

THE CREATION OF THE EARTH

Genesis 1:1-2

1 In the beginning God **created** the Heaven and the earth.

2 And the earth was **without form, and void; and darkness** was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

CREATED (VINE'S EXPOSITORY DICTIONARY) = OT:1254 bara°, "to create, make."
This verb is of profound theological significance, since it has only God as its subject. Only God can "create" in the sense implied by bara°. THE VERB EXPRESSES CREATION OUT OF NOTHING, an idea seen clearly in passages having to do with creation on a cosmic scale: "In the beginning God created the heaven and the earth" Genesis 1:1; cf. Genesis 2:3; Isaiah 40:26; 42:5. All other verbs for "creating" allow a much broader range of meaning; they have both divine and human subjects, and are used in contexts where bringing something or someone into existence is not the issue.

WITHOUT FORM (STRONG'S HEBREW DICTIONARY) = OT:8414 tohuw (to'-hoo); from an unused root meaning **to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:**
KJV - confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

WITHOUT FORM (COMPLETE WORD STUDY DICTIONARY) = OT:8414 tœhû: A masculine noun meaning **formlessness, confusion.** The exact meaning of this term is difficult at best since its study is limited to its relatively few Old Testament occurrences. It is used to describe primeval earth before the seven creative days (Genesis 1:2); a land reduced to primeval chaos and formlessness (Isaiah 34:11; 45:18; Jeremiah 4:23); a destroyed city (Isaiah 24:10); nothingness or empty space (Job 26:7); a barren wasteland (Deuteronomy 32:10; Job 6:18; 12:24; Psalms 107:40); that which is vain and futile (1 Samuel 12:21; Isaiah 45:19; 49:4); like idolatry (Isaiah 41:29; 44:9); unfounded allegations (Isaiah 29:21; 59:4); the nations compared to God (Isaiah 40:17); or human rulers (Isaiah 40:23). **Although it is impossible to grasp the full import of this word, it is obvious that it has a negative and disparaging tone. It represents chaos, confusion, and disorder, all things that are opposed to the organization, direction, and order that God has demonstrated.**

WITHOUT FROM (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:8414
tohuw — formlessness, confusion, unreality, emptiness

- a) formlessness (used of primeval earth); nothingness, empty space
- b) what is empty or unreal (used of idols) (figurative)
- c) wasteland, wilderness (used of solitary places)
- d) place of chaos
- e) vanity

VOID (STRONG'S HEBREW DICTIONARY) = OT:922 bohuw (bo'-hoo); from an unused root (meaning to be empty); **a vacuity, i.e. (superficially) an undistinguishable ruin:**
KJV - emptiness, void.

VOID (COMPLETE WORD STUDY DICTIONARY) = OT:922 bæhû: A masculine noun indicating **void or emptiness. It depicts the state of matter after God had created it but before He had fashioned it for habitation (Genesis 1:2). It, therefore, describes the state of the land or earth after God judges it (Isaiah 34:11; Jeremiah 4:23). It is used in combination with tœhû, without form, each time.**

VOID (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:922 bohuw — **emptiness, void, waste**

VOID (THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT) = OT:922 bæhû
void, waste, emptiness.

Always occurring with tœhû "waste" (q.v.), bæhû describes the primordial condition of the earth, "void" at the beginning of creation (Genesis 1:2), or "made empty" by God's judgment (Isaiah 34:11; Jeremiah 4:23). It is probable that the descriptions in Isaiah of the desolations of Edom and those in Jeremiah of Israel borrow this phrase from the Genesis picture of a primordial chaos.

THE OTHER TWO CONTEXTS WHERE THE TWO HEBREW WORDS “WITHOUT FORM” AND “VOID” ARE USED TOGETHER:

Jeremiah 4:15-30

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was without form [8414], and void [922]; and the heavens, and they had no light [darkness].

Isaiah 34:1-17

8 For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and **he shall stretch out upon it the line of confusion [8414], and the stones of emptiness [922].**

16 Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

WRITER'S COMMENTARY: The same two conditions (an indistinguishable ruin ["void"] with chaos, confusion, and disorder ["without form"]) that existed in Genesis 1:2 are in both Jeremiah 4:23 and Isaiah 34:11. In their context, both of these verses express the results of the judgement of God due to sin and conflict! Again, in both verses, the conditions described are the same conditions that existed in Genesis 1:2. In both the verses in Jeremiah and Isaiah, the conditions described were the result of God's displeasure. How could God have willing/on purpose created the world like this originally? He did not!

