

## Some notes on Genesis 1:1-2

Genesis 1:1-2 present the reader with an introduction to man's existence on the earth. It sets up the situation in which God creates man, sees His work as good, places Adam in the garden, provides him with all good things and allows him to choose God's good or his own alternative. The introductory verses provide a context for the six literal days of Genesis one.

A debate exists as to whether a gap exists between verses one and two. Those who hold to the view that the earth is young or approximately six thousand years old normally reject a gap. They state that God created the universe in verse one and verse two simply describes its state after the initial creation and prior to God's more specific work. Others who suggest that a gap exists between these two verses state that verse two describes the earth's condition as a result of God's judgment. The remainder of the chapter lays out how God works on this creation in preparation for Adam's existence on the earth.

Many who hold to this gap have used it to accommodate secular evolutionary geology's old earth. In the late 18th century, men began to propose an old earth and various theories of the earth's origin. This theory took on some "evidence" in the 19th century when William Smith of England noticed the consistent appearance of fossils in certain rock strata. He used these to suggest dates. Threatened by these views, Christians began to seek some means to fit the Bible's account with what was becoming the accepted view of the earth's origin. I cannot read people's motives but Christians have struggled to maintain "relevance" to the world, not understanding that Christians have rarely been considered relevant in most of the world.

Understanding Christians' accommodation of a secular worldview also helps us understand why young earth creationists have so rejected any teaching in favor of a gap. Such teaching appears a rejection of Biblical creation and allows secular evolutionary theory to make inroads to the Christian faith. Some also suggest that compromising with any view of evolution undermines evangelism. So, it becomes necessary to explain the Biblical account of creation and counter any exegesis which might appear to compromise with evolution.

### **No Geologic Ages in the Gap**

The common view of the gap between Genesis 1:1 and 2 faces the challenge of life and death. William Smith observed fossils in rock strata and drew conclusions on the earth's age. Geological and biological evolution share a circular reasoning pattern. Because the rock strata contain fossils of simpler organism, and we know (or claim) simpler organisms came before more complex ones, those rock strata must be older. Since the simpler organisms are found in the lower rock strata, those organisms must be older. Do you see the circular thinking: A is older so B must be older, and B is older so A must be older. The presence of fossils mean biological life and death. Fossils were once physical living things. In order to become fossils, these things had to die, be buried before they could decay so their cells could be replaced by dissolved minerals over time. On this we can agree. However, Romans 5:12 states that death entered through one man—Adam.

We agree that Adam was not created until day six in Genesis one. Therefore, prior to Adam there was no death, so there was no basis for fossils.

Some Bible teachers disagreed with the point of no death and taught or suggested the presence of biological life on earth prior to the six days in Genesis one. They even taught a pre-Adamite race. G.H. Pember, representing this idea, wrote, “Since, then, the fossil remains are those of creatures anterior to Adam, and yet show evident tokens of disease, death, and mutual destruction, they must have belonged to another world, and have a sin-stained history of their own, a history which ended in the ruin of themselves and their habitation.” [*Earth’s Earliest Ages*: nd, 35]. This teaching does not square with the Bible’s teaching about the entrance of death into the world.

The gap between Genesis 1:1 and 2 cannot account for geologic ages. Scriptures give no evidence for biological life which predates the six days in Genesis one. The idea of identifying geologic ages rests on the presence of evidence of previous biological life.

