

A Study of Genesis

By Lane Casteix

2023

Genesis, Part 1 Introduction

We are going to now begin a study of the very first book of the Bible, the Book of Genesis. Our last study, the Epistle to the Hebrews, was only 13 chapters long, and we finished it in 12 sessions. Genesis is 50 chapters long, and it covers a span of some 2,350 years or more. Since there will likely be some “side-trips” to develop in detail certain subjects related to the main study, we will bite this off in chunks. The first chunk will focus on creation.

“Genesis” is from a Greek word meaning “beginning” or “generation.” The word “genesis” is translated “asgeneration” or “genealogy” in Matthew 1:1. As the seed plot for the entire Bible, Genesis records for us the momentous beginning of the universe, human history, civilization, sin, salvation, sacrifice, marriage, and the family. While there are long sections of “begets,” what is in between them is a history of the beginnings of mankind and God’s plan for redemption. Chapters 1 through 11 will take us from creation through to Abraham, about 2,000 years or more. The pace slows down in chapters 12 through 50. That section will take us from Abraham through Joseph, about 350 years. Genesis is much more than a dry story of early human history. There is much more that adds spice to the story. I will attempt to show you things there you were likely unaware of even if you have studied Genesis before. And there is much for us to learn about the character of the actors in the book, as well as the character of those of us in the audience. God uses broken people, and the Bible, especially Genesis, is about broken people and how God used them to execute His plan for mankind. If He can so powerfully use those we will see in our study, then He can certainly use you and me – and He will.

The Author

It is generally agreed that Moses is the author of the first five books of the Bible, called “the Pentateuch” (from the Gk., *penta*, “five” and *teuchos*, “the

case books were kept in”). Of course, Moses had not yet been born when the events in Genesis occurred, but the Spirit directed him in his writing (2 Peter 1:20–21). Christ believed that Moses wrote the books assigned to him (see John 5:45–47), and that is good enough authority for us.

Major Divisions

As you read Genesis, you cannot help but note that the first eleven chapters are general and without extensive detail; while the rest of the book, starting with chapter 12, gives the lives of four men in great detail: Abraham, Isaac, Jacob, and Joseph. The first section (1–11) deals with humankind in general and explains the origin of man and sin, while the last section (12–50) deals with Israel in particular. This suggests that the purpose of the book is to explain the beginnings of man and his sin and Israel and God’s plan of salvation. One of the key themes in Genesis is divine election.

We begin with “the heavens and the earth,” but then God chooses to deal with the earth, not the heavens. The theme from then on is God’s program on earth. Having chosen the earth, God then bypasses the angels (fallen angels included) and elects to deal with man. From Adam’s many sons, God chooses Seth (4:25). Of Seth’s many descendants (Gen. 5), God chooses Noah (6:8), and from Noah’s family, He chooses Shem (11:10), Terah (11:27), and finally Abraham (12:1). Abraham has many children, but Isaac is the chosen seed (21:12). Isaac has two sons, Jacob and Esau, and God chooses Jacob to be the recipient of His blessing.

All of this reveals God’s gracious divine election. Not one of those people chosen by God deserved the honor. As is true for all believers, their election resulted fully from God’s grace. Along with the electing grace of God, Genesis illustrates the wonderful power and providence of God. Men would disobey and doubt Him, yet He would rule and overrule to accomplish His purposes. Had His program failed in Genesis, there could have been no Messiah born in Bethlehem centuries later.

The beginnings recorded in Genesis have their fulfillment in Revelation. God created the heavens and the earth (Gen. 1:1) and will one day create a new heaven and new earth (Rev. 21:1). Satan first attacked man (Gen. 3)

yet will be defeated in his last attack (Rev. 20:7–10). God made darkness and light (Gen. 1:5), but one day there will no longer be night (Rev. 21:23; 22:5). There will be no more sea (Gen. 1:10; Rev. 21:1), and the curse will be lifted from creation (Gen. 3:14–17; Rev. 22:3). God drove man out of the garden (Gen. 3:24), but God’s people will be welcomed into the heavenly paradise (Rev. 22:1ff), and the tree of life will be restored to man (Rev. 22:14). Babylon will be destroyed (Gen. 10:8–10; Rev. 17–19) and the promised judgment of Satan fulfilled (Gen. 3:15; Rev. 20:10).

