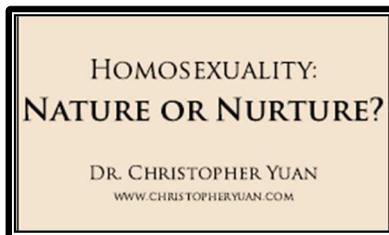


PARENTS ROLE IN SHAPING SEXUALITY

Guest Speaker: Dr. Christopher Yuan | 7.01.2019

[RECORDING BEGINS IN THE MIDST OF AN ONGOING CONVERSATION] Wonderful, awesome, that's what we like to hear. [Applause] For those of you who weren't able to make it to that session because you were in here and you were like, "Oh, I don't know which one to go to," later on in the week we're gonna have that session, we videotaped it, it'll be up on our website, it'll be up on Facebook, share with your friends. So for the next few days you can take a breath, digest this information, then hop back into it. Share that with your friends, send it out, study this stuff, it's valuable information. Everything I hear, parents of all ages, of all kids of all ages, it's for you, go watch it if you were in here. If you were in there, the last session he did in here was phenomenal, I love the topic that he's doing right now.

Well, he's going to hop back into it on nature vs. nurture, I can't wait to hear what he says. Can we give him a round of applause, please? [Applause]



[Dr. Yuan speaking]

Would you bow your heads with me in prayer?

Father,

We are so grateful for every good and perfect gift. Lord, You are the author of light and in You there is no shadow turning. Lord, thank you that in whatever situation we find ourselves in today, whether we're just maybe in a big mess, it seems like there's not much of an answer, Lord, and maybe we're struggling alone. Lord, help us to know that we're not alone; help us to know that You are walking with us, You are asking us to just follow You without abandon.

Lord, whether we have a son or daughter, Lord, who's not following You, Lord, I pray that You would bring a breakthrough, Lord God, and You would just draw them to yourself. Lord, I pray that in whatever way we can, through the relationships that we have, the interactions that we make to those in our lives who identify as gay, Lord, I pray that we would lift up Jesus, that we would lift high the cross.

God we praise You and we ask this in the powerful name of Jesus. And the people of God said, "Amen."

If Pastor Lee, if you remember, Pastor Lee mentioned yesterday how we actually first met and it was actually around a year ago last year that we connected and it was not too far away from here, it was in Lancaster at Lancaster Bible College. And I'm sure he's mentioned it before, but I'm going to mention it again, there's a wonderful ministry called Summit Ministries. Anyone *not* hear about it, never heard about Summit Ministries? No? Never? Okay. How many *have* heard about it already? Okay.

So Summit Ministries is essentially an apologetics training ground. I mean, they call it a camp and it's during the summer, but it's not like any summer camp that I've ever come across. And there's a lot of

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good Christian summer camps and I think summer camps are fantastic, but there is a sense of some intentionality when it comes to Summit Ministries. Just recognizing the time that we're in and how important it is for us to be molding our future leaders. I'm not in youth ministry and I think, I almost—I mean, every ministry in churches are important, but I sometimes wonder that, like, our youth ministry should probably be the most important ministry that we have. We sometimes underestimate our youth.

If you think back in biblical times, people were getting married, 12, 13, 14, 15, 16, 17, actually 18 was almost like the upper limit. They were getting married and starting families when our kids are still cleaning their noses. They're still figuring out, like, you know, how to match their socks. Yes, our teenagers can be immature, but I think sometimes we do underestimate our youth. Our youth oftentimes get a lot more than we think, so we should never try to just dumb things down for our teenagers because they're in the battleground. I mean, think about, I mean, if you're in the workplace and it's hard for you, just try secular public schools today. They're fighting every day. I'm not saying with fists, but they're getting hammered. And why I think Summit Ministries is one of the best, great, I mean, it's just a fantastic ministry, one of the best things out there when it comes to for youth because it not only teaches youth what we believe but it teaches us why you believe what you believe. I think teenagers need to know that.

In church, we teach them; at home, we teach them what we believe, but teenagers want to know why we believe what you believe. So, anyway, if any of you guys are interested in that, feel free to talk to me, feel free to talk to Pastor Lee, and Matt graduated from the program last year and I'm sure he would love to tell you about it. If you know anyone who is a teenager, if you're a teenager, if you have kids that are going to be—I mean, plan, like if you have someone who is nine years old, like plan in seven years that you're going to send them there. Sixteen is kind of the lower end, you have to be at least 16. If you have grandkids, that would be an amazing present to send them.

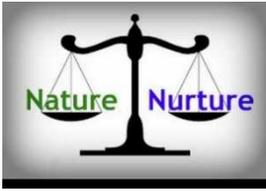
And I think it's only, it's like under two thousand dollars, right? That's cheap. I'm telling you, that's like dirt cheap because that—*[looks off to his right]* does that include like room and board and—under two thousand dollars for a week and you're getting like top-notch speakers like Josh McDowell, you get people from Ravi Zacharias, I mean, these really, really—and then you get people like me and that's not a big, but there's other people that are just really, I mean, I'm there and I'm like, "Wow, I just saw what's his name." And they're talking to not like hundreds and thousands of people, they're just talking to a hundred kids and the kids get to eat with them and have lunch with them. So anyway, I just wanted to put that out there. That's how we met.

We need to be equipping our youth not only to teach them what you believe, but to equip them on why you believe what you believe. And I just hear story after story after story of kids who go and they just say it really revolutionized their own personal walk, but also how to share Christ. So, throwing that out there, if you're interested go to summit.org but also talk about, there's three campuses. The main campus is in Colorado Springs, there's also one at Lancaster, and then there's one in Tennessee.

I'm actually leaving here tomorrow to go to Summit in Tennessee to teach. But it's an amazing thing. I give all of these talks to youth so I mean, like, after I finish, like, and I'm doing like back-to-back, I do it back-to-back-to-back-to-back, so after, like, the kids, I think their minds about to explode. But again, I'm not going to dumb things down for our youth. Our youth, they can handle this, and our youth need to handle this because they need to be better equipped. Amen?

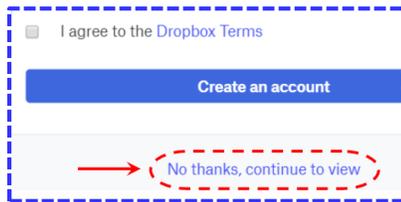
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So nature or nurture—are people born gay, is it a choice? On one side you have people who say this is just the way they are, they're born this way, and if they're born this way, then God made them this way. Right? And there's nothing wrong with it. It's like being left handed or it's just like having blue eyes and there's nothing wrong with that. On the other side you have people who say no, they're not born gay, they chose to be gay. And what they imply is if they chose to be gay, then they can kind of unchoose to be gay. So how we approach this will greatly impact the way we respond.