### **Life Prior to Genesis 1:2**

Though no biological life existed on earth, a spirit being did live on earth. We know him as Satan or the Devil. Ezekiel 28 describes this individual and covers some of the time prior to Genesis 1:2. The chapter begins by addressing the prince [*nagid*] of Tyre, and in verses two through ten, God speaks to the human ruler of the city. Beginning in verse eleven, God addresses the king [*melek*] of Tyre, and we shortly discover that he is not human. We know he is not the human ruler because God describes him as the seal of perfection, full of wisdom and perfect in beauty, descriptions God would not assign to a fallen, arrogant Gentile king (28:12). God states that this individual was in Eden, God’s garden (28:13). We know of only four individuals who had dealings in Eden: God, Adam, Eve and the serpent who Revelation 12:9 identifies as Satan or the Devil. This evil prince is not Adam or Eve who are both dead, and it is certainly not God. That leaves us with Satan. While we think of a garden as comprised of plants, this garden consisted of beautiful rocks (28:13). We too know of rock gardens, so this should not surprise us. This one was also created. No one since Adam and Eve has been created, but propagated, so we have fathers and mothers. But Satan was God’s creation. He is also identified as the anointed cherub (28:14). Ezekiel saw cherubs connected with God’s throne in chapters one, nine, ten and eleven. Two cherubs sat on the lid of the ark of the covenant pointing towards God’s earthly manifestation above the lid (Ex. 25:18-22). This was an earthly representation of the arrangement Ezekiel saw. A cherub is a spirit being not a physical one. This cherub was anointed meaning the Holy Spirit maintained some relationship to him. He had responsibility for covering or guarding. He was on God’s holy mountain, a designation for God’s government. He walked among the stones of fire. We’ll see in Isaiah 14 that he was a shining being, and as he walked among the precious stones, they reflected his shining nature. Unlike the human ruler, this one was blameless from the time he was created until unrighteousness was discovered in him (28:15). His unrighteousness consisted of trade or acting as a salesman (28:16).

What did this created, anointed, covering cherub sell? He sold his idea of being independent of God. Through His prophet Isaiah, God addressed the king of Babylon (Isa. 14:4ff). Some of this section addresses the human ruler and some the spirit being

behind the man, much like Ezekiel 28. God identifies the Spirit being as “star of the morning” probably a reference to Venus (Isa. 14:12). How appropriate that his created brightness is eclipsed by that of the Son (sun). The Hebrew title *hēylēl* described a shining being and so older English versions kept the Latin “Lucifer” which meant “shining one.” He is guilty of planning to change God’s design for him. He determined to ascend the heavens (14:13). Recall that in Ezekiel he was in Eden on earth, but he desires to be in heaven. Second, he determined to move his throne above God’s stars (14:13). This also is from the perspective of one on earth who knew God to be above the stars. Third, he determined to sit on the mountain of assembly (14:13). As illustrated in Job one and two, the sons of God (spirit beings) assemble before and give a report of their activity. I would suggest that this is not because God needs to know, but they need to recognize they must answer to God. Fourth, he determined to ascend above the clouds (14:14). Clouds probably refer to the clouds of God’s glory in heaven not the clouds in our atmosphere. Finally, he voiced his most brash decision, “I will be like the Most High.” He was not satisfied with being the pinnacle of God’s creation, but wanted to be where God sits and be what God is. He did not wish to answer to God any longer. Why would this created being desire and determine these ideas? His heart was lifted up because of his beauty (Ezk. 28:17). The heart is where decisions are made. He was so impressed with how beautiful he was and rather than give God credit and glory for that beauty, he lifted up his heart, his decision-maker so that he would choose that which is contrary to God’s will. Further, he corrupted his wisdom (28:17). Wisdom is knowing how to use what one knows. Satan knows much so why would a created being think that he could take a place equal to God, because his wisdom no longer works as it was designed.

So Ezekiel tells us that he took this idea and sold it to others. To whom did he peddle this idea of rebellion and independence? Jesus spoke of the devil and his angels, as well as John (Matt. 25:41; Rev. 12:7, 9). Described as the dragon, John learns that he succeeded in persuading a third of the spirit being to join him (Rev. 12:3-4). Ezekiel 28:16 adds that Satan not only determined and peddled these “I wills” but attempted them. He was filled violence and sinned. “Sin” indicates an action, in this case a genuine attempt to raise his throne and rebel. John records a future battle in heaven between the righteous and the unrighteous spirit beings, but Satan will attempt it again.

Satan’s decision and actions had repercussions on not only Satan and his followers but also upon the realm of his domain. He was in Eden the rock garden of God. While he was thrown out from his place in God’s government, removed from the beautiful stones of fire which apparently reflected his beauty, he also profaned [*hala!*] or did violence to his holy places (sanctuaries) (Ezk. 28:18). His sanctuaries refer to the holy place he lived, which we have seen to be earth, specifically Eden. God charged Israel will polluting (same word) His land by replacing Him with idols and sacrifices to those idols (Jer. 16:18). Satan was replacing God with himself.

