Satinover: Sexual Behaviors Result from Decisions & Due to Opioids become Obsessive & Addictive; Sexual Impulse Follows Facilitated "Patterns"

In addition to the general condemnation of the behavior throughout history and by both Testaments of the Bible, there is the modern discovery of the effects of perverted sex on the human brain.

All sexual behaviors are the result of a decision by the individual or individuals involved. The experience has enormous impact on the "pleasure centers" of the brain that can only be controlled by abstinence before marriage.

The reason that the teaching of sex education in schools is so dangerous is because of its tremendous negative impact on children's souls and the neocortex of their brains. The statement directed toward the child in the excerpt from Eakman's book is a classic example of what I would classify as verbal sexual molestation. Here's why:

Satinover, Jeffrey. *Homosexuality and the Politics of Truth*. (Grand Rapids: Baker Books, 1996), 135-36:

The neocortex is the part of brain that we might consider as the seat of the will [Mr. Satinover is an MD, not a theologian. Volition is found in the soul.]. Through its neurons this part of the brain mediates the act of selectively choosing among various options, acceding to specific impulses and resisting others. The cortex is arranged in large clusters of densely interconnected neurons. (pp. 135-36)

It is also part of the brain whose connections between neurons will be slowly modified over time, strengthening some connections, weakening others, and eliminating some entirely—all based on how experience shapes us. This ongoing process embeds the emerging pattern of our choices ever more firmly in actual tissue changes. (p. 136)

NOTE: This fact was discussed in the series *The Theology of Neurology* that we studied some twelve years ago. A review of its eighth paragraph will be helpful in following Satinover's remarks:

Griffin, Joe. "The Theology of Neurology." Lesson 247 in *The Christian Way of Life*. (Chesterfield: Joe Griffin Media Ministries, March 3, 1996), 859-61:

VIII. Memory, the Brain's Electrochemical Filing System

1. If memory storage requires alterations in the biochemical structure of neurons, then it follows that when memories are formed, something must be changed within the brain.
2. Virtually all biochemical processes demand energy and energy in the brain comes from burning glucose.
3. Learning initially produces a brief change in the status of synaptic membrane proteins. But this is only short-term.
4. Although this stage may be necessary if long-term memory is to later occur, it can't be the biochemical change that remains permanent.
5. According to Stephen Rose in *The Making of Memory,* (New York: Anchor Books, Doubleday, 1992), 253:

> Something more permanent is required, something that will in some way produce some lasting remodelling of synapses. It is this remodelling which must require the synthesis of new proteins. (See Romans 12:2)

6. A definition for "synthesis" is necessary for those of us who did not do well in chemistry. When two or more elements are combined to form a new compound, this is called synthesis, in this case, new proteins.
7. Proteins are synthesized on the basis of information provided by the DNA, that is, the genes present in the cell's nucleus.
8. When an engram is to be created, the DNA must be activated in some way, so as to switch on the relevant genes which, in turn, produce the new proteins which then make the new memory trace.
9. Review: Information is heard through the ears and frequencies are transmitted synaptically to the auditory area. A synaptic transmission is then made to Wernicke's area where vocabulary is referenced to decipher the information. Meaning is determined and the thought is placed into its proper syntax after a trip through Broca's area. At this point the idea is sent to the Association Cortex, the area where all incoming data is processed and then integrated into memory traces. If what is heard and understood is processed into long-term memory, a sequence of chemical changes begins to occur in the nucleus of the pertinent neuron. This nucleus's DNA switches on certain genes which produce the synthesized proteins which create the new memory trace.
10. These genes are the mechanism by which information arriving at the cell nucleus is translated into instructions for the synthesis of key proteins.
11. These proteins are eventually inserted into the synaptic membrane so as to change its structure and shape.
12. It is these synthesized proteins which go about the business of actually modifying brain cells.
13. When these changes occur over a sequence of several million synapses involving thousands of neurons, a memory trace is created.
14. An engram of long-term memory has been chemically filled into the tissue of the brain and this information may be recalled to the conscious mind when provided the proper stimulus.
15. The brain has been permanently altered under the principle of plasticity.

