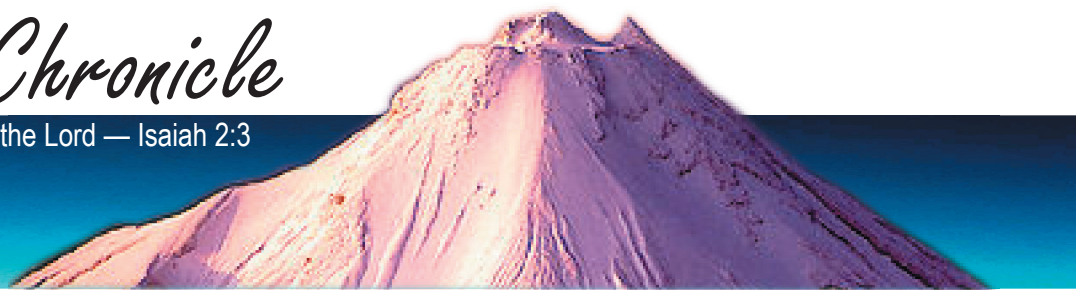


The Summit Chronicle

Come let us go up to the mountain of the Lord — Isaiah 2:3



Issue 16 Vol 2

A monthly publication for the church of Christ worldwide

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churchofchrist.org.nz

Contributing Writers for this Issue's Articles

- **Rex Banks**
- **Brad Harrub**
- **John W. Moore**

Scripture of the Month

"Be gracious to me O God,
according to your kindness;
according to the multitude of
your tender mercies blot out
my transgressions. Wash me
thoroughly from my iniquity and
cleanse me from my sin."

— Psalm 51:1

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Greetings brethren,

If you're new to *The Summit Chronicle*, we would like to extend a very warm welcome to you and your loved ones as we greet you in the name of our Lord Jesus!

Issue 16 is set to bring you—as is the tradition of *The Summit Chronicle*—powerful, faith-building articles from equally faithful and sound brethren.

We have a treat this issue to have two separate articles from Brad Harrub. The first article deals with *Confronting Unbelief* and the second one is a continuation of the article on *Homosexuality* from Issue 15.

Almost everyday we encounter unbelief, that is, the position that the world holds in it's war against God. They want to remove Him from society and as such, they want to remove everything that remotely has any references to Him. There is an agenda happening in the world and it's been happening for a while. And like Brad clearly points out, we need to WAKE UP to this before the water boils all around us without our notice!

I think the article on homosexuality also reflects on this agenda and it's great that we can incorporate that article in this same issue. It is a global agenda that we need to stand up against as God's people, the church. The true measure of a Christian's faith is not in what he knows or how much he knows but rather in how he exercises that knowledge in practical, everyday living!

What are we DOING in defending the Gospel from Satan's onslaught? Are we idle or are we active? Are we strongly engaged in the battle that is happening all around us or are we so controlled and distracted by the entertainment that Satan has put in front of us that we have become blinded and disinterested in fighting the good fight?

How sad it would be to front up on

Judgement Day thinking that we will inherit eternal life and the response comes back as "*Depart ye from me. I do not know you*".

Brethren, READ THESE ARTICLES and arm yourself with studying the Scriptures, prayer and fellowship with faithful brethren. The day of the Lord will come like a thief in the night, which means it will totally be unexpected. If you shy away from defending the Gospel of our Lord Jesus, from fighting the good fight of faith against evil—then the Messiah will shy away from you (Matt 10: 32).

Rex Banks continues with Part 3 of his excellent write-up on Matthew 24. As we've said before, this is one of the passages in all of Scripture that often get's taken out of context. Rex is doing an excellent job in breaking this down for easy, proper interpretation which all fits together and makes logical sense.

John Moore talks about Hezekiah's tunnel which was dug around 2,700 years ago and how it serves as one of Scripture's many accurate proofs of divine inspiration today.

You will notice to your left under Contributing Writers that we only have three writers for this issue. This is due to the size of the articles we are running from these authors which have continued from the previous issues and will likewise continue with Issue 17.

This is valuable information that we can all benefit from in the form of large articles. The end result is the same though—solid, faith-building material to arm you for the good fight. Enjoy!

In the service of the Most High God,

Jaracz J. Heather & Allan G. Fowell
Co-founders of The Summit Chronicle

CONFRONTING UNBELIEF (Part 1)

by Brad Harrub

INTRODUCTION

It has happened slowly. We did not wake up one morning and suddenly realize the change. Instead, month by month, year by year, unbelievers have quietly but affectively removed any acknowledgment of God. There was never an official declaration of war. The battle cry was not sounded. And as such, most Christian homes never even realized they were under attack. (Sadly, many still do not realize it.)

But make no doubt about it: your family and friends **are** under attack. For over 150 years, American culture was friendly toward Christianity. In fact, this land of the “free and brave” was considered by most as a “Christian nation.” But for the last 50 years, the forces of humanism, atheism, hedonism, liberalism, and skepticism have silently, but aggressively, forged an assault on Christian religion. As we have slowly awakened to this Godless culture, it is obvious that not only did our opponents wage war—but they also have won several key battles. Unbelievers have gradually dismantled many of the religious, moral, and spiritual principles upon which this nation was founded, and have successfully begun to eradicate any and all references to God and Christianity.

The time has come for Christians to finally rise up and take a stand. The Bible and God are under attack. Hear the battle call. The land in which you are living is no longer “one nation under God,” but rather is a nation divided. We are now “one nation under Mohammed, Buddha, homosexual rights, atheism, humanism, materialism...and, oh yeah, maybe God.” This great “melting pot” that we so dearly love has embraced the ingredients of polytheism, idolatry, and immorality—all the while “cooking out”

the existence of the one true living God. Make no doubt about it; your family lies directly in the crosshairs.

UNBELIEVERS HAVE TAKEN AIM

Just as a frog does not realize incremental changes in temperature as he sits in a pot of water, we, too, have remained complacent—only to suddenly realize that the water is boiling all around us. The attack on God is coming from many different directions and many different groups. But they all have one thing in common. They want, more than anything in the world, to excise God (and all references to Him) from our society. In discussing the agenda of abolishing God, geneticist Richard Lewontin noted:

Our willingness to accept scientific claims against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science **in spite** of the patent absurdity of some of its constructs, **in spite** of its failure to fulfill many of its extravagant promises of health and life, **in spite** of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to naturalism... We **are forced to our adherence to materialism ...no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door** (1997).

That mantra—that we cannot allow a Divine Foot in the door—is being stridently echoed in the halls of academia and among the news media. Atheists have “taken aim” at God, religion, the supernatural, and the gospel message, and intend to “shoot to kill.” Consider, for example, this statement

from Kai Nielsen, humanist philosopher and former editor of *The Humanist* magazine.