The spirit beings collectively identified as the sons of God were present when God brought the physical universe into existence. In Job 38, God questions Job about the creation, size and orientation of the earth. The sons of God shouted for joy when the creation came into existence (Job 38:6). They witnessed the stars beginning to shine or

“sing” as God states it. Yet if the creation of the earth happened in the six days of Genesis six, at what time was Satan on his throne in Eden? God created Adam on day six and placed him in the garden, so was Satan placed in the garden on day three when the dry land appeared (Gen. 1:10)? This is one of the key exegetical reasons I am compelled to accept a gap between Genesis 1:1-2. It allows for Satan’s history in Eden.

Because Satan is a spirit being and his armies are also spirits, the judgment on the location of Satan’s throne in Eden did not result in death and did not result in fossils. It resulted in the land be uninhabitable and ruined the world system then in existence under Satan.

### **Two Floods and the world system**

Genesis 1:2 presents us with a flooded, uninhabitable earth. The dry land does not appear until day three. Peter speaks of this in 2 Peter three. Peter writes to warn believers about false teachers who will present a perverted version of grace with the intent of making money on the believers and taking sexual advantage of the women. As one means to this end, they mock the idea that things change and that God will one day judge (2 Pet. 3:3-5). In 3:5 Peter states that they willingly let it escape their attention that the heavens existed long ago. They may see it, but they do not wish to see. Here is a good lesson regarding the mind of the unsaved man. He doesn’t know God and he is not looking for God. He doesn’t want to find God. Peter states that they also let it escape their attention that the earth came **out** of water and **through** water by a word of God. God spoke a word and this is what happened. Peter describes two floods, one out of which the land came, and Peter indicates this by the preposition *ek* meaning to come out of something or someone. This agrees with Genesis one when God said, “Let the dry land appear.” In the second flood, the land came *through* the water indicated by the preposition *dia*. In the flood of Genesis 7-8, God caused the water to recede or dry from off the land, and so the land came through the flood.

Peter also says these two floods happened to destroy or ruin the cosmos or world system that existed then (2 Pet. 3:6). The Greek noun *kosmos* refers to an ordered or organized system. The word can have several references, from the physical world, to the mass of humanity living in the world, but also the system under Satan by which he organizes humanity in rebellion against God (Jh. 1:10; 3:16; Jh. 15:18-19). Satan is the ruler of this world system (Jh. 16:11). And the whole world lies back in the Evil one (1 Jh. 5:19). Grace teaches believers to say No to worldly lusts (Tit. 2:11-12). The two floods ruined the world that was then in existence. This tells us that Satan had already organized the spirits who agreed to rebel with him. He had a throne in Eden but wished to move it. His location in Eden was then the place from which he organized that system of spirit beings to rebel against God. The flooded state we find in Genesis 1:2 dealt a blow to that system. God overflowed that place, that garden with its many precious stones which reflected Satan’s light.

We know that in Noah’s day, God flooded not just the physical world but the system opposed to God. God’s evaluation of mankind prior to the flood was that his thoughts were evil all the day (Gen. 6:5). Further the earth was violent and not only all men but all flesh had corrupted its way on the earth (6:11-12). God determined to end not only

man's life but even that of air-breathing animals. Again, God ruined the world system which was operating. Two times, God intervened with a world-wide flood to ruin an anti-God system. He judged. He has judged in minor ways also, but these two were universal. His next judgment will be the very fire within heavenly bodies.

Consider also the affront to Satan, when God brings the land back out from the water, plants a biological garden in Eden (a place already in existence) and then places a living jar a clay, a lowly human being in the garden to govern it.

### The Grammar of Genesis 1:2

The Hebrew grammar of Genesis 1:2 allows for a gap. When I read those who disagree with a gap, I nearly always find comments to the effect that the grammar does not allow for a gap. Grammar and syntax describe how words, phrases and clauses all work together to communicate some idea in a given context. The same set of words in a different context may communicate a different idea. The context of Genesis 1:2 allows for a gap, it almost begs for one. The grammar does not demand a gap, but in the context it allows for one; it does not rule out a gap. 1:1 states that in a beginning God created the heavens (plural) and the earth. But the days that follow do not support creation at that time but God's working on creation. I'll tackle this later.