To quote the *Complete Word Study Dictionary*: "Although it is impossible to grasp the full import of this word [Hb *tohuw* = "without form"], it is obvious that it has a negative and disparaging tone. It represents chaos, confusion, and disorder, all things that are opposed to the organization, direction, and order that God has demonstrated.

DARKNESS (STRONG'S HEBREW DICTIONARY) = OT:2822 choshek (kho-shek'); from OT:2821; **the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:**
KJV - dark (-ness), night, obscurity.

DARKNESS (COMPLETE WORD STUDY DICTIONARY) = OT:2822 choshek: A masculine noun meaning darkness. As in English, the word has many symbolic uses. In its first occurrence, it is associated with disorder (Genesis 1:2) and is distinguished and separated from light (Genesis 1:4). In subsequent uses, whether used in a physical or a symbolic sense, it describes confusion and uncertainty (Job 12:25; 37:19); evil done in secret (Job 24:16; Proverbs 2:13; Ezekiel 8:12); obscurity, vanity, things forgotten (Job 3:4; 10:21; Ecclesiastes 6:4); death (1 Samuel 2:9 1 Sam. 2:9; Ps. 88:12 [Ps. 88:13]). Although God created darkness (Isaiah 45:7) and uses it to judge His enemies (Exodus 10:21,22; figuratively, Psalms 35:6), He enlightens the darkness of His people (Isa. 9:2 [Isa. 9:1]); bringing them out of desperate situations (Psalms 107:10,14; Micah 7:8); observing secret actions (Job 34:22; Psalms 139:11,12); and giving insight and freedom (Isaiah 29:18; 42:7).

DARKNESS (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:2822 choshek — darkness, obscurity
a) darkness
b) a secret place

WRITER'S COMMENTARY: Considering the definition of choshek ("darkness") and the fact that its primary usage in the Old Testament are totally negative in tone and impact, HOW could God be the Author/Creator of this? Why would He originate/create anything that started out like this?

When "darkness" coupled with both "without form" and "void," it seems impossible to conceive of God being the cause of the earth being in this condition. In addition, there is absolutely NO PLACE in Scripture where the Creator God EVERY brought ANYTHING into existence in this condition — EVER!

AS WITH THE ANGELS, WHEN GOD CREATES SOMETHING, IT IS PERFECT (NOT FLAWED) FROM ITS BEGINNING:

Ezekiel 28:11-15

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; **Thou sealest up the sum, full of wisdom, and perfect in beauty.**

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 **Thou wast perfect in thy ways from the day that thou wast created,** till iniquity was found in thee.

Ezekiel 28:12, 15 (Young's Literal Translation)

12 'Son of man, lift up a lamentation for the king of Tyre, And thou hast said to him: Thus said the Lord Jehovah: **Thou art sealing up a measurement, Full of wisdom, and perfect in beauty.**

15 **Perfect [art] thou in thy ways, From the day of thy being produced,** Till perversity hath been found in thee.

Psalms 148:1-5

148 Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the Lord: for he commanded, and they were created.

Psalms 148:1-5 (The Amplified Version)

1 PRAISE THE Lord! Praise the Lord from the heavens, praise Him in the heights!

2 Praise Him, all His angels, praise Him, all His hosts!

3 Praise Him, sun and moon, praise Him, all you stars of light!

4 Praise Him, you highest heavens and you waters above the heavens!

5 Let them praise the name of the Lord, for He commanded and they were created.

Psalms 148:1-5 (Young's Literal Translation)

148 Praise ye Jah! Praise ye Jehovah from the heavens, Praise ye Him in high places.

2 Praise ye Him, all His messengers, Praise ye Him, all His hosts.

3 Praise ye Him, sun and moon, Praise ye Him, all stars of light.

4 Praise ye Him, heavens of heavens, And ye waters that are above the heavens.

5 They do praise the name of Jehovah, For He commanded, and they were created.

Psalms 148:1-5 (Easy-to-Read Bible)

148 Praise the Lord! Angels above, praise the Lord from heaven!

2 Praise him, all you angels! Praise him, all his army!

3 Sun and moon, praise him! Stars and lights in the sky, praise him!

4 Praise the Lord, highest heaven! Waters above the sky, praise him!

5 Let them praise the Lord's name, because he gave the command and created them all!

COMMENTARY: Again, from the beginning of all of creation, there is no Biblical precedent for God ever creating anything that was not perfect from its inception/origin — ever!