If you'd like my notes, you can scan this QR code, I do this kind of with each one of my talks. There's going to be a lot of information here, you can scan it. Again, if you don't



know what a QR code is, that's okay. You can jot down this URL [<http://yuan2.us/nn>]. If you're doing it on your mobile devices now you'll be asked, I mean, you probably already know this already, but you'll be asked to sign up for Dropbox. Actually you don't have to, you can just say no thank you and you can just view my slides there. It's just a PDF.



So how we answer this question will impact how we respond, similar to when you go to a doctor. If you're not feeling well, the first thing you want your doctor to do is to do an exam. Why? What do you want the doctor to do before he does anything else, I mean after he does the exam, you want him or her to diagnose you. If the doctor diagnoses you correctly, then the doctor can treat you correctly. If a doctor diagnoses you incorrectly, then the doctor most likely will treat you incorrectly. Correct diagnosis, correct treatment; incorrect diagnosis, incorrect treatment. And I'll be honest with you, but I think as Christians, not the world, yes, I mean, the world but not only the world but Christians, we have diagnosed this incorrectly and as a result treated this incorrectly.

If you'll remember in my testimony I went to dental school and I was really, really close to getting my degree. Oftentimes people will think then, *Wow, what a waste. I mean, you were so close, you know, would you like to go back?* Well, my dad's a dentist, my older brother is a dentist, we have teeth covered in our family. [Laughter] And I love what I'm doing. I mean, if God didn't call me to do this, I would definitely be a dentist. I think it's great profession. It kind of combines business and health sciences together, I think it's a great business, a great a career. But God had a better idea for me.

But what a waste though, I mean, I went through all those years, ungrad, grad. I had like 260 some hours of undergrad, grad and no degree to show for it. Nothing. I did not have a master's, I mean, I never got my doctorate so didn't have my master's, didn't get a bachelor's, I didn't get an associate's, all I had was tons of debt. What a waste people will say. But I love it how God takes what the world sees as waste and uses it for His glory. I love how God does that, because who would have known that I would be in this ministry and I would need to have some working knowledge of science, of statistics, etc.

So what we're going to do is we're going to look first of all at the different research and the studies that talk about possible cause, causes of maybe same-sex attraction, but then we're gonna do what I often see missing and that is I'm going to do some theological reflection. Many times we'll talk about the science and research and then leave it there and we won't go to God's Word and say, "What does God say about this?" Because honestly, everything we do we should always do it with God in mind. If you're doing math, you should do it for the glory of God. If you are doing science, you should be doing it with theological reflection. So we're not going to just look at the science and research as oftentimes people

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will do, we're going to look at the science and research but then after that we're going to do some theological reflection. So we're going to look at these different studies.

Etiology of Homosexuality

I. Studies on Biology

A. Twin Studies

1. Bailey and Pillard (1991)
 - a. 52% of identical twin (MZ), 22% fraternal (DZ)
 - b. Not 100%
 - c. Biased applicant pool
2. Bailey, Dunne and Martin (2000)
 - a. 30% of identical twins were both gay
 - b. Not replicated

<http://yuan2.us/nn>

So etiology is a fancy way of the study of causation. And specifically, we're looking at the study of causation for same-sex orientation and we're going to break it down to two different types of studies. First group of studies look at possible biological factors, it's genetic, hormonal, neurological, etc.; second group looks at the environmental possible causes. So the first groups of studies look at twins and why twins when you're doing studies on causation? Because we want to see whether genetics plays a role, whether genes play a role, because when you're studying twins, identical twins and fraternal twins, where at least one

of them has a certain trait you want to look at what's the percentage where both of them have that same trait. We call that a concordance rate.

So the first study that was done was in 1991 by Bailey and Pillard and they found that in their group of participants, identical twins and fraternal twins where at least one of them identifies as gay, the percentage where both of them identified as gay was quite different. For identical twins it was 52%, whereas for fraternal twins it was much less, 22%. So right away people would say, "Wow, there's a big difference. That's a big gap. That's a significant statistical gap." So the assumption then is made, "Oh, homosexuality is genetic." The problem with that is it's not 100%. We can't say that it is genetic—that verb "is" is very significant. Is is a being verb, it's almost like an equal sign, it has meaning (unless you're Bill Clinton, then it can mean anything, you can say whatever you want). [Laughter] IS. So when you say that it IS genetic it means it is essentially 100% — but it's not, at least according to this study. It's less than that.

But also as researchers would do, whenever you read a study we need to critique it. We need to look at the methods, we're looking at how they recruited people to participate in the study, and what they found was that when they recruited participants they advertised only in gay magazines. They put out flyers only in the gay part of town. And it's not that you can't do that, but take note, when you do that we call that "convenient sampling" and when you do convenient sampling that's not the method for doing a study on causation. You need to do general sampling.

So, Bailey did the study again. I don't know what happened to Pillard, I think he fired Pillard, so Dunne and Martin in 2000, they did a study in Australia and they sent a letter to all the twins in Australia and what they found was that the results were different. You see, whenever you do a study, a pioneer study, it needs to be replicated. We critique it but also it needs to be replicated. Replicated means that it's not that you're just doing the study again but you do the study again and you come up with similar results. When you come up with similar results, then you say that the study has been replicated. But can we say that for this? How close is 30% with 52%? Not close. So it's not replicated. Other people tried to do a similar study, 6.7, also not very close.

