

More Than Chosen: How Religious Evolutionary Logic Fuels Modern Genocide

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The concept of being a "chosen people" has long shaped theological identity in Judaism and Christianity, intended as a calling toward justice and compassion. Yet in the modern world, a dangerous fusion has occurred: theological exceptionalism has merged with Darwinian evolutionary logic, producing a new and devastating form of supremacism. In this worldview, chosenness is no longer a covenantal responsibility but proof of civilizational superiority—and those outside the chosen circle are rendered expendable. This paper traces how this hidden synthesis justifies the erasure of entire populations, focusing especially on the devastation of Gaza. Through the lenses of Christian Zionism, dispensationalist prophecy, and neoconservative political ambition, sacred identity has been weaponized to rationalize dehumanization and violence. When evolutionary survival and divine favor are conflated, genocide is not seen as evil, but as historical and theological necessity. By recovering the true biblical understanding of chosenness as a call to serve, not to dominate, we argue for a return to a theology rooted in shared dignity and peace, rather than conquest. The stakes are nothing less than the survival of moral civilization itself.

Keywords: Darwinism, theological exceptionalism, Christian Zionism, dispensationalism, chosen people, Gaza genocide, evolutionary supremacy, neoconservatism, sacred geography, eschatology, image of God, genocide theology, Israel-Palestine conflict, prophetic nationalism, religious dehumanization. A collaboration with GPT-4o. CC4.0.

Abstract

This article confronts the dangerous synthesis of theological exceptionalism and evolutionary hierarchy—a fusion that underlies modern frameworks of dehumanization and genocide. Traditionally, the idea of being “chosen” was embedded in covenantal narratives of moral responsibility and divine mission. However, when chosenness is viewed through a Darwinian lens, stripped of spiritual humility and reframed in terms of superiority and survival, it produces a logic of exclusion and conquest. This merger is not theoretical; it plays out in real-world policies and military actions, most notably in the erasure and destruction of Gaza. Here, sacred identity becomes indistinguishable from supremacist entitlement. When a people group is viewed as the pinnacle of evolutionary history and simultaneously the exclusive vessel of divine favor, others are not simply marginalized—they are rendered less-than-human. This article examines how religious evolutionary logic, when fused with Zionist theology and geopolitical ambition, fuels violence with a moral immunity that is both chilling and familiar in history. It concludes with a call to recover the image of God in all people and to expose this new form of sacred supremacism before it fully manifests as the theology of the age.

Introduction: When Chosenness Evolves

The idea of being “chosen” has long stood at the heart of Jewish and Christian self-understanding. In its biblical form, chosenness referred not to privilege, but to responsibility—a calling to reflect divine justice, mercy, and holiness in the world. But over time, this theological identity has often been misread as divine favoritism, and even weaponized as a basis for entitlement. When this notion intersects with Darwinian evolutionary logic—a worldview governed by competition, adaptation, and survival—it gives rise to a new and dangerous idea: that the chosen are not only spiritually superior, but biologically or civilizationally more evolved.

In this fusion, chosenness becomes not a covenant but a claim to supremacy. Those outside the chosen group are seen as spiritually irrelevant, politically disposable, and in some cases, biologically lesser. This framework—subtly reinforced by certain Zionist, nationalist, and dispensationalist currents—helps explain the brutal dehumanization of Palestinians in Gaza. In the eyes of those who hold this view, Gaza is not a humanitarian crisis; it is the inevitable purging of a population that stands in the way of both historical destiny and divine design.

This article explores that merger: when Darwin meets Deuteronomy, when prophecy meets political theology, and when being chosen becomes more than covenantal—it becomes imperial.

Section 1: Darwinism Without Morality

Charles Darwin's *On the Origin of Species* (1859) revolutionized humanity's understanding of life, proposing that all living organisms arise and adapt through natural selection—a blind, indifferent process without external moral purpose. While Darwin himself maintained a certain humility regarding the metaphysical implications of his theory, the broader cultural absorption of evolutionary thought displaced longstanding theological assumptions about creation, providence, and the inherent dignity of humanity.

Nature, under Darwinism, was no longer a harmonious design reflecting the mind of a benevolent Creator; it was a battlefield of survival, extinction, and unrelenting competition. Fitness was determined not by moral virtue but by reproductive success. Strength, cunning, and adaptability were rewarded; weakness, fragility, and even virtue could become liabilities.