The Hebrew of the opening part of Genesis 1:2 is first in Hebrew, then transliterated, then translated in English. This text reads from right to left. I have not included the vowel pointing for simplicity.

ובהו	תהו	היתה	והארצ
wəb <sup>o</sup> hū	tōhū	h <sup>a</sup> ayethah	wəh <sup>a</sup> aretz

and

desolate formless was it earth the and

This verse begins with the conjunction *waw*, the single letter ׀ with the half-vowel shewa beneath it (looks like a colon). This is the common form of this conjunction. It can communicate simple coordination, such as this happened **and** this, so we read in 1:3, “**And** God says, ‘let light come to be’ **and** light came to be.” Both **and**'s represent the conjunction, but the second coordinates God's words with the following action. It often communicated consecutive activity: this happened, then this, then this, and so on. It can also communicate disjunction or a break, some change in the context. The change is often to introduce an explanation rather than to say or emphasize “then this happened.” In *An Introduction to Biblical Hebrew Syntax*, Bruce Waltke and M. O'Connor give two examples which are helpful for our study. (651) First, Genesis 40:21-22 give two different outcomes for Pharaoh's chief butler and chief baker. “**And** he returned the chief butler to his office...**but** he hanged the chief baker.” Both *waw*'s are identical, but the context presents a contrast, not just this **and** this, but, this for the first man, **but** this for the second man. Genesis 41:54 presents two different circumstances for the lands, “**And** there was famine in all the other lands, **but** throughout Egypt there was food.” In both cases, the second *waw* is prefixed to a non-verb (the sign of the direct object in

40:22 and with the adjective “all” in 41:54). In both passages, the verb of that phrase is perfect: “hanged” in 40:22 and “was” in 41:54. This is the same type of construction in Genesis 1:2. The *waw* is prefixed to the noun “earth” and the verb “it was” is a perfect.

In countering the idea of gap, Bruce Waltke states that this first *waw* in 1:2 is conjunctive [Creation and Chaos, *Bibliotheca Sacra* 132:526, p. 140]. “It is inconceivable that Moses would have used a construction which does not indicate sequence in contrast to other constructions open to him, if this had been his intent.” However, in his syntax of Biblical Hebrew he handles it as a disjunctive [Waltke and O’Connor: p. 129]. But Moses is not indicating sequence. He is indicating the state of the earth as God will ready it for man’s habitation.

Blogger Dr. Michael S. Heiser comments that no Hebrew grammarian holds the gap theory because the *waw* disjunctive does not allow continuity between 1:1 and 1:2. Note this author recognizes this to be a *waw* disjunctive. Despite his claim, many grammarians treat the first *waw* in 1:2 as simple a consecutive or sequential with the three phrases describing the condition of the earth after its initial creation. I think they are wrong and the grammatical construction is not correct.

**And** the earth was formless and void

**And** darkness was on the face of the deep

**And** the Spirit moved over the face of the waters

So, John J. Davis asserts that 1:1 is simply the first day of creation and writes, “Verse 1 is an independent clause describing the creation *ex nihilo* of the universe ‘in the beginning,’ and verse 2 is a series of three circumstantial clauses describing the condition of the earth before God completed His work of creation.” [*Paradise to Prison* 1975, p. 46]. However, in the remainder of the chapter, each creative act begins with “And God said...” (1:3, 6, 9, 11, 14, 20, 24, 26). If 1:1 is day one of these six days of creation, why does it not include “And God said”? Further, why did God begin by creating it in an unformed state and then work on it in the next days? Why did He not simply speak it into a good state? He does this with plants, with life in the seas, with life on land and with man. It seems incongruous to deal with the physical earth in this manner. John H. Sailhamer sees 1:2 as describing the earth before God begins His work. He especially sees the description *tohū* as meaning uninhabitable. “Thus the expression “formless and empty” ultimately refers to the condition of the land in its “not-yet” state—the state it was in before God made it ‘good.’” (§ 6292) This appears an admission that when God first creates the heavens and the earth, the earth is “not good” though Sailhammer does not go this far. He only describes it as “not-yet.” But contrasting it to its later good state implies “not-yet” means not yet good.

