

# Questions for Theistic Evolutionists

(and “progressive creationists”)

<http://www.cprf.co.uk/articles.htm>

1. The Bible says, “God is good,” and God described his just-finished creation as “very good” (Gen. 1:31). How do you understand the goodness of God if he used evolution, “nature red in tooth and claw,” to “create” everything?
2. The Bible says Adam was created from “the dust of the ground” and would return to the dust when he died because of his sin. If you believe that the dust from which Adam was created represents an ape from which he evolved, did he turn back into an ape when he died?
3. According to the evolutionist’s understanding, fossils show death, disease and bloodshed before the evolution of people. Doesn’t that mean that you can’t believe the Bible when it says that everything is in “bondage to decay” (Romans 8) because of Adam’s sin. In the evolutionary view, hasn’t the “bondage to decay” always been there? And if death and suffering did not arise with Adam’s sin and the resulting curse, how can Jesus’ suffering and physical death pay the penalty for sin and give us eternal life, as the Bible clearly says (e.g., I Cor. 15:22: “For as in Adam all die, so in Christ all shall be made alive”).
4. If the Genesis accounts of creation, the fall, the origin of nations, the flood and the Tower of Babel-the first 11 chapters-are not historical, although they are written as historical narrative and understood by Jesus to be so, what other unfashionable parts of the Bible do you discard?
5. The biblical account of creation in Genesis seems very specific with six days of creative activity, each having an evening and a morning. The biblical order of creation is all wrong, according to the evolutionary view. Do you think God should have inspired an account more in keeping with evolution, the truth as you see it, if indeed he did use evolution to create everything?
6. If God created an evolutionary world, then the existing earth is as it always has been and as God intended it to be. Why then should he want to destroy it and create a new heavens and a new earth (II Peter 3 and other places)?
7. Darwin formulated evolution theory to eliminate God from the realm of biological origins. Is it not philosophically inconsistent to marry God (theism) with evolution

(naturalism)? If God “created” using the mode invented to make him unnecessary, how can God’s “eternal power and divine nature” be “clearly seen” in creation, as Romans 1:20 says?

8. Evolution has no purpose, no direction and no goal. The God of the Bible is all about purpose. How do you reconcile the purposelessness of evolution with the purposes of God? What does God have to do in an evolutionary world? Is not God an “unnecessary hypothesis?”