Gender Medicine Policies

Kerby Anderson reveals some of the dirty secrets in true-gender-denying treatments of trans-identifying children and teens.

If you have been listening to my commentaries for any amount of time, you are aware of the significant concerns over the way transgenderism has been promoted by physicians, hospitals, and the government. So, it's not surprising that the federal government issued a report critical of some of the practices with this title: "Wolves in White Coats: How Doctors and Hospitals Pushed and Profited from the Fraud of Gender Medicine."

Most government reports usually have a title that is ambiguous and benign. When I interviewed one of the authors of the report on my radio program, I began with a discussion of the title. The title was a warning to the reader that they were going to learn about the many fraudulent practices implemented by physicians and hospitals.

One example is the deceptive use of diagnostic coding for reimbursement. They would use medical codes like "endocrine disorder" or "precocious puberty" to mask what they were doing to young people and get payment for gender transitions. Once patients underwent such transitions, they represented "lifelong revenue streams" for these groups.

Another part of the 64-page report is the section which provides "first-hand accounts from patients and parents" who were subjected to this "gender medicine." This provides a human face to procedures that were promoted by much of the medical establishment along with federal acceptance from the Biden Administration.

During the radio interview, we also mentioned the Cass Report out of the UK from Dr. Hillary Cass that two years ago raised

significant concerns about gender identity services for children and young people in the National Health Service. These two reports show that sanity and common sense are finally returning to this issue. I'm Kerby Anderson, and that's my point of view.

www.hhs.gov/sites/default/files/hhs-wolves-in-white-coats.pdf

This blog post originally appeared at

https://pointofview.net/viewpoints/gender-medicine-policies/
on Aug. 31, 2026.

Inconvenient Truth 2.0

Kerby Anderson revisits Al Gore's claims of environmental alarmism in the 20-year-old film An Inconvenient Truth.

Next month is the 20th anniversary of Al Gore's film, *An Inconvenient Truth,* which hit theaters in May 2006. Bjorn Lomborg reminds us that "the film, with its dramatic visuals and dire warnings, transformed the issue of climate change from a niche ecological concern into a front-page crisis."

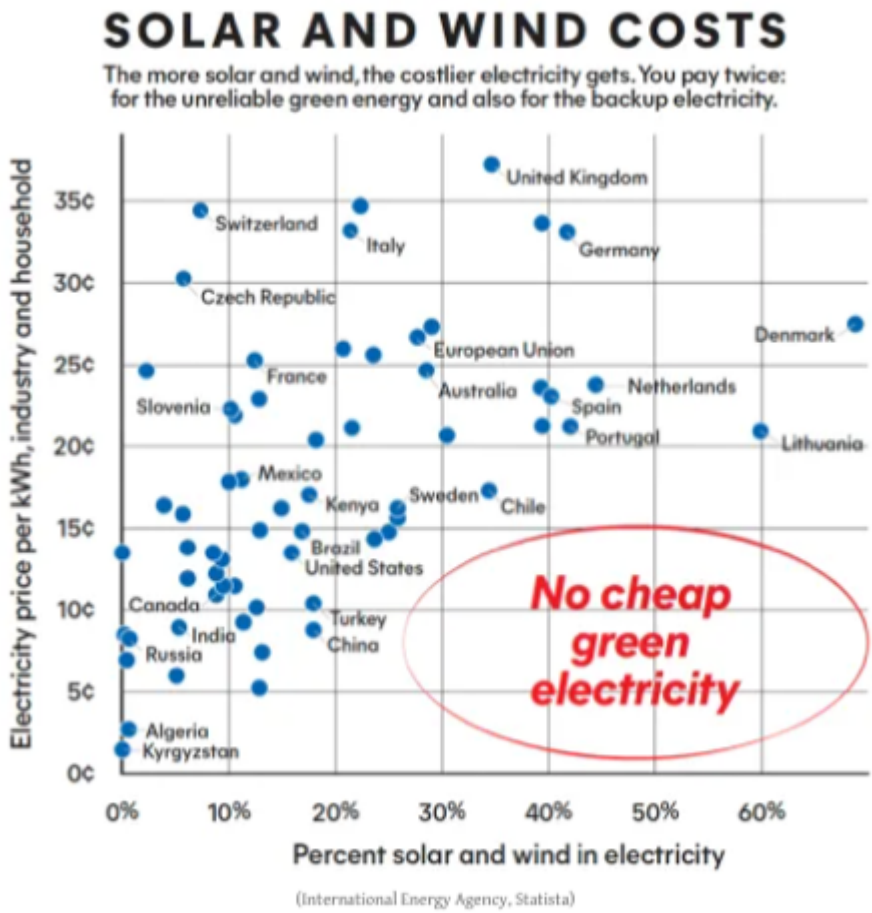
The film's predictions about escalating catastrophes did not materialize, and its policy prescriptions failed. He also reminds us that approximately $16 trillion has been spent in pursuit of its vision, and yet it has delivered few benefits.

