam and Eve related directly to their gender roles. Eve was to experience labor pain in childbirth in her role as mother (“I will greatly multiply your pain in childbirth; in pain you will bring forth children, yet your desire shall be for your husband” Genesis 3:16). Adam was to experience labor pain in providing and thus in his role as father (“Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles shall grow, and you will eat the plants of the field. By the sweat of your face you will eat bread until you return to the ground, because from it you were taken. For you are dust and to dust you shall return.” Genesis 3:16-19). In other words, the gender roles of Adam and Eve were the same both before and after the fall, with the difference being the pain and difficulty involved in fulfilling those roles, and the fact that they became mortal.

Jesus was male, and despite his ascribing value to women, nevertheless, He upheld traditional sex roles. All of His disciples were male, and He intended them to function as the leaders of the church following his departure. He was born from the tribe of Judah whose symbol was the lion – a word picture of His authority and rulership. That is the legacy of Christ which has been given to men for the benefit of women and children. To women were given the legacy of tenderness, care, and beauty for the benefit of men.

In the Bible as in society there were a few female leaders such as Deborah (Judges 4). The Bible does not oppose or condemn female leadership provided that it does not override or usurp the

principle of male leadership in marriage. Therefore, those who attempt to alter the Bible in order to feminize it need to heed the warnings discussed above.

The social justice movement in general and feminism in particular have an overweening desire for equality and equity. But God does not have that desire – nature is full of apparent inequalities in which God grants different gifts, capabilities, skin colors, and other differences as He sees fit, and it is up to each person to use what God has given them and to make the best of it. We tend to measure people by how much money they make, but no such scale exists with God. Arguing with God about equality won't help – it's like a car trying to argue with the design engineer – "why didn't you make me a truck?" The Bible puts it this way: "Who are you, O man to challenge God? Will the thing formed say to him who formed it, 'Why have you made me like this?'" Romans 9:20. Our job is to do the best we can with what we are given. To men in general God has given the gift of leadership and provision, and to women in general the gift of children and relationships.

Those who imagine that everyone will be equal in heaven will be shocked to find that the inequalities will be even sharper and more distinct there than they were on earth, because our inheritance and rewards will be based on our service (1 Corinthians 3:12-14). All of Christ's followers will be able to enter, but some will barely make it, whereas others will receive rewards and inherit riches that are beyond our current imagination and comprehension (1 Corinthians 2:9, Revelation 21:5). People are of equal value but differ in roles and power. In heaven it will be even more so.

We must understand that the Bible, being from God, the designer of the human body and the inventor of sexuality, is the ultimate source book on psychology and male/female relationships. Therefore, we need to explore and follow what the Bible says in regard to gender, because that will lead to optimum outcomes. The bottom line is that masculinity and femininity are intended for the benefit of humanity and therefore are an intentional aspect of God's creation – God makes no apologies for it, so neither should we. We may corrupt it as people have often done with other human characteristics, but God will not retract what He has created. Gender feminism seeks to undermine God's order, so it is feminism which must be rejected as a corrupting influence.

## Do the biblical views of male and female correspond to real men and women?

The Bible provides much teaching on men, women, and marriage, with the emphasis being on the differences between the sexes. Different instructions are given – for example, it instructs the wife to submit to her husband (e.g., Ephesians 5:22-24) and instructs the husband to love his wife (e.g., Ephesians 5:25-33). These concepts are repeated in a number of other places, such as I Corinthians 11:3-9, Colossians 3:18-21, I Timothy 2:11-12, Titus 2:2-5, and I Peter 3:1-7. The word “submit” immediately raises the hackles of our feminist society. Aren’t men and women equal? Can’t women be just like men?

Any social movement that is able to command the attention of large groups of people has at least some elements of truth and value going for it. Feminism holds out the prospect for women of achieving more wealth, professional opportunities, and ways to use their abilities unhindered by sexual bias. Those are good things, and everyone should be encouraged to use and develop their gifts. The woman’s movement has also increased opportunities for women and nurtured the ability for them to dream of activities and accomplishments that former generations would not have considered. Like other broad social movements, feminism encompasses a wide variety of perspectives. On one end of the spectrum are women who love men (or are at least willing to put up with them), and simply want more freedom and power, but on the other end are women who hate men and feel that marriage and sex dehumanizes and enslaves women by its very nature.

So there are essentially three classes of women: “non-feminists” who enjoy traditional forms of male/female relationships; “workplace feminists” who are concerned with financial and safety/value issues, such as equal pay for equal work, and the problems of abuse, harassment, and stalking behaviors; and “gender feminists” who take a more radical view. The latter seeks to promote androgyny where men and women become equivalent and interchangeable, to tear down all elements of patriarchy and male rule and eliminate anything that smacks of female submission to males. There is some degree of comingling between the last two categories, but when the term “feminism” is used herein it shall generally refer to “gender feminism.” Other terms such as “woke” convey a similar idea, and the female portion of the social justice movement is largely gender feminist.

Women generally fall into three groups. Women in the first group are unable or unwilling to marry, or are overwhelmingly afraid of childbirth, and will devote their lives to a career or a religious order; a second group will marry and often bear children, but like an earlier aristocracy, will delegate to others maintenance of their household and rearing of their children to pursue careers or other interests; a third group will choose marriage as their primary career, devoting themselves largely to husband, children, and domesticity. Between these women there was, in effect, a pact, that they would let each other live peacefully without attacking one another’s integrity... Though sometimes uneasy and strained, the pact had never before been completely shattered as it was in the 1960’s.

The women’s movement presents itself and is usually perceived as an alliance to advance women’s economic interests. In this view, women constitute a homogenous class sharing interests that are distinct from men... But women who would like to depend on men... are feminism’s primary enemy... it belittles and seeks to undermine a woman’s

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traditional role as wife and mother, thereby repudiating an understanding or pact that women at one time sought to maintain with each other ([Graglia, 1998, pp. 90-91](#)).

The attitudes of gender feminists are typified by writers such as Naomi Wolf, author of the book *The Beauty Myth* which claims that the entire concept of beauty is an elaborate plot by men (and perhaps a few women) to keep women down by keeping them focused on personal beauty ([Wolf, 1990](#)). Mary Daly, the ex-Boston College professor is another example:

All females, from four-month-old babies to octogenarians are potential victims in a rapist society whose male members function as “lethal organs” ([Daly, 1990, p. 61](#)).

The fact is that we live in a profoundly anti-female society, a misogynistic “civilization” in which men collectively victimize women, attacking us as personifications of their own paranoid fears, as The Enemy. Within this society it is men who rape, who sap women's energy, who deny women economic and political power ([Daly, 1990, p. 239](#)).

Perhaps the best-known radical feminist is Andrea Dworkin, who along with Catherine MacKinnon from the University of Michigan, petitioned the Supreme Court to have all depictions of women being sexually submissive to men outlawed:

The immutable self of the male boils down to an utterly unselfconscious parasitism... Self is incrementally expanded as the parasite drains off self from those not entitled to it... As a child the first person he drains is that of his mother... He uses her up ([Dworkin, 1989, pp. 13-14](#)).

If she wants him sexually, he calls her slut; if she does not want him, he rapes her and says she does; he beats her and names it “proof of love”... Marriage as an institution developed from rape as a practice. Rape, originally defined as abduction, became marriage by capture ([Dworkin, 1989, pp. 18-19](#)).

Gender feminists have a variety of ultimate goals, but taken to its logical conclusion, the intrinsic nature of both males and females should be done away with and replaced by some form of androgyny. Some feminists and social scientists perhaps envision the *Brave New World* of Aldous Huxley where the functions of sexuality and reproduction are no longer combined, where all forms of sexuality are equally acceptable and routinely practiced, and male-female differences fade into an androgynous mush.

A sexual revolution would require, perhaps first of all, an end to traditional sexual inhibitions and taboos, particularly those that most threaten patriarchal monogamous marriage: homosexuality, illegitimacy, adolescent, pre- and extra-marital sexuality. The negative aura with which sexual activity has generally been surrounded would necessarily be eliminated together with the double standard and prostitution. A goal of the revolution would be a single permissive standard of sexual freedom, and one uncorrupted by the crass and exploitive bases of traditional sexual alliances ([Millet, 1969, p. 62](#)).

People may consider gender feminist as over-the-top, beyond-the-pale, and a relic from the 1960's. But contemporary thinking about male/female issues has been deeply influenced by



gender feminists. As Norman Mailer noted, “The words of radical feminists, while extreme, and even extreme of the extreme, are nonetheless the magnetic north for women’s lib.” ([Mailer, 1971, p. 47](#)) George Gilder wrote,

Though rejecting feminist politics and lesbian posturing, American culture has absorbed the underlying ideology like a sponge. The principal tenets of sexual liberation – the obsolescence of masculinity and femininity, of sex roles, and of heterosexuality as the moral norm have become part of America’s conventional wisdom ([Gilder, 1986, pp. viiii-ix](#)).

Males and females are equal in the sense that they are of equal value and worth before God. But it is impossible to make the sexes equal in their roles because God has differentiated us in our biology and in the wiring of our brains. Girl and boy babies are thus fundamentally distinct from the womb, and God intended the differences to be for our mutual benefit. Each sex has what the other wants and needs, so the idea is to bring our different capabilities together in marriage in order to satisfy and bless the other, as well as to produce children that will carry on after we leave the scene. As the French say, *Vive la difference!*

Men tend to be dominant, and women tend to be submissive. This is a basic fact of human psychology and biology. Dominance and submission within limits are not perverted or twisted – on the contrary, they are very normal, natural, and beneficial human traits. It may not be politically correct to say so, but the fact is that most people naturally exhibit these characteristics. There are, of course, varying degrees of these traits in different individuals, and some women are more dominant than some men. But the general rule is that men are more aggressive and dominant than women, and a general rule is not disproved by exceptions. Feminism is thus in great need of being deconstructed.

Recent decades have seen two contradictory developments: the progress of scientific and neurological research detailing the biological differences between the sexes, and the political denial that such differences exist. Prior to the 1960’s gender differences would not have been questioned, or even have caused any eyebrows to be raised, but human nature has not been altered by feminism and male/female differences are obvious to an unbiased observer. Here are a few examples:

- Men are on average, taller (7%) and stronger than women. Female lean muscle mass is 91% of males and female bone density is 83% of males.
- Men enjoy playing aggressive, contact-oriented sports (such as football, hockey, boxing, etc.) much more than women do.
- Women tend to be interested in people, whereas men tend to be interested in things.
- Women naturally devote themselves to home, children, and family much more so than men, who are typically more devoted to careers and making money.
- Males compete for females, and it is the boy who typically puts his arm around the girl. Women seek security and appreciation, whereas men seek respect.
- The vast majority of violent criminals are men.
- The sexual act involves the surrender of a woman to penetration by a man.

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These are just a few of hundreds of the ways that male/female differences are commonly demonstrated. However, the feminist mindset contends that the dominance/submission differences between the sexes are caused by parental and societal influences that feminize girls and teach them to be submissive, as well as masculinize boys and teach them to be aggressive. Feminists would point out how parents, often unwittingly and subconsciously, treat boy and girl babies differently, in a manner that would tend to establish traditional sex roles. So if we simply change the environment and reeducate people the differences between the sexes will supposedly disappear. But the reality is that differences between boys and girls are present and obvious from birth, and parents simply react to those inherent differences.

It was also once believed that babies were a “tabula rasa” – a blank slate. In 1930 the behaviorist John Watson stated, “There are for us no instincts – we no longer need that term in psychology... People are built, not born.” In a similar vein, B.F. Skinner, wrote that “entrenched belief in free will and moral autonomy hinders the prospect of using scientific methods to modify behavior and employ psychological principles of cultural engineering.” His statement leaves us with dystopian doubts about the trustworthiness of psychological “experts.”

But a deeper investigation shows that male/female distinctions are not arbitrary and are not a product of the vagaries of social or parental conditioning, as well as demonstrating how wrong psychologists can be. Neuroscientists have conclusively demonstrated that the wiring of male and female brains is quite different ([Moir & Moir, 1999](#); [Soh, 2020](#)). This fact combined with the different hormones flowing in our bloodstream (testosterone for men vs. estrogen for women) cause men and women to think, behave, and react in different ways that are stereotypical of their gender. Furthermore, the brain is formed at an early stage in fetal development and therefore the baby is fully sexed by the time it is born, contradicting notions that gender development occurs primarily after birth.

Six or seven weeks after conception, the unborn baby will “make up its mind”, and the brain begins to take on a male or female pattern. What happens, at that critical stage in the darkness of the womb, will determine the structure and organization of the brain, and the nature of the mind... The mother contributes an ‘X’ chromosome (so called because of its shape). If the father contributes another ‘X’ chromosome the outcome will normally be a girl baby, whereas if the father’s sperm contains a ‘Y’ chromosome, the baby will normally be a boy... The male fetus develops special cells that produce male hormones, the main one being testosterone. This hormone instructs the body not to develop a feminine set of sexual equipment, while stimulating the development of embryonic male genitalia.

If the embryo is genetically female, nothing very drastic happens to the basic pattern of the brain. But in boys it is different. Embryonic boy babies are exposed to a colossal dose of male hormone at a critical time when their brains are beginning to take shape... The brain structure of the boy baby is radically altered into a male pattern... Male hormone alters the way in which the brain network is laid down - when it is present, the pattern is male, and when it is absent, the pattern is female... Once the brain is ‘set’ in its male or female structure, the intervention of wrong-sex hormones does not affect it... While the brain is developing in the womb, the hormones control the way that the neural networks

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are laid out. Later on, at puberty, the same hormones will revisit the brain to switch on the network they earlier created ([Moir & Jessel, 1991, pp. 21-25](#)).

Fetal brain development creates the structures (e.g., the hormone secreting glands and the receptor sites in the brain) that will be activated later in the life of the individual, such as the changes that occur at puberty; some sex differences are obvious in young children but become more distinct as individuals proceed through adolescence. Sex differences are generated from different areas of the brain, and not simply from hormonal activity. For example, women typically have a larger and more developed corpus callosum, the neural pathways interconnecting the two hemispheres of the brain. This allows women to be more “whole brained” – to communicate more readily, express their feelings more fully, and be more intuitive about people and circumstances.

These brain differences ultimately result in the typical mental and behavioral characteristics of males and females, such as the following (note that in many cases males and females are essentially opposites):

<b>Characteristics</b>	<b>Male</b>	<b>Female</b>
<b>Core Desires</b>	Respect	Security
	Competence	Beauty
<b>Mind and Thought</b>	Logical (better understanding of things and machines)	Intuitive (better understanding of people)
	Doing	Being
	Analytical	Emotional
	Focus on things	Focus on people
	Hierarchical (affiliates upward to rank and power)	Relational (affiliates downward to children and the weak)
	Earning money	Developing relationships
	Sex	Romance
<b>Appearance</b>	Linear	Curved
	Hard	Soft
	Rugged	Tender
	Bearded and hairy	Smooth
	Strength	Sleek and Supple
	Handsome	Beautiful
<b>Attitudes</b>	Competitive	Cooperative
	Striving	Peaceful
	Lead	Cooperate and follow
	Aggressive	Compliant and nice
	Active	Passive
	Dominant	Submissive
<b>Actions</b>	Command	Organize
	Direct	Adapt
	Compete & fight	Nurture & care for

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<b>Sexuality</b>	Testosterone	Estrogen
	Penis (sword, gun)	Vagina (sheath, receptacle)
	Ejaculation	Orgasm
	Hunter	Prey
	Taking	Giving
	Determined	Willowy
	Firm	Pliant and supple
	Capture	Yield
	Penetration	Receptivity
	Conquer	Surrender

It must be emphasized that the above list represents the *average* and *typical* male and female characteristics; there is a spectrum of differences, such as some women being more competitive and career-oriented than some men. It has also been demonstrated that males tend to both rise higher and fall lower than females (the scientists, leaders, architects, of inventors of history have mostly been top performing men, at the same time that males are more suicidal and prone to crime and mental disease than females). Feminists would blame this on patriarchy and the suppression of women, but the real cause is the different desires of the sexes. Environment certainly does play a factor in personal characteristics as well as sexual identity, and it is impossible to disambiguate the biological from the environmental factors that are unique for each individual. Nevertheless, the biological factors seem to be the most significant, which is in direct contradiction to feminist ideology.