Waltke sees verse one as an introductory statement like a heading, not an independent sentence about the earth’s creation, and verse two as the situation before creation and the main storyline beginning in verse three (527: 228). Regarding 1:2 he writes, “Here a great mystery is encountered for the Bible never says that God brought these (chaos, my clarification) into existence by His word.” (Waltke 132:528, 338) Waltke attempts to

explain to the modern reader of Genesis, that the book makes no attempt to explain the origin of evil which shows up in chapter three. He correctly (in my opinion) rejects the idea that God created it in this state because God is good (Waltke 527: 221). He further asserts that the chaotic state in 1:2 is under the dominion of God as illustrated by the Spirit “moving” over the surface of the deep (339). Waltke makes much of comparing the Genesis creation account to other creation accounts in the literature of the ancient world, such as the Babylonian account *Enuma Elish*. Contrary to other theologians who share his perspective, he does not see the state of 1:2 as good, but that, “...darkness, confusion, and lifelessness is contrary to the nature of God.” (339). Waltke makes no attempt to explain the origin of the chaos. In his view, if God is good and God began creation by creating an unformed state, then God created something which is not good, and so he rejects this. That means something else must account for the chaos, he offers no reasonable explanation, only assurance that it works out in the end because God is in charge.

I would counter that while the text of Genesis does not record God how created in 1:1, David and Peter claim that by the word (Word?) of the Lord or God, the heavens exist (Ps. 33:6; 2 Pet. 3:5). John states that everything that came into existence, did so through the Word (Jh. 1:1, 3). Isaiah states that God the Lord created the heavens (Isa. 42:5; 45:18). I also agree that Genesis one does not explain the origin of evil.

To summarize these two views, Waltke sees an original substance with 1:1 as only a title for what is to follow, with no explanation of the uninhabitable state of 1:2. The second view sees 1:1 as day one of the creation week and 1:2 as how God initially created it, from which He then begins to work to make it habitable. My view is then that 1:1 is the original undated creation, with 1:2 breaking from 1:1 to show us the chaotic state so we understand why God works on the earth in 1:2-2:4.

### **The *waw* disjunctive**

The initial *waw* of Genesis 1:2 is disjunctive or adversative. It follows the disjunctive construction

(read right to left) [VERB] + [NOUN]<sub>1</sub>

The common Hebrew sentence begins with the verb, to which the <sub>1</sub> may be prefixed if it is necessary, followed by the subject and then the object. In addition to the two texts Waltke used to illustrate the disjunctive *waw*, I add Genesis 3:15 where the disjunctive *waw* contrasts the serpent’s head being crushed to the milder crushing of the seed’s heel, where the disjunctive *waw* is prefixed to the pronoun “you.” In 1:5 God contrasts the light called day to the darkness called light, where the *waw* is prefixed the noun darkness. *Waw* is prefixed to “tree” in Genesis 2:17 to contrast the tree of the knowledge of good and evil to all the trees of 2:16, from which Adam could eat. The *waw* is prefixed to the name Cain in 4:2 to contrast his activity to that of his brother. While God was sorry He made man, Noah found favor, where the *waw* is prefixed to Noah (Gen. 6:7-8). In each example, the *waw* disjunctive shows some break.

The disjunctive *waw* breaks the flow from 1:1 to introduce why God had to ready creation for biological life and specifically man; it was in a state of ruin and

uninhabitable. The *waw* is not sequential but introduces the state of earth for verses 1:3ff. It breaks from the preceding creation to this state. God does not tell us why it is in this state, though darkness is a sign of judgment and along with the two descriptors *tohū* and *bohū* shows the earth not in a “not-yet” state, not in a primal state, but in a state of judgment from God. It is uninhabitable for man. Man will be God’s goal or final purpose in this week. God is not creating plants, fish or animals simply for the sake of having those creatures. They are all part of God’s work of creating and placing man on the earth in the location from which Satan had previously ruled.

The translators of the Septuagint (Moses’ writings translated into Greek) use the Greek conjunction *de* [δέ] for the first *waw* and *kai* [καί] for the second two *waw*’s. They recognized some difference with the first *waw*, though this does not mean they saw or understood a gap between 1:1 and 1:2. This has further significance because *de* frequently has the common sense of “but” or “now” in translation.