Enough of the intro. Let’s dive in.

In the Beginning

Gen 1:1 In the beginning God created the heavens and the earth.

“Beginning” is the Hebrew *re’shiyth* which is usually translated as “beginning,” “firstfruits,” or “chief”. It is here translated as “beginning” and refers to just that, something that was primary or first before other things.

“Heavens” is the Hebrew *shamayim* and is usually translated as “heaven” or “sky”. The Bible speaks of three heavens. The first heaven is the sky above the earth, its atmosphere. The second heaven is what we call “space” or “outer space” and includes what is beyond Earth’s atmosphere where we find the moon, the sun, the stars, etc. The third heaven is the abode of God. Here in verse 1, it is likely referring to what we call the “heavens above” with a focus *outside* earth’s atmosphere or what we call the “second heaven”.

“Earth” is the Hebrew *’erets* and means “land” or “earth” often referring to the whole planet Earth. In this context, it would also include the earth’s immediate sky/atmosphere or what we call the “first heaven”.

“Created” is the Hebrew word *barah* and means to create something out of nothing. Other words could have been used such as *yatsar* – to make something from already existing material. God created Adam (*barah*), but he formed his body from the dust (*yatsar*). Or *asah* could have been used. It means to make or form something after a pattern. God said, “Let us make

man in our own image according to our likeness” (*asah*). Or the Hebrew *banah* could have been used. It means to build something from something else. The Lord fashioned (*banah*) into a woman the rib which He had taken from the man.... In this case, biological life is part of the building elements. But God created *barah* the heavens and the earth out of nothing. No elements associated with this creation existed before this “beginning”. God used nothing by way of tools or materials to *barah* “the heavens and the earth”. In fact, God simply “spoke,” and it came into being.

Ps 33:6 By the word of the Lord the heavens were made,
And all the host of them by the breath of His mouth.
7 He gathers the waters of the sea together as a heap;
He lays up the deep in storehouses.
8 Let all the earth fear the Lord;
Let all the inhabitants of the world stand in awe of Him.
9 For He spoke, and it was *done*;
He commanded, and it stood fast.

There were no construction materials used and the act of creating was nothing more than God “speaking” it into existence.

Gen 1:2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

“The earth was without form and void...” “Without form” is the Hebrew *tohuw* and means chaos, confusion, desolation, a desert wasteland. “Void” is the Hebrew *bohuw* and is from an unused root meaning to be empty, and translates as an undistinguishable ruin, emptiness, or void. We add the conjunctive “*wa*” and we have “*tohuw wa bohuw*”, translated in the KJV as “formless and void” and “without form and void” in the ESV. This is a fairly good literal translation, but when we consider the meanings behind the translation we might get, “The earth was a chaotic, desolate wasteland and in ruin.”

Jeremiah 4:23 says the same thing, “I looked on the earth, and behold, it was without form and void (*tohuw wa bohuw*); and to the heavens, and they

had no light.” Here in Jeremiah, it is used in the sense of the spiritual darkness of Israel and God’s discipline on Judah because the nation had rebelled against Him. Jeremiah pictured God’s coming judgment as a cosmic catastrophe, an undoing of Creation. I believe it is used in the same sense in Genesis. The world was in a chaotic condition, a trackless waste and empty.

“And darkness was over the face of the deep.” The word translated “darkness” is *choshek* and means literal darkness, night, obscurity. But figuratively the word means misery, destruction, death, ignorance, sorrow, wickedness. Several other words could be translated as “darkness” and used here but were not, and that is significant. Let me demonstrate.

The Hebrew word *‘eyphah* could have been used, which means darkness or obscurity, as if from a covering. This would be darkness like from having a heavy blanket thrown over your head. The Hebrew word *’ophel* could have been used, which refers to the darkness associated with a setting sun. But these were not used. Instead, the Hebrew word *choshek* is what we find in Genesis 1:2. Though it literally means “darkness”, this word is often used elsewhere in the OT as a spiritual darkness rather than a physical darkness.