It would seem that men have the advantage over women, but appearances can be deceiving – the major fact of life is the sexual superiority of women. In order to create civilization, women transform male lust into love, channel male rebellion and thrill-seeking into job, homes and families, link men to specific children, change hunters into fathers, and provide the tenderness, the legacy, and the sexual satisfaction that men crave. Women intuitively understand themselves and are more at ease in their own skin than men are. Women may wonder, “Why do men always need to prove themselves and seek power? Why does he resent it when she makes more money than he does? Why can’t men just be men and relax?” The answer is that unlike femininity, relaxed masculinity is a limp emptiness. Manhood can only be validated and expressed through action, and this compulsion drives men and often denies them the ability to be at peace as women can.

Feminism has sought to destroy the “feminine mystique” – the notion that femininity is special and precious. Instead, it has sought to encourage women to become like men and experience casual sex with the same degree of passion men do. Sex for men is often lacking in emotion and richness, and pornography reflects this with its focus on getting right to the action. Women, by contrast are inveterate readers of romance novels (which constitute almost 50% of all paperback book sales in America<sup>4</sup>) that usually contain a few dashes of sex surrounded with many layers of story and emotion. Studies have documented the dramatic differences between men and women on this issue. For example, in one study all of the women refused a request to have sex with an attractive male stranger, while 75% of the men accepted the same proposition with an attractive

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<sup>4</sup> *The Wall Street Journal*, September 6, 1994, p. B1

female ([Buss, 1994, p. 73](#)). Why would feminism try to convince women to become something that was so different from their basic nature, and to try to enjoy a sexuality entirely foreign to their constitution? Because in order to convert female desire for domesticity (matrimony, home, and family) into a drive for a career, it is necessary for a woman to deny the importance of home, children, and traditional sexuality, so that she can leave it behind and be one of the boys. Feminism therefore seeks to trash traditional female matrimonial desires, and suppress the desire that women have to care for their own children, as well as the guilt that many feel for not doing so.

Behavior is certainly affected by overt attempts to re-educate people into a feminist mindset which has been going on now for many years. For example, a 1985 survey (almost 40 years ago) of over 100 public school textbooks then currently in use, not a single story or theme celebrated motherhood, whereas gender role reversals were commonplace ([Vitz, 1985](#)). Textbook publisher codes of conduct for editors and authors warned them to avoid any material that “reinforces any sense that girls and boys may have been categorized as a sex group.” Women could not be labelled as “peace-loving,” “compassionate,” or “nurturers” and forbidden terms included “co-ed,” “housewife,” and “career-woman.” Other guidelines included examples to be emulated, such as “the boys are in the sewing class,” “the girls learned karate,” and “her aunt scored a touchdown” ([Davidson, 1990](#)). As they have always done, women continue to place their family’s needs above career aspirations, but school textbooks ignore this female desire in the name of sexual equality. There is a feminist “Lace Curtain” which has been erected in an attempt to control speech and access to the media by contrary voices:

Those who promulgate a feminist agenda have good access to the media, whereas such access is often severely curtailed for those who, although they subscribe to equal rights for the two sexes, oppose feminism... the “lace curtain” comes down, and all further access to the media is halted ([Fog, 2018](#)).

Censorship is especially active and virulent in academia where most colleges and universities have women’s studies programs that are overwhelmingly feminist, and where it is virtually impossible to teach if one has a non-feminist perspective. For years the advertising industry has been pushing “femvertising” which we see continually (e.g., women working construction jobs and driving fast cars, and men taking care of babies). This has a more subliminal but nevertheless a huge impact – the average American is presented with hundreds of advertisements per day ([Krivec, 2023](#)). Women are continually taught to view traditional gender roles and patriarchy as evil and oppressive which acts as a screen to shield them from the reality of sex differences. Abortion is treated as a feminist sacrament; women who disagree – who want to have babies, who desire traditional relationships, and who feel that abortion is wrong are silenced by the major media because feminists supposedly “speak for all women.”

But both overt and covert attempts to turn males into females, and females into males has failed and continues to fail because gender is primarily in the brain, and brain wiring is not alterable.

The anthropologist Steven Goldberg, in his classic book, *The Inevitability of Patriarchy*, and his more recent release, *Why Men Rule*, gives very strong evidence from a number of viewpoints that patriarchy and male dominance are basic and indisputable facts of life. For example, he

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points out that every known society, without exception has been patriarchal, and that in all human cultures it is the male who is primarily associated with power, authority, and leadership.

Patriarchy is universal. For all the variety that different societies have demonstrated in developing different types of political, economic, religious, and social systems, there has never been a society that has failed to associate authority and leadership with men. No anthropologist contests the fact that patriarchy is universal. Indeed, of all social institutions, there is probably none whose universality is so totally agreed upon.

Male dominance refers to the feeling acknowledged by the emotions of both men and women that the woman's will is somehow subordinate to the male's, and that the general authority in dyadic (i.e., individual male-female couplings) and familial relationships, in whatever terms a society defines authority, ultimately rests in the male.

Male dominance does not necessarily mean that males will achieve their goals more often than females will achieve theirs. Indeed, the women of every society possess the emotional skills to "get around" men and to "get their way" despite the male's superior aggression. However, a woman's feeling that she must "get around" a man is a hallmark of male dominance.

As was the case with patriarchy, male dominance is universal; no society has ever failed to exhibit the fact that it is the male who "takes the lead." Every society socializes its children accordingly *because it must*. [italics, mine] ([Goldberg, 1973, pp. 26, 30-33](#)).

Feminists often point out that boys and girls are socialized differently, and that this begins at a very early age. For example, we put male infants in blue blankets and females in pink ones. They further charge that this "sexist" socialization is responsible for the different behavior exhibited by males and females. While it is certainly true that this socialization definitely occurs and has a great effect, feminist authors leave it at that and fail to ask the question "why?" Why is it that girls are given dolls and dressed in feminine clothes and boys are encouraged to participate in sports and use their aggression? *It is because society is socializing them to the reality that their biological imperatives are already directing them, which will cause the society to function more efficiently, and they themselves will have the greatest chance for success and happiness.*

Why is it always boys who are told to compete, and why do women never "force" men into the lower-status, non-maternal roles that women play in every society? If more women were socialized in this way there would no doubt be considerably more women in high-status positions than there are now. But most women would lose in such competitive struggles with men because of the male's aggression advantage, so most adult women would be forced to live their adult lives in relative failure in areas in which the society had wanted them to succeed. It is women, far more than men, who would not allow a situation in which their girls were socialized in such a way that the vast majority of them would be doomed to fail in trying to live up to the expectations set for them.

Men are not stronger and more aggressive than women because men are trained to be soldiers, nor do women nurture children because girls play with dolls, rather it is the reverse. The initial masculine and feminine qualities are already inherent in their biology, but boys and girls must still learn the specific manner in which their society functions - no one is born knowing how to fire a rifle or change a diaper. In other words, the purpose

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of a society's sexually differentiated socialization is not to cause male and female qualities (which are already inherently present in the first place), but rather to direct them in ways that lead to the efficient functioning of the society.

The society (and especially the parents as agents of society) will normally attempt to steer their children into areas in which they have the highest probability of success and personal fulfillment, and where they can deal from strength rather than weakness. [italics, original] ([Goldberg, 1973, pp. 98-118](#)).

As Goldberg points out there are “matrilineal” societies in which lineage and property rights are associated with women. Others may be “matrilocal” where the family lives with or is beholden to the woman's family. However, no known society is or has ever been matriarchal such as the Amazons, except in the fantasies of feminist scholars.

The term “status of women” is a confusing phrase because it involves multiple factors, which usually boil down to the *rights* and *respect* given to women by the society in which they live. The problem is that there is an inverse correlation between the two, so that in societies in which women have much respect they tend to have few rights, and where they have rights approximating men, they have less respect. Women receive equality of rights in societies in which the female roles men are incapable of playing (i.e., motherhood and homemaking) are given relatively low respect.

The real lesson to be learned here is twofold: 1) males attain the positions of authority and high status no matter what rights are given to women, and 2) a reduction of the status given to the roles which only a woman can fill forces women who desire status to compete for it in areas in which male aggression is a precondition for attainment. *This changes her situation from one in which the woman cannot lose to one in which she cannot win.*

The meaning that this holds for the feminist movement and its attempt to improve the “status of women” by de-emphasizing and demeaning traditional female roles are manifold... Thus a decrease in the status accorded to the roles which only a woman can play will result in a situation which: a) there will be a net loss of status accorded to women; b) males will continue to be the attainers of status and positions of authority; c) the wives of such attainers will continue to be the highest status females; and d) other women will see their status lowered to that relegated to the roles that only a woman can play.” [italics, mine] ([Goldberg, 1973, pp. 68-73](#)).

In attempting to construct a comprehensive philosophical worldview, a theology (or “theology” as it is sometimes called) has been created and a religion to embody their desires, in which “god” is replaced by “goddess.” This was said to be the original human religion ([Sorensen, 2010](#)). Rejecting conventional history as simply the study of “dead white men” feminist scholars promulgated a history of humanity alleging that societies of the remote past were matriarchal, worshiped the goddess, and lived at peace with the environment. In some accounts, the first males were mutants, and subordinate to females. Women were said to have created all of the meaningful elements of civilization before men even arrived on the scene. Furthermore, these societies were socialistic utopias – there was no private property, no masculine competitiveness, and no social hierarchies. Everyone had what they needed, there was no hoarding of wealth, and all things were shared.

But tragically, these societies were said to have been crushed by evil, male-led tribes who conquered the defenseless socialists and enslaved them. These malicious patriarchal groups, culminating in the Roman Empire, then invented Christianity as a means of denigrating women and holding them down. Through the centuries, the church has violently suppressed goddess worship, supposedly killing millions of witches, who, in reality, were innocent goddess worshipers, and keepers of the ancient flame. Today, these destructive forces are said to have run amok to the point that they are supposedly in danger of destroying the entire world. The crisis in western civilization is allegedly a sign that the male god's reign is ending, and the goddess is waiting to lead us into a new age of peace and harmony. We must therefore jettison patriarchy and all of its supporting institutions: male-god religions, monogamous families, and all male-based hierarchies of power. If we fail to do this, we may be facing the end of civilization and life on the earth. The feminist agenda is therefore focused on maintaining abortion rights, destroying Christianity (in particular its patriarchal aspects), magnifying female politicians and female power, environmental alarmism (e.g., global warming), and replacing capitalistic economic systems with various forms of socialism and environmentalism ([Davis, 1971](#); [Eisler, 1986](#); [Stone, 1976](#)).

But despite intensive investigations and huge research funding, historical and archaeological evidence has completely eluded feminist scholars. The bottom line is that feminist theology and history is a mendacious fantasy, with no religious, historical, or anthropological foundation whatsoever. Philip Davis in his book, *Goddess Unmasked* sums up the evidence against it:

Not a single [ancient society] provides clear evidence of a supreme female deity; not a single one exhibits the signs of matriarchal rule, or even of serious power-sharing between the sexes; not a single one displays social egalitarianism, non-violent interpersonal and interstate relations, and ecological sensitivity which we have been led to anticipate. In each of these cases, the story of the Goddess is a fabrication in defiance of the facts ([Davis, 1998, pp. 83-84](#)).

One would think that goddess worshipers would be distressed that their religion and worldview is based on concocted fallacies. However, these individuals “feel” rather than “think,” because thinking is largely logical, left-brained, and therefore male. Feminists subordinate thinking beneath feeling when there is a conflict between the two. As the feminist legal scholar Ann Scales stated, “Feminist analysis begins with the principle that objective reality is a myth” ([Scales, 1990](#)). Philip Davis further comments:

Virtually none of the Goddess books deals directly with factual challenges to their story. Instead, we are most likely to encounter one or both defenses to the Goddess: the irrelevance of men and their opinions, or the irrelevance of truth itself ([Davis, 1998, p. 85](#)).

Thought and logic (i.e., evidence and arguments that demonstrate the fallacies and deceptions of feminism) is a-priori misogynistic and anti-female and can thus be safely vilified and ignored. In the future, if feminists can gain a sufficient plurality in congress, criticism of feminism could be criminalized as hate speech. Even with a brief view of the goddess books it becomes clear that feminists did not study the past in order to gain insight into ancient societies. Rather, they



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already had a series of preconceptions firmly in place, and then attempted to twist the past to conform to their beliefs, so that they could use history as a political weapon. For example, *The First Sex* stated: “The present intolerable world situation... cannot even begin to ease until the basic argument [of this book] is accepted by all schools and universities” ([Davis, 1971](#)). Lies on behalf of feminism are thus tolerated and encouraged because of the supposed overriding importance of imposing their vision on society. For example, Gloria Steinem originally reported that 150,000 young women (age 15 to 24) die every year of anorexia nervosa. That statistic was also included in Naomi Wolf’s book *Beauty Myth* and has made its way into college textbooks. Even Ann Landers has quoted it. But the reality is that there were 101 deaths from anorexia in 1987, 67 in 1988, and 54 in 1991. Another example is the Super Bowl Hoax of 1994 in which public service ads on domestic violence were run. The ads indicated that battered women’s shelters saw an increase in domestic violence of up to 40% during the Super Bowl. This was a complete fabrication, as no significant increase had ever been reported ([Sommers, 1995](#)). The feminist “holy grail” statistic is that 9,000,000 women died in witch hunts, a figure which is pure fantasy. One author who questioned it in print was accused of “Holocaust Denial” ([Davis, 1998, pp. 289-290](#)).

The purpose of going to such great lengths in portraying ancient matriarchal utopias is, quite explicitly, to use them as models for contemporary social reform... This statement of the necessity of belief [in feminist history and theology] is almost creedal; Goddess books, accordingly, should be seen as professions of faith, and their authors as neo-pagan evangelists ([Davis, 1998, p. 87](#)).

I have taught feminist theory. I have debated gender feminists on college campuses across the country, and on national TV and radio. My experience with academic feminism and my immersion into the ever-growing gender feminist literature have served to deepen my conviction that the majority of women’s studies classes and other classes that teach a ‘reconceptualized’ subject matter are unscholarly, intolerant of dissent, and full of gimmicks. In other words, they are a waste of time ([Sommers, 2012](#)).

To be fair, there are many who would consider themselves to be feministic without buying into its entire program. Many would respond to the above by saying something like, “We knew all the time that feminist history and theology were pure nonsense and made-up myth. So what? These women are just trying to tell a story and have their own dreams. Give them a break!”

But feminism has and continues to have serious social consequences. In the context of understanding God’s purpose in sexual differentiation, Goldberg’s point above needs to be emphasized: *socializing boys to be masculine and girls to be feminine serves to prepare them for the most success and happiness in their lives*. But feminists have conveyed the opposite message, telling women that if they don’t make money and have a career, they are a failure and a disgrace to their sex. Consider a few of the statements of leading feminists from the past:

The family, as that term is presently understood, must go ([Millet, 1969, p. 127](#)).

[To be happy in a traditional marriage] a woman must be slightly ill mentally ([Bernard, 1982, p. 51](#)).

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[The woman who devotes herself to home and family] lacks selfhood since she fails to act in the public domain. She is a female impersonator, simply fulfilling the needs of others ([Heilbrun, 1988, pp. 17, 130](#)).

No man should allow himself to support his wife—no matter how much she favors the idea, no matter how many centuries this domestic pattern has existed, no matter how logical the economics of the arrangement may appear, no matter how good it makes him feel ([DeCrow, 1992](#)).

Why, despite the opportunities open to all women now, do so few have any purpose in life other than to be a wife and mother?... They are victims of a mistaken choice... not growing up but continually infantilizing... and living in a state inferior to their true capabilities... They are mindless and thing-hungry... and not people... They are trapped in trivial domestic routine and meaningless busywork... and by declining to pursue a professional career, she evades a serious commitment through which she might finally realize herself ([Friedan, 1984, pp. 153-155, 230-132, 243-145](#)).

Given the fact that females in general are still interested in traditional female pursuits, many women balked at the feminist message, as Friedan's quote above suggests.

Far from being a movement for the greater self-realization of women, as it professed to be, feminism was the very negation of femaleness. Although hostile to men and hostile to children, it was at the bottom most hostile to women. It bade women commit suicide as women and attempt to live as men... its objective is the achievement of maleness by the female... In so far as it was attained, it spelled only vast individual suffering for women as well as men ([Lundberg & Farnham, 2000](#)).