### The perfect aspect of the verb *hayah*

The perfect aspect of the verb *hayah* [היה] occurs in several passages which indicates “becoming” not the state. Lot’s wife **became** a pillar of salt (Gen. 19:26). Abraham’s servant asked God, “May it **come to be** that the girl to whom I say, ‘Please let down your jar so that I may drink,’ and who (Gen. 24:14). The ESV and NASB translate this perfect aspect verb “became” in Genesis 2:10, though the NIV and NET do not translate it. In 2:24 the man joining to his wife so that the two **become** one flesh. I would suggest that Jabal **became** the father of those dwelling in tents *with* livestock, and so also for Jubal (4:20, 21). In both these passages the translators have “was.” Depending on how we understand the Nephilim in 6:4, translating the verb “came to be” is clearer than “were.” In the flood, the waters “came to be” upon the earth (7:6). This is especially important because it is a disjunctive construction like that in 1:2. So also when the sun set, darkness **came to be** (15:17). Sarah laughed at the idea that having become worn out, “pleasure *should come to be* for me” (18:12). Genesis 25:3 reveals what peoples the sons of Dedan **became** (25:3). I could multiply examples of the perfect aspect of *hayah* communicating the idea of “becoming” or “became,” but those who disagree with this view see the context of 1:2 to be different and representing only one of three parts of the earth’s state. Though the context does not demand a simple stative idea.

### Parallels in Isaiah and Jeremiah

Jeremiah and Isaiah use the adjective *tohū* and *bohū* to describe a future state of Israel and Edom. Both result from God’s judgment. Jeremiah prophesied of God’s coming judgment upon His people. The judgment bears strong parallel to the creation account in Genesis one, as though God is promising to reverse what He did in Genesis.

	Gen. 1:1-2:4a	Jer. 4:23-26
Day One	Light	no light
Day Two	Heavens	Heavens
Day Three	Dry Land	the Mountains shake



Day Four	Lights in the sky	Light
Day five	Birds	birds have left
Day six	Man	no Man

In Genesis one, God brought the earth from a state of judgment into a state suitable for human habitation. He seems to indicate a return to that state of judgment, either literally or by comparison. God did not create the earth an uninhabitable place, but a place suited for biological life (Isa. 45:18). The description *tohū* contrasts to “formed it to be inhabited.” Isaiah 43:11, God also looks at the destruction of Edom. Whatever organized state Edom may have been in, God will dismantle that state and return it to chaos. He will make it uninhabitable to all but random wild animals. This last statement is important to understanding this pair of adjectives. David Tsumara takes these two descriptors not in an uninhabitable fashion but “an uninhabited place” meaning that 1:2 is only saying that nothing was yet living on the earth (170). A proper interpretation of these passages does not require us to see judgment in Genesis 1:2, but it is consistent with it.

### On Which Day Did God Create the Universe?

One of the interpretive questions in Genesis one involves, on what day did God create the universe? If Genesis one presents six literal days (which I accept that it does), on which one did God call the universe into existence? In the above examples, Waltke makes no attempt to explain when the primal stuff of the universe was created. Davis takes verse one to be day one. However, as previously noted, each successive day begins with “And God said” or “And God says...” (1:3, 6, 9, 14, 20, 24, 26). [ואמר אלהים] where the initial *waw* consecutive prefixed to the verb [ואמר] introduces each new creative day. The creation of the physical universe is conspicuously absent in Genesis one. Some see day four as the creation of the stars and planets and explain the light on day one as “cosmic light” or God’s shekina glory. However, neither of these are natural to the context. Moses is recording God’s preparation of the earth for man to inhabit it. Neither cosmic light nor God’s shekina is the normal experience of man on earth. Day four can be understood as God’s work of orienting the sun, moon and stars to the earth for the specific purpose of separating day and night and designating seasons, days and years (Gen. 1:14). Day one involved clearing away the darkness which had covered the deep. This allowed the light in the heavens to penetrate to the surface of the deep. In 1:16 God made or worked on two greater lights, one for day and one for night. He **placed** them in the expanse (language of appearance) to give light (1:17). The opening phrase of 1:14 is the act of causing these lights to be seen in the atmosphere, while 1:17 is the arrangement of those lights and their “movement” as we would recognize (e.g. a new moon on a regular schedule). The point is that no day is stated on which God created the universe. The six days present a different set of events than the universe’s creation.