I. Studies on Biology

A. Twin Studies

3. Bearman and Bruckner (2002)
 - a. 6.7% of identical twins were both gay
4. Långström, Rahman, Carlström, Lichtenstein (2008)
 - a. The largest twin study of same-sex sexual behavior attempted so far - 3,826 pairs
 - b. Male: Genetics 34%-39%, Shared Environment 0%, Individual-Specific Environment 61%-66%

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I. Studies on Biology

A. Twin Studies

4. Långström, et al. (2008)

- c. Female: Genetic 18%-19%, Shared Environment 16%-17%, Individual-Specific Environment 64%-66%
- d. "Although wide confidence intervals suggest cautious interpretation, the results are consistent with moderate, primarily genetic, familial effects, and moderate to large effects of the nonshared environment (**social and biological**) on same-sex sexual behavior."
- e. 95% Confidence Interval: Genetics 0%-59%, Shared Environment 0%-46%, Individual-Specific Env't 41%-85%
- f. Males: 7/71 MZ (10%) and 3/53 DZ (6%)
Females: 26/214 MZ (12%) and 13/140 DZ (9%) ever had any same-sex partner
- g. Conclusion - Both environment and genetics play roles

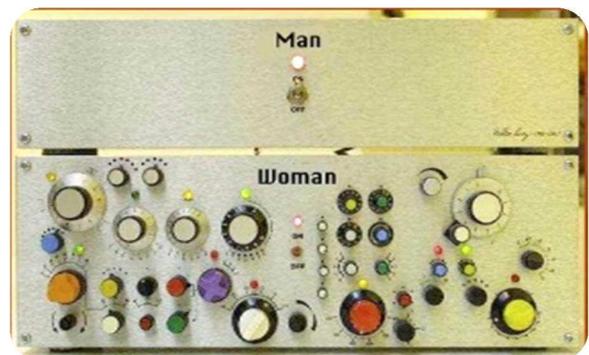
In 2008, though, in Sweden a bunch of researchers did the largest twin studies on same-sex sexual behavior so far, but what they were not looking for was what's the concordance rate. In other words, of their participants where at least one was gay, what's the percentage where both were gay. Instead, they were looking for the possible causative factors and they broke it down to three groups. First was genetic, second was shared environment, and third category was individual-specific. So what's the difference between shared environment and individual-specific? Shared environmental factors are factors that cause siblings to be more similar. Individual-specific are factors that cause siblings to be more different. So that's how they defined it.

So what they found out was that for men they believed genetics played 34%-39%; shared environment was 0%,

which is interesting; individual-specific environmental factors they believed was 61%-66%. Now they broke it down between men and women. Women they believed genetics played less of a role, it was 18%-19%; shared environment was 16%-17%; individual-specific was 64%-66%. Now this was kind of among a group of studies that finally studied men and women separately and, I mean, this may or may not come as a surprise to you or not, but men and women are different. I know. We are. Certainly there are some similarities, but we are different; physically, biologically, neurologically, there are still differences. So it wouldn't come to much of a surprise that male sexuality and female sexuality there are differences as well.

For men, when it comes to sexuality, what kind of drives those desires is a little bit different than for women. For men, generally speaking, it tends to be a bit more physical, a bit more visual, more sexual. For women it is not as visual, not as sexual, but it is a bit more—what? What do you think? More relational. More emotional. And again, these are—we don't want to over-generalize, but there seems to be a bit more for men, it tends to be more physical, more visual, more sexual. For women it tends to be a bit less physical.

There was this one picture that I saw online kind of, you know, showing, it had two pictures, it showed two machines and one picture showed a machine that it was pretty basic. It had a metal face and it had this switch and the switch said "ON/OFF" and underneath it it said, "MAN." [Laughter] On the other side it had another machine and there were these gears and dials and they're all different colors and, you know, "WOMAN." So when it comes to sexuality, there's a tendency for men to be—it's a little bit more simple, whether this individual I find attractive or not and there's not going to be much more change over time. Like, if there's a person that, you know, men usually see as attractive, like, that's not going to change much, or not attractive, and that's usually the case for men.



For women, it's complicated. [Laughter] It can grow on you. I really, you know, as a single man, I really enjoy talking to couples, especially couples that have been married for a long time. I love asking,

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like, “How did you meet?” Like, “What’s the story?” I love hearing stories and it kind of cracks me up sometimes how the two stories are different. [Laughter] Right? Like the guy can be like, “Man, I saw her across the room and, like, I just *knew* she was the one. And you know, and so I approached her, you know, I asked her name.” And then I hear from her side and it’s like, “This guy was a dork. Like, I didn’t like, he was just goofy. I didn’t really, you know, I didn’t really, I thought he—I didn’t really have any interest. Like over time, he just, he was really nice and he treated me special. And he just kind of grew on me.”

Like, I never hear that, I don’t really hear that a lot from men. Right? Am I right or wrong? Again, I’m not really talking from experience [Laughter] because I’m single. But that’s why when it comes to male sexuality and female sexuality it’s different. That’s why for women in lesbian relationships you will hear where it’s not uncommon, for a woman to say, “I’m not a lesbian, but I’m dating one.” That’s not uncommon. Not uncommon for me to hear a story of, you know, man, I mean, I never had interest in girls before, but, you know, I had this bad breakup with my boyfriend or, you know, I went through this really awful divorce and my best friend in the world she was there for me and she knew me and we just fell in love. Anyone hear stories like that before? Ya.

I never hear that about men. Ever. Like, we were hunting buddies and we were out shooting deer one day and we were out in the tent and then, like, I don’t know how that happened, we—you know. Never. I’ve never heard that before. Right? Now you can say I just heard a Chinese man talk southern. [Laughter] You know, I’ve never heard that before. Men and women are different. Which is why there is this myth that it’s just gay men that are promiscuous, that they’re all about sex.

Men left to themselves, which is why God in His infinite wisdom and sovereignty and just how He just knew put man and woman together for some balance. I think because oftentimes, you know, when men and women, young men and women are dating, many times it’s the guys want to be a bit more physical, you know, get going and, you know, and women sort of are like, “Let’s hold off.” But the women are like, “Let’s just talk,” you know, it’s all about relationship, and guys are like, “No.” There’s some balance there, so what happens when that balance is taken out and you get man and man together? It tends to be a bit more physical.

For women when that balance is taken out it tends to be much more relational but in an almost unhealthy way where many times lesbian couples they become so enmeshed with one another that they can’t even, like, they don’t even know who they are apart from being fused with the other. There’s this intense co-dependency that occurs. Does that sound familiar with any lesbian relationships that you know? Whereas, when lesbian couples split up oftentimes or sometimes one even needs to be sent to the hospital because of intense depression and suicide.



And we can even see that evidence in the classifieds. I don’t know if they have this anymore but, I mean, when I grew up, you know, we used to actually have Sunday papers. Right? So Sunday papers if you go to, you know, the full section like in the comics and then they have the classifieds there, when you go through the classifieds just for fun read them because they used to be where

Men Looking for Women, Women Looking for Men. Well, now it’s much more than that. Right? So just for fun, look at the section for Men Looking for Women—anyone read those, like, I mean, just for a laugh? Anyone ever read those before? It’s really funny. Just for fun. Oftentimes it says something



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like this: “I’m 29 years old, I love a walk in the park, candlelight dinners, romantic movies”—they’re lying through their teeth. [Laughter] Right? Right?