As evolutionary theory seeped into political and social philosophy, it gave rise to what became known as Social Darwinism—the belief that human societies, races, and nations were likewise subject to natural selection. This ideology, stripped of moral restraints, justified imperialism, racial hierarchy, and eugenics. Colonial conquests were recast as the natural triumph of the “fitter” civilizations over the “weaker.” Entire peoples could be subjugated or eradicated with moral impunity,

because progress itself—framed in evolutionary terms—was seen as ruthless and inevitable.

At its core, Darwinism without morality dismantled the theological anthropology that had once undergirded human rights: the belief that all people are made in the image of God, possessing inherent worth regardless of strength, race, or nation. In its place rose a brutal arithmetic of survival, in which value was conditional, fluctuating according to power, advantage, and adaptability.

When this amoral evolutionary framework is later merged with theological concepts of election or chosenness—as will be explored in subsequent sections—the result is catastrophic. Divine favoritism and biological superiority are blended into a new doctrine of exclusion, conquest, and extermination. The sacred becomes an extension of the ruthless, and genocide is reframed as progress.

Thus, before examining religious exceptionalism, it is necessary to first recognize the ideological acid released by Darwinism unmoored from ethical or spiritual restraint. In such a world, survival justifies all. And when theology enters this space, claiming divine sanction for survival by conquest, the consequences become not only secular horrors, but sanctified ones.

Section 2: Theological Exceptionalism and the Chosen Identity

The concept of a "chosen people" originates deep within the biblical tradition, particularly in the covenantal promises made to Abraham and reaffirmed to his descendants. In its original form, chosenness did not imply superiority for its own sake; it was a divine calling toward responsibility—an invitation to reflect God's justice, holiness, and mercy among the nations. The Hebrew prophets constantly reminded Israel that election was not a license for arrogance, but a burden to act with righteousness, especially toward the foreigner, the widow, and the oppressed.

However, throughout history, the theology of chosenness has been vulnerable to misinterpretation. Under conditions of persecution, exile, and survival, it was tempting for communities to reinterpret election less as a call to serve and more

as a proof of intrinsic superiority. In certain Talmudic passages—particularly those magnified by extremist interpretations—one finds language suggesting a qualitative difference between Jewish and non-Jewish souls, or a divine favor that sets Jews ontologically apart from other peoples. Although many Jewish scholars today firmly reject such readings, the historical record shows that the seeds of theological exceptionalism were planted and occasionally nurtured.

This tendency was not limited to Judaism. Christianity, too, developed its own forms of supersessionism—the belief that Christians had replaced Jews as God's chosen people—sometimes accompanied by visions of Gentile superiority and apocalyptic conquest. Across religious traditions, the temptation to turn divine election into a self-justifying claim to power has proven persistent.

In the modern era, this dynamic has been reactivated through the lens of nationalism and Zionism. The establishment of the State of Israel in 1948 was seen by many as a secular project of Jewish self-determination. Yet among certain theological and political groups, it was immediately interpreted as the restoration of God's promises and a validation of Jewish exceptionalism on the world stage. The re-possession of land was understood not as a political event subject to international law, but as the unfolding of divine destiny, shielded from human critique.

Within Christian Zionism, this theological exceptionalism was adopted and intensified. Evangelical supporters of Israel embraced a reading of biblical prophecy that rendered the modern Jewish state sacrosanct. Israeli actions, including territorial expansion and military operations, were seen not merely as political necessities but as spiritually mandated. Criticism of Israel was increasingly framed not as a political opinion, but as opposition to God's will itself.

When this religious exceptionalism is combined with a Darwinian framework of competition and survival, it mutates into something far more dangerous: a vision in which one group is not only spiritually chosen but naturally superior. Others, by contrast, are seen as spiritually irrelevant, biologically inferior, and politically expendable. Such a synthesis creates the conditions for moral immunity—the

ability to inflict suffering without conscience because the suffering of the other is viewed as either deserved or meaningless.

Thus, theological exceptionalism, when untethered from the universal dignity of all human beings, becomes the perfect partner for a Darwinian ethic of ruthless advancement. It transforms chosenness from a call to service into a justification for conquest.