### The Vocabulary of Creation

We meet the word *barah* [ברא] “create” in Genesis 1:1, but as we continue reading, we also meet the verbs *yatzer* [יצר] “to form” and *asah* [עשה] “to make” as well as other images. *Barah* occurs five times in Genesis one (1:1, 21, 27) and two times in 2:3, 4. It

describes God's actions of bringing something into being from nothing. The verb *yatzer* occurs three times in Genesis 2 (7, 8, 19). This verb emphasizes planning and manufacturing with other material. *Asah* occurs seven times in Genesis one and four times in chapter two and also involves work on or with existing material.

Aside from the creation of the universe, God uses *barah* to describe the creation of unprecedented wonders for Israel (Ex. 34:10). Causing the earth to open and swallow Korah and all who rebelled with him was a creation, a new thing done by God (Nu. 16:30). God refers to those He will cause to return to Him as the result of creation, the result of forming [*yatzer*], and the result of working [*asah*] (Isa. 43:7). God works to form light and creates darkness, He also creates evil [disaster] and works all these things (Isa. 45:7). As God is light and dwells in light, it is the natural expression of Who He is. Darkness and evil express some of God's activities He creates in time.

*Yatzer* [יצר] is illustrated in Genesis 6:5 where the "intent" of the imagination of man's heart is evil all the day. "Intent" is a thing formed or worked on. It is man working upon or planning. It is evil because it is contrary to God's revelation and in opposition to Him. God is the One who *formed* Israel (Isa. 43:1, 7; 43:21), and no other God was ever *formed* before God (Isa. 43:10). Therefore, Biblical Judaism and Christianity are to be absolutely monotheistic-no room for any other gods anywhere. It is used of working upon or crafting an idol (Isa. 44:10, 12). Used of creation, God formed man's physical substance from the dust of the earth (Gen. 2:7, 8) as well as every beast of the field (2:19).

Readying the earth for habitation, God *made* [עשה] an expanse, firmament or atmosphere, a place where man could move and breath (Gen. 1:7). The English word firmament referred to the heavens or atmosphere as that which is *fixed*. *Asah* is used of the trees *bearing* fruit (1:11, 12). God made or worked on two great lights (sun and moon), indicating that He worked upon preexisting material to give lights for the earth. Did He use a star not oriented to the earth to be earth's sun and a smaller body to become earth's satellite? How God made these He does not tell us. We know from others texts that He had created the heavens, so these objects were present and with them, God *made* them appropriate for the earth. God made animals and man (1:25-26). Chapter two indicates that the making involved the physical matter of dust or dirt for the formation of physical bodies. The creative act for man involved his immaterial substance: spirit and soul. Genesis 2:3 agrees with this, stating that God created "to make" not "and made." Here we have no *waw* conjunction "and" but the lamed preposition ל prefixed to the qal infinitive "to make" expressing purpose, not two means of creation. God created some things which He then used to make other things such as sun, moon, animals and man. God created heavens and the earth, and in a day worked on them (2:4). Adam and Eve made or manufactured aprons from fig leaves to cover themselves (3:7). Understanding this helps explain that God worked on the heavens, the earth, the sea and all in them in six days (Ex. 20:11; 31:17).

## Conclusion

Genesis one presents God's work of readying the earth for man's habitation. 1:1 tells us that God created the whole physical universe. It does not tell us how. For that we must turn to other Scriptures of the Old and New Testaments. It eliminates any idea of the eternity of matter. God is the creator and no other.

The second verse presents us not with the world as God created it in 1:1, but in a different state, a state uninhabitable by man. The *waw* disjunctive and the perfect state verb *hayah* introduce us in a distinct state. The condition of the earth requires God to speak and act alter the earth's condition.

Technically, the *waw* disjunctive and the perfect verb means we cannot translate 1:2, "And the world became," as though God is presenting us with a sequence: I created; it became; I reformed. Rather I would translate the first phrase of 1:2, "But the earth had become." God does not explain how it had become. Again, we must turn to other texts of Scripture for that information. However, the disjunctive does tell us that something had caused the state of the earth in 1:1 to have been altered from a habitable state to uninhabitable. The grammar may not require a gap, but it certainly allows for one. It seems to beg for one to explain how the earth's state had changed. We read 1:1 of what God did and the disjunctive introduces an altered condition upon which God works and creates new creatures.