In cultures such as ours, religion is very often an alien form of life to intellectuals. Living as we do in a post-enlightenment era, it is difficult for us to take religion seriously. The very concept seems fantastic to us.... That people in our age can believe that they have had a personal encounter with God, that they could believe that they have experienced conversion through a “mystical experience of God” so that they are born again in the Holy Spirit, is something that attests to human irrationality and a lack of sense of reality (46).

The message is clear. Those people who accept God, His Son, His Word, and His salvation are “out of touch with reality,” “irrational,” and “unreasonable.” There is no misunderstanding the new humanistic/atheistic message, what it teaches, or what it hopes to accomplish. *The Humanist Manifesto II* is quite specific on a number of important points. Consider, for example, their comments on religion.

We believe, however, that traditional or dogmatic or authoritarian religions **that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species.** Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so.... We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race.... Promises of salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern

science discredits such historic concepts as the “ghost in the machine” and the “separable soul.” Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body (*Manifesto II* 15-17).

Consider also these comments on the subject of ethics.

...We affirm that moral values derive their source from human experience. Ethics is **autonomous** and **situational**, needing no theological or ideological sanction. Ethics stems from human needs and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life’s enrichment despite debasing forces....**Reason and intelligence** are the most effective instruments that human-kind possesses (*Manifesto II* 17-18; emp. in orig.).

Lastly, consider these comments on “sexual freedom.”

In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered “evil.” Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a **tolerant** one. Short

of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire (*Manifesto II* 18-19; emp. in orig.).

The message is unmistakable. Religion is useless, and we should be tolerant of everything. In fact, the only sin that one can commit, given society’s current mindset, is the sin of intolerance.

THE FALLACY OF “SEPARATION OF CHURCH AND STATE”

Almost weekly we are faced with the latest lawsuit from individuals suing to eradicate a public reference to God. The foundation of their suit rests on one principle: separation of church and state. Their contention is that the Founding Fathers did not want references to God or the Christian religion in public settings that are associated with the government, the community, or public schools. But the reality of the matter is that the phrase “separation of church and state” is not even found in the Constitution! In fact, no reference to separation of church and state appears in the Constitution, the Bill of Rights, the Declaration of Independence, or any of our country’s other official documents. However, it can be found in another prominent document, the constitution of the former Soviet Union: “*The church in the U.S.S.R. is separated from the state and the school from the church*” (Article 52)

The First Amendment of the United States records: “*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.*” This was not an attempt to keep God, Christ, and the Bible out of public life; rather, **it prohibited the government from interfering** with the free exercise of the Christian religion. Where, then, did we get this idea of a “wall of separation between Church and State?” The concept is believed to have originated from a private letter

written in 1802 by Thomas Jefferson to the Danbury Baptists in Connecticut, thirteen years after the First Amendment was signed. Jefferson gave a speech to a Baptist association during his presidency. Because he wanted to establish common ground with them in his message, he borrowed a phrase from one of their theologians. The context in which he used the phrase “wall of separation” was to reassure them that the national government would not establish a government-supported denomination to be superior to all other denominations. This “wall of separation” phrase was meant as an allusion to a wall around a church to keep the government from interfering. Again, realize that even as Jefferson used it, it meant protecting religions from government intrusion, not keeping God out of society.

Interestingly, in the first 150 years of the federal court system, Jefferson and his phrase appear less than a dozen times. But in the last 50 years of the federal court system, Thomas Jefferson and his phrase appear in over 6,000 cases. The reason the earlier generations did not use the phrase was based on the fact that Jefferson had absolutely nothing to do with writing the First Amendment. Jefferson was not a delegate to the 1787 Constitutional Convention, he was not a signer of the Constitution, and he was not a member of Congress in 1789. However, in the last 50 years, more judges have been lenient to this phrase, allowing a precedent to be set that is used vigorously today. Today, unbelievers have a strong voice in the court—a voice that is changing the moral fabric of our country.

CONSIDER THE EVIDENCE

As battle lines are drawn, men continue to assert that the federal government prohibits the expression of God and the Christian religion. However, when we look at the principles upon which this country was originally founded, we see an entirely different picture.

The Declaration of Independence contains the phrases: (1) “Nature’s God,” (2) “endowed by their Creator,” (3) “Supreme Judge of the World,” and (4) “Divine Providence.” Obviously, the framers of the Declaration acknowledged the God of the Bible.

On September 28, 2004, the federal mint will release a brand new fifty-dollar bill. The new bill, which was unveiled in April, will have subtle background colors of red and blue, along with a blue-silver star. While the appearance of the bill has many new features, one thing that has not changed can be found on the back. Prominently displayed above the picture of the federal capital building will be the words “In God We Trust”—words that are found on most American currency.

Those words first appeared on the 1864 two-cent coin after Congress passed the Act of April 22, 1864. The motto was partially the result of increased religious sentiment exhibited during the Civil War. Many individuals wrote letters to then Secretary of Treasury, Salmon P. Chase, desiring that America acknowledge its dependence on Deity in some form or fashion. The barrage of letters prompted Chase to write James Pollock, director of the Philadelphia mint, encouraging him to prepare a motto. In a letter dated November 20, 1861, Chase wrote:

Dear Sir: No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition.

Having received the mint director’s proposal, Secretary Chase wrote back on December 9, 1863, altering Pollock’s initial proposal to “In God We Trust.” After the Act of April 22, 1864 passed, Congress approved another on March

3, 1865, allowing the mint director (with the Secretary’s authorization), to inscribe the motto on all gold and silver coins that “shall admit the inscription thereon.” The words “In God We Trust” have appeared uninterrupted since, on almost all of America’s coinage. Almost 100 years later, in 1956, the 84th Congress passed legislation establishing “In God We Trust” as the national motto of the United States. The following year, in 1957, the phrase began appearing on paper money.

Interestingly, the idea of paying homage to Deity on American currency can be traced back to times long before 1865. Coins from the 1780s—just after the Revolutionary War—known as Constellatio Nova Coppers, also gave credence to God. These coins typically featured an “eye” on one side, with rays stretching out to thirteen stars, which represented the thirteen colonies. The eye represented the all-seeing “providential eye” of God. Thus, the rays symbolized God’s looking down on each of the new thirteen colonies. That same eye can be found today, sitting on top of the pyramid on the back of the one-dollar bill. The eye is located just under the Latin words, *Annuit Coeptis*—which means, “He (God) has favored our undertakings.” This all-seeing eye suggests the importance of divine guidance in favor of the American cause.

Other historical landmarks remind us of our Almighty Creator. For instance, the highest court in our land—the Supreme Court—has a pair of oak doors separating the courtroom from the central hallway of the Supreme Court building. Those doors contain an engraving with two tablets bearing the Roman numerals 1-10 on them—an obvious reference to Moses and the ten commandments. Also, the prominent sculpture located on the East entrance to the court building has a picture of Moses holding blank tablets. Additionally, in the House Chamber

there are twenty-three marble relief portraits over the gallery doors that depict historical figures noted for their work in establishing the principles that underlie American law. Yet twenty-two of those images are side profiles, all looking down the hall. All twenty-two look toward the center of the north wall where there is a full-face relief of Moses.

