

Ephesians 6:17 Take the helmet of salvation and the sword³ of the Holy Spirit, which is the Word of God. (NET)

15. The believer has no human power comparable to demonic power; he must utilize divine power, including the sword of the Spirit which is the Word of God.

The Angelic Conflict and Evidence Testing

1. Evidence Testing is related to the Angelic Conflict and involves Church-Age believers as witnesses for the Prosecution.
2. This Invisible War is subsequent to events that took place in eternity past when God delegated Lucifer authority over the angelic population.
3. At some point during that vast expanse of time, Lucifer became arrogant and actively sought to replace God as commander-in-chief of the angelic population.
4. His rebellion is noted in two major passages of Scripture, Isaiah 14:12–14, Satan’s Five Assertions, and Ezekiel 28:12–17, that describes his rise and fall.
5. Found guilty of rebellion, God sentenced Lucifer and his demonic hoard to eternity in the lake of fire.
6. These events and what followed are chronicled in various passages. We are all familiar with the Bible’s opening verses that introduce events that occur in time.
7. By means of prophecy certain things are revealed that conclude with the destruction of the universe noted in 2 Peter 3:10–12 and Revelation 19:7–21:1.
8. It is after the universe is destroyed that Lucifer’s sentence to the lake of fire is carried out.
9. Therefore, the question arises, “Since Lucifer and the fallen angels were convicted prior to human history, why is their sentence delayed until after human history is completed?”

³ “The Greek term translated sword (μάχαιρα, *máchaiρα*) refers to the Roman *gladius*, a short sword about 2 feet long, used for close hand-to-hand combat. This is the only clearly offensive weapon in the list of armor mentioned by the author” (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], 2290sn21).



The Chronology of Events Prehistoric, Historic, & Postmillennial

1. To establish a frame of reference, we commence our research with the beginning of time which distinguishes the universe from the eternal state:
Genesis 1:1 In the beginning God created the heavens and the earth.
2. The word “beginning” is the noun **רֵאשִׁית (re’shiyth)** and refers to a beginning of something different. God and eternity always preexisted the universe. The “beginning” noted here is the beginning of the universe including planet earth.
3. This “beginning” occurred by divine fiat with the Qal perfect singular of the verb, **בָּרָא (bara’)**: “to bring into existence that which did not previously exist.”
4. The Qal perfect indicates a completed action. There is no time element indicated. Modern cosmology insists the origin of the universe and its present structure is the result of an evolving process triggered by a “Big Bang.”
5. God is not the God of disorder. He does not waste time by initiating a process requiring billions of years to achieve its objective.
6. The latter is the thesis of modern cosmogony⁴ whose definitions have evolved over the course of the last century. Here are four dictionary definitions of this term:

Cosmogony. The creation and origination of the world or universe, or a theory regarding such creation.⁵

Cosmogony. The creation or origin of the world; the generation, origin, or creation of the universe.⁶

Cosmogony. The branch of science that deals with the origin of the universe, especially the solar system.⁷

⁴ Adaptation of the Greek, “κοσμογένεια (*kosmogéneia*), creation or origin of the world” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. and aug. Henry Stuart Jones [New York: Oxford University Press, 1968], s.v. “κοσμογένεια.”)

⁵ *Webster’s New Collegiate Dictionary*, 2d ed. (Springfield, Mass., 1953), s.v. “cosmogony.”

⁶ *Webster’s New Twentieth Century Dictionary of the English Language*, 2d ed. (Cleveland: The World Publishing Co., 1962), s.v. “cosmogony.”

⁷ *The New Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate (New York: Oxford University Press, 2001), s.v. “cosmogony.”



Cosmogony. The astrophysical study of the origin and evolution of the universe. A specific theory or model of the origin and evolution of the universe. 2. A philosophical, religious, or mythical explanation of the origin of the universe.⁹

7. These definitions have themselves evolved from a “theory” (1953) to “a branch of science that deals with the origin of the universe, (2001), to a “doctrine” (2003), to a study of the “origin and evolution of the universe” (2016).
8. The up-to-date position is that there was an origin and that it has evolved. This is not what Genesis 1:1 reveals.
9. The creation verb of the verse is *bara'*. It refers to something, not previously in existence, i.e., instantly brought into existence.
10. The Qal perfect informs us that the creative act was finished in Genesis 1:1. How long does it take for God to create matter, time, and space? Less than a second, in fact a yoctosecond:

[illegible]

11. The International System of Units may someday discover 10^{-25} and if so, it will describe the unit that best defines *bara'*.

⁹ *The American Heritage Dictionary of the English Language*, 5th ed. (New York: Houghton Mifflin Harcourt, 2016), s.v. “cosmogony.”

¹⁰ Simon Hertton, "Yoctosecond," in *Endangered Words: A Collection of Rare Gems for Word Lovers* (New York: Skyhorse Publishing, 2009), 198–99.

12. It is also interesting to see how cosmogony has “evolved” over the past century. Below are two excerpts from *The Encyclopaedia Britannica*. The first is from *The Encyclopaedia Britannica*’s thirteenth edition published in 1926:

Cosmogony, a theory, however incomplete, of the origin of heaven and earth, such as produced by primitive races in the myth-making age, and is afterwards expanded and systematized by priests, poets and philosophers.