So if you happen then to go to the other section for Men Looking for Men it’s much more honesty. Something like this: “I’m 29 years old, I’m 5’8”, I weigh 180 pounds, I’m really fit, and I’m looking for someone who’s 25-35 years old,” and such a certain height, such a certain weight, looks this way. I mean, it’s all about physical features, mostly all about physical features. If men really said what they wanted to the women, they would never get a call back. So it’s not that gay men are promiscuous, I mean, men left to ourselves we *would be* promiscuous as well. So men and women in God’s, I mean, we are different in a glorious way. And so it’s not any surprise that male sexuality and female sexuality are different as well.

4. Långström, Rahman, Carlström, Lichtenstein (2008)
- The largest twin study of same-sex sexual behavior attempted so far - 3,826 pairs
 - Male: Genetics 34%-39%, Shared Environment 0%, Individual-Specific Environment 61%-66%
 - Female: Genetic 18%-19%, Shared Environment 16%-17%, Individual-Specific Environment 64%-66%
 - “Although wide confidence intervals suggest cautious interpretation, the results are consistent with moderate, primarily genetic, familial effects, and moderate to large effects of the nonshared environment (**social and biological**) on same-sex sexual behavior.”
 - 95% Confidence Interval: Genetics 0%-59%, Shared Environment 0%-46%, Individual-Specific Envnt 41%-85%
 - Males: 7/71 MZ (10%) and 3/53 DZ (6%)
Females: 26/214 MZ (12%) and 13/140 DZ (9%) ever had any same-sex partner
 - Conclusion - Both environment and genetics play roles

So anyway, this study looked at, if we go back to the other side, so men, you see genetics was 34%-39%, shared environment 0%, individual-specific environment, 61%-66%. Women is about 18-19%, a little bit less; shared environment was a little more, and individual-specific environment was 64%-66%. But this is one quote that is very important. Långström and his colleagues said: “Although wide confidence intervals suggest cautious interpretation, the results are consistent with moderate, primarily genetic, familial effects, and moderate to large effects of the nonshared environment (social and biological) on same-sex sexual behavior.”

So you may be thinking, *What in the world, I mean, you’re just throwing all these big words at me. I don’t know what they mean. Wide, you know, confidence intervals—what does that mean?* So that’s a pretty specific, it’s a statistical term and it’s hard to explain in full, but if I were to use analogy I think you would be able to grasp it.

Anyone hear the phrase “margin of error”? I think we’ve all heard of that, margin of error. Well, if you’re reading a poll and there’s going to be tons of polls coming especially with, you know, I don’t know, how many people are running for President today? Anyone wanna run for President? *Yeah, yeah, I wanna run for President. Why not.* [Laughter] So there’s going to be tons of polls, I mean, there’s polls out right now, this person’s ahead by that much or whatever, and we think it’s so accurate but actually these polls aren’t like 100% precise, there’s always a little bit of margin of error.

So whenever you see a poll, there’s always in the fine, fine, fine print says “margin of error,” so if you read something that says something like “plus or minus 3 percent” that’s actually really good. I mean, that’s actually pretty precise. Plus or minus 3 percent which means about 6% – right? – of that margin of error. What if you read a poll that said “plus or minus 30 percent”? [Laughter] What does that tell you? Right, it’s nothing, it’s garbage, it doesn’t mean anything. Right? They’re just, like, you know, blind leading the blind. So the wider the margin of error the less precise and less reliable, that means you need to collect more data. In the same way, a confidence interval, when you have a wide confidence interval that means you need to collect more data; that means your conclusions are not accurate, not reliable, not precise. Okay? So wide confidence interval, not reliable; more narrow, the better.

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e. 95% Confidence Interval: Genetics 0%-59%, Shared Environment 0%-46%, Individual-Specific Evt 41%-85%

They already said it's wide, but I'm curious how wide. Well, let me show you—95% confidence interval, genetics is 0%-59%—that's enormous, that's really wide. In other words, when

95% that means that their conclusion here, that genetics was 18-19%, in reality there's a 95% chance that the real answer is somewhere between 0%-59%. How about shared environment, which I find it interesting because remember they said for men they believe it was 0%? But in actuality there's a 95% chance that the real answer lies somewhere between 0%-46% — a 95% chance. Individual-specific was also pretty wide. But I want to know what's the concordance rate, what percentage that when you kind of, actually, they had like 3,826 pairs of twins. When you just isolated a smaller group where at least one twin identified as gay, what's the percentage where both identified as gay? They didn't have that because they never asked whether people were gay or not. And you're like, *Well, then what good is this study?*

Well, they knew that if they asked the question that might influence the way people answered other questions, so they never asked that question but they asked the question, "Did you ever have a same-sex partner?" So they're doing their best to be as unbiased as possible. However, having a same-sex partner

f. Males: 7/71 MZ (10%) and 3/53 DZ (6%)
Females: 26/214 MZ (12%) and 13/140 DZ (9%) ever had any same-sex partner
g. Conclusion - Both environment and genetics play roles

doesn't guarantee that you're gay; you could be bi, you could be, you know, experimenting. But, what they came up with was that for identical twins it was 10% —"MZ" stands for monozygotic or identical twins, and for women it was about 12%. So overall of these studies it looks like nothing is

conclusive because nothing's really been replicated. It looks like genetics plays a role and other nongenetic factors play a role, including possibly environmental factors.

So let's look at the brain. We're gonna look at one group of studies, LeVay, look at the hypothalamus, and he looked at 41 cadavers. The hypothalamus is believed to be the center for sexual activity in the brain. And he got 41 cadavers and broke it down to three different groups. One was a gay man group, gay male group; another one was a not a gay male group, straight male group; and the other one was a straight female group.

I. Studies on Biology

B. Brain Structure

1. Simon LeVay (1991)

- The hypothalamus is believed to play a role in the regulation of sexual behavior in animals
- 41 cadavers: 19 gay men - all died of AIDS, 16 (presumed) heterosexual men - 6 died AIDS, 6 (presumed) heterosexual women - 1 died of AIDS
- Studied neurons group size in hypothalamus, INAH1, INAH2, INAH3 and INAH4

And if you notice on the slide I put "(presumed)"—why? Because the only reason why LeVay put them in this group was because in their medical records it was reported that

they were gay. But this was in 1991. There was still a lot of stigma around sexuality, so I don't know if a patient would necessarily share with their doctor whether they were gay or not. And you might find this a bit of a surprise, but it's a little difficult to ask a cadaver whether they're gay or not. I mean, you know, they're not gonna answer. [Laughter] So, I put "(presumed)", there's no way to confirm whether

they were gay or not. So they looked at different neuron groups and there appeared to be one neuron group that appeared to be twice as big in the heterosexual male group when compared to the other two groups, the gay male group and the straight female group. So in other words, they're trying to say that the gay male group and the straight female group could be similar.

