

The Attackers: *Bara'* (*Creatio ex Nihilo*): God Created out of Nothing the Heavens & the Earth; the Hebrew *Plurale Tantum* of *Shamaim*: "Heavens": There Is Only One Universe; Jesus Christ Is the Agent of Creation of All Things: *Ktizo* (*Creatio ex Nihilo*): His Omniscience Includes the Formulas Required to Create & Sustain the Universe, the Lord's Patent on Biological, Soul Life, & Procreation, Col 1:16

4. What follows is the verb **בָּרָא (bara')** which means "to create by fiat with no preexisting materials." The Latin phrase for this is *creatio ex nihilo*:
Creatio: *creation*; distinguished into (1) *creatio activa*, active creation, or the divine creative act in creating the world *ex nihilo* [Genesis 1:1]; and (2) *creatio passiva*, passive creation, or the coming to be of the world as created order [Gen 1:3–31]. The significance of the distinction is the reinforcement of the *ex nihilo* by denying any active role in creation to the materials from which the world is made. (p. 85)
Ex nihilo: *out of nothing*; referring to the divine creation of the world *not* of preexistent, and therefore eternal, materials, but out of nothing.¹ (p. 107)
5. The beginning indicated here is *the* beginning brought about by the creation of the universe *ex nihilo*.
6. The subject which produces this action is identified as **אֱלֹהִים ('elohim)**: God, Who utilized three of His divine attributes to accomplish the result: omniscience provided the intellect, omnipotence the power, and immutability the preservation.
7. The result is said to be "the heavens and the earth." The first item mentioned is the heavens: **שָׁמַיִם (shamaim)**.
8. A little etymology on this word is helpful:

¹ Richard A. Muller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids: Baker Book House, 1985), 85, 107.

שָׁמַיִם *shamaim*: *Etymology and Meaning*. In the Old Testament ... it appears as a *plurale tantum*.² The unusual vocalization, which at first glance suggests a dual,³ is due to the addition of the (here) unaccented plural ending *-im* [ים] to the root *shama*. The Old Testament thinks in terms of a single heaven, not a multiplicity of heavens. The double idiom is to be understood as a superlative or (more precisely) an elative,⁴ meaning “the entire enormous expanse of heaven.” The universal use of the plural represents the semantic phenomenon of a “plural of spatial extension.”⁵

9. The subject of the verse is the divine creation of the universe. The Hebrew in which Moses reports does not have a singular for the word “heaven.” Always in the plural it refers the creation of a single heaven but it is expressed in the plural to emphasize the “enormous expanse” of the universe.
10. This could serve as a clue to reality for Leonard Susskind whose superstring theory presupposes the necessity of a multiverse. The *plurale tantum* of *shamaim* refutes this.
11. It might be argued by theoretical scientists that the creation of the “original” universe has in the process of its expansion resulted in the development of a multiverse.
12. If this were the case – and I propose such merely for the sake of argument – then the universe in which we function had to have been it. “In the beginning” refers to the original for nothing existed before it plus the fact *shamaim* is followed by the next noun in the passage אֶרֶץ (*'eret*): the earth.

² *Plurale tantum* (Latin for *in the plural only*) is a noun that appears only in the plural form and does not have a singular variant for referring to a single object. Many languages have *pluralia tantum*, such as the English words clothes, scissors, pants, and trousers.

³ “*Special Dual Nouns*. Hebrews nouns can be dual in number. There are three special Hebrew words, however, that are *always dual in form*. They are שָׁמַיִם (heaven, heavens), Egypt and water” (Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* [Grand Rapids: Zondervan, 2001], 31).

⁴ “\ē-lā'-tive\, in grammar, lifted up or raised to the highest degree” (*Webster's New Twentieth Century Dictionary: Unabridged*, 2d ed., s.v.: “elative”).

⁵ G. Bartelmus, “שָׁמַיִם *shamaim*,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2006), 15:205.

13. Consequently, the universe in which we live is the first universe. The record of Scripture is so precise that it removes all doubt that there are no other universes.
14. The definite article הַ (ha): “the,” precedes the two nouns “heavens” and “earth” indicating this universe and this earth are *the* only ones.
15. Professor Susskind, with his math beyond quantum mechanics and his eleven-dimensional universe, suggest otherwise. The jury is out, but whatever the “reality” of creation, its origin was the act of Jesus Christ and the formulas of physics He used are the ones He continues to use in His duties of holding all things together.
16. Here is the expanded translation of Genesis 1:1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Bere'shith bara' 'elohim ha-shamaim we'et ha-'aretz:

“In the beginning of time which was not a beginning for God, He created ex nihilo the singular universe and the earth.”

17. The next passage will confirm the origin and the sustenance of the fine-tuned universe that superstring theory hopes to discover.

Colossians 1:16 - For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

v. 17 - He is before all things, and in Him all things hold together.

18. Verse 16 begins with the preposition ἐν (en), an instrumental of means, followed by the reflexive pronoun αὐτός (autós). Its antecedent is the word υἱός (huiós): “Son,” in verse 13 which refers to Jesus Christ, translated, “By means of Himself.”

19. It is by means of Christ that a number of specifically stated things are going to be accomplished among the totality of “all things”: the plural definite article **τά (tá)** plus the plural noun **πᾶς (pás)**, translated “the all things.”
20. This is a collective phrase that includes the universe – **הַשָּׁמַיִם (ha-shamaim)**: “the heavens” of Genesis 1:1 – and “the earth” – **הָאָרֶץ (ha-'aretz)** of Genesis 1:1 plus the angelic species that populates both.
21. In God’s plan to resolve the angelic conflict, He made the machines that were necessary to accomplish that objective.
22. For example, if an individual converts an idea into an invention, then he may secure a letter of patent “securing for a term of years the exclusive right to make, use, or sell an invention with exclusive control and possession of it.”⁶
23. Colossians 1:16–17 documents that the Lord is the inventor of “all things” including the universe, the earth, and systems of authority that control them.
24. A person who holds a patent on an invention is free to mass produce the item and distribute it through commerce for his own benefit and pleasure.
25. To do this effectively, he must build a factory and purchase the machinery necessary to mass produce the product.
26. In the resolution of the angelic conflict, God decreed to create a species lower than the angels but equal with them only in the area of free will.
27. To do this, His foresight had already developed a factory in which this new species, or “invention” could be mass produced. That factory is the universe including planet earth.

⁶ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v.: “patent.”

28. The machinery to produce the “product” was created by Jesus Christ in the form of Adam and Eve. They are the prototype or “machinery” by which the product would be mass produced.
29. Human procreation produces the product of biological life, but it requires a power pack which is installed at physical birth called ensoulment, a patent also held by the Lord.
30. The Lord holds patents on the factory, the machinery, and the power packs for the totality of time which runs from the creation of the universe (Genesis 1:1) to its termination (2 Peter 3:7, 10, 12).
31. Some may consider this illustration dehumanizing which is the point. We are His creatures and it is through His policy of grace that we exist. The environment necessary for us to exist required planning in eternity past.
32. It is by means of Him that all things “were created,” the aorist passive indicative of the verb **κτίζω (ktízō)**: “to create out of nothing.”
33. *Ktízō* is the Greek equivalent of the Hebrew *bara'* and the Latin *ex nihilo*.
34. The aorist tense is constative; it “views the action as a whole, taking no interest in the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or end of the action specifically.”⁷
35. The time factor involved in creation is instantaneous: where nothing previously existed in the next moment all things existed: matter, energy, space, and time.
36. Current debates over the age of the universe and the earth are not pertinent to the discussion of the creation itself.

⁷ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 557.