THE BIBLE SPECIFICALLY STATES THAT GOD DID NOT CREATE THE EARTH IN DISORDER:

Isaiah 45:18 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain [Hb=8414 formless, in confusion], he formed it to be inhabited:** I am the Lord; and there is none else.

CREATED (VINE'S EXPOSITORY DICTIONARY) = OT:1254 bara°, "to create, make." **This verb is of profound theological significance, since it has only God as its subject. Only God can "create" in the sense implied by bara°. THE VERB EXPRESSES CREATION OUT OF NOTHING, an idea seen clearly in passages having to do with creation on a cosmic scale:** "In the beginning God created the heaven and the earth" Genesis 1:1; cf. Genesis 2:3; Isaiah 40:26; 42:5. All other verbs for "creating" allow a much broader range of meaning; they have both divine and human subjects, and are used in contexts where bringing something or someone into existence is not the issue.

NOT (STRONG'S HEBREW DICTIONARY) = OT:3808 lo' (lo); or low' (lo); or loh (Deuteronomy 3:11) (lo); a primitive particle; **not (the simple or abs. negation);** by implication, no; often used with other particles (as follows):

VAIN (WITHOUT FORM) (STRONG'S HEBREW DICTIONARY) = OT:8414 tohuw (to'-hoo); from an unused root meaning **to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:**
KJV - confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

VAIN (WITHOUT FROM) (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:8414 tohuw — formlessness, confusion, unreality, emptiness
a) formlessness (used of primeval earth); nothingness, empty space
b) what is empty or unreal (used of idols) (figurative)
c) wasteland, wilderness (used of solitary places)
d) place of chaos
e) vanity

WRITER'S COMMENTARY: The Creator God DID NOT create the earth as formless and in confusion [Hb 8414]. Then how did it get that way?

FORMED (STRONG'S HEBREW DICTIONARY) = OT:3335 yatsar (yaw-tsar'); probably identical with OT:3334 (through the squeezing into shape); ([compare OT:3331]); to mould into a form; especially as a potter; figuratively, to determine (i.e. form a resolution):

KJV - earthen, fashion, form, frame, make (-r), potter, purpose.

WRITER'S COMMENTARY: This is not the Hebrew word for "create," i.e., to bring something into existence out of nothing. This word specifically refers to forming or reforming that which ALREADY exists in another form!

THE LORD SENT HIS SPIRIT TO CREATE. WHAT DID THAT INCLUDE? HE RENEWED THE "FACE OF THE EARTH":

Psalms 104:30-31

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

RENEWEST (STRONG'S HEBREW DICTIONARY) = OT:2318 chadash (khaw-dash'); a primitive root; **to be new; causatively, to rebuild:**

KJV - renew, repair.

RENEWEST (COMPLETE WORD STUDY DICTIONARY) = OT:2318 chadash: A verb meaning **to renew, restore. It refers to the renovating or reconstructing** of various items: an altar (1 Samuel 11:14); the altar of the Lord, i.e., rebuilding it (2 Chronicles 15:8); the Temple (2 Chronicles 24:4,12); the surface of the ground or earth (Psalms 104:30). **It is used figuratively in an intensive stem to indicate the restoring or revitalizing of one's spirit** (Psalms 51:10[Ps. 51:12]). In a time of restoration, ruined cities will be rebuilt (Isaiah 61:4). It is used of the Lord's restoring the past blessed days of Jerusalem (Lamentations 5:21).

RENEWEST (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:2318 chadash — **to be new, to renew, to repair**

a) (Piel)

1) to renew, to make anew

2) to repair

b) (Hithpael) to renew oneself

FACE (COMPLETE WORD STUDY DICTIONARY) = OT:6440 paniym: A masculine plural noun meaning a face. Although the literal meaning of face is possible (Genesis 43:31; Leviticus 13:41; 1 Kings 19:13), **most of the time this word occurs in a figurative, idiomatic phrase...This noun also designates the top or surface of something: the ground** (Genesis 2:6; 4:14);...