I. Studies on Biology

B. Brain Structure

1. Simon LeVay (1991)

- He found that the INAH3 group of neurons appeared to be twice as big in (presumed) heterosexual male group as in the gay male group

2. Byne, Tobet, Mattiace, et al. (2001)

- Could not replicate

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II. Studies on Environment

B. Familial Factors

1. Jonas (1944); West (1959); Bieber et al. (1962); Brown (1963); Braatan and Darling (1965); Evans (1969); Snortum (1969); Biggio (1973); Siegelman (1974); Socarides (1978); Bell, Weinberg and Parks (1981); Millic and Crowne (1986); Nicolosi (1991); Phelan (1993); Seutter and Rovers (2004)
2. Kendler, Thornton, Gilman, Kessler (2000) studied American twins and showed that familial factors influence sexual orientation

Well, what needs to be done? The study needs to be replicated. Byne, Tobet, and Mattiace tried to do a similar study and they couldn't come up with the same results. They found a little bit of difference but nothing of statistical significance.

LeVay had this to say: "It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people

make in interpreting my work. Nor did I locate a gay center in the brain... Since I look at adult brains, we don't know if the differences I found were there at birth or if they appeared later."

I. Studies on Biology

C. Chromosomes

1. Hamer, Hu, Magnuson, Hu, Pattatucci (1993)
 - a. Studied 76 gay brothers and their families
 - b. Hamer noted that gay men had more gay relatives on the maternal side of the family - so he studied X chromosomes of gay men
 - c. Found that 83% of gay men had similar alleles in the distal region of Xq28

Another group of studies looked at chromosomes. Hamer and his colleagues looked at 76 gay brothers and their appeared to be more gay relatives on the mother's side. So they looked at the X chromosome and they found that in 83% of the men that participated in this study, the 76 gay brothers, that 83% of them shared a similar portion of the X chromosome.

Well guess what this was called by pop culture? The "gay gene." I mean, it was even on the cover of that really reputable scientific journal, *Time Magazine*. [Laughter] I actually remember this clear as day, 1993, it was on the cover of *Time Magazine*—anyone remember seeing that? I remember, I mean, it was like, "We've found the gay gene!" And I was vindicated. I felt like, "Yes!" Science had proven people are born gay. Did they find out, did they find the gay gene? Did it prove that people are born gay? No. Dean Hamer himself said that, "Environmental factors play a role. There is not a single master gene that makes people gay . . . I don't think we will ever be able to predict who will be gay."

You know what's really interesting, because for so many decades the gay community were just all about trying to found *the* cause and find out whether it was genetic or not. And you, I don't know if you've noticed, but it's kind of like just trickle down, like, people are like we don't care anymore. In addition, there are some gay activists that are fighting to stop the research. They don't want to find out. Do you know why? It's really interesting. This is where we see two rights colliding. It's the right for abortion and gay rights, and they're colliding. You know why? Because gay rights activists are now afraid that if we actually find out whether people are gay or not at birth, then people can decide to abort their babies, "I don't want a gay child." And so what gay activists are realizing is, "Oh, my goodness, wow." And of course they're not going to now be against abortion, that would not be the case, that would be the logical thing though, wouldn't it? But, you know, sometimes logic is always on the side of people who aren't following God.

So, other people tried to do a similar study and they could not replicate it. So I'm just showing a few of these studies and there's actually tons more, and I just focused on some of the pioneer studies that people often mention and build off of. But to date nothing has been replicated or proven. Nothing's conclusive.

So we're going to now look at some of the other studies that focus upon possible environmental factors. Do you remember the studies done in Sweden that showed that environmental factors could play some

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II. Studies on Environment

B. Familial Factors

3. Lung and Shu (2007) studied 275 men in Taiwanese military and concluded "paternal protection and maternal care were determined to be the main vulnerability factors in the development of homosexual males."

C. Childhood gender non-conformity, Urban vs. Rural

role? But probably the most common one that focuses on environmental factors is this and it has to do with familial factors.

How many of you guys have ever heard that the root causes of homosexuality are an absentee father, a dominant mother, or abuse in one's childhood? How many of you guys have ever heard that before? So that has seemed to be the main go-to for Christians. That must be what it is. It must be something that

happened in their childhood. And people who hold to this view will then point to some research and say, "Look, these researchers have *proven* that people are born gay." But I purposely put the dates up here because I want to show you that many of these studies are not very recent.

One of the first things that I learned in my doctoral program was never quote anything over ten years. Which is kind of sad because I'm like, ten years ago, I mean, that was just like, you know, it was yesterday for me. I mean, it doesn't seem that long ago. BUT in research years ten years is like centuries because so much—it's changing so rapidly and even our methodology and expectations for precision and being unbiased is, you know, it changes as well. But in addition, another thing that's important to notice, all these studies were counselors studying their own clients and—you can do that, I mean, you can still call it research—but we need to realize that what these are "case studies" and not studies on causation. There's a big difference. Studies on causation require much more.

But I do find it interesting, in 1944 we have the Jonas Brothers. [He laughs] Right? They're back together now. [Laughter] Justin Bieber, 1962 [Laughter]. Kanye West in 1959, I mean, who knew?! I mean, you know, it's just, [He laughs] it's amazing. [Laughter] Kendler and his colleagues in 2000 they also believed that familial factors could have some influence. Studies were done in Taiwan and believed that paternal protection, maternal care could have some influence.

Childhood gender non-conformity, also some studies urban vs. rural, and I'm just flying through these. Why? Because there's actually very, very, very, very few studies on environment. Why? You cannot get any grant to study the possible environmental factors of homosexuality. You cannot get any funding, which I find it interesting because isn't that very unscientific? You know? So, it's very political. Right. So, I mean, actually, research is very politically motivated.

And as I kind of went through these there were a few things that I want to say, you know, so because I mentioned some biological factors, um, I also mentioned some environmental factors. But a lot of times people get really nervous when I say that biology could play some role, could play a role. So when I say that there are some biological factors note that I'm not saying that it's equivalent to people being born gay. It's actually a different question.

