

1. Last week we completed a study of Joh 1:1-3 and had just begun several excerpts from my *Doctrine of Evolution*.
2. Before I continue explaining the “Big Bang” I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let’s first review an expanded translation of Joh 1:1-3:

Expanded Translation

Joh 1:1 In the beginning was the Word and that Word was Jesus Christ; and the Word was in eternity-past with God, in fact that Word was not only with God but He was God.

Joh 1:2 From the very beginning before time that Word-Jesus Christ was continuously in eternity past with God.

Joh 1:3 All things came into being through Him and without Him nothing was made that has been made.

4. The Big Bang and Evolution.

“As I peruse the latest scientific literature describing the origin of the planet, I am fascinated by what seems to be a sea change. Rather than an evolving origin we find a sharply defined punctilious beginning, i.e., creation began at a certain moment in time. Was the creative agent one of the forces of evolution or was it as the Old Testament says: ‘In the beginning God created the heaven and the earth?’ The essential elements of what is now called the Big Bang theory are similar to what we find in the book of Genesis.

“According to the Big Bang theory, everything began suddenly, with a great flash and a release of energy. Many scientists are unhappy that the world apparently began in this way. Until recently most were more comfortable with the steady state theory of development because it was consistent with the theory of Evolution. The best science now concludes there was a sudden beginning. The Big Bang theory was first postulated in 1912 at the Lowell Observatory in Flagstaff Arizona, where several galaxies were observed to be moving away from planet Earth at speeds of millions of miles an hour. The new findings were not reported until 1914 at a scientific meeting. From these empirical observations, Dr. Edwin Hubbell developed a new scenario for all beginning.

“It is now called The Big Bang theory. Dr. Albert Einstein at first was appalled, because such theorizing did not agree with his mathematics; ergo he rejected the new empiricism. In fact, he would write ‘this circumstance of an expanding universe irritates me.’ He later, however, was convinced of the correctness of the theory after meeting with Dr. Hubbell. The theory suffered from the age-old problem ‘from where came the original spark of energy which caused that first explosion?’ Thus, the natural question, ‘since we now have a beginning, what came before the beginning?’

“Some of the bolder have asked ‘who was the prime mover? And was there some intelligent design?’ Theologians are generally happy with the new theory, but most astronomers are very upset.

“Philip Morrison, a well-recognized astronomer said on BBC ‘I would like to reject the Big Bang theory, but I must accept the facts. As a scientist who has always lived his life by tracing cause and effect and who has lived his life in the power of reason, this story ends like a bad dream. At the end of the nightmare I see several of us scientist climbing the mountain of ignorance and as we reach the last pinnacle, even as we claw our way over the last barrier, there I find thousands of grinning theologians who have been sitting there waiting for us for 2000 years.’”

5. It is difficult not to recognize the hand of God in the beauty and order of the solar system. The word "beginning," appearing in Gen 1:1 and Joh 1:1 is used in a specialized, absolute sense. The beginning is thus separate from that which begins, both preceding and transcending time. The beginning refers to that which occurred before God invented time for mortal man. According to Scripture, when categorically studied in the original language, the creation account is the first in a series of acts.

5.1 There was first a creation, which Isaiah in Isa 45:18 tells us was “not created imperfect but formed to be inhabited.”

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Gen 1:2 in corrected translation, tells us this perfect creation "became without form and void."

Gen 1:2 And the earth became formless and void, empty of any good; and darkness, totally devoid of any heat was upon the face of the raging waters surrounding planet earth. And the Spirit of God hovered over those raging waters and provided incubating heat.

6. What caused the perfect creation to become imperfect cries out for an explanation, and that we will develop later. That there was a perfect creation which became "without form and void" is clearly taught in Scripture.

Heb 1:10 And, Thou, Lord, in the beginning (**ARCHE**) hast laid the foundation of the earth; and the heavens are the works of thine hands:

Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

7. The creation was an immediate act of God, prior to time as we know it. The restoration began our account of time. Time is an "invention" of God, and we both use and abuse it. Creation was an independent act by an independent God Who pre-existed all things and this included "time as we know it."

