

Big Bang Cosmology Completely Harmonizes with Genesis 1:1

"The heavens declare the glory of God" (Psalm 19:1)

The Lutheran Church-Missouri Synod Challenge

"To believe in the Big Bang or evolution is to believe that the account of creation in Genesis is not unlike the story of the stork. The order, the time scale and the state of things...described by Genesis can no more be reconciled with the Big Bang and evolution than the birth of a child can be likened to a stork delivery service." – Charles St-Onge. "In the Beginning." Lutheran Witness Magazine. (March 3, 2017), p. 4.

Young Earth Creationists' (YEC) Challenge

"The Big Bang is a naturalistic story about the origin and development of the universe ... beginning with a "singularity" when all mass, energy, and space was contained in a small point.¹ It is riddled with problems and, most importantly, contradicts the biblical teaching of creation." – young-earth creationist astrophysicist, Dr. Jason Lysle. (<https://answeringgenesis.org/big-bang/> -- Ken Ham's organization).

The Bible's Rebuttal in Genesis 1:1-2

1. **Genesis 1:1 is NOT a heading**, but grammatically a **narration** of the **first Stage of God's creation** of the cosmos, in which it declares, *"In the beginning God created the heavens and the earth."* It is labelled as narrative in part for the reason that the verse which follows (1:2) begins with the conjunction *"and"* (*waw*-*hb*), which could not² be so if 1:1 was a title.³ Also, since this *waw* precedes the noun "earth," this grammatical construction is called a *"waw-disjunctive,"* which serves to identify the conditions of the earth **at that time**.⁴ Indeed 1:1 differs significantly in grammatical *style* from similar passages in Genesis that clearly *are* headings (2:4a, 5:1a, etc.). Furthermore, if it really was so that Gen. 1:1 is a *heading*, that would mean that the actual *narrative* would **not contain even one reference to the creation of either the earth OR the heavens**. Such neglect would be senseless! On these grounds these verses teach that the entire cosmos (including the sun and moon) was created in Genesis **1:1**.
2. **Genesis 1:1-2 is silent concerning the duration⁵ of that initial creation event**. This absence of any reference to timespan allows for even a 13+ billion-year history (or age) of our universe. Since our *eternal* God, who stands outside of the physical order, is not limited by the passage of time, such a span of time is utterly inconsequential to Him (Psalm 90:4) with respect to assessing His innate power.
3. **Since Genesis 1:1 says the heavens were created at the very "beginning,"⁶ then the "two great lights" referenced on Day Four already existed prior to Day One**. It is **not certain** from the vocabulary that 1:14 even teaches that they were *created* from nothing later.⁷ It is instead possible to resolve this

¹ Lysle is wrong. General Relativity does not posit a beginning out of something, but out of utter nothingness (<http://www.sirpatrickmoore.com/fag>).

² The simple reason is that the word *"and"* points to a referent in the prior *story* line itself. See my essay, "The Biblical Demand to Take another Look: Ten exegetical Reasons the Creation Days of Genesis are Non 24-Hour," sec. II., which is available at my website: www.creationontheoffense.com

³ That 1:2 in Hebrew begins with *"and,"* marks it as a continuation of the narrative begun in 1:1. Further, 1:2 assumes the *prior* existence of the earth.

⁴ Gary Pratico and Miles van Pelt. *Basics of Biblical Hebrew Grammar*. (Zondervan, 2001), 23.10, p. 282. My view consequently rejects Jonathan Scarfati's insistence that Old-Earth Creationists (OCC) are wedded to the "Gap Theory" (*Refuting Compromise*. Master Books, 2004), pp. 101-5). I employ the word, "insist" to describe this aspect of Scarfati's posture for the reason that his criticism depends on OCCs being "gapists," which is NOT the case.

⁵ At the N.W. District conv. of the Lutheran Church-Missouri Synod (June, 1964), the late LCMS professor Dr. Paul Zimmermann stated that if Gen. 1:2 *"lies outside the limits of the first day and indicates a preliminary activity, then **certainly a great amount of time** could be included in this verse"* (bold-face mine). *Bible Science Newsletter*. (Caldwell Idaho). ** Also, Zimmerman, ed. *Darwin, Evolution, and Creation*. (Concordia, 1959), pp. 47, 161, 165).

⁶ By contrast, LCMS talk show host Todd Wilkin asserts that on Day 1, the sky would have appeared as a *"blank screen"* (www.issuesetc.org, 7-11-07).