What we've been doing for the past 30-40 minutes is we're trying to answer the what question: What are the factors? Born gay is related but not the same. Born gay is not a what question, it's a *when* question, and many people do not see the difference between the two. We to date have not figured out the what question, and to answer the when question we need to first figure out the what question. Why? Because the born gay question is asking first what are the factors? Once we figure out what the factors are, then we ask *when* do these factors influence a person—before they're born or after they're born? It's a when question. But if we haven't even figured out the what question, we're not even close to getting the answer to the what question, how can we now all of a sudden say that we've figured out the when question? So they're different; they're related but different.

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But you might think, *Well, if I'm saying that they're not born gay, am I saying that they chose to be gay?* No. Because choice actually is over-simplifying a complex reality. What's really talked about here? You know, we, uh, in sexuality there's basically three components: attraction, action, and identity. Attraction, action and identity, so when we're talking about choice, what exactly are we saying is being chosen? Christians. What we mean is the actions are chosen, which is true, we choose our behavior. We're not robots. We're not animals where we can't control ourselves. We choose our behavior. But people in the gay community, when they hear us say "choice" they don't hear us say that they choose their behavior, they hear us say that they chose their attractions or they chose their identity.

Now no one really chooses what attractions they have, so there's a bit of truth to that. And the identity piece, well, that's complicated because, I mean, we actually do choose what I'm going to put my identity in, but as a gay man I would never have said that I chose to have a gay identity. I said this is just who I am. So really, choice over-simplifies a complex reality. And you can't really unchoose something, and you can't then choose to be attracted to the other way, that's not how it works. So I think it's best to not even use that type of language.

But when we're looking at all this research, especially when we're trying to set a qualitative reality and using quantitative methods, we come to this little problem that there's actually no objective test for homosexuality; it's what we would call phenotype. There's no phenotype for homosexuality. There's no blood test. There's no x-ray. There's no MRI. There's no CT scan for being gay. We only know whether someone is gay is if they tell us. It's a self-declaration which would be, I guess, by definition, more subjective than objective. And when people say, you know, "We've proven that people are born gay" —science isn't saying that.

Because if we have, like, if we know that after people are born gay we should be able to go into a hospital of newborn babies and instead of picking out the boy babies and the girl babies, we should be able to pick out the gay babies and the straight babies—but we can't. You know when a doctor gives birth to a baby, instead of saying, "Oh, look, it's a boy!" "It's a girl!" we should be able to say, "It's gay!" "It's straight!" —but we can't. We're nowhere closer to determining whether at birth people are gay or not than we were before.

Well, what about the environmental study? So, if you noticed that I, there were some things that I wanted to say, you know, about these studies when it comes to the environment. And I was, many times when people present these studies they will be really critical on the biological, genetical, hormonal, you know those studies, and be really hyper-critical on those. Which, I mean, I think it's good and we need to be critical, but then when it comes to these studies on environment we're like, we're just like, "Oh, see all this evidence." And we're not being as critical as we were before. That's hypocritical. Right? If we're going to hold one to a high standard and we don't the other, no one's going to believe us. We're

going to be critical on one side, we have to be critical on the other side. Again, I rarely hear people critique these environmental studies. So, let me do that.

III. Critique of Studies

A. Environment

1. Confusing correlation with causation
2. Causation is when one factor or multiple factors bring about something being studied - cause and effect
3. Correlation is when there is some type of relationship between two variables
 - a. Could be causal, effectual, indirect, coincidental
 - b. **Correlation does not necessarily mean causation**

<http://yuan2.us/mn>

So, one thing that I find, the weakness for why, you know, these studies on environment are weak—why this assertion that the root causes for homosexuality are an absentee father, dominant mother, or abuse in one's childhood—why this is missing the mark it's this: They confuse correlation with causation. So you may be familiar with these two terms, but let me just define these.

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So causation, that's an easy one, when one factor or a group of factors brings about something else—cause and effect. Correlation is not the same thing. Correlation is when there's some type of relationship between the two variables, so if one increases and the other one increases as well we call that a positive correlation. When one increases and the other one decreases, we call that a negative correlation. If one increases and this stays the same when one decreases and stays the same, we call it no correlation. Right? So correlation could be cause, it could be effect, it could be indirect, it could be coincidental. So correlation does not necessarily mean causation.



So I know this is kind of a lot of stuff out here, but let me give you an illustration that I think will kind of clarify what I mean. In New York City it's been shown that when there's an increase in the consumption of ice cream at the same time murder rates go up. [Laughter] I know, crazy, right? Increase in the consumption of ice cream at the same time murder rates go up. Now we laugh because we know eating ice cream does not cause you to kill people—well, depending on what flavor you eat. [Laughter] So we can actually eliminate cause and effect. So we're left with two, right? Indirect and coincidental.

We can eliminate coincidental. Why? Because this actually has been replicated over and over. Researchers have shown increase in the consumption of ice cream at the same time murder rates go up. So we're left with indirect; that there is something else, another factor that's influencing the two indirectly that's causing them both to increase. Anyone guess what that could be? Yes, heat. Weather. Summer time. [From the audience: "Or someone eats *your* ice cream."] [He laughs] Oh, someone eats your ice cream, yeah.



So in the summer time when it's really hot, or someone eats your ice cream, in the summer time in New York City when it's really, really hot, what do you want to do? Kill each other, right? [Laughter] You want to cool off. You want to jump in the pool. You want to, you know, drink lemonade. And you're going to eat more ice cream. You're not going to eat ice cream when it's really, really cold out. So ice cream sales in New York City always rises during the summer time, but at the same time what also goes up during the summer time? Crime rates. There's more robberies. There's more thefts. There's more, you know, burglaries. There's more gang banging. Murderers come out of hibernation. [He laughs] I don't know what it is, but crime rate always goes up during the summer time. Is that causation or correlation? And what does that have to do with what we're talking about?

Because when a counselor says 80% of the men that I counsel who have same-sex attractions, 80% of them don't have a good relationship with their dad. And that's true because there's just making that observation and they say they don't have a good relationship with their dad. But then the conclusion that they make, I think, is faulty because then they say, "So therefore," —whenever you hear "therefore", I mean, that's when you're like, oh, you gotta listen carefully. "Therefore," they say, "the root cause of homosexuality is an absentee father." Are they showing causation or correlation? I'm not saying that bad parenting can't influence children, BUT we can't blame our sin struggle primarily upon our parents.