Joh 1:1 states that the **LOGOS**, "the Word" (Christ Jesus) by which the eternal and invisible God is revealed to man, was with God (the Father) "before time was." The Father, the Son and God the Holy Spirit are presented in Scripture as coequal, co-infinite and coeternal. Before anything was, the Trinity was there. John, for our edification distinguishes Jesus--the Word with the other two members of the Trinity. For you see only Christ became visible on planet Earth as the Godman; He came into the world and lived among us.

8. The Lord Jesus Christ is said to pre-exist all things by both Paul (Col 1:17-18) and John (Rev 21:5-6).

Col 1:17 And he is before all things, and by him all things consist.

Col 1:18 And he is the head of the body, the church: who is the Beginning (**ARCHE**), the firstborn from the dead; that in all things he might have the preeminence.

9. Notice Who was the active agent of the creation; it is Jesus the Christ, "and by him all things consist."

Rev 21:5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the beginning (**ARCHE**) and the end ..."

10. Now let's briefly explore this much maligned theory called Creation by Fiat. The work of God in bringing all things into existence is described in Genesis chapter one verse one. Upon this abbreviated description rests much of what we call creation theology.

11. Although basic, it is unknown and overlooked by most Christians. God the Creator is a personal Trinity, He is among other things, sovereign, righteous, just, love, eternal, omnipotent, omnipresent, omniscient, immutable and true.

12. God alone is eternal, and He is both imminent (existing and remaining within, and thus, an inherent being) and transcendent, (preeminent and supreme) with respect to all things.

13. God's act of creation occurred before anything was; this is what the verb **BARA** communicates. It is translated "created" in the KJV of Gen 1:1. The idea that the present universe developed out of prior materials, though commonly held by many religions and philosophies, begs the question.

14. Sadly enough there are many "Bible-believing Christians," who in their desire to accommodate other explanations have adopted the blasphemy that God used evolution to create and perpetuate the planet and its inhabitants. Such well-meaning heterodoxy has no basis in either Scripture or physical science.

14.1 It is of paramount importance to recognize that Scripture teaches a finished creation, a fall, a failure and a restoration.

15. What we see in this doctrine is a description of a perfect creation becoming "formless and empty." What caused this change begs to be answered? Is there any event in Scripture which might help us unravel this conundrum?

16. As we search the Scriptures for a possible answer, we soon arrive at one clear and compelling event; one of such size and importance as to set in motion that which would alter the history of planet Earth. That event was Satan's fall! Before time was, Satan chose in his arrogance to Fall from heaven. He said in his heart, "I will exalt my throne above the stars of God; I will be like the most high."

17. He along with one-third of all the angels elected to leave the third heaven and take up residence on planet Earth, "in the sides of the north upon the mount of the congregation."

17.1 When Isa 14:12-15 is compared with Psa 48:2, we begin to see a picture of angelic revolution of no small proportion being played out on a tiny little planet called Earth.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, you who did weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, **in the sides of the north:**

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Psa 48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, **on the sides of the north** (planet earth), the city of the great King.

18. A once perfect creature, Lucifer, fell and chose planet Earth as the battlefield, and a perfect creature, Christ, entered that same battlefield where in perfection He went to the cross on behalf of mankind to resolve what we now call the Angelic Conflict. Satan's beauty, fall and destruction are described by Ezekiel.

Eze 28:12 "Son of man, take up a lament concerning the king of Tyre and say to him: "This is what the Sovereign LORD says: "You were the model of perfection, full of wisdom and perfect in beauty ...

Eze 28:14 You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

Eze 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Eze 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

Eze 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So, I threw you to the earth; I made a spectacle of you before kings.

Eze 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.

Eze 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

19. God created the heavens and the earth absolutely perfect, Satan rejected God's authority creating chaos on planet Earth and God in grace restored the planet in preparation for the ultimate victory of Christ over sin and evil.

20. Now that we have a cause for the perfect creation becoming "without form and void," let's look further at the process. Scripture teaches that after the restoration, there was no creation process in the physical sense, especially as it relates to matter. Certainly, there was change but not evolution in the strict sense of the word.

21. Scientific study of present processes can therefore lead to no understanding of creation. These events were brought about by divine fiat and thus beyond useful scientific investigation. This teaching of Scripture is supported scientifically by the law of conservation of mass and energy, the first law of thermodynamics, which is one of the most basic and best-proved laws of physics.