In Job 5:13-14 we see that the wicked are brought to destruction, and “darkness comes upon them in the daytime; at noon they grope as in the night”. This is not a literal darkness, but a spiritual darkness. In Job 19:1-8 we see Job in despair over his condition. In verse 8 his paths are “shrouded” in “darkness”. Job’s life is full of misery and despair, not physical darkness. In Job 29:1-3 in his discourse, Job says when God’s light shines on him, he is able to meet and deal with adversity, “by His light, I walked through darkness”. This is not a literal light shining into literal darkness; it is God illuminating Job’s path through spiritual darkness. In 2 Samuel 22:29 God is depicted as a lamp that turns “darkness into light”. God is a shining light that allows Samuel to meet the darkness of death, ignorance, and adversity.

Choshek can carry the idea of literal darkness, as in the absence of light, as indicated in verses 3 and 4, when God calls for light. Its uses in the OT often suggest it is more a figurative darkness that represents misery, destruction, death, ignorance, sorrow, wickedness, or spiritual darkness. I believe both a physical and a spiritual darkness are in view here.

“The earth *was* without form and void.” That word translated “was” is *hayah* and translates as was, come to pass, came, or become. This verb more often than not expresses an action rather than a state of being. “The earth was” is stating that the earth “had become” (action) this chaotic condition, a dark spiritually dead, trackless waste, and empty.

God is a perfect God, and whatever He creates would also be perfect (Deut 32:4; Ps 8:30). God’s perfection is seen in His character, His Word, and His actions. But the condition in which we see the earth in verse 2 certainly does not seem to be very perfect to me. Many expositors take the position that what we see in verse 2 is the just-created earth in a condition of incompleteness, that God isn’t finished with it yet. That seems illogical. Why would God create something physical that needs further refinement to be completed? If He merely spoke it into existence, were His words inadequate to speak it into a finished state? What we have here is an earth that is described in terms that picture it in a far worse condition than just an incomplete state. These are terms and words that are usually associated with sin and judgment. Furthermore, the verse implies the earth did not start this way but rather “became” such (*hayah*).

An expanded translation might look something like this, “But the earth became a chaotic, desolate wasteland and in ruin and spiritual darkness...”

Verse 2 of Genesis chapter 1 presents the earth as being damaged, certainly less than perfect. If we accept the premise that a perfect God created a perfect earth in verse 1, and we see the earth in a severely damaged state in verse 2, then we have to ask ourselves a question: What happened between verse 1 and verse 2?

Satan Happened

Job 38:1 Then the Lord answered Job out of the whirlwind and said:

2 “Who is this that darkens counsel by words without knowledge?

3 Dress for action like a man;

I will question you, and you make it known to me.

4 “Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

5 Who determined its measurements—surely you know!

Or who stretched the line upon it?

6 On what were its bases sunk,
or who laid its cornerstone,

7 when the morning stars sang together
and all the sons of God shouted for joy?

God is dressing down Job for challenging Him. Verses 4 through 6 above are describing the events of Genesis 1:1 in figurative language, but note verse 7 where it says the angels were present at the creation “when the morning stars sang together and all the sons of God shouted for joy.” It would appear from this passage that since the angels were present to cheer the creation of the “heavens and the earth” then they had to have been created before the creation of the “heavens and the earth” we see in Genesis 1:1.

Now it gets interesting as we continue in Job 38:

Job 38:8 “Or who shut in the sea with doors
when it burst out from the womb,

9 when I made clouds its garment
and thick darkness its swaddling band,

10 and prescribed limits for it
and set bars and doors,

11 and said, ‘Thus far shall you come, and no farther,
and here shall your proud waves be stayed’?”

The sea is “shut in with doors”? The word here is *cakak* which means to hedge in or to cover as in shut something behind a wall or fence. Then in verse 9 God says he wrapped the earth in clouds, in a thick darkness. The

word for “darkness” here is *‘araphel* which means darkness as from a heavy and dark cloud.

