



Jurnal Teologi (JUTEOLOG)

Vol. 2, No. 2 (June 2022) hlm. 185 – 203

Jurnal Teologi (JUTEOLOG)

e-ISSN 2775-4006

<https://ejurnal.sttkadesiyogyakarta.ac.id/index.php/juteolog>

p-ISSN 2774-9355



<https://doi.org/10.52489/juteolog.v2i2.85>

Theological-Applicative Implications Of The Concept Of Creation

Yonathan Salmon Efrayim Ngesthi ^{1)*} Godikay Sandeep ²⁾

) STT KADESI Yogyakarta, vaniaemayastuti@gmail.com.*

Recommended Citation

Turabian 8th edition (full note)

Yonathan Salmon Efrayim Ngesthi and Godikay Sandeep, “Theological-Applicative Implications Of The Concept Of Creation,” *Jurnal Teologi (JUTEOLOG)* 2, no. 2 (June 1, 2022): 1, accessed June 9, 2022, <https://ejurnal.sttkadesiyogyakarta.ac.id/index.php/juteolog/article/view/85>.

American Psychological Association 7th edition

(Ngesthi & Sandeep, 2022, p. 1)

Received: 14 February 2022	Accepted: 05 April 2022	Published: 01 June 2022
----------------------------	-------------------------	-------------------------

This Article is brought to you for free and [open access](#) by Sekolah Tinggi Teologi Kadesi Yogyakarta. It has been accepted for inclusion in *Christian Perspectives in Education* by an authorized editor of *Jurnal Teologi (JUTEOLOG)*.

For more information, please contact juniorichson1995@gmail.com

Abstract

The doctrine of creation has become a focal point of debate between modern science and theologians. Thus we see that in today's developments, biblical theology has been confronted with theories that reject the historical and scientific value of the book of Genesis. Using descriptive qualitative methods, with a literature study approach, it can be concluded that evolutionism is contrary to the teachings of the Bible, it is based on the first, that there is no strong exegetical basis to make room for the evolutionary assumption that there is a measurable span of time in the process of creating the universe Second, the Bible's statement "In the beginning God created the heavens and the earth" ... within six days "(Genesis 1: 1, Exodus 20:20) is an indisputable biblical fact as an act of omnipotence and the majesty of God created the world from nothing, came into being by His word. Third, the doctrine of creation must be the foundation of Christian faith which is tested in the authority of the powerful Word of God (2 Tim. 3:16) and the world created by God and everything in it becomes an arena for scientific activity in the trajectory of human history that must be based on the Bible. Fourth, the creation statement Genesis 1: 1 is a refutation of various scientific theories and human philosophical views that contradict Bible truth (Gen. 1-2, Ps. 33: 4-9).

Keywords: Evolution, Creation, Genesis, Biblical.

INTRODUCTION

As we all know, the doctrine of creation has become a central point of debate between modern science and theologians. Thus we look at current problems, biblical theology *has been confronted* with theories that reject the historical and scientific value of the book of Genesis. In this modern era, the pressure of scientific opinion has increased, so that some Bible scholars have given their willingness and great influence to abandon the literal interpretation of the Bible text in favor of imaginary and poetic interpretations (John J. Davis 2001:35). We all admit that this condition is very concerning for the development of the current generation's belief in the understanding of creation. The tendency of humans to admit their intellectual abilities can actually erode the belief in Allah the Creator, Almighty and sovereign over His creation. If we look at the current reality, there has been a shift in values due to the influence of philosophy and the development of science and technology. W. Stanley Heath in Acknowledging the Theology of the End Times asserts, "From the first centuries to the 17th century, most theologians spoke and wrote based on the Bible. However, because of the influence of contemporary philosophy, the writings of the theologians always contain errors and are impure. In other words, not entirely from the Word of God. Nevertheless, there are still many theologians who try to decipher the truth as best they can (Heath 2005:24). The shift in values that has occurred since the 17th century, as a result of interest in the hypothetical idea of the theory of evolution which is certainly contrary to the truth of God's Word. Unconsciously, a change of faith began to occur which believed that

God was the Almighty Creator, turning to dependence on the results of human reasoning. Of course this greatly affects the belief in the Bible which is infallible and authoritative in human life (Gen. 1:1; 2 Tim. 3:16). The opinion of Gleason L. Archer states, "The emergence of rationalism and the deism movement (a view of life or teachings that recognize the existence of God as the creator of the universe, but does not recognize religion because its teachings are based on its belief in reason and the reality of life) in the eighteenth century brought drastic changes to the the infallible status of this Bible" (Archer 2004:29). This has been emphasized by Arthur Johnston as quoted by Chris Marantika in the book *The Indonesian Evangelicals Today*, namely, "... it warns of the dangers of dependence on human intelligence and not on God's source, namely self-fulfillment by the Holy Spirit" (Marantika 2011:10). One of the most debated points is the apparent discrepancy between the creation account in Genesis 1 and the alleged evidence of fossils and minerals splitting into atoms in geological layers indicating that the earth is billions of years old. While the Book of Genesis states that creation took place in six days which is the sixth day humans have been on earth (Archer 2004:94–95).

