

APOLOGETICS 12 – DEFENDING CREATION – PART 4

GENESIS 1:14-19 – THE COSMOS

INTRODUCTION

Apologetics - ἀπολογία apologia

The definition of Christian Apologetics is “the information that enables a believer to provide a defense for why a doctrine is believed.”

1 Peter 3:15 – But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

So far, we have discussed the true age of the Earth. We have demonstrated that the biblical chronology puts the Earth at less than 10,000 years old. We have refuted popular theories within Christendom that capitulate to atheistic naturalists regarding the age of the Earth and the universe: Gap and Day-Age Theories. Also, we have looked at days 1-3 of creation from an apologetic and scientific perspective.

GENESIS 1:14-19

Let There Be Lights –

Day 4 is not about the creation of light but about God limiting light to specific sources. These sources are given for the benefit of man and express the creative power, beauty, and specificity of the Creator God.

The light that God created was limited to heavenly bodies. This is not about light that is on the earth: fire and the luminescent glow from plants. This is about the lights in the sky. These are the physical sources for day and night. Remember that light that was called day was called into existence but had no source.

These lights in the sky were given to man to let us know when day and night are taking place. They are in the second heaven (above our atmosphere). These lights have three main functions: they divide day and night, they are a sign, and they are the source of light on the earth.

The division of day and night. The sun is our source of light, which is now called daylight. When the sun is visible, it is called day. When it is not visible, it is called night. This is obvious to our world today, but it is pointed out that this was the original design as well.

The moon and stars provide light at night. Darkness, which God named night, was the absence of all light. Now, it was the absence of the greater light. Without these lesser lights, we would be in total darkness throughout the night. But God saw fit to make a completely inhabited world—one with both day and night without being a hazard.

Not only were the luminaries placed to provide light as a light source, but it was also to create wonder and beauty.

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The word *lights* in Hebrew is “מאור ma’ôr” and is a cognate of the normal word for light “אור ’ôr.”

These are the objects that bring light, also called luminaries.

The word itself does not indicate a light without a source. Rather, God created a source that would emit light.

The second purpose of these luminaries is that they are used for signs, seasons, days, and years.

Signs – “אות ’ôth”– This word means a signal (figurative or literal). This word has many uses in the Hebrew Scripture. It is used as the mark on Cain, as the token of remembrance, as the evidence God gave to Moses to shew the people (establishing Moses as God’s messenger), as the banner of the household of the tribes of Israel, an item that seals a pledge, and as an indicator of an event (a virgin will bear a child).

In a review of the Hebrew Scriptures, only a few instances can be attributed to signs in the sky (Psalm 65:8). In Jeremiah 10:1-3, God tells Israel not to be afraid of the signs of the heavens. There are no other times the stars or the sky are referred to as a sign. In Genesis, this word is used three other times: the sign that God put on Cain, the sign of the rainbow, and circumcision.

Its use in Genesis indicates that the stars are a sign, a reminder, a token of God in who He is, His power, His provision, and what He has done.

What we know in eschatology, the intent may be for what will be in the future, although it would not be seen until the end of this creation (Revelation 12:1-3, 15:1).

However, this is creation; the intent was not to destroy or cause fear, nor was there any need to “speak to the earth” through signs, for God was with man (until it was broken). Therefore, signs were intended as reminders of God’s glory.

Seasons – “מועד mō’ed” - This is the noun form of the verb meaning to appoint, an appointed time. Most of the uses in the Hebrew Scriptures mean an official meeting, appointed time, seasonal feast, congregation, an appointed time for having official meetings (Genesis 17:21, 18:14, 21:2; Exodus 9:5, 13:10). The idea of seasons is that of an appointed time at the same time every year. This word does not mean the four seasons. This was to indicate timekeeping.

The last two are obvious: days and years are for calendar-keeping. God defined times for humanity and taught them to recognize the set time standard.

In the Hebrew, we find something interesting. There is a preposition used throughout verse 14 except for years. This would literally read “Let there be luminaries...and they will be for signs and for seasons and for days and years.”

I would render this as “evidence, timekeeping, and calendaring.”

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God made the sun, the moon, and the stars. The construction of the sentence indicates that the focus is the greater light to have dominion over the day and the lesser light to have dominion over the night. The stars are at the end of the verse with a conjunction and a particle that indicates the stars also receive the action of the main verb.

Some have suggested that the moon has dominion over the night and the stars, but this is not grammatically correct.

Some have attempted to use the incorrect rendering to say He did not make the stars on day four, only the moon, to have prominence in the sky over the stars.

Scientific Observations

Scientifically, we can demonstrate that the cosmos cannot be the result of “The Big Bang.” We’ll look apologetically at the luminaries, first the sun and our solar system, then we will discuss the stars. The solar system is an astounding collection of things that should not be.

1. The Evolutionary Model Does Not Fit the Planets.

In general, atheistic naturalists believe that solid planets are made from materials that begin to condense through irregular gravitation forces and attract other objects close enough to the newly formed planet to continue adding to its mass.

As we have seen, this is nothing but theoretical, and the theory itself does not fit what we know about natural laws.

What happens when two objects slam into each other at very fast speeds? They do not become one but the two become many. Under current gravitational theory, planets cannot start out small and get bigger, they have to begin large and get larger.

There is a lack of uniformity among the planets (material and amounts) demonstrating that The Big Bang is false.

2. The Evolutionary Model Does Not Fit the Stars

Gas cannot condense by means of gravity to form stars.

The formation of stars assumes the existence of stars in order for more stars to form.

Galaxies cannot form from stars being close together.

“The silent embarrassment of modern astrophysics is that we do not know how even a single one of these stars managed to form.”

Martin Harwit, Science, vol. 231, 7 March 1986

Conservation of angular momentum – naturalistic atheists believe that our universe came from The Big Bang: all the matter was condensed into an infinitesimal uniformity that was spinning at an unmeasurable speed and then exploded.

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“The planets and moons’ rotations and orbits all rotate in the same direction, which is the direction of rotation of the original disk that formed them.”

Based on astronomers’ own statements, Venus and Uranus rotate in the opposite direction.

There are moons that spin the wrong direction and even a galaxy was discovered to be spinning the wrong direction.

The evidence demonstrates that what we see in the universe is not consistent with the naturalistic explanation of how our universe came into existence.