⁷ The verbs that are employed in creation Day Four (*haya, yehee, asah*), meaning variously "make," or "cause to appear,") are weaker than the word *bara* (meaning "created by God out of nothing") as in Gen. 1:1.

apparent quandary by postulating from this passage that when the earth was newly formed (1:2b), the “lights” weren’t yet visible from its *surface* because of heavy clouds that blocked their rays from reaching its surface (1:2) at that time.⁸ Only when the opaque covering *began* dissipating could their rays begin to penetrate the darkness (1:3). Yet it was only later still, when the covering vanished *fully*, that the lights finally *appeared* from Earth’s surface as *distinct* spheres that could mark seasons (1:14).

4. In a manner that is entirely consistent with recent scientific discoveries that our cosmos is expanding,⁹ five separate biblical authors on eleven separate occasions back then declared that God was “***stretch[ing] out the heavens***” over 2,500 years prior to our scientific age. These verses include **Job 9:8, Psalm 104:2, Isaiah 40:22; 42:5; 44:24; 45:12; 48:13; 51:13; Jeremiah 10:12; 51:15, and Zechariah 12:1.**¹⁰

Cosmologist Edwin Hubble first discovered this phenomenon by means of *scientific observation* when he noticed through his telescope at Mount Wilson that galaxy clusters¹¹ were separating from each other (spreading apart) just like the “*stretching out the heavens.*” By uniting insights from Einstein’s General Relativity Theory with the *documented* fact that the cosmos is expanding, scientists, with either amazement or consternation, began to acknowledge that the cosmos came into existence from out of nothing. As even one young-earth publication conceded, scientists now conclude that

*“the universe is not static; but is expanding. This and related discoveries thus suggest...the now generally accepted conclusion that the universe of space and time had a beginning in the finite past.”*¹²

My essay “God’s Prints are Everywhere,”¹³ in broad strokes lays out its unfolding from out of that beginning as a “zero-volume singularity,” through its subsequent expansion all the way into its *transitory* present¹⁴ size. A train of still images of its expansion are documented.¹⁵ Consequently, even though obviously **NO** humans *lived* at the beginning (to witness its first moment “*as-it-happened*”) it is **entirely wrong** for young-earth creationists to suggest that we have no visual witness to either the creation, or the characteristics, of the early universe. The fact that scientists are indeed able to peer across the entirety of our cosmic history through advanced instruments all the way back to its very beginning, **utterly contradicts YEC belief** that we are in the dark concerning knowledge of our past.

Pastor Gary Jensen © Revised December 5, 2020
Holy Trinity Lutheran Church (NALC), Berlin, PA, USA

M.Div., Luther Seminary in 1982 and M.A. with Honors in Science and Religion from BIOLA University in 2017

⁸ The planet Venus today is covered in such heavy cloud cover that from its surface light from the Sun is not visible. <https://nineplanets.org/questions/what-color-is-venus/#:~:text=The%20clouds%20of%20sulfur%20dioxide,and%20red%20rocks%20and%20dust.>

⁹ The Creator and the Cosmos, fourth edition. (RTB, 2018), p. 63f.

¹⁰ *Ibid*, p. 26.

¹¹ Because individual galaxies that are **within** the *same* cluster are gravitationally attracted to each other, they stand as an exception to this principle. The clusters as a whole on the other hand, are flying away from each other, and with it the very fabric of the cosmos. Hence the universe is expanding.

¹² A Report of the CTCR of the LCMS, April 2013. The Natural Knowledge of God in Christian Confession & Christian Witness. Note 215, p. 59.

¹³ See my papers, “The Prints are Everywhere,” and “Was the Big Bang the Big Beginning?” *Op.cit.* (2).

¹⁴ Since the universe is continuing to expand rapidly, by definition, it cannot remain the same size.

¹⁵ *Op.cit.* (9), pp. 63-64.

https://www.google.com/search?q=Photographs+of+the+expansion+of+the+universe&tbm=isch&ved=2ahUKewi62en_urfAhVVZt8KHTzyDgQQ2-cCegQIABAA&ooq=Photographs+of+the+expansion+of+the+universe&gs_lcp=CgNpbWcQA1CCqwrYINQEYKP2BGgAcAB4AIABy4gBhQmSAQixNpgBAKABAaBC2d3cy13aXotaW1nwAEB&scient=img&ei=F9DLX_rxHdXM_Qa85Lsg&bih=754&biw=1536&safe=active#imgrc=63pOh8ClqSLNVM