The Bible is the inerrant Word of God and has absolute authority in human life. Therefore, the biblical message regarding the doctrine of creation Genesis 1:1-2 must be understood in the authority of the Creator of the history of creation with His great and almighty work. So in this study, the author sees that it is not wise to harmonize the statements of the Bible by simply matching the data of modern science through gap theory, big bang theory and even the theory of evolution, because the Bible must be the study of the source of science and the only answer for knowledge of the origin of the universe. God created by His power and Word. In this study will discuss the theory of creation according to the Bible, Evolution theory, bigbang theory, the theory of constancy, Young Earth Creationism, Old/old earth Creationism, Neo-creationism, Theistic Evolution, Evolution Agnostic, Materialistic Evolution, and the Theological-Applicative Implications of the Concept of Creation.

METHOD

In this study, the authors use qualitative research methods, namely research procedures that produce descriptive data in written and oral form from various sources. Data obtained from observations in the daily environment of the local community (Moleong, 2020: 3). Qualitative descriptive research seeks to describe and interpret the conditions or relationships contained in the object of research, the ongoing legal process, and the consequences or trends that are developing in the research process (Zaluchu, 2020). This study uses which consists

in a description and explanation of the problem from the data obtained (Andrian et.al, 2021).To understand and provide an analysis of the study of the theory of creation and the theory of evolution described in these ideas by using library sources and describing and providing explanations in a framework of description and giving explanations. The author also uses the main source of the Bible as a basis for seeking qualifications for the ministry, the author also uses several literature studies that examine biblical concepts, complemented by various journal articles and other academic sources that are relevant to the topic discussed. The results of the study are presented by the author descriptively.

RESULT AND DISCUSSION

The Theory of Creation According to the Bible

The biblical statement about the creation of the universe is actually complete as stated in Genesis 1-2. However, we must admit, that there are people who try to find reasons to question the process of the occurrence of the universe, so they try to look for scientific considerations to find theoretical justifications for the truth of the Bible. The term “in the beginning” in Genesis 1:1 is an occurrence. In the Biblia Hebraica Stuttgartensia it is written (bereshith) (Anon 1976:1). This word contains a meaning that refers to the title of the book, namely Genesis. Archer explains the term Genesis as follows, “The title Genesis (beginning, Greek) was applied to this book by the Septuagint. The Hebrew title consist of the first word or two in the book, (bereshith) (in the beginning) (Archer 1973:179). Apparently this points to the beginning of the creation of the world. "In the beginning" refers to a beginning of time, when time began to exist. J. Verkuyl asserts means to occur when God began to create the heavens and the earth. In the Bible translation of The Living Bible, Genesis 1:1 reads, "When God began creating the heavens and the earth." The footnote explains that, "When God began creating or in the beginning." The emphasis of the beginning here occurs at the time God created and this is the beginning. Furthermore, Archer explains that the main theme or subject of the term bereshith is related to the origin. Hebrews 11:3, "By faith we understand that the universe was created by the word of God, so that what we see was made of what we cannot see." This states that only by faith will the beginning of the universe be clearly understood. Faith is related to the Creator, namely God Himself, as stated in Genesis 1:1, “In the beginning it was God who created...” God is the source of the beginning. The identification of God as Creator in Genesis 1:1, refers to a general term for divinity which is the title of the true God. The word used is (Elohim). The term Elohim has a compound meaning related to the divine, namely the strong, the mighty leader, the supreme deity. In the plural it means His

extraordinary power and majesty (Spence and S. 2000:2). This is evident from the act of creation where God is the cause of the beginning of all things. Thus, the identity of Elohim in Genesis 1:1 is an affirmation that God is the originator. Also before the world existed, God existed, because He has eternity, the maker of all things. Of course, this statement is also in line with the first phrase in the Gospel of John 1:1, “In the beginning was the Word...” which is a time parallel in Genesis 1:1 which is implied as the origin of the creation of this universe. What was the answer at the beginning before Genesis. 1:1 is God. This was also stated by Jesus in John 17:24; 17:5, that there was God before the foundation of the world. The statement and confession of Genesis 1:1 is a rejection of all the falsehood of human philosophy. So, the result of the beginning of God's creation proves that God exists and that He is the cause of everything that has existed since creation. But various human philosophical thoughts will not diminish the meaning of creation in Genesis 1. John F. Walvoord confirms the statement about God's presence through His eternity in Christ, as follows, "In the beginning was the Word, and the Word was God" (John 1:1).). The word "in the beginning" (Greek: en arkhē) refers to a time in eternity past that is impossible for us to come to. The verb used is also chosen to express eternity, because the word “is”, Greek, n means continuous existence (Walvoord 1969:16–17).

The statement in Genesis 1:1 states unequivocally “In the beginning God created the heavens and the earth.” This statement affirms the person of God with the Hebrew title Elohim as the Creator. God already exists by himself, therefore God has no origin. God was in the past eternity with His greatness and majesty. Because the term Elohim refers to the person of God, the Most Great, the Strong, the Eyes High and the Powerful. So it is Allah who started everything in the totality of this universe. The book of Genesis is the foundation and starting point of the Word of God. Understanding and understanding the book of Genesis means that you will be able to build a comprehensive and accurate concept to accept the truth of the entire Bible.