WRITER'S COMMENTARY: The Creator "repaired" the "face" of the earth. When?

AS HE DID AFTER THE WAR IN HEAVEN THAT CAME DOWN TO EARTH, THE LORD WILL ONCE AGAIN HAVE TO REMAKE EARTH TO "FIX" IT FROM THE EFFECTS OF CONFLICT:

Isaiah 65:17 **For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.**

2 Peter 3:13 Nevertheless we, according to his promise, **look for new heavens and a new earth, wherein dwelleth righteousness.**

Revelation 21:1-5

21 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

COMMENTARY: It is obvious from these verses that the Creator God considers "re-making" or "re-newing" the earth after the battle of Gog and Magog at the end of the 1000 reign of Christ on earth as "creating new heavens and a new earth." There is no Biblical basis for Him "eliminating" or physically destroying the earth that is here now and "building"/creating a completely new earth.

These verses clearly demonstrate the Lord God's intention to "refurbish" the earth after the redemptive period for mankind is fully completed.

GOD TOLD MAN TO “REPLENISH AND SUBDUE” THE EARTH:

Genesis 1:26-28

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish** the earth, and **subdue** it: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

WRITER’S COMMENTARY: While the Hebrew word translated “replenish” is found many times in the Old Testament, it is only translated “replenish” twice. Here in Genesis 1:2 and in Genesis 9:1. In the second verse, the Lord told Noah to “replenish” the earth. While the Hebrew word primarily means “to fill” or “to be full,” the translators chose to translate it “replenish” in both of these significant places. I believe these two are parallel situations. In both instances, God is “starting over.”

SUBDUE (STRONG’S HEBREW DICTIONARY) = OT:3533 kabash (kaw-bash’); a **primitive root; to tread down; hence, negatively, to disregard; positively, to conquer, subjugate, violate:**

KJV - bring into bondage, force, keep under, subdue, bring into subjection.

SUBDUE (COMPLETE WORD STUDY DICTIONARY) = OT:3533 kabash: **A verb meaning to subdue, to bring into subjection, to enslave. It means basically to overcome, to subdue someone. It is used to describe God's mandate to humans to subdue the created order (Genesis 1:28). It describes Israel's taking of the Promised Land, Canaan (Numbers 32:22,29; Joshua 18:1). King David subjugated the land (2 Samuel 8:11). It means to put into bondage or to degrade in general (Nehemiah 5:5). It is used once of Haman's supposed assault on Queen Esther (Esther 7:8). It is used in its causative stem to indicate subduing or subjugating peoples (Jeremiah 34:11). It is used figuratively of the Lord's subduing, removing, crushing the iniquities of His people (Micah 7:19). It is used of the Lord's people overcoming their enemies with His help (Zechariah 9:15).**

SUBDUE (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:3533 kabash — **to subject, to subdue, to force, to keep under, to bring into bondage**

a) (Qal)

- 1) to bring into bondage, to make subservient
- 2) **to subdue, to force, to violate**
- 3) **to subdue, to dominate, to tread down**

- b) (Niphal) to be subdued
- c) (Piel) to subdue
- d) (Hiphil) to bring into bondage

WRITER'S COMMENTARY: The Creator God clearly intended for man to rule the earth "under" His authority. He did not instruct man to "live in peace and harmony with 'Mother Nature,'" as the humanists of our age espouse. That does mean that we should be "abusive, reckless, or careless" with all that the Lord has given us the responsibility to oversee. It does mean that God intended man to have the preeminence over all other created things on the earth.

DOMINION (STRONG'S HEBREW DICTIONARY) = OT:7287 radah (raw-daw'); a primitive root; **to tread down, i.e. subjugate; specifically, to crumble off:** KJV - (come to, make to) have dominion, prevail against, reign, (bear, make to) rule,- r, over), take.

DOMINION (COMPLETE WORD STUDY DICTIONARY) = OT:7287 radah: A verb meaning **to rule, to have dominion, to subjugate. This Hebrew word conveys the notion of exercising domain, whether legitimate or not, over those who are powerless or otherwise under one's control.** It is related as the exercise of authority by the priesthood (Jeremiah 5:31); by slave owners over their slaves (Leviticus 25:43); by supervisors over their workers (1 Kings 9:23); and by a king over his kingdom (1 Kings 4:24[5:4]). **Theologically significant is the use of this word to identify people's God-ordained relationship to the created world around them** (Genesis 1:26,28).