In verse 10, God “prescribed,” set limits on it. The word is *shabar* and means to crush or destroy. “Limits” is *choq* which refers to statutes or limits. “Set” is *suwm* and means to put something, in this case, “bars and doors” that imply restricted access. Verse 11 goes on to re-enforce this picture of restricted access. “Thus far shall you come, and no farther, and here shall your proud waves be stayed.”

This looks like a picture of the earth seen in Genesis 1:2. It is in a damaged state and is wrapped in darkness with no light reaching its surface. God shut up the waters (this is probably an extended ice age) and put the earth, “behind bars and doors”. God said, “Thus far shall you come, and no farther.” He put up a sign on planet Earth that said, “NO TRESPASSING!” The earth is uninhabitable, and access to it is restricted, and all this is by divine decree of God. What we see in Job is the same picture of earth we see in the Hebrew words “*tohuw wa bohuw*” of Genesis 1:2.

Other passages support this.

Isa. 45:18 For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): “I am the Lord, and there is no other.

God himself formed the earth and made it. He did not create it *empty*. Guess what that word “empty” is in Hebrew? It is the same word found in verse 2 of Genesis 1, *tohuw*. Isaiah 45:18 says God did not create the world “*tohuw*”. He did not create it in the condition as it is seen in Genesis 1:2. Of course not, God would have created it perfect. It *became* “*tohuw wa bohuw*”.

It appears that there is a significant but unknown period of time between Genesis 1:1 and verse 2, perhaps millions or even billions of human years. God exists in eternity where time is of no consequence. Time, as we know it, was created for man who measures his existence by it. To God, the past

is as perspicuous as the present, which is as perspicuous as the future. God views eternity in its entirety: past, present, and future, as a whole. But man struggles with the here and now, and the past is at best a vague memory, and the future is but hopes and dreams that often have no relationship to reality. So, while this many-year gap in time may seem important to man, it is insignificant to God.

Recreation and Restoration

If we are indeed seeing the earth that was created perfect in Genesis 1:1 but in a damaged state in Genesis 1:2, then what is happening in the “six days of creation” we see in the verses following Genesis 1:2? I believe what we have are not six days of creation but six days of creation and restoration as God restores the earth to its former undamaged state and makes it once again habitable for man. Can I support that? I think so.

Refer back to our passage in Isaiah 45:18 and look at the end of that verse. It says, “he formed it to be inhabited”. The word translated “formed” is not *barah* which means to create out of nothing, the word used in Genesis 1:1 for “God created the heavens....” Here in Isaiah the word used is *yatsar*, and it means to make something from already existing material. When you examine the original language used, Isaiah 45:18 seems to say in Genesis 1:1 that God originally created the earth out of nothing (*barah*), not in vain (*tohuw*). It *became tohuw wa bohuw*,” and God later took that existing material, the damaged earth, and formed it (*yatsar*) to be habitable by mankind.

Take a look at Exodus 20.

Ex. 20:11 For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day.

This of course is a reference back to Genesis 1. “In six days the Lord made....” The word used in Genesis 1 is *barah* – to create something out of nothing, but *barah* is not the word used in Exodus 20:11. That word is *‘asah*, which means to make or form something after a pattern. There is no suggestion of creation out of nothing in the Exodus passage. This would imply that the six days of creation are not six days creating something from

nothing but are six days creating it “after a pattern”. God is using matter that already existed and is forming it into the likeness of something that already existed.

So what am I saying here?

- Genesis 1:1 shows the creation of the “heavens and the earth”, and they are created by a perfect God, and thus the “heavens and the earth” are perfect.
- There is then an undetermined period of time, perhaps millions even billions of human years.
- During that period something happens.
- In Genesis 1:2 we see Earth in a *tohuw wa bohuw* state, desolate and a wasteland in chaos and darkness. That was not the way God created it.
- Earth is locked down under clouds, in darkness, its seas are “shut up,” and it is placed off limits, presumably to the angels, fallen and/or elect, since they are the only created beings then existing.
- The “six days of creation” that follow in Genesis are really six days of the restoration of the earth to its former splendor in preparation to be inhabited by man.

I will admit this flies into the face of conventional wisdom, but there seems to be ample scriptural evidence to support it. There are many learned evangelical expositors of the Word who agree with this position and some who do not. If we assume this interpretation is accurate, then we must ask the following question: What happened to cause God to do this?

