

1647 Heritage Reformed Church
Preaching Elder R. Rubino
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Sermon Outline for Sunday, May 10, 2020

Biblical Eugenics Pt. 1: "Be Fruitful and Multiply."

I Text:

Old Covenant: *Genesis 1:26-28*

New Covenant: *Revelation 22:1-17*

II Doctrine: God commanded us to be "fruitful" in our multiplication. This implied metaphysical, epistemological, and ethical purity. The field of Eugenics is a humanistic corruption of God's dominion mandate. The Pharaoh of Egypt, Plato, and Bill Gates Sr. all believed in playing God and asserting their own form of Eugenics. God will never allow his Eugenics plan to be usurped. The wicked will not be allowed to replace the righteous in time or eternity.

III Comparing Scripture With Scripture:

1) God commanded us to be fruitful in our multiplication. This implied metaphysical, epistemological, and ethical purity. (*Genesis 1:26-28; 6:1-10*)

2) The field of Eugenics is a humanistic corruption of God's dominion mandate. The Pharaoh of Egypt, Plato, and Bill Gates Sr. all believed in playing God and asserting their own form of Eugenics. (*Exodus 1:8-22*)

3) God will never allow his Eugenics plan to be usurped. The wicked will not be allowed to replace the righteous in time or eternity. (*Revelation 22:1-17*)

Definition of eugenics

: the practice or advocacy of controlled selective breeding of human populations (as by sterilization) to improve the population's genetic composition

“Eugenics” is a term loaded with historical significance and a strong negative valence. Its literal meaning—good birth—suggests a suitable goal for all prospective parents, yet its historical connotations tie it to the selective breeding programs, horrifying concentration camps, medical experiments, and mass exterminations promoted by Germany's Nazi regime in World War II. Undoubtedly, we have an obligation never to forget the Holocaust, or to allow history to repeat itself. Yet intuitively we have some moral obligation to promote good births—to have, in the most literal sense, eugenic aims. Indeed, if parents are encouraged to provide the best environment for their children (good nutrition, education, health care, a loving family situation, etc.), why not also encourage them to ensure their children have good genes? If we have some moral obligation to secure the well-being of our future children (a question explored extensively in the literature on the non-identity problem; see the entry on the nonidentity problem), different questions come into focus: how far do such obligations extend, what justifies them, and can related contemporary practices be distinguished, in their aims, forms, justifications, and likely consequences, from the clearly morally impermissible eugenic programs of the past?

1. Short history of eugenics

Although philosophers have contemplated the meaning and value of eugenics at least since Plato recommended a state-run program of mating intended to strengthen the guardian class in his Republic, the modern version of eugenics had its start with the 19th century cousin of Charles Darwin, British scientist Francis Galton (1883). Galton was interested in “improving human stock” through scientific management of mating; his explicit goal was to create better humans. His ideas were taken up widely in the early part of the 20th century by seemingly well-intended scientists and policy makers, particularly in the United States, Britain, and the Scandinavian countries. Notable eugenicists included Alexander Graham Bell and Margaret Sanger. (For an excellent history of eugenics, see Kevles 1985.)--

Goering, Sara, "Eugenics", *The Stanford Encyclopedia of Philosophy* (Fall 2014 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2014/entries/eugenics/>.