

Unmasking the Enemy, Part 2

Words fail to express the suffering endured by persons who resist identification with their biological gender. Left-leaning analysts would attribute that suffering to external sources--the rejection a tough girl or soft boy incurs from peers.

The problem runs deeper still. To refuse acceptance of oneself as male or female conveys a wound and a deception at the most basic level of being. Researchers who chart the uniformly poor adjustment these persons make in the whole of life point to a fault-line in the soul that is not healed by our agreement that the confused person is imprisoned in the wrong body. In solidarity with our friends who live with an internal divide that defies our empathy, we cry out for the courage to connect this one with the Author and Finisher of his or her true self.

Our common enemy knows that a war against one's gender poisons the soul with hatred and wreaks havoc with one's spirituality. Why? To disassociate from one's gender and to create an alternate reality, a fantasy self, separates one from God. Our Creator may love His confused children but cannot connect with an illusory self. The enemy dwells in the murkiness of our flights from reality; he loves to devalue our gender selves and empowers efforts to re-create ourselves in an image that seems safe and powerful, valuable in our own eyes.

Many craft such a self in order to escape a losing battle to ascribe value to one's gendered self. Years of secret fantasy—a defense against the reality of one's own body—form a powerful stronghold against the truth. Some gender vulnerabilities are obvious: a good friend of mine was regularly abused by her father and would steel herself against his blows by imagining herself to be a male soldier who could endure anything. Young boys whose fathers fail to help them unite their creative drives with masculinity too readily identify with 'fabulous' women, and increasingly seek refuge in these fantasies as peers reject their alternate 'selves.'

Creative personalities seem especially adept at forming alternate gender realities. What began as a wound, a de-valuation, an authentic cry for confirmation at the level God created us all to receive becomes a defense against reality. In the absence of a biological base for these conflicts, we must be compassionate about the depth of the wound. But pain does not give one a pass. The wound has now become a stronghold—a fortress of rebellion against oneself and one's God—which bars this one from dignity on all fronts. The most wounded can become the most rebellious, tender-hearted sons and daughters now hard in their self-pre-occupation and disregard for what is holy. We should not snicker about this or quietly concede to one's 'choice.'

We must pray that God would empower His Church, His community of healing, with a love more splendid than the passive acceptance we extend. As Leanne Payne loved to say, we are comfortable when Jesus says 'judge not' (LK 6:37), referring to hypocritical judgments, but refuse His command to see through mere appearance and 'make righteous judgments' (JN 7:24). More than ever, we need a fresh wave of Pentecost to burn up the Tower of (gender) Babel and give us

fresh tongues with which to declare the truth, with signs and wonders following. Without an emboldened Church, we will lose souls to our common enemy.

‘Come, Holy Spirit of fire; we are desperate for You-through-us to rout the enemy and set captives free.’

Please join us in San Diego on June 16th and 17th for the sixth annual RHN Hope 2017 Conference as hundreds gather to celebrate how Jesus has set them free from gender identity distortions. Preview with us the first full-length documentary film ever made--Tranzfomed--on how Jesus restores the transgendered. [Register here today!](#)



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JUNE 16 & 17



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