THE EARTH OF GENESIS 1:2
ABIOTIC OR CHAOTIC?
PART III
ROBERTO OURO
Pontevedra, Spain

Introduction

As the third and final part of the study of Gen 1:2, this article seeks to analyze the impact of the phrase רוח חכמה על הרים-eye ניזים on the question of the state of the earth as depicted in this verse. Gunkel, along with other scholars after him, assumed that רוח חכמה refers to winds that Marduk sends against Tiamat. Others have postulated that this phrase refers to divine creative activity. To reach my conclusion, I will analyze the phrase and its use in the Hebrew Bible and in languages cognate to Hebrew.

Etymology of רוח חכמה

The Hebrew expression רוח חכמה is commonly translated in English Bibles as “Spirit of God” (KJV, NASB, RSV, NIV). In the Greek LXX the phrase is translated as πνεῦμα θεοῦ ἐπεφέσετο. Aquila, Symmachus, and Theodotion use the same translation. The Vulgate coincides, translating spiritus Dei ferebatur.

The term רוח appears in the OT 378 times in Hebrew, generally in feminine, and eleven times in Aramaic (only in Daniel). The basic meaning of רוח is “wind [something that is in motion and has the power to set other things in motion] and breath.”

According to BDB, רוח חכמה means “spirit of God, energy of life.” Holladay translates “spirit of God,” whereas Klein allows for “breath, wind,

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2H. Gunkel, Schöpfung und Chaos in Urzeit und Endzeit (1895); see notes in first article of the series.


4Ibid., 2:917; see also TWOT, 2:836-837.
spirit." KBS has "Der Geist Gottes'; als Wiedergaben sind mögliche: a) der Geist Gottes schwebte, b) der/ein mächtiger Wind (= Sturm) wehte, c) der/ein Gotteswind (= Gottessturm) wehte; b) und c) sind dabei nicht streng zu scheiden." Schökel translates: "aliento, hálito, aliento vital, respiración, resuello, soplo, resoplido, . . . aliento de Dios." It is evident that the word rûählen can mean both spirit and wind.

Western Semitic languages contain words cognate to the Heb rûählen: the Ugaritic rh, "wind, aroma"; the Aramaic rwh, "wind, spirit"; and the Arabic rub, "vital breath"; and rib, "wind." The word is absent in the Eastern Semitic; for instance, in Akkadian šaru is used for "wind, breath." Jastrow observes that in the Targumim, Talmudic, and Midrashic literature rûahlen is interpreted as "spirit, soul; the holy spirit, prophetic inspiration, intuition."

Rûählen ²lôhîm in the OT

The phrase rûählen ²lôhîm appears sixteen times in Hebrew and five times in Aramaic. Its natural meaning would be spirit or wind of Elohim.

The term ²lôhîm is the usual Hebrew word for "God"; however, J.M.P. Smith has suggested that it may also function as a superlative meaning "strong," "powerful," "terrible," or "stormy." However, as D. W. Thomas remarks, it is difficult or even impossible to find OT examples of the use of the divine name only as an epithet of intensity.

⁸J. Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (New York: Title, 1943), 2:1458.
⁹See A. Even-Shoshan, A New Concordance of the Old Testament (Jerusalem: Kiryat Sefer, 1990), 1064-1066. The Hebrew texts are Gen 1:2; 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 16:15, 16, 23; 18:10; 19:20, 23; 2 Chron 15:1; 24:20; Ezek 11:24. The Aramaic texts are Dan 4:5, 6, 15; 5:11, 14.
G. J. Wenham clearly affirms that reducing " Elohim to merely a superlative seems improbable since in other biblical texts the word always means "God." Moreover, there is no other example in the OT in which the expression " Elohim means "strong or powerful wind"; in fact, it always refers to God's Spirit or Wind. 13

Contemporary scholars are divided between two basic interpretations of " Elohim. One understanding is that " Elohim refers to the Creator of the Universe, to the Deity's presence and activity. 14 The second holds that " Elohim refers to an element sent by God, as part of the description of the chaos. 15 In a similar vein, E. A. Speiser translates:


"an awesome wind sweeping over the the water."\textsuperscript{16}

The suggestion that \textit{ru\textipa{a}h} should be interpreted in Gen 1:2 as "wind" appears already in the Tg. \textit{Onq.}: "And the wind from the Lord was blowing over the surface of the waters." However, this translation is not found in the Tg. \textit{Ps.-J.} and Tg. \textit{Yer}. McClellan finds the translation "wind" supported by Rabbinic literature originally attributed to Rabbis Ibn Ezra and Saadiah.\textsuperscript{17} However, Cassuto rejects this interpretation as inappropriate to the text.\textsuperscript{18}