DOMINION (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:7287 radah — **to rule, to have dominion, to dominate, to tread down**
 1) (Qal) to have dominion, to rule, to subjugate
 a) (Hiphil) to cause to dominate
 2) to scrape, to scrape out

WRITER'S COMMENTARY: The Creator God's intent could not be made any more clearly than by His use of this Hebrew word. **GOD GAVE MAN DOMINION (HIS OWN AUTHORITY AND POWER) TO SUBDUE AND RULE THE EARTH UNDER GOD!**

HOW DID THE EARTH GET TO BE WITHOUT FORM AND VOID WITH DARKNESS?:

Isaiah 14:12-17

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, **Is this the man that made the earth to tremble**, that did shake kingdoms;

17 **That made the world as a wilderness**, and destroyed the cities thereof; that opened not the house of his prisoners?

Isaiah 14:16-17 (New Living Translation)

16 Everyone there will stare at you and ask, '**Can this be the one who shook the earth and made the kingdoms of the world tremble?**

17 **Is this the one who destroyed the world and made it into a wasteland?** Is this the king who demolished the world's greatest cities and had no mercy on his prisoners?'

Isaiah 14:16-17 (Good News Translation)

16 The dead will stare and gape at you. They will ask, "**Is this the man who shook the earth and made kingdoms tremble?**

17 **Is this the man who destroyed cities and turned the world into a desert?** Is this the man who never freed his prisoners or let them go home?"

Isaiah 14:16-17 (The Bible in Basic English)

16 Those who see you will be looking on you with care, they will be in deep thought, saying, Is this the troubler of the earth, the shaker of kingdoms?

17 **Who made the world a waste**, overturning its towns; who did not let his prisoners loose from the prison-house.

Isaiah 14:16-17 (New International Reader's Version)

16 "Those who see you stare at you. They think about what has happened to you. They say to themselves, '**Is this the man who shook the earth?** Is he the one who made kingdoms tremble with fear?

17 **Did he turn the world into a desert?** Did he destroy its cities? Did he refuse to let his prisoners go home?'

Isaiah 14:16-17 (**New English Translation Bible**)

16 Those who see you stare at you, they look at you carefully, thinking: "Is this the man who shook the earth, the one who made kingdoms tremble?"

17 Is this the one who made the world like a desert, who ruined its cities, and refused to free his prisoners so they could return home?"

Isaiah 14:16-17 (**The Apologetics Study Bible**)

16 Those who see you will stare at you; they will look closely at you: "**Is this the man who caused the earth to tremble**, who shook the kingdoms,

17 **who turned the world into a wilderness**, who trampled its cities and would not release the prisoners to return home?"

TREMBLE (STRONG'S HEBREW DICTIONARY) = OT:7264 ragaz (raw-gaz'); a primitive root; **to quiver** (with any violent emotion, especially anger or fear): KJV - be afraid, stand in awe, disquiet, fall out, fret, move, provoke, quake, rage, shake, tremble, trouble, be wroth.

TREMBLE (COMPLETE WORD STUDY DICTIONARY) = OT:7264 ragaz: A verb meaning **to shake, to tremble**, to agitate, to disturb, to rouse up, to rage, to provoke.

TREMBLE (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:7264 ragaz — **to tremble, to quake**, to rage, to quiver, to be agitated, to be excited, to be perturbed

a) (Qal) to quake, to be disquieted, to be excited, to be perturbed

b) (Hiphil) to cause to quake, to disquiet, to enrage, to disturb

c) (Hithpael) to excite oneself

MADE (STRONG'S HEBREW DICTIONARY) = # OT:7759 suwm (soom); or siym (seem); a primitive root; to put (used in a great variety of applications, literal, figurative, inferentially, and elliptically):

KJV - any wise, appoint, bring, call [a name], care, cast in, change, charge, commit, consider, convey, determine, disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, name, on, ordain, order, paint, place, preserve, purpose, put (on), regard, rehearse, reward, (cause to) set (on, up), shew, stedfastly, take, tell, tread down, ([over-]) turn, wholly, work.