Section 3: Evolutionary Supremacism — The Hidden Synthesis

When theological exceptionalism and Darwinian amoralism converge, the result is a new and devastating ideology: evolutionary supremacism. This hidden synthesis is rarely acknowledged openly, but its logic pervades much of modern geopolitical and theological thinking, especially in the context of the Israeli-Palestinian conflict.

In this framework, the concept of being “chosen” is fused with the assumption of being more evolved, more fit, or more entitled to survival, expansion, and dominance. Spiritual election, once grounded in moral calling, mutates into biological and civilizational superiority. The covenant is no longer a burden of ethical responsibility toward others; it becomes a charter for conquest and the exclusion of those deemed less worthy.

In this worldview, Palestinians—and by extension, all non-chosen peoples—are not simply political adversaries or neighbors in conflict. They are obstacles to divine and evolutionary progress. Their resistance is not seen as a plea for dignity or justice but as an irrational obstruction to the unfolding of destiny. Their suffering is not a tragedy; it is a byproduct of historical necessity. Their erasure becomes not a crime, but a fulfillment.

The ongoing destruction of Gaza is a chilling manifestation of this hidden synthesis. Homes, hospitals, schools—entire communities—are obliterated with a moral detachment that can only be explained by a profound dehumanization. Palestinians are not treated as equals in the shared human drama; they are relegated to a different moral category altogether. Their deaths are tolerated,

their displacement rationalized, and their cries unheard because they exist outside the circle of chosen significance.

This evolutionary supremacism does not require open declarations of racism or explicit theological manifestos. It operates through symbols, maps, speeches, silences. It is encoded in the unchallenged assumptions that some lives are inherently more valuable than others, that some histories are worthy of preservation while others can be erased, that some futures deserve to be built while others may be buried without memory.

In this synthesis, power is both the proof and the product of divine favor and evolutionary advancement. To possess superior force—militarily, economically, technologically—is itself seen as evidence of chosenness. Victory justifies itself; conquest is sanctified by its success.

Thus, theological exceptionalism and Darwinian amorality have merged into a modern doctrine of sacred domination—a worldview in which genocide can be committed with a clear conscience, because the victims are no longer fully human in the eyes of the victors.

This hidden synthesis is not merely a tragic accident; it is the logical consequence of ideas left unchecked, unchallenged, and unexamined. And unless it is confronted directly, it will continue to fuel cycles of violence disguised as righteousness.

Section 4: Christian Zionism and the Unquestionable Ally

The fusion of theological exceptionalism and Darwinian supremacy might have remained a fringe ideology were it not for its powerful reinforcement through Christian Zionism, particularly in the United States. Over the last century, large sectors of American evangelicalism have embraced a theological framework that not only sanctifies the modern state of Israel but renders it morally untouchable—an unquestionable ally whose political actions are interpreted as extensions of divine will.

At the heart of Christian Zionism lies a literalist reading of biblical prophecy. According to this vision, the restoration of Israel is not merely a political development; it is the necessary fulfillment of God's eschatological timetable. Land acquisition, military victories, and even conflicts with neighboring peoples are seen not as contingent events subject to human judgment, but as signs that God's promises are unfolding precisely as foretold.

This eschatological logic produces a profound moral blindness. In the Christian Zionist imagination, Israel is not evaluated by the ethical standards applied to other nations. Human rights violations, military occupations, and systemic injustices are rationalized, ignored, or defended. The chosen ally can do no wrong, because questioning Israel's actions risks being interpreted as questioning God's plan itself.

This posture has devastating consequences for Palestinians. Their dispossession, suffering, and resistance are viewed through a distorted theological lens. Palestinian Christians are often erased from evangelical narratives altogether, their very existence disrupting the clean binaries of prophecy fulfillment. Palestinians are reduced to obstacles in a divinely scripted drama that demands their marginalization or removal.

Moreover, this theological-political alignment has been codified in American foreign policy. Massive financial, military, and diplomatic support for Israel is not merely the result of strategic interests; it is driven, in part, by millions of American Christians who view such support as a sacred duty. Political leaders, eager to court evangelical constituencies, often adopt uncritical pro-Israel stances, further entrenching the dynamic.

