

Evolution and the Blame Game

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Adam blamed Eve (Genesis 3:12). Eve blamed Satan (3:13). The Israelites blamed Moses (Exodus 14:10-12). Saul blamed the Israelites (1 Samuel 15:15). Ahab blamed Elijah (1 Kings 18:17-18). Since the beginning of time, man has sought to shun personal responsibility by shifting blame elsewhere for his sinful actions. Children pick up on this early in life as they frequently look to siblings for a way out of trouble. “Ricky made me do it....” “Rachel started it....” “Lance dared me to....” Normally, discussions on shifting culpability to others are negative in nature. Blameworthy individuals who refuse to admit their wrongdoings are acting sinfully and irresponsibly (1 John 1:8-10; cf. 2 Samuel 12:13). Among atheistic evolutionists, however, the blameworthy become the blameless; anything and everything can be chocked up to “the overpowering forces of evolutionary genes.”

In 2000, Randy Thornhill and Craig Palmer authored *A Natural History of Rape* in which they alleged that “[e]volutionary theory applies to rape, as it does to other areas of human affairs, on both logical and evidentiary grounds. There is no legitimate scientific reason not to apply evolutionary or ultimate hypotheses to rape” (p. 55). They continued: “Human rape arises from men’s **evolved machinery** for obtaining a high number of mates in an environment where females choose mates” (p. 190, emp. added). Although Thornhill and Palmer “would like to see rape eradicated from human life” (p. xi), they are forced to conclude, in essence, that nothing is ultimately **wrong** with the practice (see Butt, 2005 for more discussion).

Fast forward six years to the 2006 meeting of the European Society of Human Reproduction and Embryology in Prague, Czech Republic. According to the society’s official Web site, evolutionist Dr. Laurence Shaw argued that teenage sexual promiscuity and subsequent pregnancy should be accepted as normal since they are simply “consequences of evolution” (“Teenage....,” 2006). He stated:

[B]efore we condemn our teenagers for having sex behind the bike sheds and becoming pregnant, we should remember that this is a natural response by these girls to their rising fertility levels. Society may ‘tut, tut’ about them, but **their actions are part of an evolutionary process that goes back nearly two million years**; whilst their behaviour may not fit with Western society’s expectations, it is perhaps useful to consider it in the wider context (“Teenage....,” emp. added).

Allegedly, when pre-marital sexual relations and teenage pregnancy are examined in view of the “wider context,” namely, our alleged evolutionary heritage, they are perceived simply as natural, normal, and acceptable. That is, pre-marital sex is not wrong, and teenage pregnancy is not a blight on society.

Dr. Shaw’s comments are just another example of how destructive evolutionary thought really is when taken to its logical conclusion. If there is no God, and man evolved from slime, then there are no universal, timeless, moral truths. Right and wrong exist only in a world where an infinite, eternal, Almighty God exists. If our alleged mammalian, reptilian, and amphibian ancestors did not restrain themselves sexually, why should we? If our supposed ape-like ancestors could mate whenever, wherever, and with whomever, without feeling a twinge of guilt, so can we! What’s more, to criticize individuals for acting a certain way (i.e., engaging in pre-marital sexual relations) is intolerable and reveals a lack of intelligence. Dr. Shaw even mocked those who “condemn” sexual promiscuity and teenage pregnancy by saying they “tut, tut” about something without sufficient awareness of the past.

Although Christians increasingly are viewed as unenlightened and shallow minded, they actually are the ones who understand where irrational, atheistic evolutionary thought ultimately leads. If sexual relations outside of marriage are merely “natural” and “part of an evolutionary process,” then what about the many other things man may desire to do? It may be natural for a person to covet (and take) what another possess. Stronger animals are often seen taking what weaker animals possess. Should we tolerate theft, reasoning that our “actions are part of an evolutionary process” that goes back millions of years? It may be “natural” for people to have a desire to kill someone for making them upset (e.g., being cut off by someone in traffic). Since our animal ancestors killed each other, and since animals today continue to kill, why shouldn’t we? Can you imagine if such argumentation was used in theft and murder trials: “I’m not guilty because my animal instincts made me do it”? By taking atheistic evolution to its logical conclusion, one can see how repulsive and destructive the philosophy really is. Evolution naturally leads to lawlessness and social anarchy.

Since sin entered the world, man has compounded the error of his ways by seeking to cir-

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cumvent the consequences of his actions. Sadly, evolutionists have taken the blame game to a whole new level. If we can legitimately blame sexual promiscuity, teenage pregnancy, and rape on our animal heritage, how could we ever be held responsible for anything? Perhaps this “freedom” from responsibility is the major attraction to evolutionary philosophy: “Accept our naturalistic explanation of things and you will never have to feel guilty for anything again.”

In reality, sin can never be cured by shifting culpability to anything or anyone other than self. It was not until King David owned up to his sin that the Lord forgave him (2 Samuel 12:13). Only when Peter humbled himself and confessed his sin was he fit to fish for men (Luke 5:8-11). Even Christians must continually confess their sins in order to be cleansed of them by the blood of Jesus (1 John 1:8-10). Truly, a

guiltless life begins, not in the acceptance of a temporary, godless, lawless, hedonistic philosophy like atheistic evolution, but in the submission to Almighty God, Who graciously offers guilt-free, eternal life through His Son (John 3:16; Revelation 22:17).

REFERENCES

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IN THE NEWS

Astronomers from more than 30 research institutions in 15 countries are working together to select a site for a giant telescope that they hope will read TV or radio signals from alien civilizations. Slated to cost one billion dollars, the Square Kilometer Array, or SKA, would be the world’s most powerful radio telescope. Speaking at a conference of the International Society for Optical Engineering in Orlando, Florida, project astronomers said they hope to find “immediate and direct evidence of life elsewhere in the Universe” (“Sites Under...,” 2006).

Despite this bold venture, the scientists admit that “such a search would have distinct limitations, to be sure.” “Distinct limitations”? Like what? For one, the scientists “aren’t sure how to recognize such signals, if they do turn up. The hope is that the signals would consist of **organized patterns suggestive of intelligence**, and not attributable to any known celestial sources” (“Sites Under...,” 2006, emp. added). Wait a minute. Evolutionary scientists are renowned for their condescending ridicule of creationists because those who believe in God assert that evidence of intelligent design in the Universe is proof of an Intelligent Designer. No, the evolutionists counter, the Universe got here by accident through random chance, mindless trial and error, and the blind, mechanistic forces of nature. They maintain that life on Earth owes its ultimate origin to dead, non-purposive, unconscious, non-intelligent mat-

ter. Yet they are perfectly willing to squander one billion dollars on a telescope with the speculative idea that solid proof—hard evidence—for the existence of alien life would reside in otherwise undecipherable radio or TV signals that convey “organized patterns suggestive of intelligence.” [NOTE: One is reminded of NASA’s Viking mission to Mars in the mid-seventies in which scientists eagerly declared evidence for life on Mars based on initial photos that appeared to show a “B” or even a face on a rock (cf. “Life’ on Mars,” 2006; Warren and Flew, 1976, pp. 112, 156). Such judgments soon were deemed premature and incorrect.] Atheistic evolutionists want it both ways: organized patterns prove the existence of life and organized patterns do not prove the existence of God. Philosophers and logicians refer to such duplicitous posturing as irrational and “logical contradiction.” Apparently, evolutionists call it “science.”

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