Women, in the feminist view, are insufficiently feminine to find satisfaction in rearing their own children, but too feminine to compete on an equal basis with men. Thus having taken women out of their homes and settled them in the workplace, feminists sought to reconstruct workplaces to create "feminist playpens" that are conducive to female qualities of sensitivity, care, and empathy... The qualities that are the most likely to make women good mothers are thus redeployed away from their own children and into workplaces that must be restructured to accommodate them. The irony is twofold. Children – the ones who could benefit most from the attentions of their own mothers – are deprived of those attentions... Moreover, the occupations... either do not require [feminine qualities] for optimal job performance (often they are not conducive to professional success) or were long ago recognized as women's occupations ([Graglia, 1998, p. 91](#)).

America is filled with cross currents; as the women's movement expanded and deepened, their emphasis has periodically softened and then re-hardened with the #MeToo movement. The initial anti-male bra-burners are long out of vogue and feminists may say that "we don't reject men or marriage." Like politicians who routinely change their image in an effort to convince voters, some feminists are seeking a more centrist appeal. Typical of this is Naomi Wolf, the previously mentioned feminist author, who decried image consultants in her book *The Beauty Myth*, but who herself became an image consultant to Al Gore. She told him to "emphasize his manly strengths, relying on hoary, tired gender stereotypes because the nation is searching for a 'good father role model' to 'build a house' for the country" ([Kantor, 1999](#)). Ironically, Betty Friedan

later reversed her position and declared herself in favor of the nuclear family, but Hillary Rodham Clinton in her presidential bid re-emphasized gender feminism. Her major policy initiative was “breaking the glass ceiling” and closing the gender pay gap. Her desire was to “remold society by redefining what it means to be a human being in the new millennium,” which was newspeak for her long-held agenda of a socialist utopia free of traditional sex roles: “family, marriage, slavery, and the Indian reservation system are examples of arrangements which deprive people of rights” ([Clinton, 1973](#)).

Regardless of the softening or hardening of feminism, this swirl of thinking has not moved us back to traditional views of male/female relationships and has instead led in new anti-traditional directions – to gender dysphoria and gay rights, and the continued perversion of masculinity.

Steven Golderg remarked that masculinity is currently treated like sex in Victorian England – a fact of life that nice society largely condemns and tries to suppress, and that intellectuals deny. As in that society when the suppression of sex led to “lurid flowers in secret gardens” so the denial of masculinity in modern life perverts natural male aggression into pathologic directions – toward violence, pornography, fighting at sports events, the exploitation of women, and a quest for potency through drugs and alcohol. Like women watching romantic soap operas, men feed on the masculinity of contemporary heroes – football players, boxers, rock stars, entrepreneurs, and macho actors. The result is an America where male aggression is denied and disparaged, but at the same time it is completely preoccupied with it – with muscles, guns, and macho images such as Rambo, Conan the Barbarian, Rocky, the Terminator, and many others. Public life now revolves around male violence – terrorists, hijackers, serial rapists, school shootings, etc.

The single man. An image of freedom and power. A man on horseback, riding into the sunset with his gun. The town and its women would never be the same, but the man just moves on... The hero of the film and television drama: cool, violent, sensuous, free. The American dream, the superstar ([Gilder, 1986, p. 61](#)).

As George Gilder indicates, all societies face a continual invasion of barbarians ([Gilder, 1986, p. 39](#)). Unless they are brought to heel, they pillage and despoil the settlements of society. These barbarians are, of course, boys and young men, and societies must figure out ways to channel their virility into productive directions that will build up society rather than tear it down. The anthropologist Margaret Mead stated, “The worry that boys will not grow up to be men is much more widespread than the worry that girls will not grow up to be women” ([Mead, 1949, p. 123](#)). Other than military service, the only historically secure method of civilizing young men is by young women – in return for sex, young men abandon a lifestyle of rebellion, excitement, and danger and instead come to direct their energies into providing for his woman and their children. In this way the male desire for respect, leadership, and sexual conquest are refocused into positive ways that benefit not only his family, but the entire society. Wealth in society requires peace and is created through entrepreneurship and productivity and these are generated primarily through the efforts of men.

Potential problems with the government usurping the male provider role was identified as early as the 1930’s when Edwin Bakke described the impact of welfare on white families: “Consider that the check normally goes to the woman and is often accompanied by

female social workers. The man, already suffering from his failure as provider... is reduced to an errand boy to and from the welfare office” ([Gilder, 1986, p. 88](#))

However, that dynamic of self-responsibility of the 1950’s and prior years was broken down through the Great Society initiatives of President Lyndon Johnson and others. This is well-documented by Charles Murray in his book *Losing Ground* ([Murray, 1984](#)). The government began giving welfare money to single women, with the only requirement being that she have one or more out-of-wedlock children (benefits were not available for married women). The government therefore usurped the male provider role and incentivized illegitimacy – an iron law in economics is that whatever you incentivize you will get more of, and once established the problems repeated in subsequent generations. Much of the income of ghetto households eventually came from welfare, so the man is only sometimes present and is only sometimes the real father of some of the children. Tensions are rife, the man and women are fighting, the teenage boys are out of control, flaunting knives and guns, so the girls may very well want to escape. On her sixteenth birthday, the welfare system offered the girl a chance for independence – free housing, medical and legal assistance, and financial benefits on one condition: have an illegitimate child. The predictable result was a proliferation of out-of-wedlock kids being raised by single mothers while the men who impregnated the women and were no longer economically necessary left, with many of them forming gangs in order to affirm their masculinity. This affected all racial groups but was targeted largely at blacks. Through the 1970’s the average income of intact black families rose to 90 percent of comparable white households, but the welfare policies of the government increasingly destroyed black families and created urban ghettos by effectively cuckolding men. Ironically this problem was identified as early as 1965 by Daniel Patrick Moynihan who was then assistant secretary of labor in the Johnson administration. He wrote that the black family was breaking down because female jobs and welfare payments usurped the man’s role as provider, leaving fatherless families that tended to repeat themselves from generation to generation and created a “tangle of pathology” ([Rainwater, 1967](#)), but his report was ignored because according to sociologists “welfare and the associated programs are virtually irrelevant to the ghetto” ([Gilder, 1986, p. 90](#)). Unfortunately, it is the opposite. As the above pattern was accepted, it became multi-generational, and government dependency in place of husband dependency became a way of life.

The problems of black boys raised without a father are typical of all fatherless children of any race. They are less responsible, less able to defer gratification, less interested in achievement, more prone to crime, and lower in IQ than boys from intact families. Studies of prisoners and veterans have indicated that patterns of sexual insecurity persist into adulthood with fatherless men scoring higher on indices of femininity and passive-aggressiveness, while at the same time behaving in overly aggressive ways as they become “foot soldiers” in gangs and feel an urge to continually prove themselves. Like all boys, they resist discipline but also crave it; they push against boundaries but also need them, and need a father or a male figure who provides boundaries and who will demand their respect.

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When fatherless boys enter school, they find that the better pupils trend to be girls, and most of the teachers are women struggling to maintain order. So they learn that the world of responsibility, regularity, and academic achievement is a world of women; unless they excel in sports there are no avenues of specifically male achievement. But if a boy is able to succeed in the classroom, he faces peer pressure from other boys who deride him because school is “sissy.” The discipline needed by these boys is restricted by law in public schools, so there are no ways of restraining them short of giving them drugs such as Ritalin. Therefore they despise the world of responsibility and work; seeing the fast cars and flashy lifestyle of drug lords, they get involved with alcohol and drugs. A typical response to ghetto problems is to demand the creation of more jobs, but there are two problems with that approach: 1) The ghetto male youth culture tends to reject the attractions of civilized society (drugs, petty crime, and easy women are more attractive), so jobs alone will not overcome the male bias for street life; and 2) Most firms who would hire these males want to avoid the areas where their stores are more likely to be robbed and their employees assaulted. Companies are currently leaving cities like San Francisco and Portland because of the brazenness of the crime there and the “defund police” attitudes of city leaders. This dynamic is one of the main reasons why cities like Detroit have become drug and crime-ridden ghettos, and why other large cities are going downhill.

The issue underlying all of this pathology is fatherlessness, which is the most critical social problem in American society. That factor more than any other has led to the poverty and decline of black families and the decay of inner cities. A few statistics to detail this problem:

- About 80% of single-parent homes are led by single mothers.
- Children from single-parent families are twice as likely to suffer from mental health and behavioral problems as those living with married parents.
- In one study, 70 percent of youth in state operated facilities were from single-parent homes.
- In a study of 56 school shootings, 82 percent grew up in either an unstable family environment or grew up without both biological parents together.
- Around half of violent crimes (murder, rape, robberies, and other felonies) are perpetrated by and against ghetto residents.
- In proportion to their numbers, young ghetto males commit 7 times more homicides and are 30 percent more likely to commit suicide.
- Around half of the addict and prison population comes from the ghetto.
- One out of every four households in America have no father in the home ([Brewer, 2023](#)).

Fatherless boys also have problems developing romantic relationships with girls. Because of their sexual insecurity and less marketable skills, they have difficulty attracting, courting, and eventually loving and marrying a girl, so their sexual compulsions lead to short-term shack-ups as well as stalking and rape. One survey of sexually active teenage girls (some of whom were already mothers) indicated that the information they sought most was how to say “no” without hurting a boy’s feelings ([Whitehead, 1994](#)). These boys become the “beta males” who lash out

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against women and the society that has put them in this box. Feminists correctly label this as “toxic masculinity” but without any acknowledgement that feminism and the welfare culture has been the primary factor in creating it.

The crucial process of civilization is the subordination of male sexual impulses and biology to the long-term horizons of female sexuality... Society has a much larger stake in employing young men than in employing young women. The unemployed man contributes little to the community and will often disrupt it, but the woman may do even more good without a job than with one. Her joblessness may spur new efforts to induce the man to work, supporting her crucial role as mother... Male outcome is thus set by work and women. If he finds work that affirms his manhood and a girl who provides sexuality but also requires that he care for her, he is likely to become a valuable and constructive citizen. If, on the other hand, he sees long-term employment and marriage as a woman’s world, he will tend to exploit both jobs and women as short-term ways to money and pleasure... The contribution made by a responsible man rarely exceeds the damage he can do if his masculinity is not socialized or subjected to female patterns ([Gilder, 1986, pp. 5, 39-40](#)).

Despite overwhelming evidence, many feminists academics are in denial. For example, a study from the University of Pennsylvania concluded that fathers were essentially dispensable:

We find weak evidence that fathers influence their children’s transition to adulthood. The effects are admittedly small. My own theory is that once you have one good parent in place, having another parent doesn’t have a huge impact on children ([Furstenburg, 1998](#)).

From the author of the book, *The Two-Parent Family Is Not the Best*:

Mother and fathers are interchangeable, and single mothers can really do a good job with their kids ([Stephenson, 1998](#)).

From a professor of gender studies at the University of Southern California:

To me, the question is whether we will accept the changes that have occurred in society and work to strengthen all kinds of families without insisting on a single model of family life for everyone ([Stacey, 1998](#)).

It is certainly true that all families should be strengthened, and that in many cases single mothers (and fathers) are doing a good job raising their kids. But to encourage the formation of single-parent households by saying they are just as good or preferable to one with both parents is patently ridiculous. In light of the statistics on poverty and the poor outcomes of children from female-headed households, combined with the common-sense understanding of the value of fathers, these statements completely strain credulity, and descend to the level of propaganda. This is dangerously close to social science malpractice. Ironically, the group that has been the most successful in socializing young black males are the Black Muslims. They do this by a combination of several key factors: reasserting the dominance of males and the submission of females, reinforcing strict moral codes with discipline from older men (care for woman and

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children is mandatory), and developing businesses to employ young males and help them to become productive and responsible.

Welfare legislation has changed since the early days. The original version known as AFDC (Aid to Families with Dependent Children) has been largely repealed and replaced with TANF (Temporary Assistance to Needy Families). By placing limits on the aid received and making it harder to qualify for government assistance, this program has produced some positive results in making welfare families less dependent ([UrbanInstitute, 1999](#)). But there are still many other entitlement programs, and the victimology and dependency mentalities are still very much with us.

Rather than encourage marriage, America has taken the opposite tack. Feminists formed political pressure groups, such as NOW (National Organization for Women), and eventually infiltrated and enlisted the aid of government and the media to censor contrary views and coerce women into their way of thinking, by a constant drumbeat of negativity and scorn heaped on femininity and homemaking combined with calls for female empowerment. Claiming to speak for all women, the women's movement generated confusion, fear, uncertainty, anxiety, and depression in the lives of many women who in their heart wanted to devote their lives to their husbands and children but have been told that such a desire is debased and worthless. To the extent possible, the women's movement has become totalitarian, with government mandates; day-care funding; Title X subsidies for Planned Parenthood in the hundreds of millions; radical protections for abortion clinics (e.g., the use of RICO statutes against abortion protesters); abortion for teens girls without parental knowledge or consent; Title IX legislation requiring equal funding for male and female sports programs; politically-correct requirements on the research earning federal support; elimination of the military restrictions on women in combat; and intense pressure on every significant all-male institution to admit women. Some western countries, such as Sweden, have gone so far as to financially penalize families where the wife stays home to raise her children. Not surprisingly, Sweden also the lowest marriage rate and the highest illegitimacy rates in the industrialized world

Women tend to take their cues from other women ([Graglia, 1998, p. 91](#)), and girls have generally accepted and implicitly believe the propaganda taught by feminists while at the same time their innate female nature leads them in the opposite direction. Feminists continually push the "gender pay gap" but refuse to admit that this gap is actually a myth, because it is caused by the individual choices of males and females. Men typically devote significant efforts to their careers and making money whereas women typically chose to work less hours and at less strenuous jobs because they want to devote more times to their families. When a girl gets pregnant and has a baby, she suddenly discovers the difficulty of reconciling the intensity of maternal love with a simultaneous devotion to career achievement.

Just as home-economics courses have long been abandoned for girls, boys are no longer taught to lead, cherish, and take care of a girl, so chivalry is a dying anachronism. The old customs such as opening doors for girls are passe and chauvinistic – females can now take care of themselves. With women being taught that they don't need men ("a woman needs a man like a fish needs a bicycle") and becoming more independent, bitchy, and disinclined to take care of him, men have reacted by developing even more of a "f\*\*\* her and forget her" mentality. The male response to

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#MeToo is #MGTOW (men going their own way). In other words, feminist propaganda has created a male backlash which will continue due to the biological nature of sex differences.

Essentially western society has ignored the accumulated wisdom of past generations regarding male/female relationships in favor of a brave new world of promoting feminism, androgyny, and homosexuality. All of this, in turn, has created many of the social pathologies that are increasing and deeply affecting society, such as the following:

- Marital Unhappiness, Family Breakdown, and Divorce – largely caused by selfishness and failure to communicate on the part of one or both partners. Selfishness has, of course, been on the scene long before the women’s movement got here, but the latter tends to exacerbate the problem by generating more antipathy, more female selfishness, and less desire on the part of men to cherish and stay with their women. He sees her as a competitor rather than as a lover. Feminism provides intellectual support and a rationale for selfishness in both partners, making mutual surrender difficult. The couple grows unhappy with each other, starts having affairs, gets divorced, and spends their money on lawyers. Then they hook up with or marry someone else and the whole process begins all over again.

No-fault divorce laws have made it much easier to leave a partner and move on and the freedom that feminists desire backfires on women when their husbands exercise the same freedom and trade them in for younger, sexier models. Feminists fought very hard for this legislation that eliminated traditional protections for married women. In a classic case of creating a problem in order to mandate a solution, after the no-fault laws were in place, feminists informed women, “Now you had better get a real career, because there’s nothing to stop your husband from dumping you for some other female.” Many girls still have a princess fantasy of a lifetime love relationship and living “happily ever after” with her prince, but in today’s world that is increasingly rare.

Children are almost always damaged in divorce. Those that grow up in single-parent homes have, on average, many more problems than children from intact homes, including less self-control, more psychological problems, poorer grades, lower self-esteem, lower earning potential, and so on.

