

The Attackers: Differing Approaches to the Age of the Universe: Creation, Fall of Lucifer, Trial & Appeal, Restoration, Gen 1:1 cf. 1:2 & Isa 45:18, Matt 24:41 cf. Rev 20:10; Producing Witnesses for the Prosecution, Gen 1:28; Creation of the Universe & the Earth ex Nihilo Refutes Big Bang; Creation Includes Visible Things, Col 1:16

37. Cosmologists and mathematicians assert that the universe is around 13-billion years old. Theologians, who see Genesis 1:1–31 as part of the original creation event, contend that the universe is around 8- to 10-thousand years old.
38. We believe there is a significant period of time between Genesis 1:1 and 1:3, initiated by the fall of Lucifer (Isaiah 14:12–14; Ezekiel 28:11–19), that lasted an unknown length of time. During this period several things occurred: **(1)** the universe was shut down with the earth encapsulated in an icepack (Genesis 1:2 cf. Isaiah 45:18), **(2)** Lucifer and the rebellious angels were tried before the Supreme Court of Heaven, found guilty of sedition, and sentenced to the lake of fire (Matthew 24:41 cf. Revelation 12:4a), **(3)** Lucifer, serving as his own defense attorney, appealed the verdict and the sentence was stayed for a specific period (Matthew 24:41 cf. Revelation 20:10), and **(4)** the appeal trial was placed on the docket by the Supreme Court.
39. How long the universe was in existence prior to Lucifer’s fall and up to the point of restoration, is not known.
40. Following the interlude of Genesis 1:2, the earth was restored for the purpose of conducting the appeal trial (Genesis 1:3–31).
41. The trial was called to order with the creation of Adam and Ishah as the prototype for human life (Genesis 1:26–27) and they were given the assignment to produce potential witnesses for the prosecution in the appeal trial (Genesis 1:28).

42. Jesus Christ holds the patents on all of His creations. Regarding the human race, He created the machinery by which mass production of potential witness could be carried out.
43. Since Christ owns the patent and we are His property, then He is free to judge the production of each and every person He selects.
44. Evaluations of the works of believers and unbelievers will be conducted in two future trials: **(1)** the evaluation tribunal of Christ for Church Age believers following the Rapture (2 Corinthians 5:10; 1 Corinthians 3:11–15) and **(2)** the Great White Throne following the destruction of the universe for all unbelievers and fallen angels (Revelation 20:11–15).
45. The environment in which human works occur is Earth situated in the universe which the constative aorist of verse 16 informs us was created out of nothing – *ktízō* – in a moment of time.
46. Therefore where nothing previously existed, suddenly everything existed – stars, quasars, novas, galaxies, planets, moons, asteroids, comets, meteors, and black holes.
47. The verb is in the passive voice which means the universe received the action of creation. Had it been in the active voice it would indicate that the universe created itself, which is impossible. Since the universe received the instantaneous action of creation, then nothing could have preexisted it except the One producing the action.
48. The indicative mood is declarative for a statement of fact and therefore establishes truth regarding the issue of creation.

49. What follows in the text are two prepositional phrases; the first is the preposition **ἐν (en)**, the definite article **τοῖς (toís)**, and the locative of sphere of the noun **οὐρανός (ouranós)**: “in the sphere of the universe.”
50. Whatever the universe is comprised of, the Lord created it.
51. The second prepositional phrase is the preposition **ἐπί (epí)**, the definite article **τῆς (tēs)**, and the genitive of place of the noun **γῆ (gē)**: “upon the earth.”
52. The passage now classifies what those things are that make up the “universe” and the things “upon the earth.”
53. First mentioned is the visible, the plural neuter definite article **τά (tá)** followed by the plural neuter noun **ὄρατός (horatós)** “the visible things.”
54. The universe and the things (note the neuter gender) that are upon the earth have elements that are both visible and invisible.
55. Paul is categorizing the “things” according to man’s capacity for vision regarding those that are visible, but he also reveals that there are things which man cannot see which are a part of the whole.
56. We can see the creation both day and night, but the night allows us to look into stellar space and marvel at the glory and wonder of the Lord’s creative powers.
57. Second are the invisible things; again we have the definite article **τά (tá)** followed by the plural neuter noun **ἀόρατος (aóratos)**: “the invisible things.”