

The Inscrutable Question: Loss of Perfection Caused by Sin; Entropy Imposed as a Curse Causes Global Upheaval in Genesis 1:2

23. Following the Second Advent, Jesus Christ will restore the universe to the perfection it knew in Genesis 1:1 and in:

Genesis 2:1 - Thus the heavens and the earth were completed, and all their hosts.

v. 2 - And by the seventh day God completed His work [**restoration**] which He had done and He rested on the seventh day from all the work which He had done.

v. 3 - Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created [**ברא bara: ex nihilo**] and made [**עשה asah: restored according to the preexisting pattern**].

24. The manner by which the Lord is able to return the universe to its original perfection and the perfection that followed the restoration is by withdrawing the second law of Thermodynamics, thus canceling entropy and restoring the global environment enjoyed by our original parents in Eden.
25. The explanation for how a curse was placed on the entire universe requires one to consider the impact certain “laws of nature” have on the present order of the universe and determine if any of them have a negative impact on that order.
26. The “law of nature” that explains the evident decay and certain demise of the universe is the second law of thermodynamics and its principle of entropy.
27. Entropy could not have been a part of the original creation since its presence would have introduced decay and thus impugned the concept of perfection.
28. We have demonstrated in Genesis 1:2; Genesis 3:17-19; Isaiah 45:18, and Romans 8:19-22 that the spiritual falls of Lucifer and Adam led to the introduction of decay and loss of order.
29. The only “law of nature” that could possibly inflict such an impact on the entire universe is the second law of thermodynamics and the principle of entropy.
30. And the conditions which exist in the universe in Genesis 1:2 indicate that the principle of entropy was taken to its ultimate extreme following the fall of Lucifer.

Genesis 1:2a - [NASV] And the earth was formless and void, and darkness was over the surface of the deep ...

1. The *New American Standard Version* and the *King James Version* begin this verse with the statement, “And the earth was.” The *New International Version* translates it, “Now the earth was.” All three treat it as if it was a sequential construction linking verse 2 with verse 1.
2. However, as we have documented from Hebrew syntax, this is not a sequential but rather a disjunctive construction.
3. If this were a sequential construction we would note in the Hebrew manuscript of Genesis 1:2 the conjunction ו **waw** followed by the verb היה **hayah** and then the noun ארץ **aretz**. This would be correctly translated, “And the earth was.”
4. However this is not what we find here. Instead we have the word order that signifies a disjunctive construction: the conjunction ו **waw** followed by the noun ארץ **aretz** and then the qal perfect of the verb היה **hayah**. This is correctly translated, “But the earth became.”

5. The disjunctive construction not only separates verse 2 from verse 1 but grammatically it introduces three circumstantial clauses that describe the conditions that preexisted the restoration, which begins in verse 3.
6. Consequently, what we have in Genesis 1:1 is original creation whereby Jesus Christ created the universe *ex nihilo*, i.e., in a chronon of time but without the function of the second law of thermodynamics.
7. On the other hand, Genesis 1:2 is the status of the universe and Planet Earth following the fall of Lucifer where the second law of thermodynamics and the principle of entropy is imposed to a maximum degree.
8. Genesis 1:3 begins the restoration of the universe in which entropy is withdrawn and perfection is resumed. This enables the earth to host its new inhabitants, our original parents, in a perfect environment.
9. This was made necessary because of the events that took place in verse 2:

Genesis 1:2a - But the earth became [**והבוּ wabohu:**] desolate and empty.

10. If we apply a sequential construction then “desolate and empty” refers back to the creative act of verse 1.
11. However, the correct translation recognizes that this is a disjunctive construction and thus the verse does not relate back to Genesis 1:1 but rather to:

Isaiah 45:18 - For thus says the Lord, Who created [**ברא bara:** out of nothing] the heavens [**the universe**] (He is the God who formed [**יצר yatsar:** to mold preexisting matter] the earth and made [**עשה asah:** from a preexisting pattern] it, He established it and did not create [**ברא bara:** out of nothing] it a waste place [**תהו tohu**], but formed [**יצר yatsar:** to mold preexisting matter] it to be inhabited), “I am the Lord, and there is none else.”

12. Thus **והבוּ wabohu** in Genesis 1:2 describes the conditions on Planet Earth that occurred as a result of the Luciferian Rebellion.
13. What was once perfection is now chaos. In Genesis 1:1 the universe is a perfect perpetual-motion machine. In Genesis 1:2 the principle of entropy is introduced to a maximum degree. How this is accomplished is indicated by the next word in:

Genesis 1:2 a - But the earth became desolate and empty, and darkness

חשך hoshek -

“darkness; gloom; blackness”

Botterwick, G. Johannes and Helmer Ringgren. *Theological Dictionary of the Old Testament*. Trans. David E. Green, vol. 5 (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 248:

Darkness and Creation. Any theological discussion of the concept of darkness must begin with Genesis 1, where verse 2 presumes darkness to be one of the constitutive elements of chaos. Although ... it is not a part of God's creation, it is more than the absence of light. It possesses a quality of its own that unmitigated makes it inimical to life. Therefore something must be done with it before the earth can be habitable.

14. Botterwick and Ringgren discuss the primeval darkness that dominated the universe before its restoration that begins in Genesis 1:3.
15. This darkness enveloped the heavens and the earth for a period whose length may be speculated by science and theologians yet Scripture does not reveal to us its duration, only that it occurred.

16. What precipitated its sudden interruption of God's created perfection is identified as the fall of Lucifer. After recounting Lucifer's Five Assertions in Isaiah 14:13-14, the Prophet reveals to us the divine response in the form of a rhetorical question in:

Isaiah 14:16b - "Is this the man who made the earth tremble, who shook kingdoms,

v. 17a - who made the world like a wilderness?"

17. Once the rebellion had begun a righteous God could not permit the scene of the crime to remain in status quo perfection. The heavens and the earth, a closed thermodynamic system, had been corrupted by sin and were immediately shut down. Jeremiah elaborates in:

Jeremiah 4:23 - [NASV] I looked on the earth and behold it was formless and void [**תהו** *tohu* **והוה** *wabohu*], and I looked to the heavens and they had no light.

v. 24 - I looked on the mountains and behold they were quaking and all the hills moved to and fro.

v. 25 - I looked and behold there was no man and all the birds of the heavens had fled.

v. 26 - I looked, and behold the fruitful land was a wilderness and all its cities were pulled down before the Lord, before His fierce anger.

18. Jeremiah uses the catastrophe that destroyed the perfection of original creation to describe prophetically the fifth cycle of discipline by the Babylonians under Nebuchadnezzar in 586 B.C.
19. The catastrophe Jeremiah references is the cataclysm of Genesis 1:2. Light has been removed from the heavens and the earth suffers a global earthquake that reconstructs its topography. A riveting description of this divinely imposed judgment is supplied by:

Barnhouse, Donald Grey. *The Invisible War*. (Grand Rapids: Zondervan Publishing House, 1965), 56:

From the catastrophe that touched all the sidereal heavens, there were tremendous manifestations on the earth. An earthquake of such violent proportions took place that the mountains are said to have trembled and the hills to have moved lightly. It is a scene which, had there been an earthly onlooker to observe it, would have been described in terms of the most violent upheaval: mountain ranges were hurled across continents, hills following like scattered pebbles. Nothing but an explanation like this will satisfy the facts of geology where the various strata of the earth's surface, sometimes vertical, sometimes horizontal, sometimes upside down, show how mountains were twisted and tortured until they lie in agonized heaps across the continents.