I was deeply influenced by my parents’ divorce which took place when I was eight. I became a terrible student who wouldn’t grow up, spending most of my time angering teachers and leading petty class revolts. A little voice whispered in my ear, ‘Why grow up when this is what is in store for you?’ I became a young cynic who believed that nothing in life worked. The world seemed to be made of incongruous pieces of a broken puzzle that never really fit... One of the consequences of being a child of divorce is no longer feeling special ([Boteach, 1999, p. 2](#)).

- Abortion – the sacrament of feminism and the basic right that feminism has been fighting for. More than any other issue, this is the cause célèbre of the feminist movement. This procedure solves the unwanted pregnancy problem but has many



other negative effects. It often produces deep psychological distress and guilt in women – a condition known as post abortion syndrome. From a moral perspective, abortion cheapens sex and cheapens the value of human life; it dulls the conscience of society so that the removal of “undesirable” elements of the population seems more reasonable, like Hitler’s program of eugenics to eliminate the Jews, blacks, and other non-Aryans. Children are no longer seen as precious, and therefore by extension, people in general are no longer precious, thus giving human life harsher Darwinian overtones. Rather than viewing children as a legacy and one of the most important things in life as they were in the past, feminism treats kids as either an inconvenience or an expensive luxury. As this philosophy seeps deeper into the subconscious, it provides moral justification to those in power to treat people as “assets,” and to act without regard to human consequences. Motherhood is an increasingly dangerous proposition, but women still want children, and society still needs women to bear and nurture the next generation.

Anti-abortion protesters have received great hostility from the media, the government, and especially the courts. Unlike demonstrators concerned with civil rights, the environment, war, animal rights, etc. the anti-abortion movement has been singled out for special punitive treatment because it is not politically correct. Abortion clinics may sue them under the RICO statutes that were originally intended for dealing with organized crime, and which include treble damage penalties ([Gale, 1990](#)). There have been bills in congress to deny bankruptcy protection to any anti-abortion activist who has lost a lawsuit.

- Stalking – far from turning males into nannies and house-husbands, feminism’s effect has generally been to make them less willing to commit, as well as being more tentative and unsure of their role. This has resulted in many frustrated and insecure “beta males” as described above. The desire of girls hasn’t changed – they are still attracted primarily to masculine boys and reject the betas, so stalking, unwanted advances, and rape behaviors have increased.
- Materialism – women are told that kids and family don’t matter – the only thing that provides value is being like men – having a career so you don’t have to be dependent on a man. Feminism is thus a prime factor in the materialism of the western world where the only thing that matters is money. families where women work full-time means a bigger house, more cars, more retirement funding, etc. When the wife goes to work her income should presumably allow a couple to reach a higher standard of living, but the reality is that dual-income couples are only able to keep less than 20% of what the wife earns (unless she has a very high income) because their spending typically rises. The wife needs another car, better clothes, day-care for the children, etc., and the additional stress caused by having to juggle home, kids, and job, raises desires to spend even more money to compensate her for the pressure she is under. The “we owe it to ourselves” philosophy begins to strike a more resonant chord. As one woman whose salary was \$500 per week put it, “at the end of the day I have gone absolutely nuts and

am exhausted, and all I have is \$20 to show for it” ([Jaffe, 1994](#)). Often couples with higher incomes are in worse financial shape because of increased cravings to spend, and the fact that their larger credit lines enable them to go much more deeply in debt. As a couple becomes used to a given income level and the associated lifestyle, it becomes difficult to contemplate living on less; the wife becoming pregnant can be a financial disaster. Life is hurried, and schedules are packed – problems like a sick child or a car that won’t start cause severe trauma. There is no time for community, for romance, for walks in the park, for playing with and having long talks with your kids, and so on. Dual-income couples often live in “bedroom” communities, so-called because that is the only time people are at home. Life becomes simply a long relentless struggle to pay off the mortgage and the credit card bills.

- Poor Parenting and Child Neglect – with the preponderance of single-parent and dual-income families, many children have little parental oversight and are left to their own devices. This lack of both love and discipline has many negative effects, such as, increased misbehavior, substance abuse, poorer academic performance, formation of selfishness and bad habits, depression, difficulty with peers, and others ([Eberstadt, 2004](#); [Shaw, 2003](#)). This has been documented in many books such as Robert Shaw, *The Epidemic – The Rot of American Culture, Absentee and Permissive Parenting, and the Resultant Plague of Joyless, Selfish Children*. A significant factor is the increase in working mothers, and the subsequent strains on relationships. In order to get everything done, mothers have cut back on the time spent with children, and furthermore the fathers do not compensate for this reduction, as the husbands of working mothers typically spend *less* time with their children than husbands who are married to homemakers ([Vigilante, 1992](#)).

Closely associated with the women’s movement has been an ever-larger chorus of bureaucrats, psychologists, child advocates, day-care providers and other professionals who claim that many parents are inadequate to raise their children, and that this is a job that should be left to professionals. But the reality is that parents are almost always the best choice for raising their own children ([Farber, 1993](#)).

- Poverty – as discussed above, the problem of poverty is largely the problem of female-headed households with children ([Gilder, 1986, pp. 87-98](#)). In those cases the man who fathered the children has left due to divorce or desertion and the women is typically the one who cares for the kids. This issue is typically blamed on “systemic racism and inequality due to gender and racial discrimination” along with repeated calls for more government spending and taxes. But as reviewed above, the problem of poverty has actually been created by government policies and spending decisions. Rather than focus on discrimination, our efforts would be better directed toward figuring out ways to encourage and preserve marriages.

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- Gangs, Drugs, and Violent Crime – many factors, but largely caused by the lack of a responsible father in the homes to discipline the sons. Violent criminals are, of course, overwhelmingly male, and boys born out of wedlock are twice as likely to become chronic criminal offenders. The problem perpetuates itself because when one generation of males fails to exercise discipline over their sons, the sons have no role model to understand how a real man runs his family and becomes a productive member of society. Therefore they become predators, trying to tear down the society that has put them in this box – bitter men who don't fully understand the reason for their bitterness, but who lash out nevertheless. Each generation of such males unleashes a new group of barbarians to terrorize the society. They impregnate girls for kicks and have no intention of becoming responsible, which no one has taught them and forced them to do. Violence is cool and drugs are much easier money than working. Male defection from family responsibility leaves women helpless to handle rebellious teenage boys.
- Domestic abuse – the frustrations of men have increased resulting in more emotional and physical abuse of their women and families. The abuse of men by women has also increased.
- Sexually Transmitted Diseases (herpes, chlamydia, gonorrhea, syphilis, infectious hepatitis, AIDS, human papilloma virus - HPV, etc.) – largely caused by a loosening of the sexual standards, which result in sexual promiscuity and the failure of people to sexually stick to one partner. The prevalence of venereal disease in the American population has increased dramatically from an average of 3% in the 1950s to approximately 25% today. In other words, if you have unprotected sex with four different untested partners, the likelihood of getting an STD essentially goes to 100%. New forms of STDs periodically appear, and viral diseases, such as AIDS, HPV, Hepatitis B, and Genital Herpes are incurable. Another serious problem is that the symptoms of many venereal diseases don't show up for years, allowing a person carrying it to go untreated, and to unknowingly infect others. These problems have resulted in a call for free condom distribution in high schools so that kids can have "safe sex." Sex, as we know, can get messy, and the notion of "safe sex" with a casual partner is essentially an oxymoron. Condoms reduce the likelihood of infection, but the risks are still significant. They can break or come off (studies have shown very high rates of breakage – up to 50 percent when used in anal sex ), and even when properly applied, some STDs (such as HPV) can still be spread by contact with the genital region of a carrier. Putting them on is also a drag because it stops the action, and in the heat of the moment – "well, screw the condom, let's just go for it." Therefore the social policy of tacitly encouraging early sexual experimentation by phrases such as "decide for yourself when you're ready," and "they can't help it – they're going to do it anyway," is therefore foolish and wrong-headed. Smoking cigarettes would probably be safer.
- Depression and Mental Illness – depression is primarily a female problem. Women today generally work longer and harder and are under more stress than

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their mothers and are more likely to have nervous breakdowns. Many are also due to increased problems in relationships.

- Gender Dysphoria – like homosexuality, this has always been a problem with a relatively small number of individuals and was primarily a masculine issue (males who wanted to identify as females). In the last 10 years or so there has been an explosion in dysphoria among young girls. Transgender and homosexual advocates want to sexualize even pre-school children and to encourage gender transition of kids long before they understand the serious implications.
- Suicide – caused by increasing loneliness, isolation, and family breakdown.
- Higher Taxes and Costs – many factors affect this, but a significant portion of societal resources goes to police, courts, prisons, security experts, psychologists, therapists, lawyers, child advocates, day-care providers, social workers, foster parents, medical providers, drug companies, and government bureaucrats at all levels, who are necessary in such large numbers to handle the problems associated with family breakdown, domestic violence, crime, disease, substance abuse, poverty, welfare, etc.

What has feminism offered women (and men) to compensate them for enduring these pathologies? More psychotropic drugs, more psychological counseling, and more proposals for day care. But the main benefit, endlessly repeated, is that women have more choices. Rose Kennedy observed, “If you screw up your family, then nothing else really matters.” Feminism has screwed up families, and choice is a poor substitute as it has abetted the creation of many bitter women. Most have not understood the real cause of their bitterness, but a few of them have and have eloquently expressed themselves, such as Maggie Gallagher in *Enemies of Eros – How the Sexual Revolution is Killing Family, Marriage, and Sex, and What We Can Do About It* ([Gallagher, 1989](#)). Our basic problem is *the weakening and breaking of the marital bond between individual men and women*.

[The state of marriage] is the most important index of the social condition. It is the very temperature of a community. A community preoccupied with the present, obsessed with an immediate threat is enfevered. A social body, like a human body, can run a very high fever for short periods in order to repel a specific threat or to meet an emergency. But if it finds itself perpetually enfevered, it begins to run down... The sense of social vitality and balance does not “just happen.” It is love, marriage, and the nurture of children that civilize men and harness their energies for the long-term good of the society. When these values deteriorate, all the king’s horses and all the king’s men can’t put them back together again ([Gilder, 1986, pp. 16-18](#)).

Ironically the role entrusted by God to women of bearing and caring for children is more significant than the male role, because people are more important than money. It may seem counterintuitive but people are the only things on earth that are truly eternal – everything else is temporal. Therefore, by ignoring children, considering them an inconvenience, and feeling that a money and careers are more important, women are despising their birthright and disregarding what has been and can be the most fulfilling element in life.

*Do the biblical views of male and female correspond to real men and women?*

There are no *ordinary* people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors ([Lewis, 1941](#)).

God allows us to make choices, but then we must live with the consequences – He doesn't wave a wand to fix what we have deliberately wrecked. He takes care of us but also expects us to do our part and refuses to coddle or enable us. God's way for both male and female as expressed in the Bible means fewer choices, but a more satisfying life for both.

The Bible's instruction to the husband is to "love his wife like Christ loved the church." How much did Christ love the church? So much so that he gave his life and died for her. The man is therefore told to devote himself to his wife and family, and to use his masculine characteristics for their benefit. In the words of Jesus, "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit." John 12:24. Biblical marriage is for life – "for richer, for poorer, in sickness and in health," etc., which means that the man is to hang in there even if no longer feels good; he must work out problems with his wife. The benefit for the man is not only the satisfaction that comes from doing his job and fulfilling his role, but also because when a woman is loved and feels secure, it is much more likely that she will give herself to him and take care of him. So if the man gives the woman what she wants (love, romance, and security) it incentivizes her to give him what he wants (care, respect, and sex).

The Bible's instruction to the wife is to "submit to her husband in everything." The word submit means to "put oneself under another" in the sense that a colonel is under a general or a queen is under a king. It does *not* mean being a doormat or a second-class citizen – a colonel is equally valuable as the general, and both are necessary even though they have different roles. Furthermore, the Bible does not provide any specifics on the details or the extent of submission. It is intentionally vague so that this teaching can apply to all couples. So for those where the woman is more dominant than the man, her submission to him would be minimal, whereas in the typical cases where the man is more dominant, her submission would be more extensive. The point is that this aspect of the relationship needs to be worked out to the mutual satisfaction of the couple, and in no case is his dominance to become abusive or make her feel threatened. The benefit for the woman is having a man who will stay with her, love her, and provide for her because when the woman submits to the man and gives herself to him then he is much more likely to devote his efforts to taking care of her and the family. So if the woman gives the man what he wants (care, respect, and sex) it incentivizes him to give her what she wants (love, romance, and security).

The Bible doesn't have any prohibition on female leadership in relationships. Here is an example:

An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her, and he will have no lack of gain. She considers a field and buys it; from her earnings she plants a vineyard... Her children rise up and bless her; her husband

*Do the biblical views of male and female correspond to real men and women?*

also, and he praises her, saying “Many daughters have done nobly, but you excel them all.” (Proverbs 31:10-11, 16, 28-29)

A wise husband like any good leader will delegate leadership roles to his wife according to her desire and capabilities. The only prohibition on female leadership in the Bible is in the area of spiritual headship of groups such as in Titus 1:5-9, where the overall leader of the group should be a man to echo the pattern of male leadership in marriage. However, under that leader are many other leadership positions which may be held by males or females. Thus it is apparent that the Biblical position on leadership allows for female leaders in most circumstances but does not encourage it either. It anticipates that in accordance with natural human proclivities that leadership will mostly be male.

## What is God's attitude toward LGBTQ+?

As the quote from Genesis 1:26-27 indicates, the Bible states that there are only two genders – male and female. There is no notion of any homosexual or bisexual gender. In rare cases homosexuality occurs in nature in both humans and mammals. Some individuals are born with homosexual inclinations – natural or biological homosexuality in humans is due to abnormal conditions during fetal development. Therefore, it may be “natural,” but it is not “normal,” and that is an important, but unfortunately a rejected distinction. In the words of the feminist academic Camille Paglia,

Homosexuality is a challenge to the norm... Nature exists whether academics like it or not, and in nature, procreation is the single relentless rule – that is the norm. Our sexual bodies were designed for reproduction.

This raises the issue of the Bible's position on LGBTQ+. In 1993 researchers indicated that they had discovered a “gay gene” ([Hamer & Copeland, 1996, p. 66](#)) However, that finding has been disputed and current science generally rejects the idea that genes directly control sexual orientation ([Lambert, 2019](#)). However, as with many things human, the situation is complicated. One of the most comprehensive studies ever done involving the genetic data of 470,000 individuals from the US and UK, found that:

There are a handful of genes clearly connected with same-sex sexual behavior... But variations in these genes cannot predict whether a person is gay... However, these variants may partly influence sexual behavior ([Bever, 2019](#)).

Another possible genetically related basis for homosexuality is a rare condition when a mother's immune system has a negative reaction to the fetal male-specific proteins associated with the Y-chromosome during pregnancy. This potentially causes the male fetal proteins to be treated as a foreign pathogen and attacked, resulting in a miscarriage if the reaction was strong enough, or a lower birth weight and a homosexual orientation of the baby ([Skorska et al., 2017](#)). Seemingly in contrast to those results, a number of studies have shown that brains of homosexual males have a number of similarities to females where genetics was not necessarily involved ([LeVay, 1991](#)). If a gay sexual orientation is not determined by genetics, then what accounts for these findings? The main factor seems to be intrauterine testosterone levels during pregnancy.

There are known conditions that can cause testosterone to be present in the womb for a female fetus or absent for a male fetus resulting in the mis-sexing of the infant brain if it occurs during the critical period of brain wiring. These conditions are known as DSDs (disorders of sex development) with the most common being CAH (congenital adrenal hyperplasia) in girls and AIS (androgen insensitivity syndrome) in boys ([Walja et al., 2018](#)). CAH in girls causes them to be born with partially masculinized genitalia which can usually be corrected with surgery. But these girls typically display tomboy tendencies – they are more aggressive, prefer to play with boys, disdain dolls, and are more interested in competitive sports. Many of them become lesbians later in life ([Dittmann et al., 1992](#)). Likewise, AIS in boys will cause them to be effeminate in varying degrees and be more attracted to males than females. However, these abnormalities are rare affecting around 0.005 percent of the population ([Witchel, 2017](#)) meaning that they are not the only drivers to homosexuality but are an indication of its biological origin in

some cases. Other causes include polycystic ovary syndrome (PCOS) which generates or is accompanied by high levels of androgens. A study on female-to-male transgenders found a high proportion (39%) of PCOS in these patients ([Baba et al., 2007](#)). Genetic studies have also identified particular variants of the testosterone and androgen receptors correlating with an increased incidence in intersex ([Fernandez et al., 2018](#)).