In 1751, the Speaker of the Pennsylvania Assembly ordered a new bell for the State House. He asked that a Bible verse be placed on the bell—”Proclaim liberty throughout all the land unto all the inhabitants thereof” (Lev. 25:10, KJV). [All Scripture references are taken from the American Standard Version unless otherwise noted.] The “Liberty Bell” rang on July 8, 1776, to announce the first public reading of the Declaration of Independence. The rotunda doors in our nation’s capital were cast in 1860, and yet the panel reveals a cross in the background. The rotunda itself has pictures of the baptism of Pocahontas; it also shows William Brewster holding a Bible, while preacher John Robinson leads Governor Carver, William Bradford, Miles Standish, and their families in prayer. It also shows crosses in the scenes with explorer Hernando DeSoto and Christopher Columbus.

The Washington National Monument Society was organized in September 1833. Construction of the monument began in 1848, but was not completed until 1884. The 100-ounce aluminum capstone was set in place December 6, 1884. On the north, west, and south faces of this crowning apex are names of dignitaries and details pertaining to construction. However, on the east face of the capstone, facing toward heaven, are two lone Latin words: *Laus Deo*, which mean praise be to God. Or consider how many of our nation’s songs contain a reference to God (e.g., *God Bless America*). There is a veritable

Continued on page 8

MATTHEW 24 (Part 3)

by Rex Banks

Matthew 24:4-34: The Destruction of Jerusalem

Matthew 24:4-34 also falls naturally into two sections.

- First Jesus discusses *certain events which precede the destruction of Jerusalem but which **do not** signify that the end of the city is at hand*, (vv 4-14).
- Next Jesus goes on to discuss *signs which **do** indicate that the destruction of the city is imminent* (vv 15-34). Unlike the first section, the second section contains warnings to believers that they are to flee from impending danger (e.g. v 16).

Matt 24:4 – 14: Events which precede the destruction of Jerusalem, but which *do not* signify that the end is at hand.

Matt 24:4, 5. “And Jesus answered and said to them, ‘See to it that no one misleads you. For many will come in My name, saying ‘I and the Christ,’ and will mislead many.” **Lk 21:8** “And He said, ‘See to it that you be not misled; for many will come in My name saying, ‘I am *He*,’ and ‘The time is at hand’; do not go after them.’”

a. There is ample evidence from both the New Testament itself and from secular sources that many false claimants did arise during this period of time. For example, **Luke** records the following words of the Pharisee Gamaliel concerning two such pretenders, Theudas and Judas:

“Some time ago Theudas appeared,

claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. After him, *Judas the Galilean* appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered” (**Acts 5:35-37**).

b. The fourth century historian **Eusebius** also mentions Theudas:

“When Fadus was procurator of Judea, an impostor called Theudas persuaded a vast crowd to take their belongings and follow him to the River Jordan; for he claimed to be a prophet, and promised to divide the river by his command and provide them with an easy crossing. A great many people were deceived by this talk. Fadus however did not allow them to enjoy their folly, but sent a troop of cavalry against them. These attacked them without warning, killed many, and took many alive, capturing Theudas himself, whose head they cut off and conveyed to Jerusalem.”

c. Both Luke (Acts 21:38) and Eusebius make mention of an Egyptian con man who also gained a following among the Jewish people. According to Eusebius “there came out of Egypt ... to Jerusalem one that said he was a prophet.” The impostor claimed that “at his command, the walls of Jerusalem would fall down” (**Eusebius, Book XX, Chapter VIII, Section 6**). Over 400 of his followers were killed by the Romans.

d. Josephus makes mention of various other impostors including “...one

Jonathan, a vile person, and by trade a weaver, (who) came thither and prevailed with no small number of the poorer sort to give ear to him; he also led them into the desert, upon promising them that he would show them signs and apparitions... of these many were slain in the fight, but some were taken alive, and brought to Catullus...” (**Wars 7:11:10**)

Clearly Jesus’ caution that many would come in His name, saying “I and the Christ,” was a timely warning.

Matt 24:6-8. “And you will be hearing of wars and rumors of wars; see that you are not frightened, for those things must take place, but that is not yet the end. For nation will rise against nation, and kingdom against kingdom, and in various places there will be earthquakes. But all these things are merely the beginning of travail.” **Lk 21:10, 11:** “Then He continued by saying to them, ‘Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven’.”

a. Note that wars, rumors of wars, strife among nations, famines and earthquakes are the “*beginning* of travail” but they are not indications that “the end” has come. In context “the end” is the destruction of Jerusalem. Wars and natural disasters did indeed occur prior to Jerusalem’s fall, but let’s keep in mind that such calamities are not restricted to the first century. Such events *did not* signify that it was time to take flight. Only after certain other events took place were the disciples to flee the city (vv 16, 20) in the knowledge that “the end” (of Jerusalem) was nigh (v 33).

b. In his commentary on Matthew, William Hendriksen points out that

“When Jesus speaks these words the Roman empire has been enjoying a long era of peace. But about four decades later, political turmoil will upset the great realm from one end to the other, so that Rome will see four emperors in one year, Galba Ortho, Vitellus and Vespasian.”

b. Writings from the period confirm that this is an accurate picture of the time. The ancient historian **Tacitus** wrote:

“The history on which I am entering is that of a period rich in disaster, terrible with battles, torn by civil struggles, horrible even in peace. Four emperors fell by the sword; there were three civil wars, more foreign wars, and often both at the same time.” (**The Histories, 1:2**)

c. Among other things **Josephus** records the slaughter of 20,000 Jews at Caesarea (**Wars 2:18:1**). He tells us that the Jews “...were all zealously disposed to go to war with the Romans...” (**Wars 2:17:2**)

f. Luke tells of a famine foretold by Agabus, (Acts 11:28) in the days of Claudius, and Josephus tells us that it was so severe that many died for lack of food (**Antiquities 20:2**). Suetonius, Tacitus, and Eusebius all mention this famine. Tacitus also records:

“Several prodigies occurred in that year (i.e. 51 AD [Rex]). Birds of evil omen perched on the Capitol; houses were thrown down by frequent shocks of earthquake, and as the panic spread, all the weak were trodden down in the hurry and confusion of the crowd.” (**Annals, 12:43**)

g. Adam Clarke speaks of an earthquake at Campania, mentioned by Seneca, and of another at Rome, in the reign of Galba,

mentioned by Suetonius. He says:

“Add to all these, a dreadful one in Judea, mentioned by Josephus (War, b. iv. c. 4.) accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightning’s and thunders; which led many to believe that these things portended some uncommon calamity.”