To many the interest of such stories will depend on their parallelism to the Biblical account in Genesis 1; the anthropologist, however, will be attracted by them in proportion as they illustrate the more primitive phases of human culture. In spite of the frequent overgrowth of a luxuriant imagination, the leading ideas of really primitive cosmogonies are extremely simple. Creation out of nothing is nowhere thought of, for this is not at all a simple idea.¹¹

13. This article then goes on to discuss the cosmogonies of various peoples around the world: North American Indian tribes, Mexican, Peruvian, Polynesian, Indian, Egyptian, Iranian, Phoenician, Greek, and Babylonian and Israelitish. There is no analysis or commentary about Genesis 1:1 in the section that discusses the cosmogonies of the Israelites.
14. Now let’s jump to the twenty-first century and *The Encyclopaedia Britannica: Micropaedia*’s and *Macropaedia*’s fifteenth edition published in 2010. Their articles are discussed under the entry, *The Cosmos*.

The Cosmos. Every visible star is a sun in its own right. Ever since this realization first dawned in the collective mind of humanity, it has been speculated that many stars other than the Sun also have planetary systems encircling them. The related issue of the origin of the solar system, too, has always had special fascination for speculative thinkers, and the quest to understand it on a firm scientific basis has continued into the present day.

¹¹ Thomas Kelly Cheyne, “Cosmogony,” in *The Encyclopaedia Britannica*, 13th ed. (New York: The Encyclopaedia Britannica, 1926), 7:215.



On cosmological scales, galaxies (or, at least, clusters of galaxies) appear to be racing away from one another with the apparent velocity of recession being linearly proportional to the distance of the object. This relation is known as the Hubble law (after its discoverer, the American astronomer Edwin Powell Hubble). Interpreted in the simplest fashion, the Hubble law implies that roughly 10^{10} years ago, all of the matter in the universe was closely packed together in an incredibly dense state and that everything then exploded in a “big bang,”¹² the signature of the explosion being written eventually in the galaxies of stars that formed out of the expanding debris of matter. Strong scientific support for this interpretation of a big bang origin of the universe comes from the detection by radio telescopes of a steady and uniform background of microwave radiation.

The observed expansion of the universe immediately raises the specter that the universe is evolving, that it had a beginning and will have an end. The “steady state”¹³ alternative is no longer considered viable by most astronomers. Yet, the notion that the Cosmos had a beginning, while common in many theologies, raises deep and puzzling questions for science, for it implies a creation event—a creation not only of all the mass-energy that now exists in the universe but also perhaps of space-time itself.¹⁴

15. Neither the commentators of the 1920s or the 2010s have made much of an advance in figuring out how we got here, what allows us to stay, and when it will all end.
16. However, the Bible is crystal clear, from the beginning to the end.

¹² “**Big-bang**, widely held theory of the evolution of the universe. Its essential feature is the emergence of the universe from a state of extremely high temperature and density—the so-called big bang that occurred at least 10,000,000,000 years ago. According to the big-bang model, the universe expanded rapidly from a highly compressed primordial state, which resulted in a significant decrease in density and temperature” (*The New Encyclopaedia Britannica: Micropaedia* [Chicago: Encyclopaedia Britannica. 2010], 2:205).

¹³ “**Steady-state theory**, in cosmology, a view that the universe is always expanding but maintaining a constant average density, matter being continuously created to form new stars and galaxies at the same rate that old ones become unobservable as a consequence of their increasing distance and velocity of recession. A steady-state universe has no beginning or end in time. Observations since the 1950s have produced much evidence contradictory to the steady-state picture and supportive of the big-bang model” (Ibid., 11:228).

¹⁴ Frank H. Shu, “The Cosmos,” in *The New Encyclopaedia Britannica: Macropaedia* (2010), 16:762.



17. Genesis 1:1 affirms that God created the universe: “the heavens,” plural, includes the atmosphere around the earth called the “first heaven” and the remainder of the universe, referred to as the “second heaven” (vv. 14–18). [The “third heaven” is eternity (2 Corinthians 12:2).]
18. Whereas eternity is timeless, the first and second heavens exist in a time/space continuum in which events can be categorized as past, present, or future.
19. Genesis 1:1 establishes the beginning of the time/space arrangement within a yoctosecond.
20. We also know that when this creation event occurred the angelic population was already in existence. We know this is true from:

Job 38:4 “Where were you when I laid the foundation of the earth? [**The creation event of Genesis 1:1**] **Tell Me if you possess understanding!** [**Knowledge of cosmology¹⁵**]

v. 5 Who set its measurements—if you know—or who stretched a measuring line across it?

v. 6 On what were its bases set, or who laid its cornerstone— (NET)

21. These three verses are God’s personal commentary to Job revealing to him the Creator’s wisdom displayed in creation. To illustrate, God uses the mechanics of constructing a building to describe His creation of “the heavens and the earth.”

Job 38:7 when the morning stars sang in chorus, and all the sons of God shouted for joy?” (NET)

22. For our present emphasis, the phrases “morning stars” and “sons of God” refer to the angelic hoards who witnessed the creation and sang and shouted their approval.

(End JAS3-08. See JAS3-09 for continuation of study at p. 81.)

¹⁵ “Cosmology. The study of the physical universe considered as a totality of phenomena in time and space. The astrophysical study of the history, structure, and constituent dynamics of the universe” (*The American Heritage Dictionary of the English Language*, s.v. “cosmology.”)

