

What Guides Morality: Evolutionary Ethics vs. the God Ethic

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Evolutionary ethics posits that ethical beliefs developed through the process of evolution for mankind's survival and the further propagation of the species.¹ The confluence of Darwinism, along with the Hegelian Marxist idea of an inexorable force (entelechy), leading to a utopia, has contributed to the momentum of this perspective. Collins, the head of the Human Genome Project, who was the major contributor in mapping the entire DNA code of life, has also offered cogent arguments for evolution as a mechanism/process that God utilized to create and develop a human life, as well as all living things.² However, one of the leading human development scientists has boldly rejected determinism as the major explanation for human development.³

The arguments against evolutionary ethics, presented by McQuilkin and Copan are significant. *First*, the idea that even if evolution was a factor in the development of humanity, this would not rule out God as the One instilling the moral code within the human psyche.⁴ This is similar to Collin's premise, as he argues for bioethics.⁵ *Second*, the question of why or how ethics became a concern for the evolving species, apart from God is unanswered. McQuilkin and Copan are excellent here in positing: "value came from value"; "valuelessness [did not] produce[d] value."⁶ How possibly could biological materialism jumpstart that which is spiritual (moral ethics). *Third*, if there is not an Infinite Source/God who determines right or wrong, how can one trust a moral premise of any kind. We have seen in history how morality is kicked to the curb and cast aside so quickly by those who have a better idea about what is right. So, what happens (without this theological anchoring) might makes right, and man's inhumanity to man follows (e.g., Nazism, totalitarian Marxist-Leninism, radical Islamic terrorism). Power then becomes the ultimate determinant factor in ethics, not God.⁷ *Fourth*, in a similar vein to the previous point, how can "what is"—biological reality, move us to what we "ought" to do. There is no real explanation for this. Moral impulses are simply equivalent to an "itch," a "yawn," or "vomit."⁸ How can moral impulsivity in any manner be condemned if there is not an *absolute* ethic/morality to restrain carnal impulses. Of course, one could argue from the standpoint of utilitarianism, but then who determines what is the utility.

In man's rebellion against God, through this belief in the "process" (e.g., evolutionary processes, the entelechy, Hegelianism, utopianism). There is a bent to "escaping [the] limits" through

¹ Robert McQuilkin & Paul Copan, *An Introduction of Biblical Ethics: Walking in the Way of Wisdom* (Downers Grove, Illinois: UVP Academic, 2014), 180.

² Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006).

³ Richard M. Lerner, *Concepts and Theories of Human Development*, 4th ed. (New York: Routledge, 2018).

⁴ McQuilkin & Copan, 181.

⁵ Collins, 235-72.

⁶ McQuilkin & Copan, 181.

⁷ Friederich Nietzsche, *Will to Power*, Trans. By Walter Kaufmann & R.J. Hollingdale, Walter Kaufmann, ed. (New York: Vintage Books, 1968).

⁸ McQuilkin & Copan referring to C.S. Lewis, p. 182.

man's resistance to God's creation, confronting the most fundamental aspect of his being—his body, as flushed out in homosexuality, abortion, and now transgenderism.⁹ It is alarming to realize this refusal to work with what the body is in reality (male or female). It's a subtle stiff-arming against God's design for the body. How ironic it is: the suppose process (evolution) led to the product (the human being) and now it is being desecrated. The "process" must go one, but it moves in the most depraved directions of evil.

It is astonishing to realize that those who have trafficked in the ideas evolution (atheistic) and the progression of humanity to utopianism (Marxism) have created a digression of humanity, an abysmal "ethic" of greed, covetousness, mayhem and murder unparalleled in human history. Contrast that with those who have trafficked in a God established ethic.

Yet, the arguments for biblical ethics, grounded in a Creator/God, are cogent, reasonable and provide the best explanations for moral behavior. *First*, human beings are made in God's image and have this innate sense of right and wrong indelibly etched in their soul (Gen. 1:26-27; Rom. 1:19; 2:15). There are universal ethics that exist in all cultures, suggesting one source behind this ethical base of humanity. *Second*, look at the outcomes (Dan. 1:8-16): the contrasts are stark (Mal. 3:18). Those who function under a biblical/God ethic function in far more healthier ways than those who reject the biblical ethic and take up rouge ideas. Man is a moral creature who has the ability to choose good or evil—if he chooses well, life goes well; but, if he chooses badly, life goes badly, for indeed, "the fear of the Lord is the beginning of wisdom" (Pr. 1:7). *Third*, God's word/ideas are eternal (Ps. 119:89; Isa. 40:8), because God is eternal (Rom. 1:20; Eph. 3:21; 1 Tim. 1:17; 6:16). There is no better ethic, because in the ultimate reality of things, there is none other—God's word endures forever (1 Pet. 1:25; cf. Ps. 119:89; Isa. 40:8). Indeed, "There lies a truth so real and so pristine that all of man's concocted philosophical posing tumble into ruin beside it."¹⁰

⁹ R.R. Reno, "Transgenderism: Escaping Limits," *First Things*, June 2022.

¹⁰ A Douglas H. Gresham quote. Source unknown.