h. In Luke’s account, Jesus makes mention of “terrors and great signs (or attesting miracles [margin]) from heaven,” and it is important to clarify His meaning here. Many understand the Lord to be speaking here of such things “as comets and blazing stars, a flaming sword, or a comet like one, hanging over Jerusalem, and armies in the air engaged against each other” (**John Gill, Exposition of the Whole Bible**).

i. But the Lord’s words do not require such manifestations. In my view it is more reasonable to conclude that the “terrors” and the “great signs from heaven” are “in fact the same thing” (**A. Bruce, The Expositors Greek Testament**) and that these terrors and signs are the “great earthquakes ... plagues and famines” which Luke has just mentioned. They are events which take place *upon the earth*, but they are “from heaven” because they carry a divine message. This understanding fully accords with the Lord’s words elsewhere, for example:

- Earlier when the Pharisees and Sadducees asked for a “sign *from heaven*” (Matt 16:1) Jesus accuses them of failing to “discern the signs of the times” (v 3). These “signs of the times” were the signs which accompanied Jesus’ *earthly* ministry. Thus when John’s disciples asked Jesus if He was the Expected One, the Lord told them to report to John that

“the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them” (Matt 11:5). The Pharisees and the Sadducees should have recognized such things as legitimate *signs from heaven*.

- Jesus’ resurrection from the dead, “the sign of Jonah” (v 4 c.f. 12:39 - 40) was also a “sign from heaven.”

j. “But all these things are merely *the beginning* of birth pangs.” These events *did* occur before the destruction of Jerusalem, they were indeed signs from God, but it was only after *other signs* had occurred that those in Judea are to “flee to the mountains” (v16).

Matt 24:9-14 “Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name. And at that time many will fall away and will deliver up one another and hate one another. And may false prophets will arise, and will mislead many. And because lawlessness is increased, most people’s love will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom shall be preached in the whole world for a witness to all nations, and then the end shall come.” **Mk 13:9**. “But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to all.”

a. v10 begins “*Then (tote)* they will deliver you ...”

“*Tote* (“then,” v. 9) is an elusive word. In this chapter alone it occurs in vv. 9, 10, 14, 16, 21, 23, 30, and 40. Translated “then” in v. 9, it

occurs as “At that time” in v. 10. Certainly there is no suggestion of sequence between v. 8 and v. 9; it is *during* the “birth pains” that Jesus’ disciples will be persecuted and killed” (**Carson**).

Thus these verses describe events which would take place *during*, *not subsequent* to the “birth pains,” and Scripture provides ample proof of the persecution, murder and hatred of early Christians. In **Acts 8:1** we read:

“And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.”

Also see Acts 4:1-30; 5:17; 7:59-8:3; 12:2, 15; 16:23, 24; 18:12; 24:24; 25:23; 28:22 Rev 2:10, 12.

b. Extra-Biblical sources provide further evidence of persecution visited upon early Christians. In **Book 15** of the *Annals*, Tacitus tells of a fire which swept over the city of Rome and which he describes as “a disaster...whether accidental or treacherously contrived by the emperor.” Tacitus informs his readers that a rumor began to circulate that Nero was responsible for the conflagration, and he adds:

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace.”

c. There is evidence that many did “turn away from the faith,” and that some did indeed “betray and hate each other.” Paul tells Timothy: “You know that *everyone in the province of Asia has deserted me*, including Phygelus and Hermogenes” (2 Tim 1:15). “At my first defense no one took my part,

but all forsook me: may it not be laid to their account” (2 Tim 4:16).

d. Again extra-Biblical sources provide helpful information on this point. Speaking of Christians **Tacitus** says:

“The first ones to be seized were those who confessed; then on their information a vast multitude was convicted, not so much on the charge of incendiarism as because of their hatred of humanity” (**Book 15**).

f. When Jesus says that “many false prophets will appear and deceive many people,” (v 11) He is speaking of false *teachers within the church*, a different group of impostors from the *false Christs* of v 5. Of course there is a great deal of evidence in the New Testament that the early church was plagued by errorists (e.g. 2 Cor 11:13; 2 Pet 2:1 ff). (2 Cor 11:13) and who are servants of Satan. Warnings against errorists pervade the epistles.

g. **Barnes** explains:

“The fear of death, and the deluding influence of false teachers, would lessen the zeal of many timid and weak professors; perhaps, also, of many real but feeble Christians.”

For example, the Hebrew epistle was evidently addressed to Christians who had suffered persecution (10:32), abuse, prison, loss of property, and who had given evidence of their faith in past service (6:10; 10:34) but who had stopped growing in Christ and even slipped back (5:11-14). They were evidently weary of carrying the burden of shame associated with their having left Judaism.

i. The “one who endures to the end will be saved.” I think this most likely refers to the end of the individual saint’s life, but some (e.g. Deaver) see a reference

here to the destruction of Jerusalem, which may be the case.

j. The “gospel of the kingdom will be preached in the whole world (*oikoumene*) as a testimony to all nations, and then the end will come.” *Oikoumene* occurs in Lk 2:1 where we read: “Now it came to pass in those days, there went out a decree from Caesar Augustus, that *all the world* should be enrolled.” NIV here has “the entire Roman world” and NASV has “all the inhabited earth.” It’s clear that in Lk 2:1 *oikoumene* means *the Roman world*, and certainly the gospel could have reached those in that same area before 70 AD. By about 62 AD Paul can say that the gospel is bearing fruit “in all the world (*kosmos*)” (1:6) and that it “was proclaimed in all creation under heaven” (Col 1:23). Whatever his meaning here, it is clear that Matt 24:14 is compatible with the view that Jesus is contemplating events which would precede 70 AD.

k. Jesus concludes “and then the end shall come.” Jesus does not say that the end comes *immediately* after the events just described. Keep in mind that in vv 4-14 the Lord has been describing certain events which will *precede* the end of Jerusalem, but which do not signify that the city’s destruction is at hand. In the following verses (vv15 ff) He will discuss certain *other events* which *do* indicate that the destruction of the city is at hand and which signal that the time for flight has arrived (see **Part 4**). ■

Rex Banks and his family have been instrumental in the work in New Zealand over the years. He currently resides in Hamilton, NZ. Rex has been one of our national contributors to The Summit Chronicle since it began. He is well respected not only for his knowledge and scholarly work but also for the fact that he is a very humble brother in Christ—Ed.

plethora of evidence showing that men who recognized God and the Bible founded this nation, and that they recognized Christianity as the accepted religion approved by God.

A BRAVE NEW DAY

As faithful parents and grandparents, we need to recognize that our children and grandchildren are growing up in a landscape that is totally foreign to the one in which we grew up. Prayers in school are no longer legal, but abortion is. You cannot bring a Bible into the classroom, but books on weapons, drugs, Buddha, or Muslim are accepted. Our children watch as we kill our unborn young through abortion. They watch as we kill our elderly through euthanasia. They listen to news reports of gunfire being exchanged over something as trivial as a pair of tennis shoes. Add to this the fact that our young people are receiving a steady diet of evolution, and you quickly realize why we are losing the war. Sadly, our children are often the casualties.