I believe angels had access to earth before Genesis 1:2. While I can't prove it scripturally, I believe the “heavens and the earth” were originally created for angels. That is why they are seen cheering in the Job passage. I believe the earth was either the actual scene of Lucifer's rebellion or it somehow played a major role in the rebellion. One expositor describes Earth in this pre-Adamic period as a rest and recreation place for angels. A colorful description, but I am not prepared to stand on that. However, I do believe I can support the contention that Lucifer had access to a pre-Adamic, pre-*tohuw wa bohuw* earth. Let's take a look at Ezekiel 28 where God is directing Ezekiel to admonish the wicked prince of Tyre, a port city/

state along the eastern Mediterranean Sea north of Israel, but when we get to verse 12, there is a shift.

Ezek 28:12 “Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord God: “You were the signet of perfection, full of wisdom and perfect in beauty.

13 You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared.

14 You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.

15 You were blameless in your ways from the day you were created, till unrighteousness was found in you.”

In this passage we have a prophecy against the “prince of Tyre” (Ezek 28:2). In verse 2 and again in verse 12 the term, “son of man” is addressing the prophet, Ezekiel. God is saying, “Now, Ezekiel, I want you to say this to the prince of Tyre.” This notoriously evil ruler is about to face the wrath of God, and God wants Ezekiel to warn him (verses 2-11).

In verse 2 the message is for the “*prince of Tyre*”, but in verse 12 above the warning is directed against the “*king of Tyre*”. It becomes obvious in verses 12-15 that this is directed to the *true ruler of Tyre*, the *king* who is controlling the “*prince of Tyre*,” and that person is Satan, as is made obvious by the description in these verses. This is no mortal man; the “king of Tyre” is an anointed cherub (v. 14), a specific order of angelic beings, in fact, a very high-ranking order and a high-ranking “anointed” member of that order. This is a description of Lucifer, the anointed cherub, *before his fall* and before his name was changed to Satan. How do we know it is Lucifer before his fall and not after? Because of the glowing description expressed in superlatives in verse 13 through the beginning of verse 15. This is a rare glimpse of an angelic being of the highest order in his original created form. Satan is a “covering cherub,” an order of angels with the closest access to God and who guard His holiness (Ezek 10:1-14). His location on the “holy mountain of God” speaks of his being involved in the

government of God. Walking "in the midst of the stones of fire" communicates a nearness to God in a place just beneath His glory at the footstool of God (Ezek 1:27).

But then we have verse 15, it says he was blameless from the day he was created "till unrighteousness was found" in him. That is Lucifer *after* the fall, who is now the true ruler of this evil kingdom of Tyre.

Notice verse 13, "You were in Eden, the garden of God...." Lucifer, the anointed cherub, not the fallen Satan but Lucifer, was in "Eden, the Garden of God". You say, "Of course, he was, as the serpent." Is this a serpent you see here? No. It is a picture of Lucifer before his fall, and it pictures him in "Eden, the Garden of God". If this is before the fall of Lucifer, and I believe it is, then it is after Genesis 1:1 when the "perfect" Earth was created and "the morning stars sang together and all the sons of God shouted for joy" (Job 38:7). But it was before the imperfect Earth in Genesis 1:2.

After the six days of restoration of Earth in Chapter 1 and the creation of Adam and Eve detailed in Chapter 2, in Genesis 3 we see Satan show up in his fallen state in the form of the "serpent" to tempt Eve.

Here is the order of the events:

1. It would appear that angels were created first (Job 38:4-7)
2. Then the heavens and the earth are created (Gen. 1:1)
3. Lucifer, the anointed cherub, walked in "Eden, the Garden of God" (Ez. 28:12-15).
4. Somewhere along here Lucifer leads his rebellion and experiences his fall to become Satan.
5. Earth then becomes "*tohuw wa bohuw*" (Gen. 1:2) sometime after that. I believe it was included in the judgment of Satan because it was somehow associated with the rebellion, thus it was shrouded in clouds and placed off limits.
6. Fallen Satan, as the serpent, appears in the "new" Garden to tempt God's new creatures.