The film painted a bleak picture of the future with climate change driving ever-worsening disasters. For example, the film

warned of polar bears vanishing, using computer-generated images of them drowning because of melting ice. But polar bear populations have doubled. The film predicted a significant increase in hurricanes. Global data from satellites have shown a slight decline.

The proposed policies cost trillions and had little impact. We were told that wind and solar were the cheap solutions to climate change. All we had to do was swiftly implement these technologies to save the planet.

Instead, nations have found that as they ramp up their share of such renewables, electricity prices soar. As his chart shows, there is no cheap green electricity.



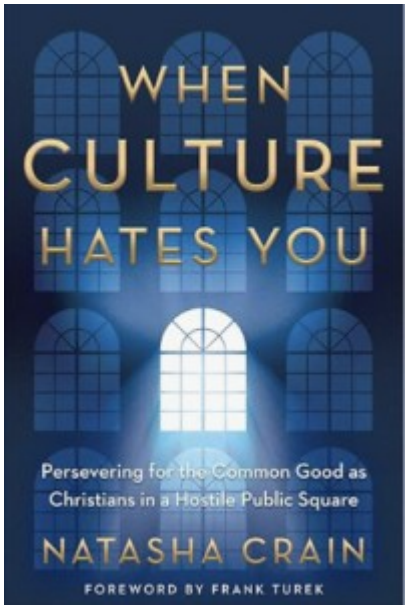
Perhaps the worse fallout from the film has been climate hysteria that encourages activists to glue themselves to roads and to vandalize paintings. Bjorn Lomborg believes climate change is a challenge, but not a catastrophe. Twenty years

later, the biggest catastrophe is the film.

This post was first published at pointofview.net/viewpoints/inconvenient-truth-2-0/ on April 17, 2026.

Impose Values

Natasha Crain warns Christians in her new book, *When Culture Hates You: Persevering for the Common Good as Christians in a Hostile Public Square*. She begins by talking about the hostility Christians often face when they articulate a biblical perspective on cultural issues. We shouldn't be surprised since Jesus warned us, "If the world hates you, know that it has hated me before it hated you" (John 15:18).



One of the significant criticisms from non-Christians, and even from Christians, is the claim that Christians should not impose their views on others. We also hear that Christians should not seek power. We are told that getting involved in politics harms our witness and can disrupt unity in the church. And we are told that Christians should not be partisans.

To evaluate those objections, she proposes slavery as a test case. Here are her five key statements using those objections: (1) Christians shouldn't have worked to end slavery because we shouldn't have imposed our views on others. (2) Christians shouldn't have worked to end slavery because that involved

seeking power to do it. (3) Christians shouldn't have worked to end slavery because getting involved with a political issue harmed our witness. (4) Christians shouldn't have worked to end slavery because it disrupted unity in the church. (5) Christians shouldn't have worked to end slavery because Christians shouldn't have been partisans.