21.1 This first law of thermodynamics postulates that "neither energy nor mass is now being either created or destroyed." Things may change but nothing new is ever created.

21.2 Science teaches "all has been created that was created." The universal reservoir of energy (which really includes everything in the physical universe) must therefore date from a punctilious point, just as the Bible and the Big Bang theory, in part declares.

22. There is therefore no valid scientific reason to doubt the accuracy of the events recorded in the creation and restoration passages. The restoration events occupied a six-day period. Each act was complete and each was judged by God to be "good." The total restoration He called "very good." (Gen 1:31)

Gen 1:31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

23. It would certainly seem possible that the things restored in the six literal days might, at the instant of their creation, have had an "appearance of age." This is most obvious in the case of Adam and Eve, who were created as mature humans.

24. Therefore, it would be logical to assume such might be for all other objects, both animate and inanimate. All flora and fauna may have likewise been so created. For example, trees could have been created with rings depicting years of growth.

25. The restoration, according to Scripture, was accomplished as a series of divine acts. They were done in six literal days. These acts were highly organized and functioning from "their inception."

25.1 The restoration was completed and finished during a special period in the past, following which God "rested" because he had done everything good for man.

26. Thus, there remains no reason why we cannot or should not accept the creation and restoration recorded in Genesis as an historical, literal and factual account of the specific events which took place just as God declared. I would offer again, a caution to our brothers and sisters in Christ.

27. In our study I hope you noticed there is no indication of how long the planet has been around. Given the fact we have no idea how long the Earth existed in perfection before the fall of Satan, and given the fact we have no idea how long it took Satan to destroy God's perfection, we must not assert an age for the planet nor should we attempt to describe what was occurring on earth during either the age of perfection or the age of chaos. There is certainly room for dinosaurs roaming the earth during Satan's failed attempt to restructure planet earth.

28. I want to conclude this section with several quotations.

Michael Behe, Professor of Biochemistry at Lehigh University in his book *Darwin's Black Box* has written, "Albert Lehninger, a fine teacher has written a very successful biochemistry text book ... the new addition ... contains two references to evolution ... "We find that the new addition uses the word evolution as a wand to wave over mysteries ... For example, one citation is to evolution: adaptation of the sperm whale.

"When we flip to the indicated page, we learn that sperm whales have several tons of oil in their heads which becomes more dense at colder temperatures. This allows the whale to match the density of the water at the great depths where it often dives and so swim more easily. After describing the whale, the textbook remarks, 'Thus we see in the sperm whale a remarkable anatomical and biochemical adaptation, perfected by evolution.' But that single line is all that's said! The whale is stamped 'perfected by evolution' and everybody goes home. The authors make no attempt to explain how the sperm whale came to have the structure it has."

David Bolton Davidheiser, a biology professor with a Ph.D. from John Hopkins University has written in his book *Evolution and the Christian Faith*. “Opinions about some of the things *related to evolution* may still change, but the point is that when it comes to evolution, scientist are not all objective or even honest in their approach to problems ... It is the opinion of evolutionists, expressed over and over, that only the uninformed, the ignorant, and the bigoted do not accept evolution as a fact. This has been repeated so many times that people are afraid of being called ignorant if they express any doubts about the truth of evolution.”

Ann Coulter in her New York Times best-selling book *Godless* has written, “Evolution is not selective breeding, which produces thoroughbred horses, pedigreed dogs ... and so on. Evolution is not the capacity of bacteria to develop antibiotic resistance, but which never evolves into anything but more bacteria. Evolution is not the phenomenon of an existing species changing over the course of many years ...

“In fact; evolution is not adaptive characteristic developing within a species at all. Darwin’s theory says we get a new species, not a taller version of the same species. Evolutionists call such adaptations “microevolution” only to confuse people.”

Doctors Hoyle and Wickramasinghe (winners of the Dag Hammarskjold 1986 Gold Medal for Science award) are both atheists. Consequently, they have some odd ideas about the origin of life—but they know enough about science to know evolution does not provide a viable explanation for the creation of life. Hoyle ran some numbers to determine the mathematical probability of the basic enzymes of life arising by random processes. They concluded that the odds were 1 to 1 followed by 40,000 zeroes, or “so utterly minuscule” as to make Darwin’s theory of evolution absurd.