By now your head may be spinning. I have introduced a theory about the creation of the universe that some of you may never have heard of before.

Furthermore, I have supported this theory with Scripture. You have seen how Genesis 1:2 is a picture of a damaged earth and in Isaiah 45:18 God says he did not create it this way, but rather he made it “to be inhabited”. We saw that Lucifer was seen in “Eden the garden of God” before his fall (Ez. 28:13). That gives further credence to the argument that the earth existed in a pristine form long before Genesis 1:2 where it is seen as *tohuw wa bohuw*.

We must deduce from this that Lucifer (and we assume other angels) had access to this pristine earth when it was perfect as created by God “to be inhabited”. The evidence is fairly solid, but lacking a definitive statement or description, it is difficult to be dogmatic about the conclusions. We are forced to take what we do know and extrapolate the events in between. That is called “academic speculation”. If the earth was created perfect in Genesis 1:1 but is damaged in Genesis 1:2, and Lucifer walked in Eden when it was pristine which would be sometime after Genesis 1:1 but before Genesis 1:2, and someone was “locked out” (Job 38:8-11), we extrapolate the following scenario:

- Angelic creatures are created first. They were subsequently present at the creation of the heavens and the earth (Job 38:4-7).
- Evidently, the heavens and the earth were created for them.
- The events of Genesis 1:1 where the earth and the rest of the universe were created perfect was sometime well before Genesis 1:2 and well before 6,000 years ago, perhaps billions of years before. Scripture is silent on the time. We only have science to suggest a *possible* period of time.
- Lucifer (and we assume other angels) had access to this pristine world. He walked in Eden.
- Lucifer rebelled against God, and we have what is the beginning of the angelic conflict, that ongoing “war” between Satan and God that we are trapped in the middle of today.
- Quite probably Lucifer and his minions were using Earth during this rebellion. Some have suggested the earth was the headquarters from which the rebellion was staged.

- As a result of his rebellion, Satan and the earth were placed under judgment by God. What God had created perfect, He made *tohuw wa bohuw*.
- Lucifer, now called Satan, appealed his sentence to the Lake of Fire.
- As part of God's plan to demonstrate the fairness of His judgment against Satan. He proposed to create mankind, but man, being lower than the angels, needed a place to inhabit.
- God then restored the earth to its former splendor for man to occupy, and we see this in the second part of Genesis 1:2 and the following verses.
- The "six days of creation" are really six days of restoration.
- And they did take place some 6,000 or so years ago.

Let's go back to Genesis 1:2 and pick up where we left off.

Gen 1:2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Only two verses into Scripture and we already see the Third Person of the Trinity, the Holy Spirit. We see him doing something to "the face of the waters". The KJV says He "moved upon". Here in the ESV we have "hovering over". The Hebrew word is *rachaph* which means to flutter, to move, to shake, and its primitive root means to brood. If you approach the passage with the predisposition that this is the original creation and not restoration, then the translation "moved" makes some sense. But if you are seeing restoration here, perhaps another translation might be more appropriate. Many have suggested the correct translation should be "brood" as a mother hen broods over her eggs. This same word is used in Deuteronomy 32:11 in the context of an eagle brooding over her young. I believe we have a picture of incubation in verse 2, as God warms earth like a hen warms an egg to bring it to life. That translation makes even more sense when we consider the events depicted in the passages that follow.

In this depiction of a broken earth with the Holy Spirit brooding, we have an interesting analogy to man. Man is born into this world a sinner under the penalty of sin, which is death, and is spiritually dead. Like the lifeless

primitive earth seen in Genesis 1:2, the spiritually dead person is enveloped in darkness with no hope. Like what the Holy Spirit did for primitive earth, brooding over it and restoring vitality, He brings the clarity of the Gospel to man, and regenerate man finds eternal life.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

“Renewing” is the Greek *anakainosis* and means renovation or renewing, taking something damaged and making it new again. The “renewing” that Spirit does for fallen man who has turned to God is the same ministry we see in Genesis 1:2 and the darkness of the chaos of the *tohuw wa bohuw* earth, the Spirit of God moved to prepare for the renovation or renewing of the earth.