MADE (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:7760

suwm or siym — to put, to place, to set, to appoint, **to make**

a) (Qal)

1) to put, to set, to lay, to put or to lay upon, **to lay (violent) hands on**

2) to set, to direct, to direct toward; to extend (compassion) (figurative)

3) to set, to ordain, to establish, to found, to appoint, to constitute, to make, to determine, to fix

4) to set, to station, to put, to set in place, to plant, to fix

5) to make, to make for, **to transform into**, to constitute, to fashion, to work, to bring to pass, to appoint, to give

b) (Hiphil) to set or to make for a sign

c) (Hophal) to be set

WORLD (STRONG'S HEBREW DICTIONARY) = # OT:8398 tebel (tay-bale'); from OT:2986; **the earth** (as moist and therefore inhabited); **by extension, the globe**; by implication, its inhabitants; specifically, a partic. land, as Babylonia, Palestine: KJV - habitable part, world.

WORLD (COMPLETE WORD STUDY DICTIONARY) = OT:8398 tebel: A feminine noun meaning **world, earth**. The word is used in a description of the clouds responding to the command of God, i.e., they swirled over the face of the whole earth (Job 37:12). In Proverbs, the created world was a reason for rejoicing (Proverbs 8:31). This word is also used to indicate the foundations of the earth, as in 2 Samuel where the foundations of the earth were laid bare at the rebuke of the Lord (2 Samuel 22:16).

Tebel is also used to denote what was firmly established, i.e., the world (Psalms 93:1; 96:10); something that would be punished for its evil (Isaiah 13:11); and what will be filled by Israel upon their blossoming (Isaiah 27:6). In Nahum, the world and all who live in it will tremble at the presence of the Lord (Nahum 1:5).

WILDERNESS (STRONG'S HEBREW DICTIONARY) = #OT:4057 midbar (mid-bawr'); from OT:1696 in the sense of driving; a pasture (i.e. open field, whither cattle are driven); **by implication, a desert**; also speech (including its organs): KJV - desert, south, speech, wilderness.

WILDERNESS (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:4057 midbar —

- 1) a wilderness
 - a) a pasture
 - b) **uninhabited land, a wilderness**
 - c) large tracts of wilderness (around cities)
 - d) a wilderness (figurative)
- 2) mouth; mouth (as an organ of speech)

WILDERNESS (COMPLETE WORD STUDY DICTIONARY) = OT:4057 midbar;

II. **A masculine noun referring to a desert, a wilderness.** It indicates a wilderness area, a desert, or a pasture used for animals in general (Genesis 37:22; Job 38:26; Jeremiah 23:10; Joel 2:22); in reference to specific areas, especially the great Sinai wilderness (Deuteronomy 2:7). Several other specific wilderness areas are indicated: the wilderness of Shur (Exodus 15:22); of Qadesh (Psalms 29:8); of Beersheba (Genesis 21:14); of En Gedi (1 Samuel 24:1[1 Sam. 24:2]) and others. It is used figuratively of the Lord making Israel like a wilderness (Hos. 2:3 [Hos. 2:5]); and of the Lord depicted as a possible wilderness to His people (Jeremiah 2:31). Some wilderness areas featured cities and villages (Joshua 15:61; Isaiah 42:11).

WHEN DID THIS DEVASTATION OCCUR?:

Revelation 12:1-17

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Isaiah 14:12-19

12 **How art thou *FALLEN* from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!**

13 For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne above the stars of God:** I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; **I will be like the most High.**

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, **Is this the man that made the earth to tremble,** that did shake kingdoms;

17 **That made the world as a wilderness,** and destroyed the cities thereof; that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

FALLEN (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:5308

naphal — to fall, to lie, **to be cast down, to fail**

a) (Qal)

1) to fall

2) to fall (used of violent death)

3) to fall prostrate, to prostrate oneself before

4) **to fall upon, to attack, to desert, to fall away to, to go away, to fall into the hand of**

5) to fall short, to fail, to fall out, to turn out, to result

6) to settle, to waste away, to be offered, to be inferior to

7) to lie, to lie prostrate

b) (Hiphil)

1) **to cause to fall, fell, to throw down, to knock out,** to lay prostrate

2) **to overthrow**

3) to make the lot fall, to assign by lot, to apportion by lot

4) to let drop, to cause to fail (figuratively)