What has happened? Have we become too intellectual for our own good? Are we too smug to consider our own actions? Do you remember Moses' warning to the people of Israel prior to their entering that land of milk and honey?

When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you. Beware that you do not forget the Lord your God by not keeping His commandments, His judgments, and His statutes which I command you today, lest—when you have eaten and are full, and have built beautiful houses and dwell in them; and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; when your heart is lifted up,

and you forget the Lord your God who brought you out of the land of Egypt, from the house of bondage (Deut. 8:10-14, NKJV).

Have we, in our own land of “milk and honey,” forgotten God? We are surrounded by individuals with houses bigger than the kings' of ancient days. Boats and new cars fill the multiple garages. Children watch as we collect this mountain of “things.” Yet because both parents feel the need to work outside the home, their children watch from the windows of a day-care center. **How can we honestly expect to protect our own families from unbelievers, if we are never home with our families in the first place?!**

In times past, children came home after school to a house that was clean, brightly lit, and filled with the aroma of hot, chocolate-chip cookies fresh from the oven. They opened the kitchen door and were met by a mother who was clad in an apron, and who had flour on her cheeks. Yet she never was too busy to sit and talk, even though her children usually had little of importance to say. As they ate those homemade cookies, and as they looked into that flour-sprinkled face, they were making memories that would last a lifetime. They also were receiving instruction and supervision that would see them through both the good times and the bad. Moms used those opportunities to talk to children about God, His will and way in the world, and His plans for their lives. Most youngsters never even knew what their moms were doing, but **the moms** knew. They were ensuring that their son or daughter was not the “child left unto himself.”

My, how things have changed! In my generation, we had to come up with a totally new term for it. We call them “latch-key” kids—children who would come home, not to a brightly lit house or to the smell of freshly baked cookies,

but to a dark, dank home where their only company is the television, and where store-bought cookies are to be found in the kitchen. There is no apron-clad mother waiting to hear about the day's activities, or to impart instructions to the waiting, sponge-like mind of a child. And an opportunity to mold the mind of one so young has been missed yet another day. In Proverbs 29:15, the writer observed that “a child left to himself bringeth shame to his mother.” Have we not seen the truthfulness of that adage played out again and again in this day and age? And yet for the life of us, we can't figure out what is wrong with our society, and why the atheists are so successful in “silencing God.”

DARWINISM, MATERIALISM, SKEPTICISM & HUMANISM

“In the beginning was matter, which begat the amoeba, which begat the worm, which begat the fish, which begat the amphibian, which begat the reptile, which begat the lower mammal, which begat the lemur, which begat the monkey, which begat man, who imagined God.” This, according to atheist Charles Smith, is the genealogy of man. Sadly, he is far from being alone in his views of man's origin. In fact, a vast majority of modern-day scientists cling vehemently to—and teach—this Darwinist view of origins as “gospel” on the matter. It has become the light under which all new data are examined. It has become their religion—one for which they will fight for in order to secure its place in academia. And it appears that they are winning.

While you may find the concept of men evolving from some primordial slime repulsive or sickening, the reality of the current political climate is far worse. For in our country, the **only** theory about man's origins allowed in the classroom is this fallacious concept

of organic evolution: amoeba to man. And although our country declared its independence with these words: “We hold these truths to be self-evident, that all men are **created** equal, that they are **endowed by their Creator** with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness” (emp. added), we now live in a land where we can no longer discuss that Creator in the classroom. When Thomas Jefferson penned those famous words, he illustrated that from the very beginning, America recognized human rights as a gift of God, not something created by government.

Yet, science and “political correctness” have accelerated the complete renunciation of God from public affairs. Displays of the Ten Commandments [which we are no longer under-BH] have been banned from public schools, courthouses, and other public property. Religious clubs have been denied equal access to public school grounds. Valedictorians risk losing their position if they make reference to God in speeches, or offer voluntary prayers at graduation ceremonies. And recently, a court in California found the words “One nation, under God” in our nation’s pledge of allegiance **unconstitutional**. Individuals who support these court decisions claim to be acting in defense of “the freedom of religion.” Yet, they are systematically tearing away the very foundation of that freedom—and abolishing any reference to an Almighty Creator. God has become a “bacteria” in our culture that must be expunged and eradicated at all costs. At some point, however, we must ask our politically correct society, without a Creator, what can “endowed by their Creator” possibly mean?

This war to erase God has taken place in every form of media. If this movement had a special forces unit—such as the Navy Seals or Army

Rangers—it would most surely be called humanism or neo-Darwinism. The belief of a special creation has been discounted in magazines, on the television, and has now fallen under attack within the Church. The atheists and agnostics of the world have been effective at casting doubt on the very first verse of the Bible, where it clearly states: “In the beginning God created the heavens and the Earth” (Gen. 1:1). These words are no longer viewed as the words of Almighty God, but rather as a nice introduction to a fable or myth. Day after day our children sit at the feet of professors who, using fancy words and scientific theories, teach that man’s origins are the result of some Big Bang or Punctuated Equilibrium. And thus we find ourselves in a nation that has outlawed God from the classroom, and who now believes their own origin can be explained by some cosmological accident. ■

THE TESTIMONY OF AN ANCIENT TUNNEL

by John W. Moore

The water was cold and the tunnel was small; so small that I walked for almost half of the way, hunched over and with shoulders touching each side of the tunnel wall. The tunnel traversed from left to right for over 580 yards until I once again saw the precious light of day. It was a walk through history that has been forever imprinted upon my mind.

Dug nearly 2700 years ago, Hezekiah’s tunnel still carries water from the Gihon Spring, located in the Kidron Valley, just east of the ancient city of David, to the well-known Pool of Siloam. The tunnel is an ancient landmark and testimonial to a long-ago king of the nation of Judah.

In the eighth century before Christ,

neighboring countries were threatening the borders of the once-united Israel and Judah. Judah, under the capable leadership of Hezekiah, built a reservoir and tunnel to bring water inside the walls of its capital city Jerusalem (2 Kings 2:20; 2 Chron. 32:3-4, 30). This tunnel ensured a constant supply of water for the city’s inhabitants during any possible lengthy siege of an opposing army. The planning and preparation paid off when in the late eighth century B.C. the Assyrian monarch Sennacherib, moving through and conquering most of Palestine, encircled Jerusalem, caging it like a bird. However, Sennacherib failed to conquer Jerusalem or weaken its inhabitants, in part because they had a flourishing water supply and could remain indefinitely within the city walls. Jerusalem and the nation of Judah were ultimately spared, while their northern brothers Israel were taken captive.