IF homosexuality, the root causes of homosexuality were an absentee father, a dominant mother, or abuse in one's childhood, we should be able to go into a community where, like, that's quite the norm, absentee father/dominant mother, like the inner city of Chicago. And we should find lots more incidents of homosexuality. Do we? We don't. But what do we find? A lot of other things—drug abuse, alcoholism, gang banging, violence, heterosexual promiscuity, homosexuality, yes but not greater than

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anything else. And you know what simply tells me? Children need a father and a mother and when they don't have that, they're more susceptible to underlying issues.

Not to say that a single mother can't raise a child well, but isn't it harder? They're just more susceptible and that's really important for us because I think we have diagnosed this incorrectly and put it squarely on the way that people are raised. Because today too often we blame parents and we do it maybe unconsciously, or parents themselves put that blame upon them, "What did I do wrong?" "If only I was home all the time," or "If only I went to every one of my son's tennis meets." Or "If only I" —you fill in the blank. If you are a parent of a prodigal, here's something you need to remember: It's not your fault.

ONCE UPON A TIME,
I WAS A PERFECT PARENT.
THEN I HAD CHILDREN.
THE END.

You could have been a perfect parent, you still are gonna have sinful children. Perfect parenting does not guarantee perfect children. If you were at my parents seminar you would have heard them say look at Adam and Eve. Right?

The goal of
parenting isn't to
create perfect kids.
It's to point our kids
to the
perfect God.

Didn't they have a perfect Father? Didn't they have a perfect environment? They still rebelled. What makes us think we can do better? Perfect parenting does not guarantee perfect children. The job of a Christian parent is not to produce godly children; the job of a Christian parent is simply to be a godly parent. You point your children to Christ. You hope to influence them, but at the end of the day they need to choose Christ for themselves. Don't blame yourself. Yes, you could have been the best perfect parent—I don't know of any perfect parents. And yes, I bet you could look back and say that there's probably a lot of things you could have done better or differently. But even if you did, hear me, even if you did, your children are still sinners. Just be godly, do all you can to point people to Christ. Don't dwell on the past, but focus on what lies ahead, as Paul says in Philippians 3.¹

IV. Biblical Anthropology

- A. Psa 51:5 - All born with a sinful nature
- B. Genetics could influence sin
- C. Example: Alcoholism
 - 1. "Genetic factors appear to play a significant role in alcoholism and may account for about half of the total risk for alcoholism," but "other factors usually come into play, including biology, genetics, culture, and psychology"

It's not things that happened in our past, but it's an underlying issue. So what's that underlying issue? For us to understand that we need to start with biblical anthropology. We can't understand human sexuality until we begin with biblical anthropology.

Biblical anthropology is understanding humanity through God's eyes. And what does that mean? That means that we're created in God's image, but that also means that we all are born with the sin nature. All of us were born with a sin nature. Was that a

choice? No. That wasn't a choice. When did that start? From birth. And I realized that because of our sin nature, you know that's not just a spiritual reality? That's also a physical reality. When Adam and Eve sinned, do you know what it brought into the world? Death. Not only spiritual death but also physical death. And if death came into the world, that also means diseases came into the world. If diseases came into the world, that also means that genetic diseases came into the world. So because of sin, even our genetics have been distorted.

And I think our genetics could also have been distorted to have been an impact on sinful behavior. For example, alcoholism. It's been shown that alcoholism has a genetic factor. That doesn't mean then that God made you that way. That doesn't mean then that people are automatically born an alcoholic. There are other factors that come into play. And simply saying that genetics or biology, you know, plays a role

¹ forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. ~ PHILIPPIANS 3:13b-14 (ESV)

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that doesn't make it right. Do you know that mass murders, they're brains are different than ours? That doesn't mean we should empty out the prisons then.

IV. Biblical Anthropology

- D. Biology doesn't make something morally permissible or determinative
- E. Homosexuality has multiple components, influences or factors—including biological and environmental

So biology doesn't make it permissible, nor does natural make it permissible. I mean, I'm sure you've heard this argument before. Black swans do it. You know, monkeys do it. Sheep do it. You know, you find homosexuality in nature, so it nat-ur-al. **Here's something very important: Do not take your moral cues from animals.** [Laughter] Right? I think just not a good way to base

your ethics. If your dog does it, that doesn't mean that you can do it. Right? I mean, really, animals eat each other. Don't eat each other. But, I mean, some animals eat their children. Puh-leeze don't eat your children. So it's really, uh, we need to realize that just because it's in biology or, you know, biological or natural doesn't mean then that should be the premise for our ethics.

So overall, we've looked at a lot research and we've also looked at theology, that we see that Scripture tells us because of our sin nature there are implications that are physical, biological, genetic, even spiritual—all of that—across the board. That's why Christ's redemptive work is so powerful and so holistic to the point where in the end times we will be given new bodies. That's amazing. So it's not just nature or nurture, that's wrong, it's nature AND nurture.

"Some people believe that sexual orientation is innate and fixed; however, sexual orientation develops across a person's lifetime."
American Psychiatric Association

And guess what? Science agrees with God's Word. Look at these professional organizations: "Some people believe that sexual orientation is innate and fixed; however, sexual orientation develops across a person's lifetime," American Psychiatric Association. So, by the way, that's not a Christian organization [Laughter], it's a pretty gay-affirming organization.

"There is no consensus among scientists about the exact reasons that an individual develops a heterosexual, bisexual, gay, or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles."
American Psychological Association

And here's a really long one from the American Psychological Association, similarly very gay-affirming: "There is no consensus . . . much research has examined . . . no findings have emerged . . . that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles."

"Sexual orientation probably is not determined by any one factor but by a combination of genetic, hormonal, and environmental influences."
American Academy of Pediatrics

Then the American Academy of Pediatrics: "Sexual orientation . . . is not determined by any one factor."

"No one knows what causes heterosexuality, homosexuality, or bisexuality . . . there is a renewed interest in searching for biological etiologies for homosexuality. However, to date there are no replicated scientific studies supporting any specific biological etiology for homosexuality."
Association of Gay and Lesbian Psychiatrists

And then I like this next quote because it's from the Association of Gay and Lesbian Psychiatrists: "No one knows what causes heterosexuality, homosexuality, or bisexuality . . . there is a renewed interest . . . However, to date there are no replicated scientific studies supporting any specific biological etiology for homosexuality."

"It is more likely there are several genes that interact with nongenetic factors, including psychological and social influences, to determine sexual orientation." Dr. Alan Sanders, Northwestern University

And then two more quotes: "It is more likely there are several genes that interact with nongenetic factors, including psychological and social influences, to determine sexual orientation." "As much as people like to divide themselves into nature or nurture camps, what genes actually do in the brain reflects the interaction between hereditary and environmental information."

