

# Foundations of Science, Sex and Gender Variation in the Christian Church

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## Foreword

This analysis uses the principles of science to test the validity of the present day teaching of the Christian Church. A new approach to the formation of self-identity is developed. This demonstrates that a moral duality must exist, whereby gender and sexually variant people who express their true attractions and identities in ways that conform to the highest moral standards of their own societies are to be highly regarded, while those who misuse these relationships should be severely condemned for their acts. This conclusion denies the validity of the traditional teaching of the Christian Church: which condemns without exception every sexual and gender variant act. A critique of the traditional teaching of the Church is conducted. The scientific and historical studies both show that the present day teaching of the Church is incorrect and an aim of this investigation is to return to the teaching of Christ.

It is demonstrated that the teaching of Jesus conforms to the scientific study; therefore these contradictions come from changes in the theology of the Church. Cultural clashes are examined and it is shown that the abuses of power by Roman society gave permission for abuses of sex. The adaptations which Peter, Paul and the early Church had to make to survive and to take the Gospel message to the world are considered. It is demonstrated that the need for these is recognised by Jesus himself. However, instead of following this teaching of Jesus by restoring in full his radical teaching on gender and sex after it had the power to do so, the Church used the supremacy it possessed to reinforce the authority of the institutions it had created. That failure to follow the Gospel message is shown to be the source of the contradictions that occur. Dogmas of necessity became doctrines of certainty and it is demonstrated that what is today regarded as the traditional teaching on gender and sexuality is based on the compromised Christianity of the 13<sup>th</sup> century Church. Instead of challenging it, this change has enabled some sections of the Christian Church to collude with the secular scapegoating of gender and sexually variant people. Great harm has been done by the medical misdiagnoses that have been made. Claiming the authority of scripture without recognising the impact of these adaptations only justifies the compromised Christianity presented by the 13<sup>th</sup> century Church and it is shown that the authority of scripture is enhanced when the correct boundary is applied. This demands that the same criteria of use and abuse must be applied to all aspects of gender and sex. As with Paul's statement in Galatians 3:28, this requires that all transgender people, transsexual lesbian, gay, heterosexual and bisexual people who attempt to live their lives in ways that fulfil the love of Christ, and who seek to express their own identities in roles that are true to themselves; must be accepted in their own right. All sexual behaviour is governed by the purity of intention. When the influences of power and abuse are absent there is no automatic condemnation of any same-sex act of sex. There is no toleration of abusive sex.

For a summary of the analysis, copy into your browser or click on the link:

<http://www.tgdr.co.uk/documents/223P-SexGenderSummary.pdf>

For the full analysis, copy into your browser or click on the link:

<http://www.tgdr.co.uk/documents/217P-FoundationsSexGender.pdf>

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<sup>1</sup> Personal Biography <http://www.tgdr.co.uk/documents/SusanBiographyPapers.pdf>

<sup>2</sup> Initial issue date: This document is available on line at: <http://www.tgdr.co.uk/documents/225P-FoundationsForeword2.pdf>