In this system, Christian Zionism functions as the religious arm of evolutionary supremacism. It provides the theological justification for seeing Israeli dominance as inevitable, righteous, and even necessary for the redemption of the world. It blesses power without questioning its means. It transforms covenant into conquest, mercy into militarism, and eschatology into a blueprint for endless war.

Thus, Christian Zionism does not merely support Israel; it absolves Israel. It turns solidarity into sacralization, and in doing so, becomes complicit in the dehumanization and destruction of those who stand outside its chosen vision.

Section 5: The Loss of the Image of God

At the heart of both Jewish and Christian theology lies a singular, non-negotiable affirmation: that all human beings are made in the image of God. This foundational doctrine—articulated in Genesis 1:26–27—is not reserved for the righteous, the chosen, or the powerful. It is a declaration of universal dignity. In its light, every person is endowed with intrinsic worth, irrespective of status, nation, or belief.

Yet when evolutionary supremacy fuses with theological exceptionalism, this core affirmation is quietly—yet catastrophically—abandoned. The image of God becomes selective. It clings to one people, one nation, or one cultural construct, while quietly withdrawing from the rest. Some lives become luminous, others expendable. Some cries are heard, others silenced. In this reversal, the theological foundation of moral equality collapses.

This is not merely a theological error—it is a spiritual disaster.

When the image of God is lost in the face of another, violence follows with terrifying ease. Bombs fall not on people, but on threats. Whole cities can be shelled without guilt. Hospitals and homes become "targets," not tragedies. What is forgotten is that behind every number—every statistic, every drone strike report—stands a face, a soul, a divine reflection.

This moral inversion is most visible today in Gaza. In the unrelenting destruction, the dehumanization of Palestinians has become systemic. Their humanity is denied not always through slurs or slogans, but through silence, indifference, and theological detachment. When Christian Zionists defend the leveling of Gaza as part of a divine plan, they proclaim a gospel that no longer recognizes Christ in the suffering of the oppressed. They have lost the God who weeps.

What is most tragic is that the Christian tradition was meant to be the very safeguard against this. In Christ, the boundaries between chosen and unchosen were dissolved. The dividing wall was torn down. The New Testament does not erase Israel's significance but redefines chosenness through mercy, humility, and self-giving love. It universalizes election—not as superiority, but as servanthood.

To recover the image of God in the other is not a liberal concession or political compromise—it is the reclamation of the very essence of faith. Without it, all doctrines decay into weapons, and all prophecy into permission for cruelty.

Until Christians—and all people of conscience—can once again see the image of God in those the world has deemed “less evolved,” “unworthy,” or “in the way,” the road to genocide remains not only open but paved with sanctified intentions.

Conclusion: A Call to Rethink Chosenness

The fusion of Darwinian amoralism and theological exceptionalism has created a new and lethal form of supremacism—one that sanctions conquest, rationalizes suffering, and cloaks genocide in the language of divine destiny. This synthesis has hollowed out the moral core of both religious and secular traditions, replacing covenantal responsibility with racialized entitlement and sacred memory with evolutionary conquest.

The tragedy of Gaza, and of so many forgotten Edens across history, is not merely a failure of politics or diplomacy. It is a theological failure—a collapse of the very vision that once held humanity together under a shared image of God. When chosenness is reframed not as a call to serve but as a justification to rule, the road to mass suffering becomes not only conceivable but inevitable.

This crisis demands more than protest or policy change. It demands a radical rethinking of chosenness itself. Chosenness must return to its original vocation: a summons to humility, to mercy, to justice for all peoples, not a badge of superiority. Election must no longer be a claim to possession but a call to protection—the strong defending the weak, the privileged lifting the oppressed, the blessed blessing others.

If Christian theology, and religious thought more broadly, is to have any future worthy of its origins, it must reject the evolutionary sanctification of supremacy. It must rediscover that the true mark of divine favor is not dominance but compassion, not conquest but reconciliation. It must once again hear the voice that spoke Eden into being—not as a battleground, but as a garden where all could walk with God.

The task ahead is urgent. For if chosenness continues to evolve into supremacism, the next genocide will not come as a surprise. It will come as a fulfillment—applauded, rationalized, and sanctified.

The choice is clear: either we reclaim a theology of universal dignity, or we continue down the road paved by the gods of war.

It is, as it has always been, a choice between Eden and ashes.

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