The testimony of the ancient tunnel is one more proof of the Bible’s accuracy and validity. It demonstrates that the events and people of the Bible were real and credible. Not only does the tunnel exist, just like 2 Kings reveals, but the Bible accurately pinpoints its location as well. Second Chronicles 32:30 cites the flow of the water from east to west and places its pooling area west of the city of David. Archaeologists have excavated a part of the ancient city of David and its remnants and have placed its southern tip between the Gihon Spring and the Pool of Siloam. The pooling area would have been inside the wall of the city for easy access by the Jerusalem citizens. Today that pool still exists as it did in both Hezekiah’s reign and during the Lord’s public ministry. Once again, the Bible’s accuracy continues to be upheld. It is not only accurate in its general stories, but gives us detailed and specific information which can be verified even 2700 years later. ■

HOMOSEXUALITY: LIFESTYLE OR PERVERSION? (Part 2)

by Brad Harrub

Simon LeVay—Brain Differences

The first “significant” published study that indicated a biological role for homosexuality came from Simon LeVay, who was then at the Salk Institute for Biological Studies in San Diego, California. In 1991, LeVay reported subtle—yet significant—differences between the brains of homosexual and heterosexual men. LeVay measured a particular region of the brain (the interstitial nuclei of the anterior hypothalamus—INAH) in postmortem tissue of three distinct groups: (1) women; (2) men who were presumed to be heterosexual; (3) and homosexual men.

LeVay’s Reported Findings

LeVay reported that clusters of these neurons (INAH) in homosexual men were the same size as clusters in women, both of which were significantly smaller than clusters in heterosexual men. LeVay reported that the nuclei in INAH 3 were “more than twice as large in the heterosexual men as in the women. It was also, however, more than twice as large in the heterosexual men as in the homosexual men” (1034). This difference was interpreted as strong evidence of a biological link to homosexuality. LeVay’s assumption was that homosexual urges can be biologically based—so long as cluster size is accepted as being genetically determined.

Problems with LeVay’s Study

When looking at the methodology of the LeVay study, one of the key problems is that the study has never been reproduced. As William Byne noted: “...his work has not been replicated, and human neuroanatomical

studies of this kind have a very poor track record for reproducibility. Indeed, **procedures similar to those LeVay used to identify nuclei have previously led researchers astray**” (53, emp. added). Additionally, of nineteen homosexual subjects used in the study, all had died of complications of acquired immunodeficiency syndrome (AIDS). Also, AIDS has been shown to decrease testosterone levels, so it should be expected that those who suffered from that condition would have smaller INAH. Byne continued: “His inclusion of a few brains from heterosexual men with AIDS did not adequately address the fact that at the time of death virtually all men with AIDS have decreased testosterone levels as the result of the disease itself or the side effects of particular treatments. To date, LeVay has examined the brain of only one gay man who did not die of AIDS” (53).

Furthermore, in a scientific environment where controls and standards are a necessity, LeVay did not possess a complete medical history of the individuals included in his study. He therefore was forced to **assume** the sexual orientation of the non-AIDS victims as being heterosexual, when some may not have been. In addition, bear in mind that he had no evidence regarding the sexual orientation of the women whose brains he examined.

LeVay has admitted: **“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”** (as qtd. in Byrd, et al., emp. added).

Many have argued that what LeVay discovered in the brains of those he examined was only a **result** of prior behavior, not the **cause** of it. Mark Breedlove, a researcher at the University of California at Berkeley, has demonstrated that sexual behavior has an effect on the brain. In referring to his own research, Breedlove commented: “These findings give us proof for what we theoretically know to be the case—that sexual experience can alter the structure of the brain, just as genes can alter it.... [I]t is possible that differences in sexual behavior cause (rather than are caused by) differences in the brain” (as qtd. in Byrd, et al., parenthetical item in orig.). Considering this type of research, it makes sense that a homosexual lifestyle (and/or the AIDS condition) could alter the size of the nuclei LeVay was measuring.

What exactly did LeVay find? In actuality, not much. He did observe slight differences between the groups—if you accept the method he used for measuring the size of the neuron clusters (which some researchers do not). When each individual was considered by himself, there was not a significant difference; only when the individuals involved in the study were considered in groups of homosexuals vs. heterosexuals did differences result. Hubbard and Wald commented on this lack of difference:

Though, on average, the size of the hypothalamic nucleus LeVay considered significant was indeed smaller in the men he identified as homosexual, his published data show that the range of sizes of the individual samples was virtually the same as for the heterosexual men. That is, the area was larger in some of the homosexuals than in many of the heterosexual men, and

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Being homosexual himself, it is no surprise that LeVay observed, “... people who think that gays and lesbians are born that way are also more likely to support gay rights.” In a telling *Newsweek* article, LeVay was quoted

as saying, “I felt if I didn’t find any [difference in the hypothalamuses], I would give up a scientific career altogether” (as qtd. in Gelman 49). Given how (poorly) twisted LeVay’s data are, and his own personal bias, his abandonment of science may have ultimately been of greater service.

Brain Plasticity—A Fact Acknowledged by All Neuroscientists

Today, scientists are keenly aware of the fact that the brain is not as “hard-wired” or permanently fixed as once thought—an important factor that LeVay failed to acknowledge. One of the properties of plastic is flexibility—many containers are made out of plastic so that they will not shatter when dropped. In a similar manner, the brain was once considered to be rigid, like Ball® jars used for canning—but we now know the brain is “plastic” and flexible, and able to reorganize itself. Research has shown that the brain is able to remodel its connections and grow larger, according to the specific areas that are most frequently utilized. Given that we know today that the brain exhibits plasticity, one must ask if the act of living a homosexual lifestyle itself might be responsible for the difference LeVay noted? Commenting on brain plasticity, Shepherd noted:

The inability to generate new neurons might imply that the adult nervous system is a static, “hard-wired” machine. This is far from the truth. Although new neurons cannot be generated, each neuron retains the ability to form new processes and new synaptic connections.

Interestingly, since Shepherd’s textbook was published, additional research has even documented the ability of neurons to be generated within certain areas of the brain. This information must be considered when examining comparative anatomical experiments such as LeVay’s. These cortical rearrangements that occur

are not as simple as unplugging a lamp and plugging it into another socket. The changes observed by researchers indicate that if the brain were represented by a home electrical system, then many of the wires within the walls would be pulled out, rewired to different connections in different rooms, new outlets would appear, and some would even carry different voltages. Due to the colossal connectivity that takes place within the brain, any “rewiring” is, by its very nature, going to have an effect on several areas—such as INAH3. Shepherd noted:

These rearrangements have several interesting and important features. First, they show that thalamic inputs to the cortex are both extremely precise and also significantly plastic. Second, these changes take place over varying time scales; in some cases the shifts in representations are slow, developing over weeks, but in other cases they may be surprisingly rapid, beginning within a day or so, or even a few hours. Third, these changes are not limited to the primary cortex (290).