A study of heterosexual vs lesbian women indicated that the former were characterized by significantly higher scores on in femininity whereas the latter showed a more pronounced masculine gender role orientation ([Waldis et al., 2020](#)). This seems to indicate a biological connection for lesbian orientation. A study of male homosexuals born to mothers with low intrauterine testosterone levels showed that 70 percent preferred girl-type play as children, such as desiring the company of girls, cross-dressing, and other female-specific activities ([Freidman & Downey, 1993](#)). Other studies have confirmed that tomboy girls, like boys, have better spatial abilities than normal girls, as well as better hand-eye coordination. Lesbian women often hear like men and have a male type of inner ear structure ([Kimura & al, 1998](#)). In a similar vein, it has also been shown that homosexual men's throwing ability was poorer than heterosexual men, and similar to women in accuracy ([Hall & Kimura, 1995](#)).

Another possible issue is environmental contaminants and/or drugs given to pregnant women. There is evidence that marijuana smoke (specifically THC Cannabis) during pregnancy may cause altered sexuality and other brain-related fetal problems – a study has determined that to be the case in rats. This has become more likely as marijuana has been legalized, the use of marijuana by pregnant women has increased, and marijuana often contains higher amounts of THC Cannabis ([Sandini & al, 2023](#)). Pesticides such as atrazine have been shown to demasculinize male babies, which is especially concerning for agricultural workers in plant and fruit harvesting where that pesticide has been used ([Wetzler, 2011](#)). Exposure to endocrine disruptors and xenoestrogens such as bisphenols may cause mis-sexing ([Fujiwara et al., 2018](#)). It is alleged that the drug DES (diethylstilbestrol, a nonsteroidal synthetic estrogen which has been prescribed to prevent miscarriage), causes sexual abnormalities in both male and female infants ([Kerlin, 2021](#)). The female hormones estrogen and progesterone have essentially opposite effects, and there has been a proliferation of drugs for women that are either estrogen-related (to improve sex drive or prevent miscarriage) or progesterone-related (to prevent conception and as an abortifacient). These drugs may very well have negative side effects on a developing fetus and/or on the woman. This is reminiscent of the thalidomide scandal of the 1950's and 60's in which the drug thalidomide was prescribed for anxiety, tension, and morning sickness. It was eventually discovered that it caused birth defects and was responsible for over 10,000 babies to be born with a range of deformities ([Kim & Scialli, 2011](#)). Thalidomide has been called, “the largest man-made medical disaster in history.”

All of this indicates that the primary cause of mis-sexed individuals is biological rather than environmental, and this is becoming an overwhelming conclusion ([Soh, 2020](#); [Sullivan, 2019](#)). As one researcher who studied the global incidence of homosexuality stated, “Societies do not create homosexuality any more than they create heterosexuality... The implications of a finding that the incidence of homosexuality is similar in all societies and that it remains stable over time is, of course, of considerable theoretical importance. In short, we are led away from social-structural interpretations toward the view that homosexuality is, for whatever reasons, a constant



element in the spectrum of human sexuality” ([Whitam, 1983](#)). The inclination to homosexuality may be influenced by genes and caused by genetic aberrations. Studies of homosexuality indicates that it can run in families and be heritable ([Pillard, 1998](#)), but that may be due to the heritability of conditions in females that affect intrauterine testosterone levels during pregnancy. There are medical, dietary, and/or drug-related conditions (as well as possible genetic influences) that add or subtract intrauterine pre-natal testosterone; this seems to be the most significant factor causing mis-sexing of the fetal brain.

The bottom line is this is a rejection of the Freudian and feminist/LGBTQ+ assertions that the *inclination* to homosexuality is environmental, but with the caveat that homosexuality in practice may well have environmentally related causes or overtones. In other words, we need to separate homosexual *inclinations* from *gay behavior*. Even though the mis-sexing of a person's brain and therefore his or her bias to homosexuality is biological, adopting a gay lifestyle may be caused or influenced by environmental factors.

As with other human characteristics, the factors that result in an adult preference for homo as opposed to heterosexual expression are complex. Many mis-sexed individuals chose a hetero lifestyle – for example, in the case of CAH women discussed above, the majority are married with a heterosexual orientation ([Dittmann et al., 1992](#)). Lesbianism is typically twice as frequent among women as homosexuality is in men ([Remafedi, 1992](#)) because females may be attracted to the generally more caring and sensitive nature of other women rather than to men. Female-to-female attraction may thus have less of a biological basis and may become a lifestyle for a biologically straight woman; this may explain lesbianism's increased prevalence vis-a-vis male homosexuality. Lesbian couples often adapt a “traditional hetero” pattern with one being the “butch” who is more dominant and masculine, and the other being the “femme” who is more submissive and feminine ([Berier, 2020](#)).

Therefore, same-sex attraction among women has long been and is currently viewed as more “natural,” and it lacks the degree of social stigma and repugnance associated with male homosexuality. Given the biological differences between the sexes, it is easy to understand why lesbianism is less stigmatized; the male's natural dominance and his inclination to view sexuality in terms of “conquest” means that another male would be dominating and conquering him, which is anathema to a hetero male, but attractive to a hetero female. A recent global study on attitudes toward gay males and females in 23 countries, both Western and non-Western, found that gay men were disliked more than lesbian women in every country that was studied. It was also noted that homosexuality is illegal in 70 countries (especially among males), and that men are more likely to be both the targets and perpetrators of sexual prejudice, which is to be expected given the greater degree of natural male aggression ([Fitzsimons, 2020](#)). Compounding the revulsion for male vs. female homosexuality is the fact that men have many more partners – a survey in San Francisco reported that 28 percent of male homosexuals reported having had more than 1,000 partners and 75 percent said that had had more than 100 partners. In contrast only 2 percent of lesbians reported over 100 partners ([Cherfas & Gribbin, 1984](#)), and 50 percent of lesbians have had only one partner ([Karlen, 1978](#)); they resemble other women in their desire for intimacy and monogamy. Homosexual behavior is thus very different in males vs. females and mirrors the basic differences between the sexes; female homosexuality has nothing to do with the male version.

So the question remains, “To what extent does an individual’s environment impact his or her choice to become gay regardless of their biology and pre-natal environment?” There is an intense debate on whether children that eventually chose a gay lifestyle were raised in more dysfunctional homes than straight children, and likewise whether straight parents are better for children than gays ([Jaslow, 2012](#)). Complicating the debate is the fact that there is more dysfunctionality in general in American society – more divorce, more female-headed households, more depression and suicide, etc., so that many more straight families could be considered as dysfunctional than in the past ([Asher, 2013](#)). Unfortunately, research into the psychological and family characteristics of homosexuals was discouraged following the 1973 decision by the American Psychiatric Association to no longer treat homosexuality as a pathology. But research has indicated that boys who eventually become gay often had controlling mothers and distant fathers ([Siegelman, 1974](#)), and in the words of another study “overly involved, anxiously over-controlling mothers and poor father-son relationships... This association has been observed in nonclinical as well as clinical samples” ([Byne & Parsons, 1993](#)). Yet another researcher stated, “In summary, then, it would seem that the family pattern involving a combination of a dominating, overly intimate mother plus a detached, hostile or weak father is beyond doubt related to the development of male homosexuality” ([Brown, 1963](#)). There is also strong evidence that childhood sexual abuse plays a significant role in gender identity confusion and cross-gender behavior, and there are subgroups of homosexual men that have sought to lower the age of consent in order to prey on young boys (e.g., NAMBLA – North American Man-Boy Love Association). A study indicated that 46 percent of abused men in the study, as opposed to 12 percent of non-abused men defined their sexual orientation as either bisexual or homosexual. It concluded,

Given these findings, it appears that being sexually abused as a child may affect the propensity of adult men to fantasize about young men... validating previous research regarding the sexual orientation of children who have been sexually abused ([Bramblett & Darling, 1997](#)).

Another factor may be childhood sexual seduction episodes with homosexual adults.

There are a number of factors that occur in childhood which appear to be related to the development of homosexuality in adults. Such conditions as prolonged segregation of the sexes; specific, intensely exciting, and gratifying homosexual experiences in childhood; seduction by adult homosexuals; threatening and painful experiences in connection with sex play or relationships with the opposite sex; these and related factors in childhood and adolescence are correlated with the occurrence of homosexuality in adulthood ([Brown, 1963](#)).

This may have been a factor in the homosexual orientation of individuals such as Greg Louganis, the gold medal diver who was named the best diver in the world by 1980. He was given up for adoption by his parents but had a difficult time with his subsequent parents. He was teased and provoked by peers despite his gymnastic and diving skills and battled substance abuse and thoughts of suicide. The only person who expressed love to him was a gay male relative who got him involved in homosexual activities, and Louganis contracted AIDS ([Simon, 2022](#)).

Two main factors seem to be operative here: 1) the degree to which love and acceptance is expressed by parents to children regardless of parental sexual orientation ([Bregman et al., 2013](#)), and, 2) the presence of both mother and father in the home, or close substitutes for them ([Johnston, 2018](#)). Regardless of the assertion that gay parents are just as good as straights, there is overwhelming evidence from many studies that families with a married father and mother are the ideal for raising children:

Reams of social science and medical research convincingly show that children who are raised by their married, biological parents enjoy better physical, cognitive and emotional outcomes, on average, than children raised in other circumstances... Researchers have been able to make a strong case that marriage has causal impacts on outcomes such as children's schooling, their social and emotional adjustment, and their employment, marriage and mental health as adults ([Ribar, 2015](#)).

Another researcher's analysis echoes the theme of biological inclination and environmental choice advanced herein as another reason for homosexual behavior. David Bem from Cornell University in his article "Exotic Becomes Erotic" states his theory of erotic/romantic same-sex attraction. He holds that biology does not dictate sexual orientation per se, but it does affect childhood temperament which influences a child's preferences for sex-typical or sex-atypical activities and associations. Those with sex-atypical preferences lead them to feel different from their peers and to perceive same-sex relationships as exotic. This, combined with the natural tendency toward experimentation and rebellion against parents and other authorities which contributes to other teen pathologies such as alcohol and substance abuse, produces heightened arousal that subsequently gets eroticized into homosexual behavior, especially in our current environment of cultural relativism and its promotion of gender fluidity. A child's experience of being "different" from peers of the same gender leads to a reaction of physical same-sex attraction which then later in life becomes translated into sexual arousal. "A gender-nonconforming boy who is taunted by other boys at first has strong negative feelings, but with repeated encounters over time, the fear and anger habituate and the opponent process becomes the conditioned, dominant affect. He thus emerges into late childhood or adolescence experiencing positive affective arousal to males, an arousal ready to be eroticized" ([Bem, 1996](#)).

Debates over homosexuality are often presented in terms of a false dichotomy – supposedly a person is either "born gay," or "chooses to be gay." In some cases the individual may have a biological inclination to homosexuality and for the most part, people do not choose what sexual feelings or attractions they experience. Each of us does, however, choose the sexual behaviors in which we engage as a result of those feelings, so homosexual activity is a choice, regardless of whether the inclination toward it was "biological" or the result of repeated experiences that have conditioned the individual. As noted above, the latter seems to be especially true for lesbians – Bem noted that:

Some women who would otherwise be predicted to have a heterosexual orientation might choose for social or political reasons to center their lives around other women. This could lead them to avoid seeking out men for sexual or romantic relationships, to develop affectional and erotic ties to other women, and to self-identify as lesbians or bisexuals ([Bem, 1996](#)).

Male homosexuality may also begin as a “circle jerk” – a form of group masturbation and proceed from there to more intense interactions, especially if the male is insecure. After a number of homosexual interactions the individual may feel as if they were born gay, and like any compulsive or addictive pursuit, homosexual behavior gains a momentum of its own. One of feminism's effects has been to make boys more tentative and unsure of their role, resulting in many frustrated and insecure “beta males.” A boy or a man who feels rejected by women but nevertheless still has raging hormones may well be drawn into homosexual behavior; this also reflects the natural male affiliation upward toward hierarchy and power, and toward obedience to leaders as soldiers feel toward a commanding officer. Meanwhile the media, sex education programs in high schools, and college courses in psychology and social science continually proclaim the myth that homosexuality is immutable, thus indicating to a beta male that homosexuality may be his only alternative.

Another intensely controversial question is whether it is possible to change the sexual orientation of individuals from gay to straight. On the one hand sexual orientation is biological, so even if a person undergoes transsexual surgery their brain remains the same; it is impossible to change his or her brain wiring. Therefore, it would be impossible and morally unacceptable to systematically turn homosexuals into heterosexuals or vice versa. On the other hand, homosexual inclinations do not necessarily generate homosexual behavior, so if a homosexual is sufficiently motivated and receives help, he or she can successfully transition to living a hetero lifestyle, and many have done so ([Shlemon, 2012](#)). As indicated in the article, “You may have seen the slogan, ‘Some people are gay – get over it!’ But another statement should be added, ‘Some people used to be gay – get over that!’”. Psychiatrists have reported changes from homo to heterosexuality in as many as one-third of all patients that were motivated to do so, with the length and degree of homosexual behavior making the change increasingly difficult ([Karlen, 1978](#)).

Most men recover from sexual setbacks without an episode of homosexuality. Even fully-fledged homosexuals often return to the pursuit of women. Psychiatrists report change to heterosexuality in as many as one third of all motivated homosexual patients. But when insecure males give themselves up to a homosexual environment, their passage spurred by drugs, alcohol, and failures with women, normal young men can suddenly realize an almost physiological change and feel as if they were born gay. Like any compulsive or addictive pursuit, homosexuality gains a momentum of its own. It overmasters conscious resistance, impelling its victim into behavior that he somehow feels he watches more than he wills, that seems beyond his conscious control ([Gilder, 1986, pp. 70-72](#)).

Regardless of the evidence there is a continual effort by feminists to push their environmental concept of sex differences – to bisexualize men in the belief that males can and should become like women – be more cooperative, more sensitive, more caring, and more in touch with their female side. The problem of course is that due to the biological nature of sex differences, most men don't have a female side, so this caricature of the new man is largely a feminist fantasy. Nevertheless, academia and the media has been forced into a feminist mold – the standard handbook for avoiding bias in language (*Guidelines for Bias-Free Writing*, and the Task Force for on Bias-Free Language of the Association of American University Presses) requires the elimination of words such as *husband*, *wife*, *spouse*, and *marriage* which must be replaced with gender-neutral terms such *domestic companion*, *longtime partner*, and *primary relationship* ([Moir & Moir, 1999, p. 26](#)). Children are viewed as dragging women down, and the reality that

women are the only sex capable of giving birth is therefore distasteful – the term *mother* is to be replaced by *birthing person*. The homosexual and transgender lobbies have the same agenda – indicating that everyone's sexuality is a mix of male and female and is merely a result of social pressures and influences. In regard to the origin of sexual orientation, according to the International Conference on Gay and Lesbian Studies, "Homosexuality is not inherent in an individual, but constructed." (1989). The lobbies seek to normalize gay behavior, which has been attempted in several ways: 1) Indicate that a relatively large percentage of the population is homosexual; 2) Claim that homosexuality is environmental rather than biological; and 3) Promote the idea that kids may be confused about their sexual identity and support sex transitions.

In regard to the homosexual percentage, activists claim that 10 percent of the American population is gay which is a number derived from the 1948 Kinsey Report in his study of male prisoners. The proportion is a significant issue because it affects the general acceptance of homosexuality in society. But Kinsey's percentage has been discredited – the reality is much lower, in the range of 1 – 4 percent ([Hamer & Copeland, 1996, p. 66](#)), and the number of bisexuals especially among men is extremely low. As indicated in the Whitam quote above, the percentage of active homosexuality seems to be stable among all populations providing more evidence of its biological vs environmental origin, and this is confirmed by more recent studies.