"As much as people like to divide themselves into nature or nurture camps, what genes actually do in the brain reflects the interaction between hereditary and environmental information."
Dr. Gene Robinson, Dir. of Neuroscience Program at University of Illinois

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So I know this is a lot of information, but I always find it interesting that there's so much interest on what are the causes. When was the last time you heard a talk on the etiology of gossiping? The etiology of adultery? I mean, maybe we should do some research in that realm. But when we don't we're not treating this the same; we're treating this as a different issue and we're treating it, honestly, more as a developmental psychosociological or psychological problem than a true sin problem. Sin is a problem—Christ is the answer.

When we diagnose this correctly and diagnose this more as a developmental disorder, we're gonna try to come up with a man-centered solution. But when we recognize it for what it is, which is a spiritual problem, guess what that means? The answer must also be spiritual. Or more specifically, from the Spirit. So the power of the Gospel is not just about a spiritual reality, but this spiritual reality through the Holy Spirit, through faith in Christ, is called to redeem all of us—physically, bodily, mentally, sociologically, psychologically—all of that relationally, that is the power of the Gospel. So that's why our response always has to be grounded in Scripture.

But at the end of the day I know that many of you have good friends that are fully convinced that they're born gay. Maybe your loved one, maybe your relative, and you could tell them some of this information, it's a lot, or you could even ask them, "It sounds like you know a lot about this, can you please show me some research or data that proves that? I'd be interested to see it."

But even more importantly is that Jesus Himself actually had an answer for this. That even though people are convinced that they are born gay, do you know what Jesus says? He says that you must be born again.² The old is gone, the new is come, you are a new creation.³ And even though you think you're born an alcoholic, you must be born again. Even though you think you're born a gossip, a cheater, a liar, you must be born again. That message is not just for the gay community, my friends, that is the message for the world. You must be born again. No matter what you think you were born as, Jesus says and calls out to you and tells us, "You must be born again."

Let's pray.

Father,

Thank you that though we were born from our mother's womb, You have given us the incredible miracle of being born from above, being born again. Lord, this is not something that comes naturally, but it comes miraculously by your grace through faith in Christ. So I pray for everyone in this room that we would be born again, if you aren't then be born again. But we also pray for our loved ones in our lives that they, too, would be born again.

God help us to live lives radically as new creations telling others with our own example, with our own lives, that there is new life found in You. God, we thank you for how You've revealed yourself, not only through your Word but how science itself confirms and aligns with your beautiful truth.

God, we praise You for these past few days and I pray, Lord, that this is only the beginning for the work that You're going to do among us, that we will see a mighty harvest coming in. That

² Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.'"
~ JOHN 3:5-7 (ESV)

³ Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! ~ 2 CORINTHIANS 5:17 (NIV)

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though the harvest is white and though the harvest is ripe, though there are few harvesters, Lord, I pray that You will send more harvesters.

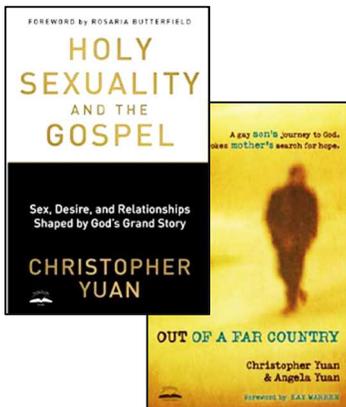
God, we praise You, we thank You. We love You, and help us to love You more.

And we ask this in the mighty matchless name of Jesus, the Messiah. And the people of God said, "Amen."

[Applause]



Well, thank you so much, Dr. Yuan, for being here today. This is the last talk he's giving here this week and we're just so ridiculously appreciative that he was willing to come out here. We booked him a year in advance. He's a very busy man, busy schedule, he's traveling all over the country, all over the world for that matter, all the time and we were so lucky to be able to get him out here. We're so grateful that you guys made it a priority to come out here tonight and possibly yesterday as well.



One of the things you guys need to remember—he's still selling books out there. They are ridiculously cheap. Ten dollars for that book, it is so much more valuable than what he's selling it for. So goes pick those up, pick them for your grandkids, pick them up for your kids, pick them up for – if you're a grandparent – pick them up for your kids to read to your grandkids. You gotta get this figured out. We're just so thankful for him.

Again, he mentioned Summit Ministries. If you are interested in that, it's a life-changer. It changed my life. I can give you countless stories of it changing other people's lives. Talk to him, talk to me, talk to Pastor Lee, we're here for you, we want this to continue out. Speakers like him for two weeks at Summit just everyday, speakers of his quality and on all subjects, you gotta have your kids do it, your grandkids do it, it's the best gift you'll ever give them by far.

Actually, Doctor, you can come up here and I'm going to pray over you. He has a very, very busy speaking schedule up through the next couple, I mean, forever, he's in such high demand. There's no one else who is doing this and we know that the enemy does not want him here, the enemy does not want him doing this, so I'm going to pray over you, Dr. Yuan.

Dear Jesus,

Thank you so much for bringing Dr. Yuan to us, for providing us with the ability to bring him out, to fly him out here. Lord, we pray over his ministry. We know that Satan does not want this going out. He does not want Dr. Yuan to continue being a bearer of Christ and to teach and to lead us as Christians in the church to become bearers of Christ as well in this subject. The enemy knows that as a church we have failed in this area for decades, for years, and he does not

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want that to turn around and for us to start reaching these communities. Lord, Dr. Yuan is the one who you have appointed and annointed to go around the world teaching people how to become bearers of Christ in this area, and we thank you for that.

Lord, we pray that more like him will be raised up in the church and raised up to do ministry on this issue and all the other topics that we are failing at. Lord, we pray that You will go through us in the learning that we had here, the new information we have, and the new hearts that a lot of us have. I know my heart has been changed by Dr. Yuan; I pray that other hearts will be changed outside this room now, that it will go on beyond just tonight, beyond the last three talks that he's done. Lord, I pray that this will go out and have an eternal Kingdom impact.

Lord, we pray over his busy schedule. Lord, we pray for safety, and we pray for just success that is an eternal Kingdom-oriented success.

In Your Name we pray. Amen.

[To Dr. Yuan] Thank you.

[Applause]

Watch on YouTube at: <https://youtu.be/mXbXcDKYE6E>

Watch on Facebook at: <https://www.facebook.com/CFDowningtown/videos/494134631338747/>
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