Scientists know these things, yet LeVay’s work is still mentioned as support for the gay gene.

Bailey and Pillard—the Famous “Twins” Study

One of the most frequently cited studies used in promoting the genetics of sexual orientation is a 1952 study by Kallmann. In this famous work, he reported a concordance rate (or genetic association) of 100% for sexual orientation among monozygotic twins (Kallmann 1952, 283). This result, if true, would prove nearly insurmountable to individuals opposed to a biological causation for homosexuality. However, Kallmann subsequently conjectured that this perfect concordance was an artifact, possibly due to the fact that his sample

was drawn largely from mentally ill and institutionalized men (Kallmann 1960, 259). But Kallmann’s research opened the door to twin studies in regard to sexual orientation.

Michael Bailey and Richard Pillard, researchers at Northwestern University and the Boston University School of Medicine, carried out a similar experiment, examining 56 pairs of identical twins, 54 pairs of fraternal twins, 142 non-twin brothers of twins, and 57 pairs of adoptive brothers (1089-1096). Bailey and Pillard were looking to see if homosexuality was passed on through familial lines, or if one could point to environmental factors as the cause. Their hypothesis: if homosexuality is an inherited trait, then more twin brothers would be expected to have the same orientation than non-twin or non-biological brothers.

Their Reported Findings

(Bailey and Pillard [1991]: “A Genetic Study of Male Sexual Orientation”)

- 52% of identical (monozygotic) twins of homosexual men were likewise homosexual
- 22% of fraternal (dizygotic) twins were likewise homosexual
- 11% of adoptive brothers of homosexual men were likewise homosexual
- 9.2% of non-twin biological siblings reported homosexual orientations

(Bailey and Benishay [1993]: “Familial Aggregation of Female Sexual Orientation”)

- 48% of identical (monozygotic) twins of homosexual women were likewise homosexual
- 16% of fraternal (dizygotic) twins were likewise homosexual

- 6% of adoptive sisters of homosexual women were likewise homosexual

Problems with Bailey and Pillard's Study

While the authors acknowledged some of the flaws with their research, they still were quoted in *Science News* as saying: "Our research shows that male sexual orientation is substantially genetic" (as qtd. in Bower 6). However, the most glaring observation is that clearly not 100% of the identical twins "inherited" homosexuality. **If there was, in fact, a "gay gene," then all of the identical twins should have reported a homosexual orientation.** And yet, in nearly half of the twins studied, one brother was **not** homosexual. In a technical comment letter in *Science*, Neil Risch and colleagues pointed out: "The biological brothers and adoptive brothers showed approximately the same rates. This latter observation suggests that there is no genetic component, but rather an environmental component shared in families" (2063). In fact, more **adoptive** brothers shared homosexuality than non-twin **biological** brothers. If there were a genetic factor, then this result would be counter to the expected trend. Byne and Parsons noted:

However, the concordance rate for homosexuality in nontwin biologic brothers was only 9.2—significantly lower than that required by simple genetic hypothesis, which, on the basis of shared genetic material, would predict similar concordance rates for DZ twins and nontwin biologic brothers. Furthermore, the fact that the concordance rates were similar for nontwin biologic brothers (9.2%) and genetically unrelated adoptive brothers (11.0%) is at odds with a simple genetic hypothesis, which would predict a higher concordance rate for biological siblings (229).

A more recently published twin study failed to find similar concordance rates. King and McDonald studied 46 homosexual men and women who were twins. The concordance rates that they reported were 10%, or 25% with monozygotic twins—depending on whether or not the bisexuals were included along with the homosexuals. The rates for dizygotic twins were 8% or 12%, again, depending on whether bisexuals were included (King and McDonald 407-409). Byne and Parsons remarked: "These rates are significantly lower than those reported by Bailey and Pillard; in comparison of the MZ [monzygotic—BH/BT/DM] concordance rate, including bisexuals (25%), with the comparable figure from Bailey and Pillard (52%)" (50:230). They went on to observe: "Furthermore, if the concordance rate is similar for MZ and DZ [dizygotic—BH/BT/DM] twins, **the importance of genetic factors would be considerably less than that suggested by Bailey and Pillard**" (230, emp. added).

Another factor that may have had a drastic effect on the results of this study (and other similar studies) centers on methodology. Bailey and Pillard did not study a **random** sample of homosexuals. Instead, the subjects were recruited through advertisements placed in homosexual publications. This method can be deemed questionable because it is highly dependent on the readership of those publications and on the motives of those who respond. Thus, it may lead to skewed results—for example, inflated rates of concordance in identical twins owing to preferential participation (Baron 759-761). Hubbard and Wald observed:

The fact that fraternal twins of gay men were roughly twice as likely to be gay as other biological brothers shows that environmental factors are involved, since fraternal twins are no more similar biologically than are other biological brothers. If being a fraternal

twin exerts an environmental influence, it does not seem surprising that this should be even truer for identical twins, who the world thinks of as "the same" and treats accordingly, and who often share those feelings of sameness (97).

While summarizing their findings, Byne and Parsons observed: "Critical review shows the evidence favoring a biologic theory to be lacking" (288). Commenting on Bailey and Pillard's report, researchers Billings and Beckwith wrote: "While the authors interpreted their findings as evidence for a genetic basis for homosexuality, we think that the data in fact provide strong evidence for the influence of the environment" (60). When evaluated scientifically, twin studies fail to provide any valid support for the longed-for "gay gene."

Dean Hamer—THE Gay Gene on THE X Chromosome

Two years after LeVay's report, a group led by Dean H. Hamer of the National Cancer Institute allegedly linked male homosexuality to a gene on the X chromosome. His team investigated 114 families of homosexual men. Hamer and his colleagues collected family history information from 76 gay male individuals and 40 gay brother pairs as they searched for incidences of homosexuality among relatives of gay men. In many families, gay men had gay relatives through maternal lines. Thus, they concluded that a gene for homosexuality might be found on the X chromosome, which is passed from the mother alone. They then used DNA linkage analysis in an effort to find a correlation between inheritance and homosexual orientation.

Their Reported Findings

Because many of the families with a prevalence of homosexual relatives had a common set of DNA markers on the X chromosome, Hamer and his colleagues assumed a genetic etiology.

Of the 40 pairs of homosexual brothers he analyzed, Hamer found that 33 exhibited a matching DNA region called q28—a gene located at the tip of the long arm of the X chromosome. In summarizing their findings, Hamer and his colleagues noted: “Our experiments suggest that a locus (or loci) related to sexual orientation lies within approximately 4 million base pairs of DNA on the tip of the long arm of the X chromosome” (326). This discovery prompted Hamer and his colleagues to speculate: “The linkage to markers on Xq28, the subtelomeric region of the long arm of the sex chromosome, had a multipoint lod score of 4.0, **indicating a statistical confidence level of more than 99 percent that at least one subtype of male sexual orientation is genetically influenced**” (321, emp. added). It is important to note that Hamer did not claim to have found a “gay gene,” or even the set of genes, that might contribute to a propensity for homosexuality. According to *Chicago Tribune* staff writer, John Crewdson, what Hamer claimed to have found was “statistical evidence that such genes exist” (11).