Satinover, *Homosexuality and the Politics of Truth*, 136-141:

The changes make it that much more likely for us to make the same choice with less direct effort the next time—and that much more difficult to make a different choice [facilitation of wheel-tracks]. (p. 136)

As certain connections gain in strength and others lose strength, a pattern of the nerve cells being activated in response to stimuli becomes progressively less random and more well-organized. In this way learned behaviors start out quite chaotic and ineffective and become progressively more targeted, precise, and efficient. Anyone who has mastered a difficult sport or learned to play a piano has experienced this process. (p. 137)

It is important to emphasize that the strengthening of connections between nerve cells involves an *actual increase in tissue*. This occurs as more and more neurotransmitter (the chemicals that signal from one neuron to another) is stored at the point of connection and more and more protein receptors for these neurotransmitters are synthesized. The weakening of connections between cells likewise involves a loss of tissue. This occurs both in the diminishment of neurotransmitter and receptors and eventually also in the actual dissolving of those parts of the cells involved in connections that are rarely used and reinforced. This dissolving is known as "pruning." (pp. 137-38)

Complex patterns of behavior become progressively more "embedded" in actual physical changes in the brain itself. (p. 138)

Behaviors become increasingly strengthened through repetition. This strengthening physically alters the brain in a way that cannot be entirely undone, if at all; it is modified with great difficulty. Such modification requires a greater effort of will, additional repetition of the new behavior, and more time, the more deeply embedded in the brain the old behavior has become. Experiences of religious conversion also generate new patterns of behavior, sometimes quite abruptly. But even here, in this widely recognized but more mysterious process, it is well-known that the old patterns, and the potential for falling back into old behaviors, do not simply disappear [See Romans 7:14-25].

Complex, multidimensional series of actions that have become habitual start out as single, individually considered, and selected choices. Later they develop into the automatic actions we call habits. Our responses, in other words, become "second nature," which is indeed an apt term. Nonetheless, we all wish to retain within the realm of choice final authority over these habitual responses, choosing to restrain and release them as best serves our interests, or more importantly, as we consider right.

The difference between a simple habit and a compulsion is partly a matter of degree. But more pertinently, compulsions are also linked to innate, primitive impulses. (p. 139)

Of all the biological drives, the sexual drive is the one linked most strongly to pleasure. Even hunger maintains its force primarily through regulator systems in the brain that are less strongly linked to pleasure centers than is sex. (pp. 139-40)

The brain has certain areas whose primary function is to create a feeling of "pleasure" only under specific circumstances. Thus, as a prime example, the pleasure areas of the brain are most intensely activated at the moment of sexual orgasm. The mechanism whereby this occurs is chemical: Among the many physiological events associated with orgasm, one is the generation of a signal sent to certain nerves that travel to the pleasure areas of the brain. When the signal arrives, it causes little sealed packets at the nerve endings to open up and release their contents onto other cells. The surface of these other cells have [*sic*] specially designed receptors that match the shape of the released chemicals in lock-and-key fashion. When the chemical binds to the receptor, the receptor sends a signal to the pleasure areas to generate the feeling "intense pleasure." (pp. 140-141)

In the case of pleasure, the chemical released from the nerve endings is a special type called a "opioid" [Any of a group of endogenous neural polypeptides (as an endorphin or enkephalin) that bind especially to opiate receptors and mimic some of the pharmacological properties of opiates (M-WCD/11).], meaning "opium-like." Of all behaviors, none would appear to be accompanied by so intense a burst of internal opioids as sex. Therefore, apart from the repetitive ingestion of such external opiates as heroin—the classic example of addiction—no experience is more intensely pleasurable. This fact sheds light on the ease with which repeated sexual behaviors are especially strongly reinforced.

The experience of pleasure creates powerful, behavior-shaping incentives. For this reason when biological impulses—especially the sexual ones—are *not* at least partially resisted, trained, and brought under the civilizing influence of culture and will, the pressure to seek their immediate fulfillment becomes deeply embedded in the neural network of the brain. Furthermore, the particular, individualized *patterns* by which we seek this fulfillment will also become deeply implanted. (p. 141)

When a child is successfully taught that homosexuality is not an *alternate* lifestyle but rather *another* lifestyle, it not only contradicts his biblical training but through cognitive dissonance leads him to accept the behavior as normal.

Due to numerous mitigating factors some adolescents decide to experiment with homosexuality. After so doing, the wheel-tracks are established, a habit is formed, and repetition facilitates the habit into a compulsion. The same thing happens when young people engage in normal sex.

As a matter of fact, promiscuous homosexuals and heterosexuals are self-induced drug addicts.

Therefore, when those who teach sex education assert that condoms are necessary because the children are going to have sex anyway, they are right. They are right because they have programmed the children to do so and their Progressive counterparts in the culture have provided the incentives.

The last paragraph we quoted from Satinover's book brings us to the conclusion that there is no such thing as homosexuality or heterosexuality. There is just sex! How and when a person chooses to satisfy legitimate sexual desires determines whether he or she does so in a right way or a wrong way.

To indoctrinate children into accepting all expressions of sexual lust as legitimate and above criticism is verbal child molestation. How they arrive at this viewpoint takes us back to Eakman. We repeat the paragraph that led us into this discussion and continue with a final excerpt:

Eakman, Cloning of the American Mind, 202:

"Tolerance is a virtue. Your religion teaches tolerance, doesn't it? Only intolerant people decline to recognize homosexuality (or "sexual freedom") as a viable lifestyle. So just how religious are you?"

