

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, 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 New 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 learn 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 JAS3-62-Review. See JAS3-63-Review 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”).



23. Here is a synopsis by Dr. Merrill F. Unger:

“When the morning stars sang together.” Creation morning is especially associated with the “morning stars,” including Lucifer, which are especially beautiful. The stars are figuratively said to sing God’s praises (Psalm 19:1; 148:3) and here, in lofty poetry, are symbolic of the angels, answering to the sons of God or angels in the parallelism of this verse. The fall of Lucifer, and a great host of angels with him (Ezekiel 28:11–19), occurred subsequent to this blissful scene when all these jubilant, sinless creatures shouted for joy with the cornerstone (capstone), signaling completion of earth’s creation, signalized the intense joy among all God’s creatures (angels), as this scene evidently antedates the renovation of a chaotic earth for the late-comer man.

The laying of the foundation (Ezra 3:10–11), and especially the capstone (the crowning stone at the summit, marking the completion of the building), was an occasion of rejoicing and singing (Zechariah 4:7). This passage from the lips of the Creator Himself sweeps away the curtain of time and presents a vista of eternity past and the scene of sinless bliss that marked the creation of the earth ex nihilo, apparently for the habitation of the pristine holy angelic hosts.¹

24. Quite a number of things occurred prior to and during the context of Genesis 1:1:

The Prehistoric Period Prior to Genesis 1:1

1. God the Father, God the Son, and God the Holy Spirit are eternal. What is eternal has no beginning or end. The triune nature of the Godhead is indicated by the word, *'Elohim*, the nominative, masculine plural of the noun **אֱלֹהִים** (*'Elohim*).
2. At a certain point within the environment of eternity, the Godhead made the decision to create the species **מַלְאָךְ** (*mal'ach*): “angel.” The Greek word for this group is **ἄγγελος** (*ángelos*). Both words mean, “messenger, diplomat, or herald; one who announces, teaches, protects, defends, or disciplines.”

¹ Merrill F. Unger, *Unger’s Commentary on the Old Testament: Genesis—Song of Solomon* (Chicago: The Moody Bible Institute of Chicago, 1981), 1:733.



3. The population of this species is unknown since its number is so large it cannot be counted. We will note two New Testament passages that use several words to describe the angelic census.
4. First, the writer of Hebrews has a passage that includes the noun, **μυριάς** (*muriás*) to describe the presence of an innumerable population of angels:

Hebrews 12:22 You have come to Mount Zion [**grace orientation**²], even to the city of the living God [**spiritual maturity**], the heavenly Jerusalem [**escrow awards (NA #10)**], and to myriads of angels [**μυριάσιν ἁγγέλων** (*muriásin angélōn*): **an innumerable assembly of angels**] (NET)

5. The word, **μυριάς** (*muriás*): “myriads,” means innumerable and is also used in the NASB translation. Other translations treat the word differently. The KJV uses, “innumerable,” which is fine, while the NIV selects “thousands upon thousands.”
6. The Greek noun *muriás* may be correctly translated by each of these terms. However, the Greek dictionary definitions include the phrases, “an indefinite, large number,”³ or “countless tens of thousands/myriads upon myriads”⁴:

Myriad. Greek: μυριάς: countless, infinite. Existing in myriads; of indefinitely great number; innumerable.⁵

7. This same circumstance occurs in John’s Revelation:

Revelation 5:11 Then I looked and heard the voice of many angels around the throne and the living creatures and the elders; and the number was myriads and myriads, and thousands of thousands. (NASB)

² As opposed to Mount Sinai which refers to legalism associated with the Law. Mount Zion is associated with the Nike Awards conveyed to mature believers.

³ Spiros Zodhiates, ed., “μυρίος,” in *The Complete Word Study Dictionary: New Testament*, rev. ed (Chattanooga: AMG Publishers, 1993), 1000.

⁴ Horst Balz and Gerhard Schneider, eds., “μυριάς,” in *Exegetical Dictionary of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:446.

⁵ *The Oxford English Dictionary* (1971), s.v. “myriad.”



8. This verse introduces a performance by the angelic choir made up of different ranks of angels that include “living creatures and elders.” Again, the numbers of angles assembled are described as “myriads and myriads and thousands of thousands.”
9. We have established the population of the angelic community as “countless, infinite, or innumerable.” They were each created simultaneously in eternity past and have eternal life.
10. We function in the environment of the “space-time continuum”:

Physics. The four-dimensional continuum of one temporal and three spatial coordinates in which any event or physical object is located.⁶

11. Therefore, to describe a sequence of events in the eternal state we must resort to this format.
12. We have established that God is eternal without a beginning or an ending, thus He in three Persons has always existed.
13. In eternity past, the Godhead made the decision to create a class of individuals that are called angels. How long this group existed before the universe was created is impossible to know.
14. We have established the fact that when the universe was created, these angels were extremely impressed. They “sang in chorus” and “shouted for joy” (Job 38:7).
15. After the creation of the universe in Genesis 1:1, these angels functioned as a unit under the authority of the Godhead for another unknown period of time.
16. The angels were created with one attribute common to the human race whose creation would not occur for some extended period of time later.
17. That common attribute is volition, the power to make personal choices that remain compatible with divine directives or not. The angels maintained positive volition for an unknown period.
18. During this period of compliance, planet earth functioned in its original status-quo perfection.
19. At some point, the Godhead chose to delegate some authority down to a class of angels called cherub, who were assigned four wings as an insignia of superior rank.

