The following is an excerpt from an article written by Mark Rooker, Professor of Old Testament and Hebrew at Criswell College, Dallas, Texas, entitled, “Genesis 1:1-3: Creation or Re-Creation?” published in *Bibotheca Sacra*/October-December 1992.

In this article the four primary features of the precreation chaos theory were examined. It was concluded that these four precepts pose philological as well as theological difficulties. The conclusion should be drawn, therefore, that the traditional view, defended in the previous article in this two-part series, is the most satisfactory position regarding the interpretation of Genesis 1:1-3. According to this position, the Bible speaks with one voice about the creation of the universe. Genesis 1:1-3 describes the same events as other passages such as Psalm 33:6, 9; Romans 4:17; and Hebrews 11:3, and they describe *creatio ex nihilo*. This understanding of Genesis 1:1-3 prevailed among the early Jewish and Christian interpreters. Genesis 1:2 describes the initial stage of what God created, the state He then transformed (vv. 3-31) to make the earth into a place that could be inhabited by man.

The first article in this series began by acknowledging that the question of origins is a question repeated in history and in human experience. This truth was graphically illustrated after NASA'S Cosmic Background Explorer satellite—COBE—shot back pictures of the most distant objects scientists have ever discovered. These pictures were alleged to reveal evidence of how the universe began. Ted Koppel of "ABC News Nightline" questioned Robert Kirshner, chairman of Harvard University's department of astronomy on the significance of this discovery by asking a question about origins.

Ted Koppel: The big bang theory, to what limited degree I understand it, calls for something infinitesimally small, so small that it cannot be measured to have exploded into the universe as we now find it, in other words, something tiny exploded into the reality of everything large that exists in the universe today. Now, how does that work?

Robert Kirshner: Well, you're trying to answer the hardest part at the beginning. It might be easier to think about some of the observational facts and see why the big bang is such a simple explanation for them. The thing that we see today is a universe which is expanding, galaxies getting farther from one another, and if you imagine what that was like in the past, it would be a picture in which the galaxies were getting closer to one another. And if you take that picture far enough back, and we think the time scale is about 15 billion years, far enough back, then you get to a state where the universe is much hotter and denser than it is today. That's the thing we're talking about when we talked about the big bang. The details of exactly the structure of space and time at that—in that setting are a little tricky, but the basic picture is that the universe that we see today is very old, and had come from a state which was very different than we see around us today.

At the conclusion of the program Koppel, unsatisfied with the previous evasion to the essential question, returned the central issue of the origin of the universe:
Ted Koppel: And in the 40 or 50 seconds that we have left, Professor Kirshner, you want to try another crack at that first question, how we get everything out of next to nothing?

Dr. Kirshner: No, I don't think that's the question I really want to answer. That's the one I want to evade...

The question that is asked by both ancient and modern man alike—the question that cannot be ignored—is answered adequately only from the revelation of Scripture. God created all that exists and He created out of nothing.

The Bible is unified on this issue. God is the Creator who existed before all His creation and who brought forth from nothing all that exists. The only biblical event that might rightly be called a re-creation begins with the experience of the new birth and is consummated in the realization of the new heavens and the new earth (Rev. 21:1-2). This work from beginning to end is brought about by the One who was there "in the beginning," who creates and brings light and life through the redemption victoriously proclaimed on the first day of the week.