The use of the term God in Genesis 1:1 is no accident, because God is the first subject of the first sentence of the Bible. Derek Kidner stated as follows, “It is no accident that God is the subject of the first sentence of the Bible for this word dominates the whole chapter and catches the eye at every point of page: it is used some thirty-five times in as many verse of the story.” It can be said that the entire Bible speaks of God in all His works. Therefore, the identification of God's name in Genesis 1:1 is a statement of the supremacy of His existence. So the meaning of the word Elohim in the plural is seen in the involvement of the powerful,

Almighty Triune God in creation. The word Elohim is widely used in general to refer to divinity in God's Word. Furthermore, Elmer L. Towns explains as follows, "The Hebrew word of "God" is "Elohim" this term comes from two other Hebrew words, El meaning "strong one" and Ohim meaning "to swear or bind with an oath." Therefore, God is the strong one who manifests himself by his word. This name is used over 2,500 times in Old Testament (Towns 1983: 128). Elohim is the first name used to refer to God in His Word, namely "In the beginning God (Elohim) created the heavens and the earth" (Gen. 1:1). Also in the New Testament the word God is the last reference used in Revelation 22:19, which uses the Greek term theos. So God as a person, as the main actor of creation is stated in the Bible, that the whole of His work and actions is very clear in His Word from beginning to end. Means the recognition of God (Elohim) who is the Creator confirms the belief to fully believe God's word in the Bible, especially Genesis 1. Where God Himself has acted with His majesty and omnipotence creating the heavens, the earth and everything in it according to His word (Ps. 33:6, 9). Hendrikus Berkhof asserted that there are two statements that Christians should always think about, namely, "... the recognition of God as Creator by His divine power and that God created the world through His Word, and that He created from nothing." That God has created with His own purpose and purpose and will, as expressed by Brill, namely, "The Lord God, the Triune God, by His own will, and for His own glory, has created the universe, without using anything, either visible and invisible." That is why the revelation of Genesis 1:1 that "In the beginning God..." is a certain axiom of the Bible's statement of the creation of the universe. God in Genesis reveals himself as the Creator God, as the God of the Covenant, as the Almighty God, as the Most High God, and the Owner of the heavens and the earth.

Then in God's action against this work of creation it is revealed as the origin or origin of the whole from which everything has come and is in this universe. In the Gospel of John 1:1 supports the above statement about the meaning of "in the beginning", as the beginning of the history of the seven days. This is related to ex nihilo actions whose results are entirely new and miraculous. Here the earth and the sky are seen in their earliest and rudimentary state, but constitute a totality (Pink 1922:10). So in other words, God by the power of His word and His Spirit has created the world, namely the heavens and the earth and all that is in them. This is seen in the later stages of creation. In Genesis 1:2 it states, "The Spirit of God was hovering..." and verse 3, God said to govern and create all things in six days. Then the Gospel of John 1:1-3 states about God who is the Word who created and became man (John

1:1-3, 14), and through Him all things were made. Paul states this also in Colossians 1:16, “For by him all things were created, which are in heaven and on earth ...all things were created by him.” So there is no other information about everything that exists except Allah Himself who states it. He himself has also acted to make all things happen. He himself had also started by creating the heavens and the earth. No other statement can prove this other than the biblical statement in Genesis 1:1. The same thing was stated by Verkuyl, as follows, “The eternal God is the One who created the heavens and the earth. Before that there was no physical world and no spiritual world. There is no original chaos. Allah created the world without materials. Only by His Word and His word” (Verkuyl 1984:53).

Thus, there is no doubt for Christians to believe that God is the One who started the universe without debating it. Therefore, creation must be the starting point for approaching biblical theology, as the church claims (Guthrie 1991:47). Because creation is the basis of Christian doctrine for later doctrines, the recognition of God's creative work in Genesis 1 is very important for Christian faith. In principle, God did not create the earth to be empty, because that was not God's purpose. But God molded it and made preparations within six days to be habitable. The Holy Spirit as one person of the Triune God in creation maintains, perfects, and brings to order. Therefore, there is no basis for the theory of gaps, which states that the original creation existed and became disorganized as a result of a catastrophe. There is no indication to declare it even with chaos and formlessness. It was God who started it by abolishing these things through His power, so that the universe came into being in six days, according to the testimony of God's Word, namely the Bible (Ex. 20:11 For in six days the LORD made the heavens and the earth, the sea and all that is in them, and he rested on the seventh day; that is why the LORD blessed the sabbath day and kept it holy).