Would we accept those objections today? We would reject such reasoning and can see how we shouldn't have applied such arguments two centuries ago. We were called to speak truth then and are called to speak truth today.

This blog post originally appeared at pointofview.net/viewpoints/impose-values/ on March 13, 2025.

Worldview Deficiency

Kerby Anderson addresses the very sad and dire lack of a biblical worldview in the majority of people claiming to be Christians.

Over the last few months, I have been doing some interviews on books that document (in one way or another) a lack of moral behavior among evangelicals. If you read articles in *Christianity Today, Ministry Watch*, or *World* magazine, you see other examples.

As the authors document what is happening in the evangelical world, I always like to bring us back to why. The "why" question is probably more important than the "what" question. Why aren't Christians acting like Christians? Of course, all have sinned and fall short of the glory of God. Christians are supposed to be different than the world, but there is abundant evidence that they are very much like the world around them.

Each year, George Barna posts The American Worldview Inventory. His most recent report shows that very few Americans (including evangelicals) have a biblical worldview. About four percent have a biblical worldview with four percent more with a variety of different worldviews. The dominant worldview (encompassing 92 percent) is the worldview of syncretism.

The classic definition of syncretism is that it is an amalgamation of different religions, cultures, or schools of thought. In the Christian context, it is an acceptance and even affirmation of a diverse set of beliefs that aren't biblical. That is best illustrated by the fact that a majority (58%) of American adults don't believe in absolute truth and instead believe that moral truth is up to the individual to decide.

You would hope pastors might be able to correct some of this theological confusion. But George Barna found that less than a majority (41%) of senior pastors have a biblical worldview. And the problem is worse with youth pastors. Only 12 percent of them have a biblical worldview.

We shouldn't be surprised at what is happening in the evangelical world when we understand the why behind it.

Well Educated

On more than one occasion, Joseph Pearce has written an essay based on a bumper sticker he has seen. Sitting in traffic he saw one that declared: "What you call the Liberal Elite, we call being well educated."

The woman in the car in front of him obviously wanted to teach him and us a lesson. She is well educated, and we presumably are poorly educated if we don't agree with her politics and perspective. After all, we know that well-educated people tend to vote for Democrats. The less educated tend to vote for Republicans. She and many of her liberal friends probably believe they know better how to run your life than you do.

Joseph Pearce writes that her problem is that "her education is not as good as she thinks it is." She is educated in our secular system. That means she probably learned nothing about theology. She may know next to nothing about God. She may not even believe there is a God, but probably couldn't defend her atheism or agnosticism anyway.

"If she was educated in our secular system, she will know nothing of philosophy." If she does know something about philosophy, she probably concluded that there is no philosophy worth taking seriously before René Descartes." She won't know anything about the philosophy of the Greeks or of any Christian philosopher.

"If she was educated in our secular system, she will know nothing of history." If she does know anything, it will be viewed from her own twenty-first century perspective or from the perspective of those who taught it to her.

"If she was educated in our secular system, she will know nothing of great literature." Once again, if she does know anything about literature, it will be from her own twenty-first century pride and prejudice or from those who taught it to her.

In summary, we should see that to be "well-educated" today means to be ignorant of theology, philosophy, history, and the

Great Books of the world. Joseph Pearce rightly calls this the arrogance of ignorance.

This blog post originally appeared at pointofview.net/viewpoints/well-educated/ on Dec. 27, 2016.

Church and Poverty

The church in general, and evangelical Christians in particular, has been helping people in poverty. But you wouldn't know that if you attended a roundtable discussion of poverty at Georgetown University. President Obama made lots of critical comments, but I wanted to focus on just one of his statements.

The president was critical of churches focusing so much time on social issues and so little time on poverty. He wanted "faith-based organizations to speak out on" the issue of poverty and stop being obsessed with what he called "reproductive issues" or same-sex marriage.