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Gen. 1:2

וְהָאָרֶץ הָיְתָה תְהוֹמוֹ וְרֵבָבוֹ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹמוֹ  
 deep the face the over darkness and waste and uninhabitable became earth the and  
 וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם .  
 waters the face the over hovering was God Spirit the and

Gen. 40:21-22

וַיָּשָׁב אֶת-שֵׁר הַמְּשָׁקִים עַל-מִשְׁקָהוּ וַיִּתֵּן בְּיָדוֹ כַּסֵּא עַל-כַּף  
 hand his on cup the placed was and cup-bearing his to cup-bearer chief the returned and  
 פַּרְעֹה: וְאֵת שֵׁר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף  
 Joseph them for interpreted had which like hanged he baker chief the and Pharaoh for  
 Gen. 41:54

וַתַּחֲלִינָה שִׁבְעַת שָׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי  
 became it and Joseph said which like come to famine the years seven began and  
 רָעָב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לֶחֶם  
 food was there Egypt of land the all in but land the all in famine  
 Gen. 3:15

הוּא יִשׁוּפֶךְ רֹאשׁ וְאַתָּה תִּשׁוּפְנוּ עִקְבֵי  
 heel His crush will you but head your crush will He  
 Gen. 1:3

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר  
 light be to came and light become there let God says and  
 Gen. 1:5

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרֶב  
 evening was it and night called he darkness for but day light for God called and  
 וַיְהִי-בֹקֶר יוֹם אֶחָד  
 one day morning was it and  
 Gen. 2:4

וַתִּסַּף וַתִּלְדֵת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה צֹאן  
 flocks shepherding Abel became he and Abel brother his birth to added she and  
 וְקַיִן הָיָה עֹבֵד אֲדָמָה  
 ground the serving one became Cain but  
 Gen. 7:6

וַנַּח בֶּן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מֵיִם עַל-הָאָרֶץ  
 earth the on waters be to came flood the but ,years hundred six of son Noah and

Gen. 3:20

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הָיְתָה  
 became she because Eve (living) woman his of name the man the called he and  
 אֵם כָּל-חַי:  
 (things) living all of mother

Gen. 6:4

הַנְּפֹלִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי-כֵן  
 afterwards also and those the days the in earth the in became they ones fallen The  
 אֲשֶׁר יָבִאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדוּ  
 bore they and man the of daughters unto God the of sons entered they when  
 לָהֶם הָמָּה הַגִּבֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם  
 name the of men were old from which ones strong the were they ,them to

Gen. 9:13

אֶת-קַשְׁתִּי נָתַתִּי בְּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי  
 me between covenant a sign a for become will it and cloud in put will I bow my .  
 וּבֵין הָאֶרֶץ:  
 earth the between and

Gen. 17:16

וַיְבָרֶכְתִּי אֶתְּהָ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וַיְבָרֶכְתִּיהָ  
 her bless will I and son a you for her from give will I also and her bless will I and  
 וְהָיְתָה לְגוֹיִם מְלָכִי עַמִּים מִמֶּנָּה יִהְיוּ:  
 be to come will her from peoples kings nations for become will she and

Gen. 18:12

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי בְּלֹתִי  
 out worn am I after say to herself inside Sarah laughed and  
 הָיְתָה-לִּי עֵדָנָה וְאֵדְנִי זָקֵן .  
 ?old being lord my and pleasure me for be to come will

Gen. 19:26

וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וְהָיָה נְצִיב מֶלֶח  
 salt of pillar a became she and him behind wife his back look to caused was But

Gen. 47:26

וַיֵּשֶׁם אֶתְּהָ יוֹסֵף לְחֹק עַד-הַיּוֹם הַזֶּה עַל-אֲדָמַת מִצְרַיִם לְפָרְעָה  
 Pharaoh for Egypt of land the over this day the unto statute a Joseph it set Now  
 לְחֹמֶשׁ רֶקֶן אֲדָמַת הַכֹּהֲנִים לְבָדָם לֹא הָיְתָה לְפָרְעָה  
 Pharaoh for became not alone for priests the of land only fifth a for