Evolution Theory

Differences of opinion about the creation of the universe is an issue that is always hotly discussed. On the one hand the view of Creationism (theological perspective) says the universe was created directly by God; while on the other hand the view of evolutionism (scientific perspective) views it as accidental or natural. In the end, this issue gave birth to two worldviews that faced each other. Books written by proponents of creationism have tried to beat the opinion of the evolutionist camp; while books written by evolutionism have attempted to negate the concepts of creationism (Eric Lyons 2009). In general, the two camps can be distinguished from their understanding of the origin of the universe and the age of the earth. Proponents of creationism adhere to the young earth age (young earth creationist),

while generally the proponents of evolutionism adhere to the old earth creationist age (old earth creationist). According to the YEC, the age of the earth (the universe) ranges from 5000 to 6000 years based on biblical genealogical tables (genealogical tables in the Bible), while according to the OEC the age of the earth and the universe ranges from 4.54 million years (Martin, 2004: 212-213). George de Buffon, one of the pioneers of the theory of evolution, first stated that the earth is older than 80,000 years. Geologists James Hutton and Charles Lyell point to an even older age. With the development of the theory of evolution, the estimated age of the earth is getting older. Today the proponents of evolution accept that the earth is 4.5 million years old and that the first living things existed 3.5 million years ago. This figure is used by various print and electronic media, scientific literature and other sources (Stewart, 2016).

The Big Bang Theory

Another theory about the age of the universe according to the Wilkinson Microwave Anisotropy Probe (WMAP) even reached 13.7 billion years calculated since the big bang event (Taylor and Henderson 2003). The fundamental theory that supports evolutionism is the theory of the occurrence of the universe, namely the Big Bang Theory. The Big Bang theory was first put forward by Abbe Georges Lemaitre, a Belgian cosmologist in the 1920s. The Big Bang theory is accepted by most scientists today regarding the creation of the universe (Vance 2006:69). According to this theory, in the beginning there was no matter whatsoever, only nothingness. In this void, there is condensation into one lump in the form of a very small point. This mass has an unusually high density with a temperature of about 1 trillion degrees Celsius. This superatomic clump will explode. This explosion produced a number of protons, neutrons, and electrons that flowed out at an incredible speed and filled all the empty space in the universe. As protons, neutrons, and electrons hurl themselves outward at supersonic speeds, they are said to have formed the characteristic atomic structure of hydrogen and helium atoms orbiting each other. Gradually, the atoms of the outer circle are said to start swirling around each other, producing a cloud of gas that then coalesces into stars. This first star contains only light elements (hydrogen and helium). Then all the stars repeatedly exploded. It takes at least two explosions per star to produce the heavier elements. Gamow describes it in scientific terms: In violation of physical laws, the void escapes the vacuum - and rushes into the superdense core, which has a density of 1094gm/cm² and a temperature above 1039 degrees absolute.

The big bang theory underlies several evolutionary theories regarding nature and humans. Evolution itself is a slow process of changing living things in a very long time, so that they develop into various new species that are more complete in their body structure. Before Charles Darwin, there were scientists who put forward theories about the change from one species to another that occurred over a long period of time (University of California Museum of Paleontology and the National Center for Science Education). One of them was put forward by a French scholar named Jean Baptiste Pierre Antoine de Monet, Chevalier de Lamarck. According to Lamarck, body parts of living things can change in terms of characteristics, traits, and character due to the influence of their environment. If the body part of a living thing is always or frequently used, then that part can change over time so that it is suitable for use in that environment. On the other hand, parts of the body that are never or rarely used again will eventually disappear (rudimentary). The part of the body that has undergone changes and is in accordance with its environment is said to be the part that has adapted to the environment. The parts that have been adapted have characteristics or characters that are different from the original. This part is called the trait or character or the nature of the acquisition. The nature of the acquisition will be passed on to their descendants from generation to generation. And so on so that one day later living beings appear who are more advanced than their ancestors. The theory put forward by Lamarck is known as 'use and disuse' (Sa and Isahi 2020).

Steady-state Theory (Constant Theory)

This theory holds that the universe is always expanding but remains at a constant average density. Objects are constantly being created to form new stars and galaxies with the same speed that the celestial bodies become unobservable as a result of increasingly distant distances and diminishing forces. In the calculation of time, the steady state knows no beginning and end. This theory was first put forward by Sir James Jeans in 1920 and then revised by Hermann Bondi and Thomas Gold in th. 1948. Furthermore, with the emergence of several new problems because of the alternative Big Bang hypothesis, the steady state theory was further refined by Sir Fred Hoyle. Subsequent observations show evidence that contradicts the steady state picture and on the contrary supports the Big Bang model more. Several other points of view on Evolutionary Theory from WIKIPEDIA sources In this controversy, a number of different opinions can be identified, including acceptance from the scientific and religious side.

Young Earth Creationism

Young Earth creationism (English: Young Earth creationism) argues that the earth was created by God in a period of about 10,000 years ago. It literally follows the creation story in the Book of Genesis in the Hebrew Bible or the Christian Bible. This time calculation is estimated from genealogical lists in the Bible, for example in detail calculated in the chronology of James Ussher. This argument is at odds with what is accepted by most of the scientific community. Proponents of this argument often believe that the age of the universe is similar to the age of the earth. Creationist cosmology is an attempt by some proponents of creationism to age the universe according to biblical interpretation.

