The Attackers: Ex Nihilo Creation, Gen 1:1; the Contrastive Construction of the *Waw* Introducing Gen 1:2: "But the Earth became"; *tohu wabohu*: "formless and void"; "Darkness": Absolute Zero; the Deep: Earth Encapsulated in an Ice Pack; Holy Spirit Incubates for Restoration; Isaiah Confirms Indefinite Hiatus: Earth Created "not *tohu*"; Jeremiah & Isaiah Call Client Nation Israel "*tohu wabohu*," Jer 4:23; Isa 34:11*b*; Planet Earth became *tohu wabohu* at the Fall, Rom 8:18–23

Genesis 1:1 - In the beginning of the space-time continuum God created the universe and the earth.

v. 2 - But the earth became [וְ הָ אֶרֶץ הָיָה (*waw-ha-'erets hayah*)[1]] formless and void [*tohu wabohu*], and darkness [חֹשֶׁךְ (*chashach*)] was over the surface of the deep [תְּהוֹם (*tehom*)]; and the Spirit of God was moving [רָחַף (*rachaph*)] over the surface of the waters.

1. The second verse is introduced by a "contrastive construction" that consists of the conjunction *waw*, the definite article *ha*, and the noun *'erets*, and the verb *hayah* which is translated "*But* the earth became."

2. The doctrine of divine perfection in all that He does informs us that the original creation was by application perfect.

3. The contrastive *waw* following the perfect act of the earth's creation in verse 1 indicates that what follows in verse 2 is quite the opposite. Isaiah attests to this giving evidence in:

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[1] "In Hebrew syntax a sequential construction is expressed by a וְ (*waw*) + verb + noun word order. A disjunctive or contrastive construction is expressed by a *waw* + noun + verb word order as in Genesis 1:2" (Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* [Winona Lake, IN: Eisenbrauns, 1990], 650–51). Grammatically, this introduces three circumstantial clauses in verse two which describe the circumstances that preexisted verse three when God spoke and began the first day of restoration" (R. B. Thieme, Jr., *Creation, Chaos, and Restoration*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1995), 10n9).

Isaiah 45:18 - For thus says the Lord, who <u>created</u> [בָּרָא (*bara'*): *ex nihilo*] the <u>heavens</u> [שָׁמַם (*shamaim*): singular] (He is the God who <u>formed</u> [יָצַר (*yatsar*): **to mold**] the earth and <u>made</u> [עָשָׂה (*'asah*): **according to a pattern**] it, He <u>established</u> [כּוּן (*kun*): **stabilized**] it ~~and did~~ not ~~create it~~ a <u>waste place</u> [תֹהוּ (*tohu*], but <u>formed</u> [בָּרָא (*bara'*): *ex nihilo*] it to be <u>inhabited</u> [יָשַׁב (*yashav*)]), "I am the Lord, and there is none else." (NASB)

4.   Genesis 1:2 reports that the earth was a waste place (*tohu*) and empty (*bohu*). Isaiah 45:18 says it was not created (*bara'*, Genesis 1:1) a waste place.

5.   We therefore have biblical evidence that the earth was created in a perfect condition in a moment of time in Genesis 1:1, was brought into a chaotic condition in Genesis 1:2, and was then restored to its pristine perfection in Genesis 1:3–31.

6.   The phrase *tohu wabohu* used in Genesis 1:2 indicates that a dramatic change took place by which the perfection of the creation was replaced by chaos.

7.   Whenever this phrase is used in Scripture it refers to divine judgment. Jeremiah uses it in his appeals to the citizens of Judea to confess their sins lest they be conquered by a predator nation. They did not and the nation fell to Nebuchadnezzar in 586 B.C.:

Jeremiah 4:23*a* **-** I looked on the earth, and behold, it was <u>formless and void</u> [*tohu wabohu*] …

8.   Isaiah rails at the Edomites who were accomplices of Nebuchadnezzar when the Chaldeans plundered Jerusalem in 586 B.C. He also projects into the future when all the nations that have abused Israel will come under divine wrath:

Isaiah 34:11*b* **-** He will stretch over it the line of <u>desolation</u> [*tohu*] and the plumb line of <u>emptiness</u> [*bohu*].

9.   F. C. Jennings's translation uses the vocabulary that references the English translations found in the verses we've examined so far:

Isaiah 34:11*b* **-**   He doth stretch upon it the measuring-line of <u>waste</u> **[*tohu*]**! And for a <u>plummet</u> **[plumb line]** <u>chaos</u> **[*bohu*]**.[2]

10.   Therefore, we can demonstrate that the earth's perfection was lost at some point following the original creation events of Genesis 1:1.

11.   The question arises as to what precipitated the descent into *tohu wabohu*?

12.   When Adam fell, the perfection of the first couple was lost as well as that of the entire material universe:

Romans 8:18 -   I conclude that the sufferings of the present time are not comparable to the glory which is destined to be revealed to us.

v. 19 -   For the confident expectation of the material universe stands in eager anticipation for the manifestation of the <u>sons of God</u> **[believers at the rapture and 2d advent]**.

v. 20 -   For the material universe was <u>subordinated</u> **[at the fall: Genesis 3:1–6]** to <u>futility</u> **[void of purpose]**, <u>against its own will</u> **[the material universe suffers between the fall of man and the 2d advent]**, but because of Him who has subordinated it, in the time of confidence at the Second Advent.

v. 21 -   Therefore, the material universe itself shall be set free from slavery to the corruption into the freedom of the glory with reference to the children of God.

v. 22 -   For we know that the entire material universe groans along with us and suffers the pains of childbirth together with us until now.

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[2] F. C. Jennings, *Studies in Isaiah* (New York: Loizeaux Brothers Bible Truth Press, nd), 409.

v. 23 - And not only nature, but also ourselves, possessing the first fruits from the Spirit **[escrow blessings in time]**, even we ourselves groan within ourselves **[undeserved suffering]**, eagerly anticipating the adoption **[exit resurrection]** of our body.

13.   If the fall of man caused the entire earth to enter into "futility" then it follows that the fall of Lucifer most assuredly did exactly the same thing.

14.   From all of this we are able to reconstruct the sequence of events that transpired from the act of creation to the present day and beyond.