Studies of anti-gay violence typically conclude that aggression by heterosexuals against gays be interpreted in Freudian terms as "attempts to repress their natural male bisexuality" ([Patel & al, 1995](#)). For example, "It was presumed that [the attackers] victimized this group of men ... because they themselves were homosexual and could stamp out the fire within themselves only by the use of violence against obvious gays" ([Moir & Moir, 1999, p. 28](#)). The term invented for anti-gayness is therefore "homophobia" meaning "fear of man" or "fear of sameness." The anti-gay impulse is said to be a fear response – therefore it is irrational and dysfunctional and is primarily an individual aberration rather than a reflection of cultural values ([Herek, 1991](#)).

This implies that the repugnance that straight men have for gays is a psychological disorder, but anti-gayness is actually the revulsion that heterosexuals have for same sex acts, especially men with men as indicated above. Heterosexuality is the norm for sexual attraction, and one of the most comprehensive studies even undertaken on sexual orientation (34,000 American high school students) found that 99.2 percent of males were exclusively heterosexual by age 18. In other words, less than 1 percent were exclusively homosexual and only 2.8 percent had ever engaged in homosexual acts ([Remafedi, 1992](#)). The National Survey of Man indicated that among American males only 1.1 percent were exclusively homosexual and only 2.3 percent (which includes the previous figure) had even participated in a homosexual sex act.

Studies of straight male attitudes towards gays reveal a huge percentage are negative towards gay males, in one case a total of 92 percent ([Siegelman & al, 1991](#)). Some gay males are just as macho and aggressive as the most aggressive straight males, and gay aggressiveness and in-your-face actions in the form of pride events and overt displays of gay sexuality<sup>5</sup> is an additional

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<sup>5</sup> Gay pride month in June, 2023 was celebrated at the White House with President Biden replacing the American flag with the gay pride flag. Some women were topless and others naked as has also been done in gay marches and demonstrations.

factor in straights disliking gays ([Kim, 2023](#)). Anti-gayness is therefore not “irrational and dysfunctional,” or an “individual aberration”; rather it is a common feeling among straights. The study mentioned above concluded: “harboring prejudicial attitudes toward sexual minorities is part of the social construction of what it means to be a man” ([Fitzsimons, 2020](#)). However, it is not only men who are averse to homosexual behavior. A study of American attitudes among suburbanites revealed that they were tolerant on most issues with the exception of male homosexuality which was characterized by terms such as “abnormal,” “immoral,” “sick,” and “unhealthy” ([Wolfe, 1998](#)). Another study reported that 60 percent of adults felt that homosexuality was not wrong but was still “obscene and vulgar” ([Schwanberg, 1993](#)). Some gay men form long term relationships, and the average numbers of male partners may have declined due to AIDS, but “cruising” is the norm for the many who do not have sufficient self-control. This involves short-term, intense, and sometimes violent sexual encounters which have little or no emotional involvement and therefore tend to be squalid and sordid.

When experts deny the danger of gay liberation and its possible threat to society, they assume that an aroused male is a reasonable individual. They also deny the possibility of death wishes, and the darkness that sometimes masks as innocent sensuality. The sex business, both hetero and homo, flourishes because males pursuing sex are often beyond sense or self-control. They risk robbery, disease, and self-loathing for a few minutes with a whore or a “rentboy.” Politicians, businessmen, priests, and pastors risk their reputations, careers, and lives, less because they want sex, but because they can’t help themselves. Even after the AIDS epidemic was in full force, many gays were still engaging in unprotected sex ([McKusick et al., 1985](#)). Robert Bauman, a conservative congressman from Maryland who was married with children and had repeatedly denounced gay liberation, was caught soliciting sex from a 16-year-old boy. He confessed to desperate binges in homosexual bars and was arrested for pederasty which ended his career. The press savaged him with charges of hypocrisy, but his condemnation of gay rights were probably made in all sincere passion from his regret over repeatedly giving into temptation, and the relative ease that gay liberation had enabled him to do so ([Kelly, 2008](#)).

Heterosexuality is normative and is true of 96-99 percent of humanity. The global research on attitudes toward gay males and females in 23 countries mentioned above stated, “[Attitudes are based on gender norms] which are widely shared societal and cultural beliefs distinguishing personality traits, behaviors, and interests as appropriate and desirable for either men or women but not both... [Gender norms] prescribe behaviors that fuel a heteronormative system – that is, men and women conforming to norms are seen as complements to one another, and this makes heterosexual coupling seem necessary and normal.” In present times when anything said or perceived to be against gays is criminalized as hate speech, it will be much harder to determine people’s true feelings. Nevertheless, the repugnance that straights feel for gay behavior is natural, and even though straights may become more overtly tolerant of gays, their covert feelings of revulsion will continue despite efforts to eradicate it.

Possibly the most critical issue in homosexuality is the assertion by transgenders that trying to negatively counsel or stop an individual from transitioning from straight to gay by parents or others may result in suicidal impulses, and that the process of “coming out” as gay will liberate the individual and make them feel more at home in their own skin. This has been true for some, but are gay people actually gayer and happier?

The rates of depression and suicide (suicidal thoughts, plans, and attempts) are higher for gay adults, so LGBT individuals have more morbidities than heterosexuals and thus have lower levels of happiness and satisfaction ([Mikulak, 2021](#)). It would seem by the preponderance of gay pride events and the explicit, in-your-face nature of gay activities that they “doth protest too much.” The real reason may well be an underlying insecurity which causes a compulsion to act out – a cry for help or at least for understanding. The word “gay” is thus an oxymoron and an unrealistic synonym for the word “homosexual.”

But is the depression, and potentially suicidal behavior that homosexual individuals feel actually caused by straights abusing them? Americans in general are alleged to have too much anti-gayness, so it may be difficult to disambiguate these effects. The European countries have long been more tolerant of homosexuality and a huge study from Denmark was published in 2023 (Denmark is considered one of the most transgender-friendly countries in the world by the International Lesbian, Gay, Bisexual, Trans & Intersex Association). The study spanned 40 years and involved almost 7 million Danes. It found that transgender individuals were 7.7 times more likely to attempt suicide and 3.5 times more likely to die of suicide. The non-suicide death rate was also 1.9 times higher. All of the figures were likely an undercount as the only individuals considered as transgender were those who had registered as such with the government ([Erlangsen et al., 2023](#)).

A similar study done in Sweden determined that transgender individuals were 4.9 times more likely to attempt suicide and 19.1 times more likely to die of suicide. The study also found that transgender individuals were more likely to be commit and be convicted of both violent and non-violent crime after sex reassignment. The study concluded,

Persons with transsexualism, after sex reassignment, have considerably higher risks for mortality, suicidal behavior, and psychiatric morbidity than the general population... Our findings suggest that sex reassignment, although alleviating gender dysphoria, may not suffice as treatment for transsexualism ([Dhejne et al., 2011](#)).

These European studies reveal that contrary to the notion that sex transition helped people feel better about themselves, suicide risk actually increased among transgenders after surgery. This would indicate that perhaps the major reason for depression and other negativity inclining a homosexual individual toward suicide is not the rejection and censure of others, but rather their internal doubts and feelings of confusion related to their gender identity. To the extent that those doubts and feelings could be reduced or eliminated by counseling, means that hormonal drugs and surgery would be minimized.

Finally, the issue of gender dysphoria must be addressed. Prior to the 1980's it was almost unheard of for a child or adolescent to declare themselves as transgender. But over the intervening years gender dysphoria has exploded. To the extent that it was previously an issue, over 90% of trans and dysphoric people were male. But from 2004 to 2016 in Canada the number went from nothing to over 1,000 and 80% were young females. The Gender Identity Development Service in the UK reported a 4,400% increase in the number of gender dysphoric girls within a decade, and by 2018 more than 70% reporting were female ([Sánchez, 2022](#)). This phenomenon has been termed “Rapid Onset Gender Dysphoria” (ROGD), and the question is

why this astronomical increase over a relatively short period of time? If it was caused by a greater awareness and/or acceptance of people who feel mis-sexed, there should be a similar increase across all demographics, including middle-aged women. But that is not the case, so it seems that ROGD among young girls is generated by social contagion.

This, of course, is hotly denied by psychologists, academics, and transgender activists. When Lisa Littman originated the ROGD term in her 2017 article *Parent Reports of Adolescents and Young Adults Perceived to Show Signs of a Rapid Onset of Gender Dysphoria*, she was heavily criticized by because by implication it challenged the transgender belief system. Debra Soh, a neuroscientist and sex researcher, began noticing a large number of mainstream one-sided news stories that presented children as young as age 3 transitioning to the opposite sex and advocating the use of drugs and/or medical procedures to do so. As in the case of abortion, kids may be encouraged not to discuss this with parents (“So kids are minors, can’t vote, and can’t drive. But they can decide to choose irreversible gender transition, and the parents can’t even object. This is madness!!” ([Pederson & Grossman, 2023](#))).

When parents are engaged and express concerns, they were attacked as being transphobic and bigoted; they were told that their child would likely commit suicide and they would be the cause. People were afraid to respond: As Dr. Soh began publishing articles about the neurobiology issues discussed above, she was relentlessly condemned (e.g., as a “Nazi c\*nt.”). She writes,

In the internet age, activists and allies are not content at seeking justice. They seek to punish heretical thought. They want your head on a stick, for you to die in a fire, or preferably both ([Soh, 2020, p. 7](#)).

Instead, activists indicate that the existence of transgender children in increasing numbers is due to fact that we now have a more tolerant, humane, and open society. Transgender adults are said to be finally emerging from the shadows, having bravely fought for their human rights to gender identity and for adequate, non-judgmental health care. Therefore, we must now work for the same rights for children and adolescents. A related explanation is the increased availability of medical professionals treating homosexuals. As the prominence and social acceptance of LGBTQ+ in Western culture has increased, and as more are aware of gender incongruence, they may see themselves as having this condition and seek treatment. Some mistakenly believe that the percentage of gays in society is as high as 35% - seven times higher than it actually is.

As discussed above, it is true that a small number of people are intersex from birth – around 1% of the American population which is primarily due to biological causes. Such individuals have “gender incongruence” (i.e., feel that that they are mis-sexed), but their incongruence may or may not cause them to become “gender dysphoric” (i.e., undergo varying degrees of psychological trauma due to gender incongruence). Also discussed above is the fact that homosexuality in practice often has environmental causes. Studies of transgender individuals indicate a number of comorbidities: family conflict, parental mental illness, anxiety, depression, separation, and bullying, making it difficult to separate cause from effect. Autism rates are higher among transgenders, and gender incongruence may interfere with psychological development, thus causing dysphoria in autistic individuals. Alternatively, autism and the accompanying social problems might make it difficult for children to develop a sense of gender, so cause and effect may again be confused ([Furlong, 2021](#)).



The trauma associated with gender dysphoria may be severe, and individuals suffering from it are certainly in need of sympathy, care, and therapy. Truly (i.e., biologically) dysphoric individuals express their sense of *being* the opposite gender. Rather than “determining” their gender, they just “know” what their gender is, like everyone does, but feel helpless to change. Therefore, it is entirely understandable that trans individuals desire acceptance in society as who they are. Gender for these people as for the rest of us is not a matter of choice, and sheer willpower probably cannot overcome true gender dysphoria. But why the sudden increase, and are all of these individuals truly gender dysphoric?

Gender is difficult to define because it is entirely self-reported – there are no objective criteria for assessing it. Furthermore, it bears repeating that just because an individual has preferences that don't conform to most others of his or her sex, does not mean they are nonbinary let alone transgender, so it is important to understand the possible treatments for gender dysphoria and their impact, risk, limitations, and degree of effectiveness.

The initial step is confirmation that the patient meets the criteria for gender dysphoria, as assessed by mental health professionals and possibly by psychotherapy for at least three months before any other steps are taken. As indicated above, there are often significant comorbidities with gender dysphoria, which should be addressed in the counseling phase. If counseling has been seriously attempted but has failed to relieve dysphoric symptoms, the next step is hormone treatments. Gonadotropin-releasing hormone analogs are given which prevent the production of estrogen in females and testosterone in males. Then opposite sex hormones are prescribed: female-to-male (FtM) patients receive testosterone, and male-to-female (MtF) patients are given estrogen.

Reviews of the effects of hormone treatments on gender dysphoria, quality of life, and psychological functioning have found mixed results as well as consequences that can be permanent ([Van Leerdam et al., 2021](#)). Facial shape and body contours are altered, and non-genital surgery may be necessary to change the outward appearance so the patient can “pass” as the opposite sex in public. These include hair removal, voice modification, facial feminization/masculinization, body contouring, fat redistribution, and/or mastectomy. Estrogen treatments have also been associated with adverse consequences such as blood clots. If hormone treatments fail to relieve the dysphoric systems, the next step is surgery.

In the case of FtM individuals the goal is remove the breasts and then to produce a phallus which can become erect, allow for standing urination, and have both tactile and erogenous sensation. Unfortunately, none of the available surgeries can accomplish all these goals ([Hadj-Moussa et al., 2019](#)). There are two main options for FtM genital surgery. Metoidioplasty is the least complicated and involves clitoral enlargement via hormone therapy and then using local skin and tissues to construct a penis and scrotum. While this option maintains sensation and allows standing urination, the newly created phallus is small and typically does not provide the ability for penetrative sex. The other option is phalloplasty, in which tissue is taken from other parts of the body (forearm, back, leg, or groin) and grafted. This procedure is more technically challenging, complex, and therefore risky. Phalloplasty typically results in a larger phallus and also allows for standing urination, but erogenous sensations are poor or non-existent. Penetrative

sex is possible only if an inflatable prosthesis is used or if bone or cartilage is added during the surgery. The latter option means that the new phallus will be permanently rigid, which causes other complications. Due to the amount of tissue required for phalloplasty, the donor site will be scarred and considerably altered, but despite these challenges, FtM genital surgery is reported to have a relatively high level of satisfaction in resolving severe dysphoria ([Ruppin & Pfafflin, 2015](#)).

In the case of MtF individuals the goal is to remove the penis and construct a vagina that can achieve pleasurable penetrative sex. A vagina can be surgically built but pleasurable sex is not yet possible. There are two options for building a vagina, but neither of them results in a surface that works for penetrative sex. In a normal vagina the interior walls contain an epithelium that is designed for withstanding abrasions as well as providing lubrication during intercourse, due to the seeping of fluid through the epithelium. A vaginal interior can be constructed by grafting part of the small or large intestine, but these tissues are designed for nutrient absorption, not to withstand abrasion. The other option is to use skin from the penis and perineum to construct the vagina. This surface is better able to handle abrasion but does not produce any fluid for lubrication. Also, the amount of skin is limited restricting the depth of the vagina. The construction of the labia majora and a clitoris with erogenous sensitivity are easier but building the labia minora is challenging. Complications of the surgery are common and wide-ranging, often requiring secondary procedures. Pain in intercourse is also common as well as urinary incontinence, and urinary tract infections ([Hadj-Moussa et al., 2017](#)). Genital surgery in MtF removes the testes and in FtM removes the ovaries, which means the individual will be infertile and will need to take sex hormones for life. There are other potential medical complications of hormone replacement drugs such as gallstones. Here is a description of the process from the Oregon Health & Science University whose specialty is genital surgery.

Surgeons first cut off the head of the penis and remove the testicles. Then they turn the penile-scrotal skin inside out and, together with abdominal cavity tissue, fashion it into an artificial vagina. Robotic arms put through small incisions around the belly button and the side of the belly in order to create the space for the vaginal canal between the bladder and the rectum. But the procedure is plagued with complications: wound separation, tissue necrosis, graft failure, urine spraying, hematoma, blood clots, vaginal stenosis, rectal injury, fistula, and fecal accidents. Patients must stay in the hospital for an extended period for wound healing and the draining of fluids. After returning home patients must continue hormone treatments and manually dilate their surgically created “neo-vagina” in perpetuity, otherwise the tissue will heal and the cavity will close... A less common but more symbolically apt surgery performed at the same center is known as “nullification” in which a smooth, continuous skin covering from the abdomen to the groin is created after the castration or vaginectomy. In other words, the genitalia are replaced by nothing ([Rufo, 2023](#)).

