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Robert G. Parr

Cedarville University, parr@cedarville.edu

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Exposing Evolution's Influence



by **Dr. Robert Parr**

Freud admired him. Hitler used his science as the basis for the Holocaust. And we still talk about him today. Clearly, Charles Darwin has influenced more than just the scientific community.

It would have been enough for evolution to remain in the hard sciences, but that didn't happen. While classical fields such as history, literature, and philosophy advanced into the 20th century by "purging" themselves of their theistic roots, later disciplines like sociology and anthropology were founded on the assumption that humans evolved from animals over millions of years. And so, over the last century and a half, Darwin's persuasion has touched our country, our communities, our homes, and our families on several fronts.

The Family

According to Genesis, God first established marriage through the creation of Adam and Eve, who then produced children. The evolutionary worldview reverses this order, positing that after millions of years of siring offspring, something akin to marriage develops.

If marriage is indeed an afterthought, then there's nothing special about it. Why preserve the union of one man with one woman? Why not experiment with other arrangements such as multiple partners, serial marriages, same-sex relationships, incest, or even bestiality? The point is not how absurd or offensive these

groupings might appear to contemporary sensitivities, but how their justification proceeds logically from an evolutionary starting point.

In Genesis, God places marriage first, as the foundation upon which the family is established. As children mature into adulthood, they leave their parents and join their partners in lifelong unions that continue the propagation of the race. From a biblical perspective, marriage is permanent and parenting is temporary.

On the other hand, the evolutionary sequence of “family first, marriage second” facilitates the permanence of family relationships, while marriages become increasingly temporary. Today in the United States, 39 percent of children are born to an unmarried mother. Many of these women believe it is unnecessary to marry the child’s father. As a result, the mother-child relationship begins before marriage — if marriage occurs at all — and is often the most permanent relationship in the household.

Additionally, men often marry women who are already mothers, meaning the

new husband becomes an instant father with a steep learning curve. He must acquaint himself with family operations in order to determine what his role might be. When that role is relegated to bringing home the paycheck, the cultivation of the marriage receives lower priority.

Such is the current state of family evolution. We have “progressed” beyond the traditional intact family into what frequently becomes temporary, fragile arrangements.

Private Property

In the evolutionary mind-set, the concept of private property is also outdated. Property ownership ushers inequality into the evolution of the race, and this unequal distribution of society’s resources lies at the heart of societal injustice. Evolutionists then conclude that the accumulation of wealth and power leads to wars, oppression, and the exploitation of millions of people. Ultimately, this kind of thinking ignores the depravity of the human heart and removes all responsibility from individuals.

Although social Darwinists believe societies will progress and improve over time, they take an interesting turn at this point and reverse their own theory. They argue that peaceful, unified relationships between people who respected the environment and bonded with nature characterized the pre-agricultural phase of human development.



A teen mother holds her baby while the father stands outside. Evolutionary principles often undermine the concept of the nuclear family and introduce increased complexity in parent-child relationships.



Pyramid of the Sun at Teotihuacán outside Mexico City. The Aztecs, who performed human sacrifices, later used the pyramid and surrounding structures for religious purposes.

But evidence suggests that some of these groups also practiced human sacrifice, cannibalism, slavery, and genocide, which contradicts this “noble savage” myth.

The biblical account, in contrast, reveals a highly developed system of technology early in history. Tubal-Cain produced useful instruments through insights drawn from metallurgy. In addition to following God’s instructions for building the ark, Noah utilized the construction and engineering expertise of his day to assemble a seaworthy vessel capable of withstanding a worldwide flood. Both violence and a high degree of technological development characterized the pre-Flood world of Genesis. Clearly, society and human nature remains unchanged since the Fall, and “setbacks” like private property are far from the problem.

Cultural Anthropology

In a Darwinian world, everything is in a state of flux, with the slowness of change necessitating a timeline of millions of years. This rules out an unchanging God and calls into question any concept of moral absolutes. The Ten Commandments, for instance, are denied

the status of a universal moral code that applies to all human societies.

Evolutionists claim human society has progressed beyond the need for the arbitrary, authoritarian codes of behavior that characterized superstitious religious societies of the past. But the problem with this perspective is that an absolute standard of fairness will always accompany attempts to correct the

inequities of society and the oppression of powerless victims. This standard of human rights applies to all people groups. The conflict seems obvious, but a Darwinian perspective can tolerate logical inconsistencies in moral codes. It allows a person to hold others to ethical obligations without him or her being personally accountable.

Sociology and Religion

Sociology assumes all human experience and knowledge is socially produced, including religion. For instance, religion is explained in terms of cultural influences — beliefs and practices passed from one generation to the next by way of oral tradition.

In a Darwinian world, where “time plus chance” is preeminent, concepts of reality and truth are socially constructed. Each person’s religious “realities” are subjectively generated and may prove to be personally beneficial. With that in mind, it is acceptable if one’s spiritual experience provides peace of mind and release from fear. But it is unacceptable if one promotes his or her religion as obligatory for others. In a world where all truth claims are culturally relative, no religious “truth” can exist beyond human experience. The typical

sociological approach to religion precludes the possibility of a God who exists outside the human experience.

Sola Scriptura

Aside from God's revelation of Himself in Scripture, all other religions are products of human imagination. As a result, we should not approach God like those who practice false religions. Nor should we try to control and manipulate God for our own purposes. We should be more concerned about violating the objective law of God than about securing social acceptance. And spiritual experiences should never trump the will of God as revealed in the Bible.

Darwinian assumptions about the family, private property, culture, society, and religion saturate our world. They are absorbed as readily and as unconsciously as the air we breathe. Only by weaving a commitment to the sole sufficiency of

Scripture into the fabric of our thinking will we be equipped to deconstruct the "speculations and every lofty thing raised up against the knowledge of God" (2 Cor. 10:5). The Bible alone distinguishes the true Christian faith from all the other religions and ideologies of our culture. ■

Dr. Robert Parr serves as professor of sociology at Cedarville University. He holds a B.R.E. from Grand Rapids Baptist College, an M.R.E. from Grand Rapids Baptist Seminary, an M.A. from Michigan State University, and an M.S.W. and Ph.D. from The Ohio State University. He has taught at Cedarville since 1980.



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