H. M. Orlinsky defends the translation "wind" in Gen 1:2c by affirming that the biblical version of the creation derives to a great extent from the Mesopotamian creation stories in which wind has an important role.\textsuperscript{19} In the \textit{Enuma elish}, Anu begets the four winds, which are associated with Tiamat and created earlier than the universe (I:105, 106). When Marduk resolves to destroy Tiamat, the four winds help him: "The south wind, the north wind, the east wind, (and) the west wind" (IV: 3). Then \textit{Imbullu} is created: "the evil wind, the whirlwind, the hurricane" (lines IV: 45, 46).\textsuperscript{20} Later Marduk sets the evil wind free and leads it to the mouth of Tiamat (IV: 96-99). The north wind, then, helps to carry the remains of Tiamat to "out-of-the-way places" (IV: 132). This account deals with a theme totally different from the one found in Gen 1:2; therefore, the mention of the winds in the \textit{Enuma elish} does not truly support the translation "God's winds" in Gen 1:2.\textsuperscript{21}

In the same article Orlinsky also appeals to Rabbi Judah (third century A.D.), who affirms that on the first day of Creation ten elements were created. Among these were \textit{ru\textipa{a}h \textit{wmym}}, translated as "wind and water." As Young points out, if this translation is correct, it simply shows ancient Hebrew exegetical use.\textsuperscript{22}

\textsuperscript{17}McClellan, 518.
\textsuperscript{18}Cassuto, 24.
\textsuperscript{19}H. M. Orlinsky, "The Plain Meaning of RU\textipa{a}H in Gen 1:2," \textit{JQR} 48 (1957/58): 174-182.
\textsuperscript{21}Young, 41.
\textsuperscript{22}Ibid.; for an analysis of the inconsistency in Orlinsky's arguments, see Hamilton, 112-114.
Contrary to Orlinsky’s proposal, 34 of the 35 times that $\textit{zêlôhîm}$ appears in the Gen 1 Creation account, it refers undoubtedly to the Deity.\textsuperscript{23} Moreover, in Gen 1:1 and 1:3, which are the immediate context of 1:2, $\textit{zêlôhîm}$ clearly refer to the Creator.\textsuperscript{24} It would be difficult to accept that Gen 1:2c does not refer to divinity, especially when the Hebrew has numerous other clear ways to describe a powerful wind or a heavy storm.\textsuperscript{25} In addition, when $\textit{ruâh}$ appears in the Hebrew genitive construction with $\textit{zêlôhîm}$ (or $\textit{YHWH}$) it always refers to some activity or aspect of the deity.\textsuperscript{26} As Moscati indicates, $\textit{zêlôhîm}$ in Gen 1:2c has a personal meaning, and the attempt to exclude God from this important stage of the Creation fails completely.\textsuperscript{27}

Recently DeRoche suggested that the use of $\textit{ruâh}$, “wind,” in Gen 8:1 and Exod 14:21 “leads to the division within the bodies of water, and consequently, the appearance of dry land”; therefore, “the $\textit{ruâh}$ $\textit{zêlôhîm}$, “wind or spirit of God” of Gen 1:2, “must also be a reference to the creative activity of the deity.”\textsuperscript{28} DeRoche concludes:

The $\textit{ruâh}$ $\textit{zêlôhîm}$ of Gen 1:2c refers to the impending creative activity of the deity. It is neither part of the description of chaos, nor does it refer to a wind sent by Elohim, if by wind is meant the meteorological phenomenon of moving air. It expresses Elohim’s control over the cosmos and his ability to impose his will upon it. As part of v. 2 it is part of the description of the way things were before Elohim executes any specific act of creation.\textsuperscript{29}

Nicolas Wyatt, in a recent article about the darkness in Gen 1:2, concluded his exegetical study by pointing out that the logical structure of the verse implies the initial stages in the manifestation of the deity; it is an unusual account of a theophany. In this way, according to Wyatt, Gen 1:2 refers to God’s invisibility in the context of a primeval cosmogony.\textsuperscript{30}

\textsuperscript{23}M. DeRoche, “The $\textit{ruâh}$ $\textit{zêlôhîm}$ in Gen 1:2c: Creation or Chaos?” in Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie, ed. L. Eslinger and G. Taylor, JSOTSS 67 (Sheffield: Sheffield Academic Press, 1988), 307.

\textsuperscript{24}Moscati, 307.

\textsuperscript{25}Ibid.; cf. also Davidson, 16; Hamilton, 112. Whenever the biblical Hebrew refers to a “strong, powerful or stormy wind” it uses expressions with no ambiguity at all such as $\textit{ruâh}$ $\textit{gêdôlî}$ (1 Kgs 19:11; Job 1:19; Jonah 1:4; etc.); $\textit{ruâh}$ $\textit{šê râ’à}$ or $\textit{šê râ’ôt}$ (Pss 107:25; 148:8; etc.); $\textit{ruâh}$ $\textit{qâdîm}$ is the stormy wind that destroys the ships (Ps 47:7; Jer 18:17; etc.)


\textsuperscript{27}Moscati, 308.