Surgery may help some with dysphoria but has been disastrous for others. Consider the case of Briana Ivy a biological male who underwent transgender treatments and surgeries to become female, and in the process, in his words, he was, “deformed and mutilated.” He had early feelings of effeminacy and felt alienated from other boys but was comfortable with girls. Influenced by the cultural directives such as the media reporting of Jazz Jennings, he felt uncomfortable with his body and told his parents at age 14 that he was transgender. He was soon taken to a gender clinic and after a 30-minute discussion with a social worker, was sent to a

doctor for hormone blocking drugs and female hormones. He eventually located a surgeon that he found through TikTok, and by age 19 he has already undergone two transgender surgeries. Doctors tried to turn Ivy's penis into a vagina with some of his stomach lining. The aftermath was "searing pain" that he still deals with today at age 22. According to him, his genitals,

Don't resemble those of either sex... I had a catheter in for about a month, attached to a bag, and I could feel it every second.

In the meantime, he remembers the intense fascination that the hospital staff had with the procedures.

I remember nurses and residents at the hospital, various people there, would come in, look at me and tell me, "This is cool, we've never seen someone as young as you having this done."

His doctor brought in multiple residents while he was sitting there.

I couldn't walk, I couldn't move, I was in so much pain. People just came in and it was like a science class.

In explaining the post-op procedure Ivy indicated,

You also have to dilate when having this procedure – there are large objects [what appear to be sex toys] and you have to put them in and keep them in for 30 minutes at a time. It felt like a knife inside of me, but I was terrified to miss a second because then all of this would be a waste. Every single day the pain was worse, and the bleeding was worse. I would bleed all over the bed every time.

When he said things didn't feel right and complained about the pain, the surgeon told him to just continue with the dilation exercises. "I couldn't," he said; "I just felt shredded inside." The doctor eventually told him that he needed another surgery to fix complications from the first surgery, but two different doctors told him there was too much trauma and refused to do any further surgical procedures. After explaining this to his original doctor by voicemail he never heard from him again. Through tears he said:

I was only 20. Everything that they had told us was a lie. And that's why I get frustrated... I see so many people now in this year, advocating for the exact process I went through.

He/she has found it difficult to move forward with legal recourse for what was done to him, and discovered access to his medical records has seemingly been removed:

I have tried legal possibilities, but it's really complicated because for a lawyer to take up the case, a board of other surgeons have to decide if [the procedure] was experimental or not. If the doctors believe it's not experimental, then I have no case... I tried to go back in and access what was on my file. All the dates are listed of every day I was in that hospital, from the first day to the last, and it was blank. I keep trying to contact people and I'm just getting denied or have to call back.

Ivy said that his mental health was destroyed during this process but added that recently feeling God's presence has helped him tremendously ([Prestigiacomo, 2023](#)).

According to some studies, the mental health of dysphoric individuals improves after either hormonal or surgical transition and after the necessary healing has taken place ([Bränström & Pachankis, 2020](#)). But in some cases, even surgery does not fix feelings of dysphoria, and the individual is forced to live with a medically altered body that is impaired in various ways as in the case of Briana Ivy above.

A few transitioned individuals have committed suicide while others seek to detransition and reverse the medical procedures they had undergone ([Jorgensen, 2023](#)). For other video accounts of kids who reportedly went through agony and back, see Billy Burleigh ([Burleigh, 2020](#)), and Herron & Bell ([Herron & Bell, 2023](#)).

Detransitioning is becoming a significant issue and is a dilemma for the treatment of dysphoria, if for no other reason than some of these individuals are suing the counselors, doctors, and/or medical facilities that have allegedly butchered them. This has become a significant problem in the UK where there are a number of lawsuits pending against the Gender Identity Development Service (GIDS). It is claimed that the service is overwhelmed and that providers are unable to adequately judge a patient's suitability for treatment. Former GIDS employees and others have compiled a book to protest perceived inappropriate services provided by GIDS ([Moore & Brunskell-Evans, 2019](#)). Heather Brunskell-Evans, one of the authors stated,

There is a circularity to the logic of transgender doctrine which makes inescapable the view that transgenderism is a self-fulfilling prophecy: 1) children self-identify as possibly transgender; 2) there is no physical test or objective diagnostic criteria for detecting gender variance that could develop into adult dysphoria, so reliance is placed on the child's "inner sense of knowing"; 3) the gender identity services confirms and intensifies the child's self-diagnosis; 4) parents, teachers, and educational professionals are coerced to treat gender non-conformity as evidence of transgenderism's "truth" and to collude with social and medical intervention because it is believed that the earlier the child's dysphoria is addressed "the more comfortable and happy the child may be as an adult" ([Brunskell-Evans, 2019](#)).

There is clearly a culture of transgender affirmation seeking to make converts and get others to follow. Chloe Cole is another such individual, a teen girl who had feelings of gender incongruence, and with the encouragement of online "friends" went through hormone therapy and a mastectomy in order to become a boy. Her parents were told not to oppose this because otherwise she would probably commit suicide, and the process was done without counseling and with the encouragement of her medical advisers. After transitioning she realized that she really wanted to be a girl – to get married and have children, but at this point that is probably impossible for her. After doubts about what she had done and her ultimate decision to detransition, her "friends" abandoned her and became very hostile – accusing her of transphobia ([Pederson, 2023](#)).

Teens often have rebellious streaks in which they question society and their parents, and this questioning extends to their gender identity. Normal adolescents may flirt with notions of transsexualism, so gender incongruence is one possible aspect of the normal maturation process in teenagers. After puberty and the end of adolescence, feelings of dysphoria disappear for most teens; most assume a heterosexual orientation, with a few having same-sex attraction but without the distress of dysphoria ([Singh et al., 2021](#)). This is known as “desistance” and as indicated above, is one of the major reasons given by individuals who detransitioned back to their birth sex. This raises further questions about how gender dysphoria is diagnosed and treated. What is the difference between those who desist and those who persist? If it is possible to distinguish them, the desisters could then be spared from irreversible gender treatments, while the persisters – those who are truly dysphoric – could possibly be helped by transition.

In another study related to desistance, 53 adolescents with gender dysphoria were considered, 24 of whom had ultimately desisted; the research question was to determine what, if any, differences there were in their upbringing that related to their psychosexual development. Both groups were similar before puberty with no evidence of dysphoria up to age 5 (other studies have shown dysphoria at younger ages) but they starting to identify with the opposite sex around the age of 6 or 7. Differences between the desisters and persisters became apparent at puberty, starting at around the age of 10. For persisters, the dysphoria intensified, while the same changes in the desisters resulted in a dissipation of dysphoria. There was also a difference in the sense of gender of the two groups before reaching puberty. Those who persisted asserted that they were the opposite gender, whereas those who desisted wanted to be the opposite gender. A follow-up study found that dysphoric intensity was greater in the persisters ([Steensma et al., 2011](#)). However, other studies have not confirmed those results, so it remains unclear how reliably persistence or desistance can be predicted. Perhaps this is an indication that the persisters were biologically intersex, while the desisters were not. Given the fact that most children with gender dysphoria will desist, childhood transitioning will result in altered individuals who may ultimately have desisted. The permanent nature of some aspects of transitioning means that unnecessary treatments should be eliminated.

Another serious concern with dysphoria treatment in children is the question of consent. The brain undergoes a large degree of development in adolescence as hormone receptor sites in the brain are activated, which have a profound impact on behavior. The prefrontal cortex, responsible for cognition, does not mature until late in adolescence. Some guidelines indicate that consent is essential, but can a prepubescent or even a teenager understand well enough who they are, what the transitioning process will involve, and what the final consequences will be (including loss of normal sexual function and fertility, and other possible complications), so that truly informed consent can be given? Some would therefore suggest that dysphoric children wait until after puberty or after adolescence before transitioning is considered; some states such as Florida have passed legislation discouraging surgical transition below the age of 18.

However, waiting until puberty or adolescence can make an eventual transition more difficult, as the development of sex characteristics such as breasts, bone structure, and body hair are more difficult to undo, making it more difficult for an individual to appear as the opposite sex after transitioning. Puberty blocking drugs have therefore been used to delay the onset of puberty and adolescent development, with the goal being to buy time for dysphoric children before the

physical changes occur that could exacerbate their dysphoria. But a systematic review found problems with the use of puberty blockers ([Vrouenraets et al., 2015](#)). The British High Court banned the prescription of puberty blockers to patients below the age of 16, citing their inability to provide truly informed consent. Sweden does not initiate treatment for children under 16 and requires a court order to initiate treatment in children from 16 to 18. On the other hand, a recent survey of American providers of transgender therapy found that medical interventions before age 18 had overwhelming support ([Hughes & al, 2021](#)).

Echoing the biological vs. environmental discussion above, the evidence seems to indicate a biological cause for true gender dysphoria (i.e., individuals who are who feel that they are the opposite gender) and environmental causes for gender incongruence and milder forms of dysphoria (i.e., individuals who want to be the opposite gender). Unfortunately, this does not provide an empirical method testing to determine if they are truly gender dysphoric; despite their gender incongruence, biologically intersex individuals may not be distressed enough to desire transition and may want to remain as they are, and others may experience higher levels of distress. But this hypothesis offers a possible framework for clarifying one's understanding, as well as providing a rationale for the huge increase in gender incongruence/dysphoria.

Self-perception is very malleable, and teens are especially open to being led by peers and others that they look up to. Psychologists have described a "looping effect," where the repetitive naming of a popular condition (such as gender dysphoria) results in an increase in the number of people interested in and ultimately identifying with that condition. That in turn increases the number of institutions and experts who seek to deal with and profit from it ([Yarhouse, 2020](#)). Based on desistance reports, it has been strongly suggested that many adolescent girls claiming gender dysphoria were not truly dysphoric and were led into it by social media connections and internet content ([Littman, 2018](#)). Adolescents who feel isolated or rejected can readily find online communities where social media influencers may convince them that they are trans. Websites such as TrevorSpace are devoted to supporting LGBTQ+ adolescents. The information may be helpful in cases of true dysphoria, but it is typically accompanied by advocacy. Psychologists and even the homosexual community are raising concerns about the indiscriminate transitioning of youth ([Soh, 2020](#); [White, 2022](#)). As indicated above, sex transition surgery may ultimately make a person feel worse because the individual still retains their original gender identity from their brain wiring, and the fact that "bottom" surgery (creating a penis or a vagina) is a risky operation that may not function properly.

Another rarely mentioned but significant factor in the growth of both gender feminism and dysphoria, is the dramatic increase and current prevalence of feminist and gender-bending advertising known as "femvertising." Depending on an individual's internet, phone, and television consumption, the average American see hundreds of ads per day. Most of them are unnoticed and ignored, but nevertheless are subliminal in conveying content, especially the longer running TV ads. Forced by the women's movement, many advertising agencies, like academia, have become increasingly leftist and intolerant of any deviation. Ads have become increasingly feministic since the #MeToo movement in a concerted effort to empower women and depower men. Femvertising shows females defeating and dissing males, driving fast cars, playing contact sports such as football, doing construction work, and other male-typical activities. Males are often depicted either as behaving stupidly or being passive and taking care

of kids. The message this is sending to boys is that men are or should be weak jerks, salivating and fawning over women. To girls, the message is different and goes along with gender feminist mantra – to be successful you must act and become like a male, and all of this is done in the glowingly positive terms of female empowerment. However, if a girl absorbs this, gets the same feedback from social media and her friends, and then starts listening to transgender advocacy, she may very well develop feeling of gender incongruence. She learns that she must be strong and tough so that she can beat males whose only alleged purpose is to use and discard her. But how does that square with the fact that girls are naturally feminine and not masculine? Therefore, it is not surprising that ROGD has occurred in the same timeframe as the growth of femvertising. Gender feminism is thus a large source of transgender angst and seems to be creating gender dysphoria, especially in girls.

Everyone has a need to belong and to feel that they are a part of something larger than themselves. Many people and especially teenagers feel an obligation to their tribe or group in whatever way they have defined their tribe/group to be. This obligation can often become a religion for them or have religious overtones, even if the group is entirely secular. One is reminded of the 1970 Vietnam War protest song “Almost Cut My Hair” by David Crosby in which feelings become all important and create a group affiliation:

Almost cut my hair - it happened just the other day. It was gettin kinda long; I could-a said, it was in my way. But I didn't and I wonder why - I feel like letting my freak flag fly. I feel like I owe it to someone.

Once a person has “put his or her hand to the plough” it is difficult to turn back and admit that they may have been misguided or wrong. A related factor that westerners may have difficulty understanding, is that suffering becomes a way of joining or relating to a group, like an initiation rite for a gang. This may be a reason why some transitioners, despite their sufferings, continue to support the transitioning of themselves and try to evangelize others, especially as they realize that their group will turn on them if they decide to detransition.

Some countries are going to extreme totalitarian measures to eliminate dissent and criminalize opponents of transgender therapy. For example, the Scottish National Party is trying to pass legislation so that any parent who refuses gender change for their child is sent to prison for seven years. They are also seeking to outlaw “conversion therapy” ([Sanderson, 2024](#)). The militant zeal and the quasi-religious nature of some transgender individuals was displayed in the 2023 shooting of students at a Christian school in Nashville, Tennessee by a MtF transgender. Her diary had been withheld by police for months undoubtedly due to the fact that its content was in direct opposition to the political narrative, but it has recently been leaked. It would not be considered “hate speech” because it demonized white Christian children. The diary indicated that the shooter was “consumed by leftist racial hatred and targeted whites [because they are supposedly] “privileged.” The shooter wrote,

Kill those kids!!! I wish to shoot you weakass d—ks w/ your mop yellow hair, wanna kill all you little crackers! Bunch of little f—gots w/ your white privileges. I hope I have a high death count. Ready to die haha ([Rosiak, 2023](#)).

Violence by transgenders is on the increase and the trans community is weaponizing people. Consider the following statement by Oli London, who underwent 32 MtF procedures over eight years,<sup>6</sup> but then detransitioned and has endured intense hatred from his former friends:

The trans movement is pushing more and more extremism each day. They recruit people, indoctrinate them and pump them full of propaganda until they become filled with hate and rage ([Phillips, 2023](#)).

Under the influence of gender feminism, western culture has fundamentally changed over the past few decades from shunning homosexuals and gender dysphorics to the point where homosexuality and sex change are celebrated and forced on us. We have moved from hiding homosexuality to the place where a gay pride flag is hung from the White House replacing the American flag. All questioning of the legitimacy of gender dysphoria are met with vehement opposition and attempts to criminalize it, and parents and the public are told that any attempt to stop a child or adolescent from considering transition will result in the individual committing suicide. We need to have a balance where gender incongruence is not stigmatized or pilloried, but at the same time it can be questioned and discarded rather than assumed to automatically require transitioning.

When the DSM (the Diagnostic and Statistical Manual of Mental Disorders maintained by the American Psychiatric Association) first appeared in 1952 homosexuality was unfortunately classified as a “sociopathic personality disturbance.” In 1968 that classification was changed to “personality disorder” and in 1971 the APA, under pressure from gay rights groups, held a meeting entitled “Gay is Good” and changed the designation to “gender identity disorder.” In 2013 it was removed from the DSM entirely ([McHenry, 2022](#)). Therefore, views of homosexuality over the past 70 years, the era of increasing feminism, have gone from one extreme to the other – from “pathological” to “desirable.” Balance in society often seems to be difficult to achieve, but we need a balanced view where homosexuality is not persecuted, but at the same time is not encouraged.

Several conclusions can be drawn from all of this:

1. Homosexuality in some cases may have biological roots that incline an individual toward it. The biological nature of sexual orientation means that is impossible to fundamentally change it by means of legislation, education, advertising, or social media.
2. Teens naturally go through a phase of questioning many things including their sexual orientation. This should not necessarily be interpreted as a call for gender transition – individuals need time and should be encouraged to wait and see, because transitioning with hormone replacement therapy and especially surgery may well have very negative

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<sup>6</sup> "I changed my bone structure. I got hair extensions, changed wardrobes, started wearing makeup, had my hair removed. I did it because I thought it would make me happy. I felt happy at the time but over a period of reflection, I felt I was chasing happiness. Being a woman is not for me. I am no longer trans and have gone back to living as a man." Immediately following this announcement, London received intense scrutiny and backlash in the form of immense hatred from transgender advocates ("I am vilified by the media and left-wing people") which he has gotten used to. He speaks of what he refers to as "the hypocrisy of the trans community."



permanent effects ([Brunskell-Evans, 2019](#)).