Phillip E. Johnson in his book *Darwin on Trial* has written, “For those who have chosen to devote their lives to exploring exactly how humans evolved from apes, persons who doubt the basic premise are by definition creationists, and hence are not to be taken seriously ... Recall we have no reliable fossil evidence of human evolution.”

Solly Zuckerman, one of Britain’s leading primate experts, regards the evolution of man from apes as self-evident, but who also regards much of the fossil evidence as poppycock. Zuckerman concluded that “the anatomical basis for the claim that certain primates walked and ran upright like man is flimsy and without any real scientific basis.” He concludes their gate was a variant of that seen in subhuman primates.

29. Creation by Fiat provides an alternative *theory* to evolution. Perhaps the apostle John said it best.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 He was with God in the beginning.

Joh 1:3 Through him all things were made; without him nothing was made that has been made ...

30. Now let's see what we can learn from Joh 1:4-5.

KJV

Joh 1:4 In him was life; and the life was the light of men.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

NIV

Joh 1:4 In him was life, and that life was the light of men.

Joh 1:5 The light shines in the darkness, but the darkness has not understood it.

1. In this verse we have three active words: him, life and light. Let's exegete this verse by looking at the three words.

2. **Him** clearly is Jesus Christ represented by the pronoun **Autos** which is declined as an instrumental singular and is better translated "by means of Jesus Christ."

3. **Life** found twice in this verse is ζωη and is used of eternal life.

4. **Light** clearly refers to Christ Who would become the light of the world.

4.1 The literal phenomena of light is necessary for us to function effectively on planet earth.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

4.1.1 Light is used in Scripture for that which brings life. Joh 1:4

Joh 1:4 In him was life; and the life was the light of men.

4.2 There are many uses of light in Scripture: **Phos** is the Greek word for light and it appears some 70 times in the New Testament. Several of those uses are:

4.2.1 As the essence of God. 1Jo 1:5

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

4.2.2 For Jesus who came into a world of darkness to save a lost world. Joh 8:12

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

4.2.3 The good news of the Word is called light. 2Co 4:4

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. At point of regeneration the believer is moved from darkness to light. 1Pe 2:9

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

6. Light is used to describe doctrine resident in the soul. Eph 5:8; Psa 119:105

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

7. Doctrine in the soul of the believer is said to be constructed of the armor of light. Rom 13:12

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

8. Light therefore depicts entrance into spiritual maturity. Eph 5:14

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

9. God is Light and Christ as God has revealed Himself to all mankind.

1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

10. Now let's see how Joh 1:4-5 looks by way of an expanded translation.

Expanded Translation

Joh 1:4 In Christ came life, and the life of Christ was the light of mankind.

Joh 1:5 And Christ the light of the world even now shines in the darkness; the darkness does not and cannot overcome the Light.

11. Now let's take a look at darkness.

1. Darkness refers to the Devil's world.

KJV

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

2. In Gen 1:1 we find the first use of the word "darkness," a translation of the Hebrew **Choshhek** meaning darkness without any heat. Let's expand what we have seen of Genesis 1:1-2 by looking at the restoration Scriptures. Gen 1:3-31

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Gen 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Gen 1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

Gen 1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Gen 1:13 And the evening and the morning were the third day.

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Gen 1:19 And the evening and the morning were the fourth day.

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Gen 1:23 And the evening and the morning were the fifth day.

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that crept upon the earth after his kind: and God saw that it was good.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gen 1:31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

3. The Greek word for darkness is **Scotos**. Let's see how John used **Scotos**:

Joh 1:5 And the light shineth in **darkness**; and the darkness comprehended it not.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved **darkness** rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in **darkness**, but shall have the light of life.

Joh 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in **darkness** knoweth not whither he goeth.

Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Joh 12:46 I am come a light into the world, that whosoever believeth on me should not abide in **darkness**.

Joh 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

4. Clearly darkness refers to a world of sin and evil ruled by the Devil called “the Prince of this World.”

Joh 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Joh 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Joh 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

Joh 12:31 Now is the judgment of this world: now shall the **prince of this world** be cast out.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

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