Old Earth Creationism

Old Earth creationism (English: Old Earth creationism) argues that the universe was created by God, but the record in the Book of Genesis that the creation event took place in 6 days should not be taken literally. The group believes that the age of the universe and the earth is as described by most of the scientific community, astronomers and geologists, but doubts the details of the theory of evolution. The length of the creation "day" according to supporters of this group is different from the 24 hours that supporters of Young Earth Creationism believe.

Neo-Creationism

Neo-creationism (English: Neo-creationism) deliberately distances itself from other forms of creationism, preferring to be considered philosophically distinct from creationism. Their aim is to express creationism in terms that are more acceptable to the public, the world of education and the scientific community. This group intends to debate the origin of life in non-religious terms and without reference to Scripture, and involve the general public. Neo-creationism can be classified as Young Earth or Old Earth Creationism, currently in the form of the intelligent design movement ("Intelligent design"), which includes a number of Young Earth followers such as Paul Nelson and Percival Davis.

Theistic Evolution

Theistic evolution (English: Theistic evolution) is the general view that faith is not opposed to the science of biological evolution, so that religious teachings about God and creation are compatible with some or all scientific theories, including the theory of evolution. Generally view that evolution is a means used by the Creator, who is the "first causal" and "maintainer" of the universe, so it is widely accepted by theistic (not deistic) circles. Theistic

evolution can be harmonized with the Old Earth interpretation of creation, in which adherents view the first chapter of Genesis not to be interpreted literally, but as an outline or metaphor.

Evolution Agnostic

Evolution Agnostic (English: Agnostic evolution) is the position that accepts biological evolution, combined with the view that it does not matter whether God exists or not, or whether God was, is or will be involved. Supernatural entities, such as God, are sometimes represented as having properties like as omniscience and omnipotence, which render them unfalsifiable and thus inaccessible to scientific scrutiny. (Popper, 1959). The bounded character of science assumes that research is confined to investigating natural events using natural explanations and that science cannot be used to prove or refute the existence of the supernatural. (Nelson *et al.*, 2019). Although some scientists believe that science can establish or deny God's presence or influence (Harris, 2005), the vast majority of scientists and philosophers of science agree that science does not deal with supernatural beings (Ecklund and Park, 2009). According to the bounded character of science, making a claim concerning the presence or nonexistence of a supernatural entity is unscientific. As a result, science can be termed non-theistic rather than anti-theistic (Nelson *et al.*, 2019). If someone recognizes and accepts the bounded nature of science, interventionist evolution, deistic evolution, and theistic evolution are all considered full acceptance of evolution. If one does not comprehend or agree to science's bounded nature, one would assume that evolution is atheistic, which would rule out these viewpoints as evolution acceptance. However, if one understands and accepts the notion of science's bounded nature, one may conclude that evolution is agnostic rather than atheistic, and therefore accept viewpoints that include and exclude God as evolution acceptance. Acceptance of evolution is not contingent on a belief in God, according to those who hold these views, because they have aligned their religious beliefs. Thomas Henry Huxley (a prominent proponent of evolution when Darwin published *The Origin of Species*) invented the term "agnostic" to characterize what he regarded to be the most scientific view of nonscientific topics (Huxley and Huxley, 1900). Because it is most linked with the bounded nature of science, the term "agnostic" is a useful categorization of evolutionary theory, and it is fitting that this term is already associated with evolution in the history of science. Given the restricted nature of science and the distinction between agnostic and atheistic evolutionary theory, a Christian student who believes in God can embrace evolution. A student who is atheist, agnostic, Christian, Hindu, Muslim, Jewish, or

Buddhist, in our opinion and that of many others, can accept evolution (Smith et al., 2016). If evolution is agnostic by nature, a student's acceptance of evolution is determined by whether or not they accept the scientific consensus on evolution, not whether or not they believe in God.

Looking for Meeting Points

There have been several attempts to find common ground between the teachings of the Bible (faith) and evolutionism (science). This effort is represented by at least 3 groups of "scientist theologians" namely: gap theory proponents (gap theory), Theistic Evolutionism and Progressive Creationism. Gap theory explains its teaching that Genesis 1:1 describes God's original creation—perfect in every way. This creation is *ex nihilo* (out of nothing). Then, between verses 1 and 2, Satan rebelled in heaven, and was cast out. Satan's sin corrupted the original creation where his rebellion brought destruction and death, leaving the earth "formless and empty", ready for reconstruction or re-formation. The time that becomes the measure of the "gap" is not specific but takes billions of years. Michael S. Heiser outlines the weaknesses of gap theory. In his study of the interpretation of the text of Genesis 1:1-3, he concluded that based on the study of Hebrew syntax and grammar, the gap theory view that the first three verses of Genesis are chronological (each is an independent clause) cannot be accepted because it is not supported. by the laws of Hebrew grammar. Another response to the weakness of gap theory is to teach that creation experienced destruction and death before the fall of Adam. Romans 5:12 says, "Therefore, just as one man entered the world and through sin also death, so death has spread to all, because all have sinned." Through Adam's sin, evil entered the world and the human world was cursed. But evil has existed outside the realm of mankind (in the spiritual realm) because Satan and his angels have fallen (Isaiah 14:12–14; Ezekiel 28:12–18). So sin could not enter the human world until man chose it, and Satan succeeded in tempting man through the serpent, which caused man to choose sin. Objections to gap theory include, if something important came up between Genesis 1:1 and 2, then God would have made it clear. Also, in Genesis 1:31, God declared that His creation was "very good indeed."

Theistic Evolutionism

Theistic evolution teaches that God started the process of creation by creating the first living organisms. Then God proceeds to work internally towards His desired goal for the creation. However, sometimes God also acts supernaturally, stepping in to change an ongoing

process, but using already existing materials. God created the first humans, but in doing so God used existing creatures. Allah created the human soul, then put it into the primary level suckling creature, thereby transforming the creature into the first human. Thus, although the spiritual nature of Adam's man was specially created by God, the physical nature of man is the result of an evolutionary process. James D. Bales argues against theistic evolutionism: although we accept theistic evolutionism as an attempt to harmonize science with the Bible, a consistent evolutionist views this theory as inconsistent. Evolution is based on assumptions that must be explained naturally. The inconsistency is "carrying in" God at the earliest stage of the process.

Progressive Creationism.

Progressive creationism views God's creative work as a combination of a new set of creative acts and an immanent or progressive way of working. At some point, far apart in time, God created *de novo* (i.e. He created again). On these occasions God does not use preexisting life, and only modifies it. Even though it is possible that God made something very similar to an existing creature, there have been various changes and therefore the love of his work is a completely new being. Among these particular acts of creation, there is development through the channels of evolution. This is called "intra-kin" (microevolution) development, not "inter-kin" (macroevolution) development. When it came time to make man, God made him instantly and completely. Allah did not make him from a lower creature. On the other hand, the physical and spiritual qualities of man were specially created by God. The Bible tells us that God made man from the "dust" of the ground. The dust of this earth need not really be the real earth. It may be an elementary picture that early readers will understand. The teaching of progressive creationism seems to be the most likely alternative teaching, as a blend of Bible teachings with scientific teachings about evolution. This teaching justifies the YEC theory, and rejects the OEC. Response. Denis O. Lamoureux provides responses based on Bible teachings (Lamoureux, 2010, 4). The biggest problem with evolution is that its teachings conflict with the opening teachings of the Bible (ie the book of Genesis). In church history, many believers believe in the authenticity of historical events recorded in the Bible (LAMOUREUX 2009). For example, Darwin's views directly challenge traditional Christian beliefs. First, the challenge to a literal reading of the Bible: the slow and gradual process of evolution cannot be reconciled with the story of divine creation in seven days (Genesis 1). Second, a direct challenge to human dignity: traditionally Christianity views humans as fundamentally different from other creatures because their

souls are immortal, because they were created "in the image of God" and because of the unique differences in human rationality. Third, the challenge to divine design and purpose: Darwin succeeded in showing that adaptation can be explained by processes of variation and natural selection that proceed indefinitely. Fourth, the challenge to the Christian idea of God: the theory of evolution by natural selection would destroy any simple and easy distinctions about what is "natural" and "what is super natural." Some other reasons for rejecting Darwin's theory of evolution are that (1) the Bible is not a scientific textbook and its purpose is not to show scientific truths, but to reveal God's will and purpose for humans; (2) the earth is 6000 years old; (3) Genesis 1 is a masterpiece of literature that science cannot overthrow; (4) the theory of evolution proves nothing against biblical truths.

The background to claims that the age of the earth is 4.5 billion years or more (with the big bang theory) is based solely on the needs of the theory of evolution. For the same reason, the age of the universe is recognized as relatively older according to the determination of the previous age of the earth. Stephen W. Hawking, a well-known modern physicist, does not hesitate to acknowledge the true purpose of evolutionist thought. Hawking answered the question, "Why did the Bing Bang occur ten billion years ago?" with an answer, "That long time (billions of years) is needed for the evolution process to produce an intelligent creature."

John D. Morris says that evolutionism is nothing but a worldview compatible with atheism, a naturalism "religion" that is the antithesis of supernaturalism. Why do proponents of evolution continue to believe in their teachings? Several reasons were put forward, among others: because creationism does not offer an explanation of adaptation. When each species was created, each species must have been equipped with the adaptability for life, because creationism theory holds that all species have had a fixed form after they were created. Even one version of creationism blatantly states that the adaptability of living things is a genius act from God. As Ridley argues, creationism cannot explain the origin of adaptation, but only pushes the problem back one step. Without Darwin's theory of adaptation, any theory of the origin of living things cannot begin. For evolutionists, living things are well-designed in many ways for their lives in their natural environment. They have a sensory system to find a way of life according to the environment, an eating and digesting system to catch and digest food, and a nervous system to coordinate their actions. This theory of evolution has a mechanism and scientific theory for adaptation, namely natural selection (Mark 2004).

Theological-Applicative Implications of the Concept of Creation

The doctrine of creation is the conclusion of the theology of the Christian faith, because this is where all things began and is the first statement in the Bible, "In the beginning God created the heavens and the earth" (Gen. 1:1). This sentence is a statement concerning the whole doctrine of the Christian faith and the totality of all of God's creation. Allah created this world and its contents without using anything that existed before. This conception of creation in Genesis 1 states that God created from nothing into existence (*creatio ex nihilo*). The book of Genesis that reveals the story of this creation is a part of God's statement which states that the world and everything in it was created by God in six days. This is evidenced by the internal support of the Bible in other parts of the Bible (Gen. 20:11; 31:17; 1 Chron. 1:1; 38:4-7; Matt. 19:4-5; 1 Cor. 11: 7-8). Thus, doubting the truth in Genesis 1:1-2 regarding absolute creation by God, and questioning it by equating concepts based on the suitability of scientific data alone, means doubting the entire revelation of God in His Word. The testimony of the Bible is very clear and the Bible is not tested through scientific evidence alone, but rather the results of scientific findings are evidence of God's work that must be tested based on the statement of the Bible, the powerful Word of God. As a believer who believes that the truth of the Bible is the Word of God, of course there is no need to fear and doubt all the threats of scientific theories that can weaken the Christian faith. Because these theories are the result of human engineering that exists today, but will later change. But God's Word never changes, His promise never fades, even if scientific theories emerge. Therefore, the acknowledgment of the truth that everything is absolute from God and created by God, is more a matter of faith than a matter of scientific proof. The emphasis is that the universe was created and created by God in just six days (Gen. 1-2, Ex. 20:11). Belief in the doctrine of creation based on Genesis 1-2 is the cornerstone of the Christian faith. Therefore, the recognition of the existence of creation is the result of God's work in His omnipotence will provide certainty about the following doctrines in the Bible. Thus, believers must acknowledge and be grateful for the majesty and greatness of God's power with the fear of the Lord as the beginning of wisdom and knowledge (Ps. 111:10; Prov. 1:7). By the word of the LORD the heavens were made, by the breath of his mouth all his host. He collects the waters of the sea as in a dam, He puts the deep into a vessel. Let all the earth fear the LORD, let all the inhabitants of the world fear him! For He said it was all done; He gives orders then everything is there (Ps. 33:6-9). "By faith we understand that the universe was created by the

word of God, so that what we see has come to be out of what we cannot see." (Hebrews 11:3).

RECOMMENDATIONS ON RESEARCH AND DEVELOPMENT

We acknowledge that integrated papers could be written about the specific topics that are presented in this field study. We recommended the doctrine of creation must be the basis of Christian faith which is tested in the authority of the powerful Word of God (2 Tim. 3:16) and the world created by God. Further research and development, we found theological-applicative implications of the concept *that* the creation statement in Genesis 1:1 is a refutation of various scientific theories and human philosophical views that contradict the truth of the Bible (Gen. 1-2).

CONCLUSION

When Faith and Reason clash, what should believers do? Or is it true that faith and reason always clash? To some, these two things seem to be deliberately clashed; one camp is a priori to Faith (Bible), while the other is too anti-science (science). However, both the Bible and science are God's revelations. The Bible is God's special revelation, while science is God's general revelation. General statements have the correct meaning if they are understood within the framework of special statements, while special statements get adequate explanation by understanding general statements. Science is not a "wrong" product from God, but rather a useful "tool" for humans. But like anything else, science must be used properly by humans. It is this correct use of what some theologians are trying to do to try to blend the teachings of the Bible with the natural reality of evolution (slow changes that occur in nature) – not evolutionism which is an atheist theory, which is put forward by some people who are a priori to the Bible and Christian teachings. It is this correct use of what some theologians are trying to do to try to reconcile the teachings of the Bible with the natural reality of evolution (slow changes that occur in nature) – not evolutionism which is an atheist theory, which is put forward by some people who are a priori to the Bible and Christian teachings. , evolutionism in the study discusses the theory of Evolution, bigbang theory, constancy theory, Young Earth Creationism, Old/old earth Creationism, Neo-creationism, Theistic Evolution, Agnostic Evolution, Materialistic Evolution contradicts the teachings of the Bible, but the teaching that God participates in preserving creation Him until now (God's provision) - which is in line with the theistic worldview, where God continues to work until now (does not stop on the sixth day) is open to be accepted and studied further. The final finding results are: *First*, that there is no strong exegesis basis to make room for the assumption of a

measurable period or epoch in the process of creating the universe. *Second*, the biblical statement “In the beginning God created the heavens and the earth” ... in six days” (Genesis 1:1, Exodus 20:20) is an undeniable biblical fact as God's omnipotent and majestic act created the world out of nothing. come into being by His word. *Third*, the doctrine of creation must be the basis of Christian faith which is tested in the authority of the powerful Word of God (2 Tim. 3:16) and the world created by God and all its contents into the arena of scientific activity in the trajectory of human history must be based on the Bible. *Fourth*, the creation statement Genesis 1:1 is a refutation of various scientific theories and human philosophical views that contradict the truth of the Bible (Gen. 1-2).

BIODATA



Dr. Jonathan Salmon Efrayim Ngesti is a Lecturer at the High School Yogyakarta KADESI Theology. He focused his research in theology and sciences. Through this research, it is hoped that become one of the contributions of the advancement of science in Indonesia.

Jonathan Salmon Efrayim Ngesti

Surel: ngesti1976@gmail.com



Godikay Sandeep is an assistant pastor in India. Godikay Sandeep in his ministry could be a blessing to many people and to gain soles for Christ. He focused on minister of Christ and to share the Gospel for the church to glory of Christ. Through this writings, could be contributed to the national and international world.

Godikay Sandeep

Surel: ghodkesandeep580@gmail.com

REFERENCES

- Anon. 1976. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft.
- Archer, Gleason L. 1973. *A Survey of Old Testament Introduction*. Illinois: Tyndale House Publishers.
- Archer, Gleason L. 2004. *Encyclopedia of Bible Difficulties – Ucapan-Ucapan Yang Sulit Dalam Alkitab*. Malang: Gandum Mas.

- Andrian, Tonny and Ming, David and Harianto, G. P. and Daliman, Muner, The Concept of Time Management Based on Ephesians 5:15–17 and Relevance to Contemporary Christian Leaders (July 16, 2021). HTS Theologiese Studies/Theological Studies; ISSN: (Online) 2072-8050, (Print) 0259-9422, Available at SSRN: <https://ssrn.com/abstract=3888034>.
- Eric Lyons. 2009. “Christians and the Theory of Evolution.” Retrieved March 2, 2020 (<http://www.apologeticspress.org>).
- Ecklund, E. H., & Park, J. Z. 2009. Conflict between religion and science among academic scientists? *Journal for the Scientific Study of Religion*, 48(2), 276–292. <https://doi.org/10.1111/j.1468-5906.2009.01447.x>.
- Guthrie, Donald. 1991. *Teologi Perjanjian Baru*. Jakarta: BPK Gunung Mulia.
- Heath, W. Stanley. 2005. *Pelurusan Teologi Akhir Zaman*. Bandung: Kalam Hidup.
- Harris, S. 2005. *The end of faith: Religion, terror, and the future of reason*. New York: Norton.
- Huxley, T. H., & Huxley, L. 1900. *Life and letters of Thomas Henry Huxley* (Vol. 1). London: Macmillan.
- John J. Davis. 2001. *Eksposisi Kitab Kejadian, Suatu Telaah*. Malang: Gandum Mas.
- LAMOUREUX, DENIS O. 2009. “Evolutionary Creation: A Christian Approach to Evolution.” *The BioLogos Foundation • Wwww.BioLogos.Org/Projects/Scholar-Essays*. Retrieved March 12, 2020 (https://wp.biologos.org/wp-content/uploads/2009/08/lamoureux_scholarly_essay.pdf).
- Lexy J. Moleong, 2000. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Marantika, Chris. 2011. *Kaum Injili Indonesia Masa Kini*. Surabaya: Yakin.
- Mark, Ridley. 2004. *Evolution*. 3rd ed. USA: Blackwell Publishing company.
- Nelson, C. E., Scharmann, L. C., Beard, J., & Flammer, L. I. (2019). The nature of science as a foundation for fostering a better understanding of evolution. *Evolution: Education and Outreach*, 12(1), 6. <https://doi.org/10.1186/s12052-019-0100-7>.
- Pink, Arthur W. 1922. *Glening in Genesis*. Chicago: Moody Press.
- Popper, K. 1959. *The logic of scientific discovery*. New York: Hutchinson.
- Sa, Dosso, and Ng Isahi. 2020. “Evolusi : Pemahaman Teori Dan Bukti Evolusi.” *Biologi Media Centre*. Retrieved March 12, 2020 (<https://biologimediacentre.com/evolusi-pemahaman-teori-dan-bukti-evolusi/>).
- Smith, M. U., Snyder, S. W., & Devereaux, R. S. 2016. The GAENE—Generalized Acceptance of Evolution Evaluation: Development of a new measure of evolution acceptance. *Journal of Research in Science Teaching*, 53(9), 1289–1315. <https://doi.org/10.1002/tea.21328>.

- Spence, H. D. M., and Joseph S. 2000. *Exell, The Pulpit Comentary Vol. 1 Genesis-Exodus*. Massachusetts: Hendrickson Publishers.
- Taylor, Paul S., and Thomas H. Henderson. 2003. “‘Films for Christ’ (Marysville: Christian Answers Network).”
- Towns, Elmer L. 1983. *What The Faith Is All About*. Wheaton, Illinois: Tyndale House Publishers Inc.
- Vance, Ferrell. 2006. *Science vs Evolution*. Altamont: Evolution Facts. Inc.
- Verkuyl, J. 1984. *Aku Percaya*. Jakarta: BPK Gunung Mulia.
- Walvoord, John F. 1969. *Yesus Kristus Tuhan Kita*. surabaya: Yakin.
- Zaluchu, Sonny Eli. 2020. “Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama.” *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4(1):28–38.