3. Practicing homosexuality may be stimulated by biological causes, but often seems to be related to a negative childhood environment of abuse, neglect, early sexual experiences, and/or personal insecurity. The degree of nature vs nurture therefore seems to vary on a case-by-case basis and in general cannot be determined.
4. A biological or environmental inclination to homosexuality does not necessary result in practicing homosexuality, and it is possible for motivated gay individuals to become straight.
5. The feminist psychologists and sociologists, liberal journalists, pandering politicians, overly compassionate churchmen, and value-free sex education professionals are the ones who have effectively promoted homosexuality and are the ones who are responsible for its increasingly negative effects on society. Efforts should be made to promote marriage and heterosexuality without harassing or denigrating homosexuals. Condemnation and abuse should be eliminated, and we should live and let live, but likewise, the notion that homosexuality is immutable and the immediate knee-jerk interpretation of gender dysphoria as requiring sex reassignment should also be eliminated.

Given the somewhat biological nature of homosexuality, did God create it and is God responsible for its occurrence? The answer is “no” – from the beginning God created us distinctively male and female as stated in Genesis. Our problem is a deep genetic abnormality – we are “sin positive.” Homosexual behavior is simply one of the many sin patterns that are a human characteristic, and all of them were the consequence of the fall of Adam and Eve.

But we must distinguish between homosexual inclinations and homosexual behavior. Being tempted is never wrong, but giving into temptation is, and this is true for every sin – theft, adultery, murder, etc. (1 Corinthians 10:13). People may, for example, claim that they have a kleptomaniac addiction and therefore excuse their behavior as a disease or as an inborn condition over which they have no control. Behavior may become addictive and compulsive, but it is initially voluntary and is an issue of choice for which God will hold us responsible. God also holds us responsible for continuing in a state of addiction and not taking steps to change. One of the fruits of the Spirit is self-control and we are commanded to seek it (e.g., Galatians 5:16-24).

Many passages make it clear that God is displeased with homosexual activity (e.g., Romans 1:26-28), and especially displeased with the celebration of it. On the other hand, homosexuality is no worse than any other sin pattern such as lying or coveting. So there is no justification for abuse or harsh condemnation of homosexuals, any more than we abuse coveters. Each person needs to understand that they will one day stand before God and give an account of how they have lived (e.g., Revelation 20:11-12, 22:11).

## Are the gender roles and gender-related teachings presented in the Bible applicable to contemporary society?

As has been discussed, some feel that the sexual paradigm of male dominance and female submission is tired, antiquated, and perhaps even deceased as a model for contemporary couples. But it is as alive and well as ever because its roots are deeply embedded in both the male and female psyche. Art and entertainment, which are expressions of our cultural soul, from time immemorial down to the present have routinely played off this theme. Consider the male-female relationships in the recent movies *Beauty and the Beast*, *The Little Mermaid*, *Waterworld*, *Titanic*, *Braveheart*, *Last of the Moheicans*, *Dances With Wolves*, *Indiana Jones*, and *True Lies* to name just a few. The male-female dynamic is the central drama of life.

Societies and civilizations have changed but human nature has not. We may have different attitudes towards gender, and different standards of dress and behavior, but men are still men and women are still women because of the biological nature of gender.

Not all heterosexuals will be attracted to the type of relationship described herein which is male dominant and female submissive (MDFS). There are submissive males and dominant females in society as well as LGBTQ+ individuals and others who desire complete gender equivalence. However, the vast majority are heteronormative, and it is to them that this is addressed. Just as we need to live and let live, and accept people of different orientations, it would be a grave mistake to write off MDFS because it is alleged to be out of step with the current culture – at many times throughout history culture has had to be saved from itself as is the case now. What follows is for the majority of people with a heterosexual orientation that is typically MDFS to a greater or lesser degree. But even so, there is no “one-size-fits-all” definition of how a relationship should be constructed, so the principles will need to be adapted.

The male-female coupling is the most intimate of all relationships – both man and woman are literally and figurately naked to their partner, and the partner will soon become aware of all the other’s flaws and character defects. Hence the need for love and forgiveness as described above. Elizabeth Gilbert’s quote is powerful here: “To be fully seen by somebody and be loved anyhow – this is a human offering that can border on miraculous.” That miracle is what couples should aspire to – combining the mundane activities of life with a passion for each other.

In our technological society, where we think we know everything, we “know” less about male-female realities than we did a few generations ago. As previously discussed, the sexes are opposite in many ways so that each can meet the needs of the other and make up for what the other lacks. Women have what men want, and men have what women want – the idea is to give to the other what he/she wants so you in turn will receive what you want. Understanding male-female differences discussed above and the fact that they are immutable is essential to a successful male-female relationship. The Bible has several basic principles for couples:

- The wife is to submit to her husband.
- The husband is to love his wife.
- The husband and wife are to stay together and raise their kids together.

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- The husband's primary responsibility is to provide for and lead the family.
- The wife's primary responsibility is to care for the family.

These are the simple principles on which a successful society can be built because if the families (the individual units of society) are successful then society will flourish. Husbands and wives satisfy each other, couples stay together, poverty is reduced, children are raised and loved in intact homes, and the pattern is repeated in subsequent generations. Feminism and the related ideologies with their focus on rights only "guard life" and try to prevent people from being screwed by others. But in a marriage where there is total commitment, all barriers can and should be torn down so that the couple can give themselves completely to each other. This is the "food" necessary to nourish us, so that we don't need all of the "medicine" of day care, drugs, therapists, lawyers, remediation, etc. Feminism is one of the main sources of family and societal destruction, so we must dump those ideas and practices and instead have successful and vibrant marriages.

When both males and females see their roles as different but also equal in value and complementary to each other, they can dispense with the vain posturing and shallow self-assertions that so many people do to prop up their own ego. Both realize "I am somebody, and I don't need to reinvent myself to be valuable and special." An MDFS marriage can be flexible because it takes the desires of both partners into account. This, of course, requires discussion and compromise – not all desires can be realized or realized to the desired extent, but it avoids trampling on the wishes of one or the other. It allows the partners to bring their wants out into the open so that they can be considered and given a fair hearing. If women are to feel affirmed in a more submissive role, that role must satisfy, and must provide a sense of value and worth to women. In other words, the concerns of women that led to the formation of the feminist movement must be addressed.

MDFS marriage is flexible and supports role reversals which are possible because the partners develop a deep sense of security, self-worth, and sexual identity fostered by the acceptance that the relationship provides. Therefore, Dad can "become Mom" at times, and vice versa. Furthermore, it allows the wife to take on characteristics of the dominant (being goal-oriented, organized, etc.) without threatening the man, because she still submits to his leadership. Likewise, the husband can take on characteristics of the submissive (being emotional, empathetic, nurturant, etc.) without threat of becoming a wuss or "losing his edge."

As indicated above, a wife's submission to her husband does not mean being a doormat or a second-class citizen. Furthermore, the Bible does not provide any specifics regarding the details or the extent of submission – it is intentionally vague so that this teaching can apply to all couples. If a woman feels that a career is necessary for her financial and psychological well-being, then so be it. A woman may go off to work and still be submissive to her husband in her home life. Submission is a strength, not a weakness, and it does not require that everyone conform to some fixed pattern. But on the other hand, if women realize the value of home life and wish to invest more of their energies in that sphere rather than being caught up in a corporate grind, then so be that as well. We should take the positive aspects of what workplace feminism has achieved for women and incorporate those developments and insights as we can into the unchanging reality of male and female nature and the institution of marriage.

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If the biological differences between men and women make it inevitable that every society will be patriarchal, that male behavior will always be more aggressive than female behavior, that males will always predominate in filling the non-maternal roles of authority and status, that males will be dominant and females nurturant in marriage, family and parental relationships, that socialization and stereotypes will always conform to these realities, and that the physiological basis of male and female cognition is such that men and women will forever see reality in different terms, then what is left of feminist theory?

I believe that women in general do not see themselves as inferior to men (as feminists would have them believe) and that they follow their own physiological imperatives. They therefore, in general, choose not to compete for the goals that men devote their lives to attaining. Women have more important things to do. Men are aware of this and that is why in American as well as every other society, men look to women for gentleness, kindness, and love; for refuge from a world of pain and force, and for safety from their own excesses. In every society a basic male motivation is the feeling that women and children must be protected. But women cannot have it both ways; if she wishes to sacrifice all this, what she will get in return is the right to meet men on male terms. She will lose ([Goldberg, 1973, pp. 233-234](#)).

The idea is thus for us to understand each other, and to allow the desires and natural propensities of each sex to be maintained in their relationships with each other; doing so will lead to the most satisfactory results for everyone. Let men be men and women be women and let the capabilities of both sexes be honored. It is interesting that Jesus's first miracle was not to make any profound theological statement. Rather, it was performed at a wedding for a poor couple to make enough wine for all of the guests to enjoy.

This is also a call for the renewal of romance and marital sex. There is too much pre-marital sex and not enough post-marital. Those who think that God is a prude or is anti-sex, should consider that God was the one who invented orgasm – He created both the penis and the vagina. We should not ignore the sexier parts of the Bible, such as the Song of Solomon, which includes verses such as the following:

- Let him kiss me with the kisses of his mouth, for your love is better than wine.
- I am the rose of Sharon, and the lily of the valleys... His left hand is under my head, and his right hand embraces me.
- Awake, O north wind, and come, O south! Blow upon my garden that its spices may flow out. Let my beloved come to his garden and eat its pleasant fruits.
- I have come into my garden, my sister, my bride. I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk.
- Make haste, my beloved and be like a gazelle or a young stag on the mountains of spices ([Sorensen, 2011](#)).

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Here is Solomon's advice as a marriage counselor:

Drink water from your own cistern, and fresh water from your own well. Should your fountains be dispersed abroad, streams of water in the streets? Let them be yours alone and not for strangers with you. Let your fountain be blessed and rejoice in the wife of your youth. As a loving deer and a graceful doe, let her breasts satisfy you at all times. Always be exhilarated with her love. (Proverbs 5:15-19)

What is "great sex," and how is it different from that which is average or bad? The essence of great sex is that it satisfies not only physically but also psychologically. It has relatively little to do with sexual positions, and everything to do with the attitudes of the partners. Sexual positions and props provide variety and spice, but an attitude of eagerness and a desire to please your partner is much more important and basic.

In great sex the woman surrenders herself to the man, giving him control of her body. It is the psychological aspects of sex combined with the physical sensations that provide its sweeping power and intensity. Women want to be loved, and honored, but they also wish to be attractive to men, to be the object of strong male sexual desires, and to be sexually used by their man. When she feels loved and cherished, she is freed to surrender to her man. According to a study done by Dr. Hariton, approximately half of all American women have submissive fantasies of being sexually captured by a man ([Wolf, 1990, p. 141](#)). If this is true for American women, how much more so for women of other cultures in which their culture retains a stronger male dominant/female submissive flavor. However, women with submissive fantasies and desires may never act on them for a number of reasons, not the least of which is the contempt that is given to female submissiveness in Western society. But the desires are there under the hood, nevertheless.

Sexual relationships with others that you don't really know or trust can provide release of sexual tensions, but little more. Such sex may very well leave one or both partners feeling cheap, dirty, and used, and it may lead to profound doubts, as the person contemplates the questions, "Why am I so unfulfilled?" "If all the advertisements tell me that sex is so good, then why does it make me feel so bad?" "What do I look forward to now after I have found out that the one thing I thought would satisfy me is so empty?" If you want the best possible sex, that which is high as well as erotic and sensuous, then marriage and the Ultimate Union is the place to find it.

This is why sex in marriage is the only kind of sex that is really worth having and indeed, in my opinion it is the only kind that is even worth contemplating. This is perhaps less true for males because of their often omnivorous sexual appetites, and their fixation on quantity as opposed to quality. But the quality of sex is important for men as well as women, especially if they have had a whiff of the "good stuff." Why would a man go back to eating cheap, tasteless, greasy, overcooked hamburger that others have chewed on and tossed back, when he can have filet mignon at home for the asking (which even costs less)? Furthermore, why would a man risk turning the filet hard and indigestible, by going back to the greasy hamburgers?

This underscores the importance for men of understanding the female mind, and women understanding the male. It also means that the partners will be focused on serving each other rather than themselves. Selfishness must be replaced by humility and a willingness to give, as in the old saying, "men give marriage in return for sex, women give sex in return for marriage."

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Feminism hardens a woman and makes less willing to give herself to her man, whereas submission softens the woman and makes her an ideal partner. Feminists sometimes speak of the search for the “big O” but female orgasm is generated as a result of a woman’s surrender.

The intensity of a woman’s orgasm is directly related to her degree of surrender, and therefore the submissive will in many cases experience mind-blowing orgasms. Frigidity (the inability of a woman to experience orgasm) is usually caused by sexual inhibitions, or by a woman’s desire to “retain her dignity.” When a wife willingly abandons her dignity and totally surrenders, she may well start to experience orgasms on a regular basis and may find pleasure and satisfaction in sex that she never before dreamed could exist. The profound desires that a true submissive has to serve and please her man will result in her receiving incredible orgasmic pleasure. A man’s orgasm lasts only a few seconds, but a woman’s pleasure can last for a long time. Some women refer to these feelings as being in “subspace.” The submissive wife fully enjoys this pleasure, and when she is thus pleased, she has all the more incentive to give herself to her husband so that he will likewise be pleased.

Orgasm in the woman requires an absolute trust in one’s partner. In sexual intercourse, as in life, man is the actor, woman is the acted upon and passive one. Giving oneself up in this passive manner to another human being, making yourself his willing partner to such seismic physical experiences and allowing yourself to be sexually conquered, means one must have complete faith in him. There can be no crossed fingers about such yielding and no reservations in such a submission. *There must be a sensual eagerness to surrender, because in the woman’s orgasm, the excitement comes from the act of surrender.*

There is a tremendous surging physical ecstasy in the yielding of itself, in the feeling of being a passive instrument in the hands of a man. Your body is stretched out supinely beneath him, delighting in his dominance and responding in further surrender. You give your body and will over to him and are taken up by his passion as leaves are swept up before a wind. One woman described it as ‘a sensation of such beauty and intensity that I can hardly think of it without weeping.’ Another said, ‘it’s like a mounting symphony, rising in tremendous and irresistible rhythms till your whole being feels as though it has been swept away.’

The untrusting woman is frightened of the totality of such an experience, mistrusts her husband’s love, and has to feel that she is ‘in control’ all the time. The trouble with that position is that *in a real orgasm, a woman must be out of control, and must willingly, delightedly desire to be so.* With his pleasure in mind, she now seeks out more and more those things that please him, *and her exploration leads inevitably to the discovery that what pleases him most, outside of his own sensations, is her pleasure and the giving of herself to him.* In other words, he is most pleased when she is most fully surrendered and given over to him and actually desires to be so. *This mutual spiraling of feeling ultimately climaxes in her decision to give him the greatest psychological pleasure of all, the total surrender of her body to him and the delights that it can bring”* [italics, mine] ([Robinson, 1959, pp. 216-219](#)).

Ballroom dancing is an excellent analogy of MDFS marriage – the man leads and the woman follows, but sometimes they exchange roles. Those who have taken lessons know that if the man leads well, the woman will usually be able to follow him even if she can’t dance as well as he

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can. However, if the leader doesn't know what he is doing, it just won't work. But though the man leads, the woman's role is essential, and is equally important as his. To a great degree, dancing, like other aspects of life, is a display of female artistry and an appreciation of feminine beauty. When first learning a dance, everything is technical, and the steps must be memorized and internalized. At the beginning couples may look mechanical because they have to focus on the footwork and try to remember all of the little details. But after they have learned the dance, their feet automatically know where to go, and the dancing become more effortless. Distracting and unnecessary motions are minimized, leaving more energy for the dance itself. An MDFS couple learns to sustain their relationship, among other things, by the elimination of distractions and a focus on the positive aspects of their life together. All dances require timing and choreography – there is a set of fixed motions that characterize each dance. But when a couple has learned the basic framework, they can add all sorts of improvisations and subtle movements which make their way of dancing unique. Some see frameworks as a limitation, but they are necessary to guide expression and to bring order out of chaos. Learning the framework actually creates freedom, a positive freedom where we express our creativity within the bounds of the framework, and therefore produce stability rather than confusion. When a man and a woman marry and are trained in “the real dance” of how to create a loving relationship, they can make beautiful and unique music together.

Let the dance begin!

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