



The Doctrine of Man - Part 3

Title: Theistic evolution



Theistic evolution: This view, as the name implies, says there is a God and that he used the method of evolution to bring about the universe and the world.

In essence it attempts to harmonize Moses and Darwin, suggesting we look to the first for the who and why of all things, and to the second concerning the how and when of all things.

However, a theistic evolutionist is a man attempting to ride two horses that are going in opposite directions.

These are two basic variations of theistic evolution:

The original, classical view

The philosophy involved:

This says, in effect, God selected, originated, employed, and created the processes of naturalistic evolution to bring into being the world of plants, animals, and man.

Actually, according to this view the only direct intervention by God was in arranging the pre-life chemical circumstances that would, in and by themselves, produce the first living organism.

The problems involved.

a. Genesis states that life began on dry ground - **(Gen 1:11-12 KJV)**, while evolution says it began on the surface of some ancient sea.

Gen 1:11-12 KJV:

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

b. Genesis declares that birds existed before insects - **(Gen 1:20, 24 KJV)**, while evolution reverses this order.

Gen 1:20, 24 KJV:

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

c. Genesis states that birds and fish were created at the same time **(Gen 1:21 KJV)**, but evolution says fish evolved hundreds of millions of years before birds developed.

Gen 1:21 KJV:

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.



d. Genesis stresses (10 times) that the entities created were to reproduce “after their kinds,” while evolution postulates the slow ascent of all organisms from a common ancestor.

e. Genesis says that Adam was made from the dust of the ground into the image of God—“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (**Gen 2:7 KJV**) while evolution claims Adam descended from a subhuman ape creature.

Gen 2:7 KJV:

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

f. Genesis records woman’s coming from man’s side - (**Gen 2:21-22 KJV**), while evolution teaches both man and woman developed simultaneously.

g. Genesis tells us that man was originally a vegetarian - (**Gen 1:29 KJV**), while evolution teaches he was probably a head-hunting cannibal.

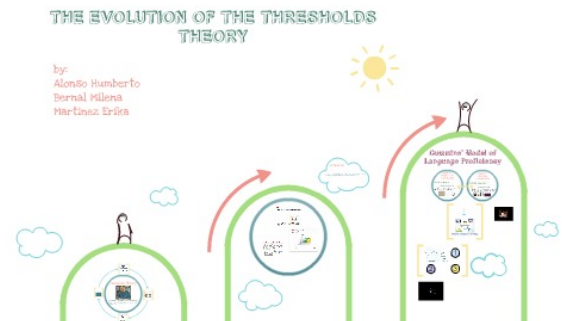
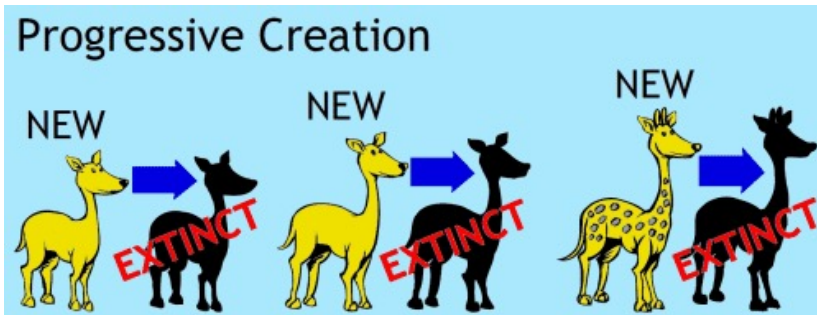
Gen 1:29 KJV:

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

The recent, revised view

The philosophy involved:

This position is known both as **progressive creationism** and **threshold evolution**.



The imminent **Charles Ryrie Phd**, explains how God is periodically involved according to this view:

But many who fall into the general category of **theistic evolutionists** perceive God as being involved not only at the beginning of the process, but at various points along the way.

God stepped in to create at the major stages of life throughout geologic history (**e.g., the vertebrates, the birds, the mammals, and man**).

But He also permitted and used naturalistic evolution processes throughout the long periods of geologic time.

This view is known as progressive creationism or threshold evolution and often is linked with the day-age view of Genesis 1. (Basic Theology, p. 172)

Pattle P. T. Pun, an advocate of the day-age view, sees it resolving current scientific evidence:

Progressive creationists are willing to reinterpret the Scriptures if this is necessitated by the findings of modern science.

Therefore in light of the overwhelming evidence supporting the antiquity of the earth, they accept the traditional day-age theory of the creation account in Genesis.

This view revolved around the usage of “day” as depiction of a period of time rather than a twenty-four hour solar day.

(Walter Elwell, ed., Evangelical Dictionary of Theology, p. 389)

2. The problems involved—Henry Morris outlines progressive creationism and holds it up against theistic evolution:

[W]herever there currently seems to be a significant gap in the fossil record or in the mechanism of evolutionary progress, then this might have been a point, [progressive creationists] would say, where God stepped in to create something.

As the gaps are filled in, however, by further paleontological collections or genetic manipulations, then God’s role becomes progressively smaller and evolution’s role progressively greater.

Thus progressive creation eventually yields to progressive evolution. In the final analysis, it is almost impossible, either scientifically or Biblically, to distinguish between progressive creation and theistic evolution.

In fact, if one were forced to choose between only these two alternatives, theistic evolution would surely be the better choice.

Not only would it be more acceptable to the scientific establishment, but it would also be less dishonoring to God.

That is, the theistic evolutionist at least gives God credit for being able to design and energize the entire evolutionary process right from the beginning.

The progressive creationist, however, visualizes a bumbling sort of god, one who has to come down at intervals to redirect the evolutionary process whenever it veers off target, or to reenergize the process whenever it plays out.

Furthermore, the same objections we have already lodged against theistic evolution can also be lodged against progressive creation. Nothing whatever is gained—except semantic dissimulation—by advocating progressive creation, instead of theistic evolution. **(The Biblical Basis for Modern Science, Baker, 1984, p. 114)**

In our next course of study we will examine Special Creation.

How do we obtain the Forgiveness of our Sins?



How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:

Lord Jesus, I repent of all my sins, and I ask you to come into my life and be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have everlasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed

