

The Conflict Between Reason and Faith: The Formation of The Universe Based on The Theories of Creation and Evolution

Natanael Juan Romandya, Freddy Manurung
Universitas Advent Indonesia

ABSTRACT

The conflict between reason and faith in understanding the universe's origins has been the subject of long-standing debate in various religious and scientific communities. This article undergoes an in-depth analysis of the two main views that define different views of the creation of the universe: creation theory and evolutionary theory. The first approach, which is based on creation theory, asserts that the universe was created by God in accordance with sacred texts, such as the Book of Genesis in the Bible. This view emphasizes the role of faith and religious beliefs in describing the universe's origins. This view interacts with modern scientific discoveries and how potential conflicts between religious beliefs and scientific evidence can be resolved. On the other hand, the evolutionary view relies on the origins of the universe on an ongoing evolutionary process, based on ever-growing scientific evidence. The theory of evolution views the creation of the universe as a process that took place over millions of years through biological and physical evolution. This concept influences religious views and how efforts are made to ease tensions between scientific views and religious faith.

Keywords: *Universe, Creation, Evolution*

Corresponding author

Name: *Natanael Juan Romandya*

Email: *juanromandya@gmail.com*

INTRODUCTION

The universe is one of the greatest mysteries that has continued to fascinate humans throughout history. Questions about the origin and nature of the universe have dominated human thought from ancient times to the modern era. In the search for answers to these fundamental questions, two main views have emerged: the creation theory and the evolution theory. The conflict between reason and faith, especially in the context of views on the origin of the universe, has been a deep topic in the world of theology and science. The author gives definitions:

In the lens of faith or faith's view of the origin of the universe, adopting a view of creation based on the book of Genesis in the Bible which states that the universe and everything in it was created by God in a relatively short time. The logical view, often called the theory of evolution, adopts the world of science, which argues that the universe and all life forms developed evolutionarily through natural processes that took millions of years.

The opposition between the creation and evolutionary views has led to various debates and conflicts, both in theological and scientific circles. Questions arise around the extent to which human reason can accept this view and how this view affects individual beliefs and faith. There are different opinions on the creation process of the Earth and the universe, which has become a hot-button issue. The Creationism view states that the formation of the earth and the universe is the result of a masterpiece made directly by God in a short period of time. Meanwhile, the Evolutionism (Science) view states that the process was formed naturally gradually over a long period of time, which ultimately resulted in two different and conflicting views. Every book written by researchers who support the theory of creationism is aimed at disproving the opinions or theories of evolutionists; while the books written by researchers and scientists who support the theory of evolutionism have been used to eliminate every evidence and concept of creationism (Eric, 2009).

The two groups have striking differences based on their understanding of the beginning of the universe and the calculation of the age of the earth. Supporters of the theory of creation or creationism believe that the earth and the universe are still around 5000 to 6000 years old according to their understanding through YEC (Young Earth Creationist) and biblical genealogical tables. Meanwhile, proponents of evolutionary theory believe that the earth and the universe are currently around 4.54 billion years old (Martin, 2004: 212-213). According to one of the pioneers of evolutionary theory named George de Buffon, he said that the age of the earth is older than 80 thousand years.

Meanwhile, two geologists named James Hutton and Charles Lyell showed an even older age of the earth, about 4.5 billion years for the age of the earth and 3.5 billion years for the first living creatures on earth. This is what is accepted by supporters of evolutionary theory and is used in various print and electronic media that study the theory to this day. On the other hand, the Wilkinson Microwave Anisotropy Probe (WMAP) suggests that the Earth and the universe are even older, around 13.7 billion years since the Big Bang (Taylor & Thomas, 2003).

The creation theory view bases its beliefs on religious teachings and beliefs in the creation of the universe by God according to certain religious narratives, particularly in the Christian tradition. In contrast, evolutionary theory argues that the universe, including life within it, evolved through natural processes that can be explained through the scientific method. The conflict between reason and faith in this context arises when scientific understanding of the universe conflicts with more traditional religious views. The debate over the origin of the universe has been a source of tension and long discussion between scientists, theologians and the general public. These questions test humanity's ability to combine religious beliefs with evolving scientific knowledge. This background shows that in-depth research into the conflict between reason and faith in the context of views on the origin of the universe based on creation and evolutionary theories is essential. It also highlights the need for research that focuses on the comparison and conflict between these two views in order to understand their implications, consequences and ways of resolving them in the context of theology and science.

METHOD

In this journal, the author will conduct an in-depth study of the conflict that arises between reason and faith in the context of the origin of the universe. The main focus of this research will be on how the theory of creation and the theory of evolution come into conflict with each other, as well as attempts to find common ground between these two views. The research will explore the main arguments used by both sides and try to understand the impact of this conflict on human understanding of the universe and the purpose of life. Through this in-depth research, I hope to provide a better insight into how the conflict between reason and faith in the context of the origin of the universe can be overcome or at least better understood. The ultimate goal of this journal is to add a new understanding between science and religion so that we can better understand and respect diverse views in this increasingly pluralistic society. This review is based on literature from various sources and expert opinions.

The research method carried out by the author uses in-depth research by exploring every argument and idea put forward by experts from both sides to find common ground on the issue of the conflict between the two different theoretical views, also interpreting the Biblical context based on Genesis 1: 1-3 along with the efforts made by the author to find common ground between the two theories, and trying to understand and conclude the impact of this conflict on human understanding of the formation of the universe and the purpose of life. To provide a better and broader insight into the knowledge that the conflict between reason and faith in the context of the origin of the universe can be overcome and understood in a better way. The author explains that there are various ways to find common ground on the origin of the universe between the teachings of the Bible (faith) and evolutionism (science). This effort was made by representatives of 3 groups of "theological scientists" consisting of Gap Theory, Theistic Evolutionism, and Progressive Creationism.

Evolutionism Theory

The theory of evolutionism is a basic concept in biological science that describes gradual changes in organisms over long periods. Charles Darwin is one of the most famous scientists who developed the theory of evolution in his famous book, "On the Origin of Species," published in 1859. The theory of evolutionism has evolved over time and with the addition of knowledge in genetics, paleontology, and molecular biology. Today, it remains a strong foundation in biological science and has a lot of strong empirical support. It also helps explain the diversity of life that exists on Earth today (Darwin, 2021).

It is important to note that the theory of evolution, proposed by Charles Darwin in the 19th century, has received widespread support from the scientific community and is considered the foundation of modern biological theory. It explains how the diversity of life on Earth evolved through natural selection and inheritance of traits. The theory of evolution does not conflict with the existence of God or religious beliefs, as many people combine their religious beliefs with a scientific understanding of evolution. When talking about creationism in educational settings, it is important to understand that most countries have

adopted an approach that separates religion from scientific education in public schools. In many countries, the theory of evolution is an integral part of the biology curriculum. However, in some places, there is pressure from groups that support creationism to try to incorporate their views into the school curriculum, which is often the subject of legal and political debate.

The theory of evolutionism includes several key principles:

1. Natural selection: This is the concept that organisms with traits that are better suited to their environment will have a greater chance of surviving and reproducing. These organisms will undergo natural selection leading to an increase in the frequency of favorable traits in the population.

2. Genetic variability: All individuals in a population have different genetic variations. This variability arises through genetic mutation, genetic recombination, and other factors. Genetic variability is the raw material for evolution, as it enables development and change among organisms.

3. Speciation: The evolutionary process can produce new species through geographic isolation, reproductive isolation, and other factors. Over very long periods, once similar organisms can become very different, leading to the formation of new species.

4. Fossils: Fossils are the remains of ancient organisms buried under layers of earth. They provide evidence about life in the past and reveal the history of evolution.

5. Gradual change: Evolution is a process of change that takes place over a very long period of time. These changes occur over a time frame of millions of years and are not always visible in a single generation.

The Big Bang Theory has become a theory that supports evolutionism, first proposed by Belgian cosmologist Abbe Georges Lemaitre in the 1920s. The majority of scientists today have accepted the Big Bang Theory to explain and provide scientific evidence for the formation of the universe (Vance, 2006:69).

Ferrell believes, based on this theory, that in the beginning there was no matter at all, but only nothingness. In the void, there was a freezing of a substance such as a water droplet that became a mass in the form of a very small point. This water droplet has a very high density, its temperature is about 1 trillion degrees Celsius, and this drop of super atoms will soon explode. This explosion creates a number of protons, neutrons and electrons that radiate at incredible speeds and fill the entire void in the universe. As protons, neutrons and electrons are ejected at supersonic speeds, they form the characteristic atomic structure of hydrogen and helium atoms orbiting each other.

Gradually, the atoms in the outer ring are thought to have started rotating around each other, creating clouds of gas that then coalesced into stars. These first stars contained only light elements (hydrogen and helium). Then all the stars exploded continuously. It takes at least two explosions per star to create the heavier elements. Gamow describes it in scientific terms: Through a violation of the laws of physics, the vacuum escapes the vacuum

- and rushes towards the super-dense core with densities reaching 1094 g/cm² and absolute temperatures above 1039 degrees (Vance, 2006:70).

The Big Bang theory underlies several evolutionary theories related to nature and humans. Evolution itself is a process of slow change in living things over a very long period so that they grow and develop into many new species with more complete body structures. Before Charles Darwin, there had been several scientists who theorized that changes from one species to another occurred over a long period (University of California Paleontology Museum and National Science Education Center). One of them was proposed by a French scholar named Jean Baptiste Pierre Antoine de Monet, Chevalier de Lamarck (August 1, 1744 - December 18, 1829). According to Lamarck, the body parts of living things can change their characteristics, properties, and characters due to environmental influences. When the body parts of a living thing are used continuously or frequently, over time the parts can change to adapt to use in that environment.

Conversely, body parts that are never or rarely used again will gradually disappear (rudimentary). Body parts that change according to the environment are called environmental adaptation parts. Adaptation works have characteristics or features that are different from the original work. This part is called acquired characteristics. These acquired characteristics will be passed on to offspring from generation to generation. Thus, the continuation will give rise to living beings that are superior to their ancestors at some point in the future. The theory stated by Lamarck is referred to as 'use and disuse' (Lamarck, 2017).

On July 1, 1858, evolutionist Timothee Flutre and his friends wrote down an innovative view of two scientists at the Linnean Society of London meeting in the city of London, England, namely Charles Darwin and Alfred Wallace which was shown in the form of three texts presented through a letter from Charles Lyell and Joshua. D. Hooker who were both respected scientists at the time. The letter explained that a new theory had emerged, namely natural selection concerning the production of varieties, races, and species and that it had been discovered by the two scientists independently (Flutre, 2014).

Charles Darwin (February 12, 1809 - April 19, 1882) was an English geologist and naturalist. He explained through his statement that the process of evolution occurs due to the process of natural selection. The meaning of natural selection is the selection process made through nature for the living things contained in it. Only living things that have variations that are in accordance with their environment can survive to be able to develop while those that do not have appropriate variations will experience extinction. So the organisms that can live will then inherit the traits that have been adapted to their environment in the next generation. Darwin wrote his scientific work in a book entitled "On the Origin of Species by Means of Natural Selection" which contained two main points: first, species that exist today come from species that have lived in the past, and second, evolution occurs due to the process of natural selection.

Natural selection helps preserve and accumulate small, beneficial genetic variations. Suppose members of a species gain a functional advantage (growing wings and learning to fly). Their offspring will inherit this advantage and pass it on to their offspring. The inferior (unlucky) members of the species will gradually become extinct, leaving only the lucky members of the species. Natural selection is the preservation of functional advantages that allow species to compete more successfully in the wild.

Darwin also proposed a theory of human origins: The modern theory of human evolution holds that humans and apes originated from a common ancestor of apes that lived on earth several million years ago. It explains that humans, through a combination of environmental and genetic factors, emerged as the ethnically diverse species they are today, while modern apes evolved through separate and distinct evolutionary paths. Darwin's theory was partly based on the observations he made during his five-year expedition around the world aboard the HMS Beagle (1831-36). Since then, the origin of humanity in general has been clearly stated through an evolutionary perspective (Darwin, 2017).

Theistic evolutionism is a view that combines belief in the existence of God or a divine force with the theory of evolution as the mechanism used by God to create and develop life on Earth. In this context, theistic evolutionists believe that evolution is the way that God chose to shape different forms of life. This approach tries to unite religious views with a scientific understanding of evolution. In theistic evolutionism, God is considered a creator who uses evolution as a tool to achieve His purposes. This can include the idea that God directed the evolutionary process to produce the diversity of life we see today. It is important to note that theistic evolutionism can vary in its interpretation. Some may consider evolution to be an entirely natural tool used by God without direct intervention, while others may argue that there is direct intervention in some stages of evolution. This view tries to bridge the division between scientific understanding and religious belief.

Evolutionary theism also teaches how when God began His creation program by creating the first living organism, He continued by working internally towards the target He wanted His creation to achieve. But sometimes God also performs supernatural actions by intervening to make changes to the ongoing process, but by using materials that are already available. It explains how when Allah created the human soul that was placed into the primary stage of nursing creatures, namely primates, then changed these creatures into humans who first emerged with intelligence and modern body structures so that they could multiply more and more until they became what they are today. This resulted in human beings created by God specifically with spiritual traits combined with physical traits made based on the evolutionary process (Erickson, 1999: 496).

Harding University theology professor James D. Bales (November 5, 1915 - August 16, 1995) spoke out against the theistic understanding of evolutionism, saying that while we have long accepted the theistic understanding of evolution as a way to reconcile science

with the Bible, it is inconsistent or unstable due to its changeable nature for a consistent evolutionist. The theory of evolution is based on assumptions from various scientific sources and the opinions of scientists supporting the theory of evolutionism that must be explained in depth and naturally. Because of this inconsistency, it gives the impression of "bringing" God in the early stages of the creation process (Bales, 2000: 1-2).

Creationism Theory

Creationism is the view that the universe, life, and humans were created by a divine entity, such as God or a supernatural force, rather than through the evolutionary process described by the theory of evolution. The theory of Creationism is based on the teachings of the Biblical context of Genesis 1. The chapter explains that in the beginning, God created the entire universe in just six literal days, meaning that the process was made in 24 hours in one day based on what was created in one day. God created all the components of the heavens, namely the various types of stars and planets, including all the creations that exist on planet earth. During the six days or one week of Creation, Allah completed the creation of the universe and the earth with light separated from darkness (Day One), the firmament or sky and the atmospheric layer (Day Two), the land and various types of plants (Day Three), the heavenly bodies such as the sun, moon and stars (Day Four), various types of water creatures and various types of birds and fowl (Day Five), and various types of land animals and humans (Day Six). God made human beings as special creatures from among all other creations because humans have the appearance of God's image and form through wisdom and reason that God gave only to humans. God also gave humans a duty and responsibility by taking care of the rest of creation and ruling the earth.

Craig explained the specific features of understanding the teachings of creationism theory, namely, every material created by God from the beginning, the earth was created before the stars, moon and sun, the seas and oceans were created before the dry land, the light was created before the sun and stars, the atmosphere was placed between the two layers of the hydrosphere, vegetation on land such as fruit trees and other flowering plants became the first form of living vegetation created after the land was formed before fish and other aquatic animals, birds before creeping animals such as reptiles and other land animals, male humans before female humans so that the creation process has been completed completely and perfectly (Craig, 1976: 137-138).

There are several variations on the creationist view, including:

1. Faith-based creationism: This is a view based on specific religious beliefs, such as Christianity or Islam. According to this view, God created the universe and all forms of life according to their scriptures. For example, this view is often opposed to Charles Darwin's theory of evolution.

2. Scientific creationism: Scientific creationism tries to combine religious beliefs with elements of science. One well-known variant is "intelligent design," which claims that there is evidence of divine design or plan in the universe and life. However, most of the scientific community considers this view to be pseudoscience and lacks a strong empirical basis.

It is important to note that the theory of evolution, proposed by Charles Darwin in the 19th century, has received widespread support from the scientific community and is considered the foundation of modern biological theory. It explains how the diversity of life on Earth evolved through natural selection and the inheritance of traits. The theory of evolution does not conflict with the existence of God or religious beliefs, as many people combine their religious beliefs with a scientific understanding of evolution. When talking about creationism in educational settings, it is important to understand that most countries have adopted an approach that separates religion from scientific education in public schools. In many countries, the theory of evolution is an integral part of the biology curriculum. However, in some places, there is pressure from groups that support creationism to try to incorporate their views into the school curriculum, which is often the subject of legal and political debate.

Progressive Creationism is a view of the relationship between science and religion that attempts to combine the principles of biological evolution with religious beliefs. This approach seeks to combine the idea that evolution is the primary mechanism in describing the development of life on Earth with the belief that this process is part of a larger plan laid out by God or a divine force. This approach emerged as an attempt to bridge the gap between the scientific view of evolution and religious beliefs, especially among those who hold strict religious views. Some Christian scholars and theologians who support progressive creationism may believe that evolution is God's way of creating life on earth. Progressive creationism also emphasizes a belief that God allows certain natural processes, such as gene mutation and natural selection, to influence the development of life, but is also directly involved in key moments of life history to guide those processes or, in some views, create entirely new species.

Here are some common characteristics of progressive creationism:

1. Acceptance of Evolution: Progressive creationism generally accepts the basics of evolutionary theory as a sound scientific explanation for life's changes through time.

2. God's Role in Evolution: Progressive creationism believes that God or a divine force is behind the process of evolution. In this view, evolution is not a random process but part of a divine plan.

3. Interpretation of Scripture: Progressive creationists may take an interpretive approach to their religious texts, interpreting the creation account more symbolically or allegorically than literally.

4. Openness to Science: This approach tries to be open to the latest scientific findings and discoveries, and recognizes that our knowledge of the physical world is constantly evolving.

Progressive creationism is one of several types of creationism, including gap creationism, evolutionary creationism, and young Earth creationism. Progressive creationism is not considered a scientific theory because it cannot be tested and does not conform to the scientific method (Scott, 2004).

This approach is often considered to be a middle ground between the traditional, literalist creationist view of religious texts and the purely evolutionist view that may be considered contrary to certain religious beliefs. Nonetheless, it remains controversial and may not be accepted by all parties, both scientific and religious. In certain moments separated by a long period of time, it is mentioned how when God recreates or what is called by the Latin term *de novo* where God at the time of the event does not use life that has been available before, but God creates from what has not yet been created with some modifications made by Him. It can happen that God creates a creature that is quite similar to a pre-existing creature with various changes and because of His loving work that results in a very new creature. Then among the actions in the process of special creation, there is a development that goes through the steps of evolution. That is what is meant by the development of the same sex, also known as "intra-kind" (microevolution), which is small, as opposed to the development of the opposite sex, also known as "inter-kind" (macroevolution), which is large. So when God created man, the process was done quickly, spontaneously, and perfectly equipped with physical properties and spiritual properties that God made specifically for man because God would never create man from a very low creature like a primate. Genesis 2:7 says that God created the first man from the dust of the ground which may be an elementary explanation for earlier readers to understand. This makes progressive creationism a very alternative teaching as the Bible and science agree on the theory of evolution that justifies the YEC (Young Earth Creationist) theory and rejects the OEC theory.

The Experts' Response

Some scientists argue that they have made the theory of evolution a strong scientific foundation because it has support from many different fields of science. Most biological scientists support the theory of evolution as a robust framework supported by extensive empirical evidence. They see evolution as a natural process that explains the development of biodiversity on Earth through natural selection, genetic mutation, and other factors. Some religious laypeople seek to combine their religious beliefs with acceptance of evolution, while others maintain a literal creationist view. Some scientists who support creationism argue that there are flaws in evolutionary theory and that scientific evidence supports the creation view. However, this view is often not widely

accepted in the scientific community due to the lack of empirical support and rigorous scientific methodology.

A theologian named Denis O. Lamoureux expressed his opinion based on the teaching principles of the Bible. He says that the biggest problem with evolution and creation is that the theory is in direct conflict with the biblical teaching of creation in Genesis. According to church history, many Christians believe in the validity of the historical events written in the Bible, including the fact that the earth and the universe were formed by the process of creation (Lamoureux, 2010, 4).

For example, the theory of evolution put forward by Charles Darwin directly challenges ancient Christian beliefs and the validity of what is written in the Bible: First, it challenges the literal interpretation of the Bible: it says that the slow and gradual process of evolution cannot be reconciled with God's seven-day creation process in Genesis 1. Second, it challenges the relationship with human dignity: Christianity claims that human beings are doctrinally different from other living creatures because they have a mind that no other creature has except humans because they are created in the "image and likeness of God" and the uniqueness of human rationality that is different from animals or plants. Thirdly, it challenges the design of creation and the divine purpose in creation: Darwin successfully argued that the process of adaptation can be explained through the process of variation and natural selection that is carried out without the help of a certain person behind it. Fourth, it challenges Christianity's view of God as Creator: it clearly shows that the theory of evolution through adaptation and natural selection removes every evidence and reason for the divine power of God as Creator in the formation of the earth and the universe and destroys the distinction between "natural selection" and "supernatural design".

Some other theories or ideas that reject Darwin's theory of evolution are due to these four things: First, the Bible is not a scientific work and does not aim to show concrete scientific evidence, but as a basis of truth about God's will for man and his purpose. Secondly, the evidence of writings about various historical events indirectly shows that the earth is still 6000 years old, not millions or billions of years old. Third, the writing in Genesis 1 has become a patented and holy literary work that cannot be refuted by science because the Bible has the highest authority as the basic principle of truth. Fourth, the theory of evolution has such a weak foundation that it cannot provide any evidence for the biblical principle of truth.

The background of the opinion regarding the age of the earth that has reached 4.5 billion years or even more reaching trillions of years through the big bang theory is merely as the basis of the needs of supporters of the theory of evolution and atheism because it has eliminated evidence of God's divine power in the process of creating the earth and the universe. Through the same theory, it has been recognized that the age of the universe

since its formation until now has a relatively older age range in accordance with the determination of the age of the earth since the formation of the earth before.

A famous modern physicist named Stephen Hawking through his books entitled "The Illustrated Theory of Everything: The Origin and Fate of The Universe" and "The Universe In A Nutshell" clearly supports and recognizes the opinions and thoughts of evolutionists that the Big Bang did occur ten billion years ago because of the way the universe and earth formed over billions of years with the need for an evolutionary process in order to produce an intelligent creature like humans (Hawking, 2011).

A theological expert named John D. Morris argues that the theory of evolutionism initiated by Darwin is nothing but a form of world scientific insight in line with atheism, which is a form of "religion" or naturalism that is the antithesis of supernaturalism. What is the reason for the proponents of the theory of evolutionism to confidently stick to their theory? Some of the reasons are said to be because creationism does not provide an explanation of the process of adaptation and natural selection so that when each species was created, it must have been equipped with the ability to adapt for its survival, because creationism has believed that all species on earth already have a fixed shape and design after being created. In fact, one version of creationism clearly states that the adaptability of every living creature is an act of genius by God (Morris, 1992).

Evolutionist Mark Ridley argues that the theory of creationism cannot demonstrate an understanding of the origin of adaptation, but only pushes the problem one step back. Without the theory of adaptation, any theory that explains the origin of living things cannot be explained and believed. For those who subscribe to the theory of evolutionism, every living thing is already equipped with a good and perfect design in many ways for their survival in the natural environment where they are. This is because they also have a sensory system to get a way of survival that suits their environment, the type and method of eating and the digestive system they have to be able to digest the food they eat, including the nervous system to control every action taken by them, so this is what is meant by natural selection derived from the theory of evolution and adaptation (Ridley, 2004).

Arthur Peacocke, a professor of biochemistry at the University of Birmingham and the University of Oxford, expressed his opinion in his book *Theology for a Scientific Age* (Peacocke, 1993). He attempted to explain his attempt to reconcile God's power with evolution and reject the authority of the Bible to reconcile God's divine power with evolution and produce a method that was critical realism like the method he used in his book, quoting from a science writer named J. Leplin who said: "What realists have in common is the belief that scientific change is in equilibrium and progressive and that science makes possible knowledge of the world beyond that which is empirically accessible and manifest." Peacocke also chooses to believe in critical realism rejects a finished creation and chooses to believe in a creation that continues to this day (Leplin, 1984).

There are as many as five pieces of evidence that make the theory of evolutionism consistently supported: First, how to determine the age through the Radiometric system which explains that the earth is more than 4 billion years old. Second, the existence of fossils that are consistent with evolutionary theory and the results of examination by radiometric systems. Thirdly, the theory of evolution has provided a number of explanations for the common existence of physical structures shared by every living thing that is the same and comes from a number of different organisms. Fourth, evolutionary theory is also consistent with the variations found in the DNA, RNA and protein structures and cells of different organisms. Fifth, experimental practice that can be done in a laboratory or directly in nature as a place of research and experimentation.

FINDING AND DISCUSSION

Table 1: Gap Theory Interpretation of Genesis 1:1-3

NO	CLAUSE STATUS	TEXT
1. Genesis 1:1	Independent Clause	In the beginning, God created the heavens and the earth. (NKJV) בראשית ברא אלוהים את השמים ואת הארץ.
2. Genesis 1:2	Independent Clause	The earth was without form and void, and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (NKJV) הארץ הייתה חסרת צורה וחסרת ערך, וחושך היה על פני התהום. ורוח אלוהים מרחפת על פני המים.
3. Genesis 1:3	Independent Clause	Then God said, "Let there be light," and there was light. (NKJV) ואז אמר אלוהים: "יהי אור", "והיה אור.

Source: <http://www.michaelsheiser.com/>

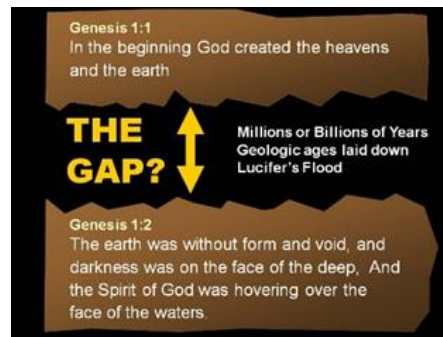


Figure 1: The Gap Theory

Source: <https://creation.com/from-the-beginning-of-the-creation>

The results of the table and picture about how *Gap Theory* is a form of ancient earth creationism that argues that the six-year creation period (one day counts as one year as found in Numbers 14:34a and Ezekiel 4:6b), as described in the Book of Genesis, involved six days of 24 hours each (light meaning "day" and darkness "night" as prescribed by God), but that there was a time gap between the two different creations in the first and second verses of Genesis, which according to this theory explains many scientific observations, including the age of the Earth (Scott, 2004). This is in contrast to day-age creationism, which holds that the 'days' of creation take a much longer period (thousands or millions of years), and young-earth creationism, which while agreeing on six literal 24-hour days of creation, does not create a time gap (Alston, 2003).

In addition, it is said that Gap theory is also a form of interpretive approach to the biblical book of Genesis that attempts to harmonize the creation view of the universe with scientific findings regarding the age of the Earth and evolutionary processes. This theory tries to find a time "gap" between the verses in Genesis 1:1 and 1:2, where it is often assumed that there are long periods that are not explained in the biblical text. In Genesis 1:1, it states, "In the beginning God created the heavens and the earth," and then in 1:2, it describes the earth as "empty and desolate." Some proponents of the Gap Theory assume there was a long period between the original creation and the empty and desolate state of the earth, and they suggest that during this period, events such as geological events and fossil formation may have occurred. Gap Theory is considered controversial among theologians because many Bible scholars disagree with this interpretation. The majority of Christian theologians reject the Gap Theory because it is inconsistent with the context of the biblical text and because it lacks direct support from the biblical text. Another interpretive approach commonly used by Christian theologians to harmonize their belief in the Bible with scientific findings is the six-day literal interpretation, which is the belief that the six days of creation in Genesis represent a literal period of six 24-hour days. Another approach involves a literal interpretation of Genesis as a story containing theological meaning, rather than a literal description of the creation process.

Gap theory shows that in Genesis 1:1 describes the authenticity of the creation process carried out by God resulting in all good, noble and perfect works of creation. This

creation comes from the term *ex nihilo* (out of nothing) which means that the creation process comes from nothing into existence. Then in the second verse shows that "the earth was unformed and empty", because the process was still at the beginning of the creation event which was prepared to experience preconstruction or the initial stage of formation even though there are theories that say that it came from the fall of Satan because of his rebellion in heaven as there is speculation that is between verse 1 and verse 2 which actually results in a gap that makes the separation between the two verses. Therefore, the time used to measure the gap is not specific and could take millions or billions of years. Therefore, this cannot be believed without concrete evidence and instead it is only believed that the earth is unformed and empty because the process of creation has just begun as the beginning.

A doctor of theology named Michael S. Heiser (February 14, 1963 - February 20, 2023) from three universities in the United States, namely Bob Jones University, the University of Pennsylvania, and the University of Wisconsin-Madison, explained how the gap theory is weak. Based on his interpretive study of Genesis 1:1-3, he concluded that the gap theory's view of the first three verses of Genesis is a chronology in which each is an Independent Clause which is a clause that already has a complete idea, or can be said to be a complete sentence. So it is clearly unacceptable because it does not get support from the laws of Hebrew writing procedures.

From this interpretation table before, Heiser states that this is an act of violation of the procedure for placing the sequence of events which starts first with a conjunction + verb, then another conjunction + another form of verb to (give the effect of "when event X occurs [K1 = K verb] then followed by event Y; then event X occurs"). Chapter 1:1 does not start with the use of a verb, but uses a preposition or preposition plus a noun (noun = K2). Chapter 1:2 does not begin with the use of conjunction + K1, but with the use of conjunction + K2. It is for this reason that chapter 1:2 is interpreted by several grammarians as a sequence of three dependent clauses that cannot stand alone (independent) as taught through gap theory (Heiser, 1997: 231-256).

Another implication of this dependency is the phrasing of the original Hebrew translation "*tohu wa bohu*" meaning "unformed and empty" in the second verse which is not described as a stand-alone position, but a transitional form of the first verse before entering the third verse. The meaning of "*tohu*" means "chaos" and "*bohu*" means "empty condition" or "not filled". Thus, the meaning of the phrase "*tohu wa bohu*" refers to a state of chaos and emptiness that is not functional. So it is a reference to a place that cannot be occupied. There are no signs of chaos in this situation, as the gap theory explains.

Another response to the weakness of the gap theory is that it teaches that creation was destroyed by death and sin before the fall of Adam and Eve. Romans 5:12 reads "Therefore, just as sin entered the world through one man, and death through sin, and so death spread to all men, because all sinned." That means that sin, evil and death could only enter the world after the fall of the first two human couples on earth and thus be cursed by sin and its fatal consequences. Yet evil had already appeared outside the earth when Satan and his angels rebelled against God and were brought down (Isaiah 14:12-14 and Ezekiel

28:12-18). Therefore, sin could not enter the world before Satan's success in tempting mankind to choose to disobey God's command which resulted in mankind becoming sinful. Another weakness of the gap theory is that in Genesis 1:1,2 God definitely said it outright including in Genesis 1:31 that God made and said all His creations were "very good".

CONCLUSION

The conflict between reason and faith in the context of creation and evolution is often a complex topic in theological discussions. Some theologians may tend to support the view that creation is a truth revealed through faith, while evolution is more the way in which God works in the process of creation. Meanwhile, others may emphasize that a literal creation view is in line with the teachings of their faith.

The conflict between reason and faith in the context of the creation of the universe can be managed in different ways. For some, uniting a naturalistic view with religious belief is a viable approach. They see the universe as a manifestation of the divine plan. For others, the creation story is interpreted metaphorically. The point is, this debate continues, and everyone has their own views on how to resolve these disagreements.

We need to remember that science is basically a general statement made by humans to support the evidence of archaeological truths in the Bible but science cannot change the principles of the Bible because it is the highest standard of authority of all forms of science in this world. But we also need to understand that basically the theory of evolutionism that has been discussed in the writing of this article is clearly proven to contradict the teaching principles of the Bible.

In this journal, we have examined in depth the contradictions that arise between reason and faith in the context of the creation of the universe. The two main views discussed in this journal are the different views on the theory of creation and the theory of evolution. In this context, several conclusions can be drawn:

1. **Diverse Understandings:** It is important to recognize that the understanding of the creation of the universe can vary, especially within religious and scientific communities. These different understandings can create conflicts between reason and faith.

2. **Limitations of Human Reason:** Conclusions can highlight the limitations of human reason in understanding the mysteries of creation and evolution, and that faith can provide deeper insights that cannot always be explained through reason alone.

3. **Harmony between Reason and Faith:** There may be an attempt to bring reason and faith together by recognizing that evolution and creation can be recognized together as the means God used to shape the universe.

4. **Emphasis on Different Aspects:** The author may highlight that reason and faith have different roles in understanding the origin of the universe. There may be an attempt to explain that they can complement rather than oppose each other.

5. **The Need for Dialogue and Tolerance:** To overcome these contradictions, a dialog between science and religion is needed. Different disciplines and religious beliefs should work together to seek a deeper understanding of creation. The importance of tolerance among adherents of different faiths in order to understand that different

approaches to the relationship between reason and faith can exist without compromising the fundamental values of the faith.

6. A Balanced View: Some individuals have tried to reconcile these views by regarding biblical creation as symbolic or metaphorical, while still recognizing the process of evolution as the way God created the universe. This can help reduce the conflict between reason and faith.

7. The Importance of Obedience and Trust: For many people, it is important to remember that reason and faith can co-exist. Adherence and trust in religious beliefs often do not always depend on concrete scientific evidence.

8. Personal Conclusions: The final conclusion about the conflict between reason and faith in the context of the creation of the universe will be highly subjective and dependent on individual views. Each person may come to different conclusions based on their own personal experiences, beliefs, and understandings.

As such, the conclusions in this journal emphasize the importance of dialogue, mutual understanding, and respect for different views to overcome the conflict between reason and faith in the context of the creation of the universe.

REFERENCES

Arthur Peacocke, *Theology for a Scientific Age: Being and Becoming – Natural, Divine, and Human* (Minneapolis, MN: Fortress, 1993).

Bales, James D., *Theistic Evolution and Genesis*.<http://bibleworld.com/balesteg.pdf>

Craig, William Lane. "Evangelicals and Evolution: an analysis of the debate between the Creation Research Society and the American Scientific Affiliation." *JETS* Vol. 17 No. 1, 1974, 131-148, 137-138.

Erickson, Millard J., Teologi Kristen, Vol Satu. Malang: Gandum Mas, 1999.

Ferrell, Vance. 2006. *Science vs Evolution*. Altamont: Evolution Facts. Inc.

Flutre, Timothée, Thomas Julou, Livio Riboli-Sasco. Trans. Helen Tomlinson 2014. *The theory of natural selection was presented by Darwin and Wallace*. Np.

Hawking, Stephen W. *The Illustrated Theory of Everything: The Origin and Fate of The Universe*. London: Phoenix Books, 2011.

Hawking, Stephen W. *The Universe In a Nutshell*. London: Bantam Spectra, 2001.

Heiser, Michael S. "Westminster Theological Journal 59:2 (1997): 231-256

<https://www.khanacademy.org/science/ap-biology/natural-selection/natural-selection-ap/a/darwin-evolution-natural-selection>. Darwin and Natural Selection

Lyons, Eric. *Christians and the Theory of Evolution*.

<https://apologeticspress.org/christians-and-the-theory-of-evolution-2791/>

<http://biologymediacentre.com/evolusi-pemahaman-teori-dan-bukti-evolusi>

Early Concepts of Evolution: Jean Baptiste Lamarck.

http://evolution.berkeley.edu/evolibrary/article/history_09

<http://sciencenetlinks.com/student-teacher-sheets/lamarck-and-darwin-summary-theories/>

- Flutre, Timothée. The theory of natural selection presented by Darwin and Wallace.
<http://www.bibnum.education.fr/sites/default/files/darwinwallace-analysis-45.pdf>
- Lamoureux, Denis O. Evolutionary Creation: A Christian Approach to Evolution. 2008
https://biologos.org/uploads/projects/Lamoureux_Scholarly_Essay.pdf
https://id.wikipedia.org/wiki/Charles_Darwin
<https://www.allaboutscience.org/darwins-theory-of-evolution.htm>. Theory of Evolution.
<https://www.allaboutscience.org/evolution-of-man.htm>. Evolution of Man.
https://www.wikiwand.com/id/Kreasionisme_Bumi_muda.
- Kaseke, Fanny Y. M. (2018). Saat Iman Dan Akal Berbenturan:
 Alam Semesta Menurut Ajaran Alkitab Dan Evolusionisme. *Jurnal Scripta Teologi dan Pelayanan Kontekstual*. 3, (1): 49-59. STT Ebenhaezer Tanjung Enim STTE.
[Http://ejournal.stte.ac.id](http://ejournal.stte.ac.id)
- Lamoureux, Denis O., Evolutionary Creation: A Christian Approach to Evolution. The Biologos Foundation, 2010.
- Martin, Jobe. 2004. The Evolution of a Creationist. Rockwall, Texas: Biblical Discipleship Publishers.
- O'Brien, Graham, J., "A Theology of Purpose: Creation, Evolution and the Understanding of Purpose", *Journal, Science & Christian Belief*, Vol 19, No. 1.
- Ridley, Mark, Evolution (3rd ed.). USA: Blackwell Publishing company, 2004.
- Scott, Eugenie C. (with forward by Niles Eldredge) (2004). "Evolution vs. Creationism: An Introduction". Berkley & Los Angeles, California: University of California Press: 114. ISBN 0-520-24650-0. Diakses tanggal 16 June 2010.
- Shaun Doyle, "Book Reviews", *Journal of Creation* 29(2) 2015.
- Stewart, David J. Carbon-14 and Genesis 6-9; Or, How Old Is The Earth?.2016
<http://www.soulwinning.info/devilution/carbon14.htm>.
- Taylor, Paul S. and Thomas H. Henderson.2003. Films for Christ.Marysville: Christian Answers Network
- Verdianto, Yohanes. Penciptaan Alkitabiah dan Evolusi. *Kharismata: Jurnal Teologi Pantekosta*. 3, (2): 102-116. Universitas Halmahera.
- Wieland, Carl and Darren Nelson, Creation vs. Evolution: Interpreting the Evidence. United States of America: The Old Schoolhouse® Magazine, LLC, 2009.