5) to cause to fall

c) (Hithpael)

1) to throw or prostrate oneself, to throw oneself upon

2) to lie prostrate, to prostrate oneself

d) (Pilel) to fall

FALLEN (COMPLETE WORD STUDY DICTIONARY) = OT:5307 naphal: A verb meaning to fall, to lie, to prostrate oneself, **to overthrow**. This common Hebrew verb carries many possible variations in meaning, much like the English verb to fall. For instance, it can be used literally of someone or something falling down (Genesis 14:10; 1 Samuel 4:18; 17:49; 2 Kings 6:5); or into a pit (Exodus 21:33; Deuteronomy 22:4). It is employed for inanimate objects like walls, towers, trees, and hailstones (1 Kings 20:30; Ecclesiastes 11:3). **It is used idiomatically for a violent death, especially in battle** (Judges 5:27; 1 Samuel 4:10; Amos 7:17); and **for the overthrow of a city** (Jeremiah 51:8). The word also describes those who fall prostrate before God or those in authority (Genesis 50:18; 2 Chronicles 20:18). With the preposition \pm al (5921), meaning upon, **it carries the meaning to attack (literally, to fall upon)** (Job 1:19); to desert (to fall away) (2 Kings 25:11; Jeremiah 21:9); to be overcome by sleep or emotion (to fall into) (Genesis 4:5; 15:12; Joshua 2:9; 1 Samuel 17:32; Nehemiah 6:16). It is used to express the idea of being bedridden or debilitated (Exodus 21:18); **to be overtaken (lit., to fall into the hands of)** (Judges 15:18; Lamentations 1:7); and to be born (Isaiah 26:18). In its causative usage, it also takes the meaning to cast lots (Nehemiah 10:34[Neh. 10:35]; Isaiah 34:17).

CUT DOWN (STRONG'S HEBREW DICTIONARY) = OT:1438 gada` (gaw-dah'); a primitive root; to fell a tree; generally, to destroy anything:
KJV - cut (asunder, in sunder, down, off), hew down.

CUT DOWN (COMPLETE WORD STUDY DICTIONARY) = OT:1438 gada: A verb meaning **to cut down, cut off, cut in pieces; be cut down**.

CUT DOWN (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:1438 gada` — **to cut, to hew, to chop, to cut down, to hew down, to hew off, to cut off, to cut in two, to shave off**
a) (Qal) to hew, to chop in two
b) (Niphal) to be chopped off, to be hewn off
c) (Piel) to cut off or down in two, to hew off or down in two
d) (Pual) to chop down, to hew down

GROUND (STRONG'S HEBREW DICTIONARY) = OT:776 'erets (eh'-rets); from an unused root probably meaning to be firm; **the earth** (at large, or partitively a land): KJV - common, country, earth, field, ground, land, nations, way, wilderness, world.

GROUND (BROWN, DRIVER, AND BRIGGS HEBREW LEXICON) = OT:776

'erets — **land, earth**

a) earth

- 1) **whole earth (as opposed to a part)**
- 2) earth (as opposed to heaven)
- 3) earth (inhabitants)

b) land

- 1) country, territory
- 2) a district, a region
- 3) a tribal territory
- 4) a piece of ground
- 5) the land of Canaan, Israel
- 6) the inhabitants of land
- 7) Sheol, a land without return, (under) world
- 8) city (-state)

c) the ground, the surface of the earth

- 1) the ground
- 2) the soil

d) (in phrases)

- 1) people of the land
- 2) the space or distance of country (in measurements of distance)
- 3) level country (a plain)
- 4) the land of the living
- 5) end(s) of the earth

e) (almost wholly late in usage); lands, countries; often in contrast to Canaan

Isaiah 14:12 (**New Living Translation**)

12 "How you are fallen from heaven, O shining star, son of the morning! **You have been thrown down to the earth, you who destroyed the nations of the world.**

Isaiah 14:12 (**The Bible in Basic English**)

12 How great is your fall from heaven, O shining one, son of the morning! How are you cut down to the earth, low among the dead bodies!

Isaiah 14:12 (**New International Reader's Version**)

12 "King of Babylonia, you thought you were the bright morning star. **But now you have fallen from heaven! You once brought nations down. But now you have been thrown down to the earth!**