Evangelical Christians do have concerns about abortion and same-sex marriage, but that hasn't kept them from also doing a great deal to help the poor. In fact, Christians are the most generous with their time, treasure, and talents. Also, conservative people are more generous than liberal people. In previous commentaries, I have quoted from the extensive research done by Arthur Brooks in his book, *Who Really Cares: The Surprising Truth about Compassionate Conservatism.*

What about the institutional church? In term of disaster relief, the Southern Baptist Convention spent more than $6 million. It was the third largest provider behind the Red

Cross and Salvation Army. And that is just one Protestant denomination.

An op-ed in the *Washington Post* by Rob Schwarzwalder and Pat Fagan concluded that: "the evangelical relief group World Vision spent roughly $2.8 billion annually to care for the poor." They added: "That would rank World Vision about 12th within the G-20 nations in terms of overseas development assistance." And I might mention that World Vision is just one evangelical ministry. "Groups such as Samaritan's Purse, Food for the Hungry, World Relief and many others provide hundreds of millions of dollars in anti-poverty programs at home and abroad."

The church has been one of the most effective social outreach programs in history, even if the president doesn't think so.

This blog post originally appeared at pointofview.net/viewpoints/church-and-poverty/ on May 26, 2015.

Biblical Interpretation

Earlier this month at the meeting of the International Society of Christian Apologetics there was a robust discussion of inerrancy and hermeneutics. Those are scholarly words for the belief that the Bible is without error and needs to be interpreted according to sound practices of biblical interpretation.

There is a practical aspect of this debate that affects you and the way you read and interpret the Bible. If you have been a Christian for any length of time, you have probably had someone ask: Do you take the Bible literally? Before you

answer, I would recommend you ask that person what they mean by literally.

Here is a helpful sentence: “When the literal sense makes good sense, seek no other sense lest it result in nonsense.” Obviously the context helps in understanding how to interpret a passage.

After all, the Bible uses various figures of speech. Jesus told parables. Jesus used metaphors and proclaimed that He is the vine, the door, and the light of the world. There are types and symbols and allegories. If you are reading a section in the Bible that describes historical events, you expect the historical record to be accurate. If you are reading poetic literature like the Psalms, you should not be surprised that God is described as a shepherd, a sun and a shield.

Here is another helpful sentence: “When the literal sense does not make good sense, we should seek some other sense lest it lead to nonsense.” We should reject a literal sense when it contradicts the moral law, physical law, or supernatural law.

When Jesus says in Matthew 5:30 to cut off your hand, that is not to be taken literally because if violates moral law. When Jesus talks about those who swallow a camel in Matthew 23:24, that violates a physical law. When we read in Jonah 3:10 that God repented or changed His mind, we know that violates a supernatural law, because God does not change His mind (Numbers 23:19).

But in most cases, we are to read the Bible in the literal sense because seeking some other sense will result in nonsense. That’s just common sense.

April 23, 2015

Myths About the Bible

Newsweek began 2015 with a cover story on the Bible. In the lead article, we get a heavy dose of liberal theory and secular skepticism about the Bible. But the author is correct in arguing that very few Americans are biblically literate. Many Christian ministries have documented this through various surveys as well as lots of anecdotal stories.

Two writers with *The Federalist* decided to follow the lead of *Newsweek* and write about "The Eight Biggest Myths About the Bible." Here are just a few of the cultural myths so many have accepted.

Many people believe the Bible teaches: "money is the root of all evil." That is not what Paul taught (in 1 Timothy 6:10) which says: "For the love of money is a root all kinds of evil." The Bible does not condemn money or wealth, but does admonish us to be generous and not to make money an idol.

Another myth is the pervasive belief that Christians are never to make moral judgments. One of the most quoted verses these days is Matthew 7:1. Jesus says, "Judge not, that you be not judged." He is not telling us not to make moral judgments. In the following verses, he explains that we are not to be hypocritical. We may only see the speck in another person's eye and not notice the log in our own eye.

