# Genesis 1 Reconciles with Big Bang Cosmology[1]

"...[*God's* existence has] "*been clearly perceived...in the* ***things that have been made***" Rom. 1:20-21).

## The Lutheran Church-Missouri Synod opposition to the Big Bang [BB]

**"***To believe in the Big Bang* [**BB**] *or evolution is to believe that the account of creation in Genesis is not unlike the story of the stork. The order, 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 Ste. Onge).

## Young-Earth-Creationists in General Oppose the Big Bang (BB)

"*The* ***Big Bang*** *is a naturalistic story about the origin and development beginning with a 'singularity' when all mass, energy, and space was contained in a small point. It is riddled with problems, and most importantly,* ***contradicts biblical teaching of creation***."[2]

## The Bible[3] Indicates OPPOSITION to the Big Bang is in SERIOUS ERROR

1. **Although** YECs **call** Genesis 1:1 a **title**, that passage is to **NOT** a heading but instead narration of the most momentous event in cosmic history by stating, "*In the beginning God created the heavens and the earth*." The reason this passage is categorized as narrative is that the verse which follows it begins with the word, "*and*" ("*waw*" in Hebrew). If 1:1 had been a heading; 1:2 would lack a referent because, according to that alternative, the storyline had not yet begun so that neither conditions nor events even existed (would this be called a "*dangling conjunction*"?). On the other hand, its grammatical location in the text indicates that 1:1 is indisputably narrative. Indeed, since the waw *precedes* the noun "*earth*," the word-order of that phrase is called a "*waw*-disjunctive" which describes the condition of the earth at that very time. Further, 1:1 differs noticeably in grammatical style from similar passages in the remainder of Genesis which, by contrast, are all headings (Genesis 2:4a, 5:1, 6:9, 10:1, 11:10, 27, etc.). Also, if it really was the case that 1:1 is a *heading*, the absurd ramifications would be that the **acclaimed** "***creation chapter***" would lack any mention of the *creation* of either the earth or the heavens in within the narrative! But since 1:2 nullifies that option, the entire cosmos, **including both the sun and moon**, was really created in1:1!

2. **Genesis 1:1-2** is **silent** about the ***duration*** of the **creation event.**[4] This **lack** of time-intervals makes room for the cosmos to have a 23+billion-year age. Isaiah's revelation that God is eternal (40:28) means He exists outside of time as humans experience it (2 Peter 3:8, Rev. 21:8) so that His doings are accomplished **effortlessly** (Isaiah 40:28-31).

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[1] Albert Einstein's accusation that Georges Lemaitre was "inspired" by the "*Christian dogma of creation*," may have contributed to the latter's alleged distancing himself from using the BB as an apologetic tool **(**Stephen Meyer. Return of the God Hypothesis. (Harper One, 2021), p.95**)**. Nevertheless, a non-scientist is intellectually entitled to connect the BB with Gen. 1:1 **if** the reason is framed correctly.

[2] The quotation from YEC astrophysicist Dr. Jason Lisle is incorrect. General Relativity does **not** posit a beginning **out of something** in an expanding universe, but instead a **beginning out of nothingness** (http.sirpatrickmore.com/faq).

[3] I am deeply indebted to the views of Professor James G Murphy quoted in Wilbur M. Smith. Therefore Stand. (W.A. Wilde, 1949), p.313.

[4] At the N.W. District Convention of the LCMS (June 1964) official Paul Zimmerman stated that **if** Gen. 1:2 "*lies outside the limits of the 1st day...then certainly* ***a great amount of time could be included in this verse****"* (boldface mine). "*Bible Science Newsletter."* Caldwell, Id.
** Also Zimmermann, ed. Darwin, Evolution, and Creation. (Concordia, 19590, pp. 47,161,165.

3. **Since Genesis 1:1 says the *heavens* were created at the very beginning**,[5] the "*two great lights*" referenced in Day 4, **already** existed **prior** to Day 1." It is indeed quite clear from the **vocabulary** that the "lights" that became visible were **not** *created* at that time from nothing.[6] The apparent quandary easily reconciles by appealing to 1:2 that, since the earth was under chaotic conditions (1:2b) their light was not yet visible because of opaque clouds that, like Venus, entirely blocked their rays from reaching its surface.[7]

4. **Bible writers noted that our cosmos is expanding long before scientists discovered that reality**.[8] For example, Isaiah stated in 40:22 that God who, "*sits above the circle of the earth…stretches the heaven like a curtain and spreads them like a tent to dwell in*." Ten additional similar passages include Job 9:8, Psalm 104:2, Isaiah 42:5; 45:12; 48:13 and 51:13, Jeremiah 10:12 and 51:5, and Zechariah 12:1.

   It was in 1926 that astronomer Edwin Hubble **first documented** the expansion-aspect of our cosmos. And it was that very reality which compelled the scientific community to face its logical ramification; namely that by *hypothetically* reversing the present expansion it leads to the beginning of our universe out of absolutely nothing. Furthermore, by uniting insights from Einstein's theory of General Relativity that all galactic clusters are flying apart from each other, **even the young-earth** LCMS conceded, "*The universe is **not static but 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*."[9] My 14-page pamphlet, "The Prints are Everywhere,"[10] begins by listing specific evidence of that ongoing expansion of the cosmos from its initial "zero-volume singularity" all the way to its fleeting current size.

   I absolutely **reject** the **YEC charge** that the **BB defies the plain text of Genesis 1**. Where, for example, does the term, "24-hour day" appear anywhere in that chapter? According to the Bible, the closest Moses gets to *approximating* that time-length is in Leviticus 23:32 where, in answer to the question of the duration of observing the Day of Atonement, is "…*beginning at evening, **from** evening **to** evening*." That phrase could have **fully fit** Moses' six refrains **IF 24-hour days was what he wished to convey**. But that was **not his** choice. Why might that be so? The God of the Bible neither lies nor deceives (Titus 1:2). Further He revels Himself as a covenant-keeping God,[11] meaning He conveys truth through every facit of His being, including the His creative works that all people can witness as the heavens and the firmaments declare His glory (Ps. 19:1).

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[5] By contrast, LCMS talk show host, Todd Wilkin asserted that, on Day 1 the sky was a "blank screen." www.issuesetc.org, 07-11-2007.
[6] The three words employed in Day 4 (*haya, yehee, asah*), meaning variously, "make" or "cause to appear," are weaker than the word "*bara*" used in 1:1 that means *created* **directly** by God **out nothing.**
[7] Venus is so covered in clouds that sunlight cannot reach earth's surface. https://nineplanets.org/questions/what-color-is-venus/
[8] It was only in 1928 that Hubble first noted scientifically the same phenomenon at Mt. Wilson observatory. Op.cit. (1), p.95.
[9] A Report of the CTCR of the LCMS, April 2023, The Natural Knowledge of God in Christian Confession and Christian Witness. p.59.
[10] Also, my Science and Religion, master's degree paper, "*Was the Big Bang the Big Beginning*?" at christianityontheoffense.com/articles
[11] This means that God is not arbitrary but, to the contrary, swears to keep His holy word.