Problems with Hamer’s Study

One of the most significant problems with Hamer’s approach is that he and his colleagues did not feel it necessary to check whether any of the heterosexual men in these families shared the marker in question! Would it not be useful to know whether this “gay gene” is found in heterosexuals? If even only a few of them possess the gene, it calls into question what the gene or the self-identification signifies. Additionally, Hamer never explained why the other seven pairs of brothers **did not** display the same genetic marker. If this is “the gene” for homosexuality, then one must assume all homosexual individuals would possess that particular marker—and yet that was not the case in Hamer’s study.

In a letter to *Science*, Anne Fausto-Sterling and Evan Balaban pointed out some of the additional problems with Hamer’s study. They noted:

Despite our praise for aspects of Hamer, *et al.*’s work, we feel it is also important to recognize some of its weaknesses. The most obvious of these is the lack of an adequate control group. Their study demonstrates cosegregation of a trait (which Hamer, *et al.* have labeled “homosexuality”) with X chromosome markers and the trait’s concordance in homosexual brothers. This cosegregation is potentially meaningful if the mother is heterozygous for the trait. In this case, segregating chromosomes without the markers should show up in nonhomosexual brothers, **but Hamer, et al. present no data to that effect** (1257, emp. added).

They continued: “This sensitivity to assumptions about background levels makes Hamer, *et al.*’s data less robust than the summary in their abstract indicates.... Finally we wish to emphasize a point with which we are sure Hamer, *et al.* would agree: correlation does not necessarily indicate causation” (261:1257). One also should keep in mind that Hamer’s sampling was not random, and, as a result, his data may not reflect the real population.

George Rice and his colleagues from Canada looked intently at the gene Xq28. They then observed: “Allele and halotype sharing for these markers was not increased over expectation. **These results do not support an X-linked gene underlying male homosexuality**” (665, emp. added). Rice, et al., included 182 families in their study. They noted: “It is unclear why our results are so discrepant from Hamer’s original study. Because our study was larger than that of Hamer et al., we certainly had adequate power to detect a genetic effect as large as was

reported in that study. Nonetheless, our data do not support the presence of a gene of large effect influencing sexual orientation at position Xq28” (667). That is a tactful way of saying that any claims of having found a “gay gene” were overblown, if not outright false, and that Hamer’s results are dubious at best. Commenting on the study of Rice and his colleagues, Ingrid Wickelgren remarked: “...the Ontario team found that gay brothers were no more likely to share the Xq28 markers than would be expected by chance.... Ebers interprets all these results to mean that the X linkage is **all but dead**” (571, emp. added).

In June of 1998, University of Chicago psychiatrist Alan Sanders reported at the meeting of the American Psychiatric Association that he, too, had been unable to verify Hamer’s results. Looking for an increase in Xq28 linkage, Sanders’ team studied 54 pairs of gay brothers. As Wickelgren indicated, Sanders’ team had found “only a weak hint—that wasn’t statistically significant—of an Xq28 linkage among 54 gay brother pairs” (571). Commenting on the validity of Hamer’s study, Wickelgren quoted George Rice: “Taken together, Rice says, **the results ‘suggest that if there is a linkage it’s so weak it’s not important’**” (571, emp. added). Two independent labs failed to reproduce anything even remotely resembling Hamer’s results.

[Special Note: The Office of Research Integrity (ORI), conducted an investigation on homosexual researcher Dean Hamer and his work on the “gay gene.” In 1995, one of his colleagues alleged that results in one study were skewed by biased data selection—a charge that Hamer denied (see *Science*, 1995, June 30, p. 1841). This allegation prompted the ORI to look into Hamer’s work. The investigation has since ended without any report, in effect absolving Hamer and the

National Cancer Institute, even though his results have not been independently replicated.]

Homosexuality—Contradicts Natural Selection

The *Cambridge Encyclopedia of Human Evolution* defines natural selection as: “the differential survival and reproduction of individuals of different genotype within a population” (Jones, et al. 467). Creationists never have objected to the idea of natural selection as a mechanism for eliminating unfit, non-adapted organisms. However, the scientific data reported above regarding the absence of a “gay gene” indicate that the genotypes from heterosexuals and homosexuals are essentially the same, thus, this definition would not hold true. Natural selection is supposed to ensure the “survival of the fittest” (of course, the only pragmatic way to define the “fittest” is—you guessed it—“those that survive”). Yet, consider the obvious problem of survival with a gay gene—individuals who have partners of the same sex are biologically unable to reproduce (without artificial means). Thus, if the alleged “gay gene” were in existence, the homosexual population should be on the decline, and yet, the homosexual movement contends that its numbers are growing. In fact, the biological outcome of an inherited gay gene would result in the complete eradication of the gene as homosexuals found themselves incapable of reproduction over successive generations.

Living a homosexual lifestyle is far from “survival of the fittest.” In fact, homosexuals experience a shorter lifespan than heterosexuals—a fact that is not often reported in the national press. In an effort to estimate the life expectancy of homosexuals, Paul Cameron and his colleagues reviewed 6,714 obituaries from sixteen United

States homosexual journals. They then compared those results to obituaries from two conventional newspapers. Cameron and his colleagues reported the following results:

Heterosexuals

Median age of death of:

- in married men was 75, 80% died old
- in unmarried men was 57, 32% died old
- in married women was 79, 85% died old
- in unmarried women was 71, 60% died old

Homosexuals (In the 6,714 homosexual obituaries)

Median age of death:

- was 39 if AIDS was the cause (1% died old)
- was 42 in non-AIDS cases (<9% died old)

Yet, according to the Center for Disease Control, the average life expectancy rate in the United States is 77.2 (according to 2001 data). Thus, the average homosexual (without AIDS) dies 35.2 years earlier than the average United States life expectancy.

Cameron, et al., also demonstrated that if the person had not died of AIDS, homosexuals faced a great deal more violence than their heterosexual counterparts. They discovered that homosexuals died:

- 10 times more often in accidents
- 17 times more frequently in traffic
- 26 times more often from suicide
- 87 times more from murder
- 23 times more often from heart attacks (when compared to white men aged 25-44).

[One might ask if a “gay gene” could account for such an increase in violent deaths? Absolutely not!] Cameron and his colleagues presented their findings at the Eastern Psychological Association, concluding that homosexuals do not live to old age, when compared to non-homosexual counterparts. Their study reviewed the literature from 1858 to 1992, and clearly established that homosexuals experience shorter life spans compared to heterosexuals. ■

Look out for Part 3 on Dr. Harrub's article in the May issue of The Summit Chronicle.

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