One of the current myths being spread by many atheists is that the Bible condones slavery. This is hard to accept if you just look at history. Most abolitionists in this country or Great Britain were Bible-believing Christians. Paul Copan has chapters in many of his books addressing the misunderstanding of the concept of debt-servanthood or indentured servitude that is nothing like slavery. He also addresses another one of the myths listed: that the God of the Old Testament is an Angry Tribal Deity.

Newsweek is correct that much of America is biblically illiterate. And the writers in *The Federalist* are right that many have accepted these cultural myths about the Bible. That is why we need to study God's Word and take the time to read some good books that destroy these myths.

January 23, 2015

Faith and Charity

Here is an interesting fact. Families in San Francisco give almost exactly the same amount to charity each year as families in South Dakota. Arthur Brooks talked about this in his book, *Who Really Cares?* He went on to explain that these two communities were very different. They were separated by not only geography but by many cultural differences.

Their donations to charity also represented a significant difference due to income. The average San Francisco family made (back when the book was written) nearly twice as much each year as a family in South Dakota. Put another way, an average South Dakota family gave away 75 percent more of its household income each year than the average family in San Francisco. When Brooks asked an executive of a foundation in South Dakota why people in her state gave so much more, she had a simple answer: religion.

People of faith give much more than secular people. In his book, he divides Americans into four groups to show their differences in giving to charity.

Religious conservatives are the largest group of the four. They represent 24 percent of all Protestants, 19 percent of Catholics, along with a number of other religious groups. This

group is most likely to give money to charity and they give away the most money.

Religious liberals are the smallest of the four groups. They are almost as likely to give as religious conservatives. They are a little less likely to volunteer.

Secular conservatives are much less likely to give to charity. They are also much less likely to volunteer or help people in need. Secular liberals are the second largest group and have the highest average income. Nevertheless they are poor givers, even to secular charities they might be expected to support.

The obvious conclusion is that faith makes a big difference in whether someone gives time or money to a charity.

This blog post originally appeared at pointofview.net/viewpoints/faith-charity/on December 9, 2014.

Liberated Women and their Daughters

April 21, 2011

Over the last few decades, social commentators have written about the lack of modesty in the current generation and the reasons for it. A recent contribution to the discussion came from an op-ed by Jennifer Moses entitled "Why Do We Let Them Dress Like That?" She talks about women of a liberated generation who now wrestle with their eager-to-grow-up daughters and their own pasts.

She attempts to answer a simple question: "Why do so many of us not only permit our teenage daughters to dress like

this—like prostitutes, if we're being honest with ourselves—but pay for them to do it with our AmEx cards?" It's a good question. When you see a young girl dressed provocatively, you have to wonder who paid for it. After all, a young girl usually doesn't have the financial means to pay for the outfits she wears. So why does Mom go along with this?

Jennifer Moses has an answer. "We are the first moms in history to have grown up with widely available birth control, the first who didn't have to worry about getting knocked up. We were also the first not only to be free of old-fashioned fears about our reputation but actually pressured by our peers and the wider culture to find our true womanhood in the bedroom."

While those experiences could actually be used by moms to warn their daughters of the dangers of a promiscuous lifestyle, they do just the opposite. These feminist don't want to be considered hypocrites.

And the mothers are conflicted. Jennifer Moses talks about a mother she knows with two mature daughters who said: "If I could do it again, I wouldn't even have slept with my own husband before marriage."

The Bible teaches in 1 Timothy 2:9 that "women should adorn themselves in respectable apparel, with modesty and self-control." Even secular social commentators have talked about a "return to modesty."

Jennifer Moses helps us understand why teaching modesty to this generation of young girls have become so difficult for their mothers. It's time for mothers to stop worrying about being called hypocrites and start acting like mothers. I'm Kerby Anderson, and that's my point of view.