

# 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.<sup>1</sup> It is riddled with problems and, most importantly, contradicts the biblical teaching of creation." – young-earth creationist astrophysicist, Dr. Jason Lysle. (<https://answersingenesis.org/big-bang/> -- Ken Ham's organization).*

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

1. **Genesis 1:1** is grammatically **NOT a heading**, but a narration of the **first Stage in God's creation** of the universe, as it declares, *"In the beginning God created the heavens and the earth."* This passage is categorized as narrative in part because the verse which follows (1:2) begins with a conjunction *"and"* (*waw-hb*), which would not<sup>2</sup> be the case if 1:1 was a title.<sup>3</sup> In addition, since this *waw* precedes the noun "earth," the name of its grammatical construction is a *"waw-disjunctive,"* which serves to identify the conditions of the earth at that time. Indeed 1:1 differs significantly in *grammatical* style from similar passages in the Book of Genesis that clearly *are* headings (2:4a, 5:1a, etc.). Further, if it really were the case that 1:1 is a *heading*, that would mean that the narrative which follows it would contain **no reference at all** to the *creation* of either the earth or the heavens! That would be bizarre! So this verse teaches that the entire cosmos, including both the sun and moon, were **all** created in **1:1**.
2. **Genesis 1:1-2 is silent concerning the duration<sup>4</sup> of that initial creation event.** This absence of any reference to duration allows even a 13 billion-year history (or age) of our universe. Since our *eternal* God is not limited by time for the reason that He stands outside of the natural order, such a timeframe is utterly inconsequential to Him (Psalm 90:4) with respect to assessing His power.
3. **Since Genesis 1:1 says that the heavens were created at the very "beginning,"<sup>5</sup> the "two great lights" on Day Four already existed prior even to Day One.** It is **not clear** from the vocabulary that the text even teaches that these "lights" were *created* from nothing.<sup>6</sup> This apparent quandary can indeed be reconciled by postulating from this same text that when the earth was young (1:2b), their "light" was not yet visible from its *surface* because of heavy clouds that then blocked their rays from reaching its

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

<sup>2</sup> 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. It can be accessed at my website: [www.christianityontheoffense.com](http://www.christianityontheoffense.com).

<sup>3</sup> 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.

<sup>4</sup> 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).

<sup>5</sup> 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](http://www.issuesetc.org), 7-11-07).

<sup>6</sup> 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.

surface (1:2).<sup>7</sup> Only when the heavy covering began dissipating could their rays begin penetrating the darkness (1:3). Yet it was only later still, after that covering had fully broke open, that the lights first *appeared* from Earth's surface as *distinct* spheres which were useful for marking seasons (1:14).

4. In a manner that is entirely consistent with recent scientific discoveries that our cosmos is expanding, five biblical authors on eleven separate occasions far earlier, declared that God “***stretches out the heavens,***” over 2,500 years before 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.

Cosmologist Edwin Hubble first discovered this very same phenomenon by means of *scientific observation* (as opposed to biblical revelation) when he noticed through his telescope at Mount Wilson that galaxy clusters<sup>8</sup> are retreating from each other (spreading apart) 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 both amazement and consternation, began to acknowledge that the cosmos came into existence out of nothing. As even one young-earth publication conceded, scientists have concluded 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.”*<sup>9</sup>

My essay “The Prints are Everywhere,”<sup>10</sup> in broad strokes lays out the evolution of that ongoing expansion of the cosmos from its beginning as a “zero-volume singularity” all the way up through its present size. Images of the expansion in size have been fully documented. Consequently, even though **NO** humans *lived* back at the beginning (which would enable them to *personally* view the first moment of the universe) it is **entirely wrong** for young-earth creationists to suggest that we have no access to actual knowledge of either the creation or the characteristics of the early universe. The fact that scientists are indeed able to observe the entirety of our cosmic history all the way back to its beginning, **utterly contradicts YEC belief** that we have no knowledge our extensive past.

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<sup>7</sup> 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.> \*\* See also William G.T. Shedd. *Systematic Theology*. 3<sup>rd</sup>. ed. (P&R, 2003), p.375.

<sup>8</sup> 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.

<sup>9</sup> A Report of the CTCR of the LCMS, April 2013. *The Natural Knowledge of God in Christian Confession & Christian Witness*. P. 59, n. 215.

<sup>10</sup> See my papers, “The Prints are Everywhere,” and “Was the Big Bang the Big Beginning?” at my website. Op.cit. (2).