⁶ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “space-time.”



20. The cherub who was appointed senior-ranking officer and given the rank, “anointed cherub,” is the subject of Ezekiel 28:14. He and the entirety of the angelic population had access to the universe including planet earth both enjoying the perfection of their original creations.
21. The Anointed Cherub obtained a moniker from the text of his rebellious Five Assertions recorded in Isaiah 14:12–14.

NOTE: A parallel passage on the fall of Satan is found in Ezekiel 28:1–19. Isaiah 14:12–17 presents the judgment of Satan in its *logical* order. Ezekiel 28:1–19 does the same but does so in its *chronological* order.

Here is an expanded translation of the passage containing Lucifer’s Five Assertions (**1st–5th**):

Isaiah 14:12a “How you have fallen from heaven [**the third**], O star of the morning, son of the dawn [i.e., “**Lucifer**”]!

In Isaiah 14:12 (KJV), the proper noun, Lucifer, is the Latin word for “light-bearer,” and is used to translate the Hebrew word הֵלֵל (*Helel*), which means “radiant star.” The *New American Standard Bible* translates *Helel* “Star of the Morning.” The Hebrew text continues with the phrase בֶּן-שַׁחַר (*ben-Shachar*), translated “son of the dawn” in all the major English versions. Star of the Morning, Son of the Dawn refers to the superior officer of the Dark Side, the cherub-ranked fallen angel known by the monikers, Satan or the devil, but whose real name is *Helel ben-Shachar*. Employing the Latin noun, Lucifer, conveniently summarizes all of these translations.⁷

Isaiah 14:12b You have been cut down to the earth [**banished from the 3d heaven**], you who have weakened the nations [**Satanic Academy of Cosmic Didactics**]!

22. This verse looks forward to the banishment of Lucifer into the Abyss of Hades at the 2d Advent following the Tribulation. What follows is the account of Lucifer’s Five Assertions:

⁷ Joe Griffin, *One Day at a Time: Overview of Christian Doctrines*, ed. John Cameron Smith (St. Charles: Joe Griffin Media Ministries, 2013), 161n124.



Isaiah 14:13

“But you thought [a look back retrospectively to the time of his prehistoric rebellion in eternity past] and then said from your stream of consciousness, [1st] ‘I will ascend to the third heaven [the lust to overthrow God]; [2nd] I will raise my throne above the stars of God [become commander-in-chief of the angelic armies], [3d] and I will sit [on the throne] on the mount of assembly in the recesses of the north [rulership over the angelic population].

v. 14 [4th] ‘I will ascend above the heights of the clouds [establish his dominance in the 3d heaven]; [5th] I will make myself like the Most High [replace 'Elohim].’”

23. It is clear from the accounts of Isaiah 14 and Ezekiel 28 that the rebellion took place in eternity past, yet the universe was up and running in its original created status of absolute perfection including planet earth.
24. Lucifer was able to recruit one-third of the angelic population to join him in his rebellion against God. We learn about this division in:

Revelation 12:4a Now the dragon’s [Lucifer’s] tail swept away a third of the stars in heaven [1/3 of those referred to as “myriad”] and hurled them to the earth.
(NET)

25. Arrogant #1 solicited Arrogant #2. Lucifer had put in play his Five Assertions, but first he had to go through the gauntlet of divine jurisprudence. A trial was convened, witnesses were called, and testimonies were given.
26. The jurisprudence that underwrites the laws of God are founded on attributes of divine integrity that include his perfect righteousness, justice, and omniscience under the policy of grace.
27. This system means that the trial was carried out under the aegis of the love of God.



28. At the conclusion of the trial, the Supreme Court of Heaven issued its opinion:

“The decision reached in regard to a cause tried or argued before them, expounding the law as applied to the case, and detailing reasons upon which the judgment was based.”⁸

29. This opinion is recorded in:

Matthew 25:42 “Then He will say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

30. Prior to the Luciferian Rebellion, the universe and the earth were in status quo perfection. The time that elapsed from the creation noted in Genesis 1:1 to the time God instituted chaos in verse 2 is unknown.

31. The sentence for “the devil and his angels,” was incarceration in the “eternal fire.” However, this sentence has not been carried out. Lucifer apparently appealed the decision and asked for a delay of the sentence.

32. Up to this point, the universe had been functioning in total perfection. In other words, the time from its creation until Genesis 1:2 could have been myriads and myriads of millennia or a comparatively very short time.

33. Nevertheless, when Lucifer fell, the perfection of the universe was turned into absolute darkness or chaos. While the rebellion was being adjudicated in the third heaven, the universe and planet earth were encapsulated in total darkness. We know this from:

Genesis 1:2 The earth was formless and void, and darkness was over the surface of the deep and the Spirit of God was moving over the surface of the waters.

Summary of Events that Occurred in Genesis 1:2

1. The verse opens with the Qal perfect of הָיָה (*hayah*): the verb to be and translated “was.” The perfect tense indicates a completed action.

⁸ Henry Campbell Black, “Opinion,” in *Black’s Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 1243–44.