\textsuperscript{28}DeRoche, 314-315.

\textsuperscript{29}Ibid., 318; emphasis added.

Finally, the concept “wind of God” becomes unsustainable when the rest of Gen 1 is considered. Sarna points out that “wind” has no function in the rest of the story. The uninhabited and empty earth is covered by vegetation, animals, and human life. Darkness is separated from light under the regulation of the luminaries. Throughout Gen 1 there is a clear development of the elements that appear in Gen 1:2.

**M'rahepet in Gen 1:2**

**Biblical Use of m’rahepet**

*M’rahepet* is a Pi’el feminine singular participle of the verb rahap, “hover” (BDB); “hover, fly, flutter”132; “Zitternd schwaben” (KBS). In addition, the Targumic, Talmudic, and Midrashic literature interpret *mrhpt* as “to move, hover, flutter.” This meaning is supported by the Ugaritic in which eagles are pictured as hovering over their prey, ready to dart down upon it.34

Deut 32:11 uses this verb, also in the Pi’el. Here the Lord is pictured as leading Israel, “like an eagle [Heb יִשָּׂא / Ugaritic ṡṣr] that stirs up its nest, that flutters [rahap] over its young, spreading out its wings, catching them, bearing them on its pinions” (RSV) The verb describes the actions of the mother eagle after the young are out of the nest or when they are compelled to leave the nest. In this text *m’rahepet* can only be construed as hovering or fluttering and cannot describe the action of a “mighty wind.”35 Following this analogy, *ruah* מ’לוּהִים in Gen 1:2 is described as a living being who hovers like a bird over the created earth.36

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3Sarna, Genesis, 6.
32Klein, 614.
33Jastrow, 1468.
34Young, 36, n. 36.
35Ibid. Other scholars who agree with this interpretation are Hamilton, 115; McClellan, 526-527; Ross, 107; Wenham, 1:17; and Westermann, 107. T. Friedman points out that the interpretation of *ruah* מ’לוּהִים in Gen 1:2 as “strong wind” is inappropriate for this text because both in the biblical and Ugaritic texts the root *rhp* describes the actions of birds (living beings) and not the actions of the winds (inanimate phenomena); see his “W’reuah מ’לוּהִים m’rahepet ָל–פ’נָה זחפֹּים [Gen 1:2],” Beth Mikra 25 [1980]: 309-312.
36Young, 37.
Rhp in Ugaritic Literature

The Ugaritic term equivalent to the Heb rahap is the verb rhp.37 In Ugaritic texts this verb is always associated with eagles.38 While C. H. Gordon suggests the meaning “to soar” for the Ugaritic rhp,39 Gibson prefers the verb “hover” in his translation of two sections of the Epic of Aqhat.

[Above him] eagles shall hover, [a flock] of hawks look down.
Among the eagles I myself will hover.40

Del Olmo Lete points out, just as Gibson does, that the Ugaritic rhp is a cognate of Heb rahap.41

In conclusion, the use of rhp in the Ugaritic literature agrees with the idea that this is an activity carried out by a living being. Thus the appropriate translation of Gen 1:2c is “the Spirit of God was hovering over the waters.” To complete the analysis of the verse, its place within its context must be studied.

Gen 1:2 in the Context of Gen 1

The interpretation of Gen 1:2 perfectly fits the literary structure of the chapter. In v. 2 the author does not turn his attention to the “heavens,” but to the earth, where his audience is, and presents “the earth”—the familiar earth with vegetation, animals, and human beings—as not yet existing. Therefore, both the third (vegetation) and the sixth (animal and human life) days of Creation are the climax of the literary structure of the Creation account, while its zenith is reached with the creation of human beings on the sixth day.42


38See Hamilton, 115.

39UT, 484. See also S. Segert, A Basic Grammar of the Ugaritic Language (Berkeley: University of California Press, 1984), 201.


Gen 1:2 shows the earth as unproductive and uninhabited (תֹּכְהוּ וָבֹהוּ) within the literary structure of Gen 1.\(^{43}\)

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<thead>
<tr>
<th>[DAY 1]</th>
<th>light and darkness</th>
<th>[DAY 4]</th>
<th>“sun” and “moon”</th>
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<tbody>
<tr>
<td>[DAY 2]</td>
<td>two waters</td>
<td>[DAY 5]</td>
<td>fish and birds</td>
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<tr>
<td>[DAY 3]</td>
<td>earth and seas</td>
<td>[DAY 6]</td>
<td>animals and man</td>
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<td>vegetation on the earth</td>
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The earth became productive when God said, תָּדַשֶּׁה הָאֱרֶץ דֶּשֶׁה (“let the land produce vegetation,” v. 11) on the third day. The “empty” earth, i.e., “yet uninhabited” became inhabited when God said והָאֱרֶץ נֶפֶשׁ הַיָּעַר (“let the land produce living creatures,” v. 24) and נָאֹשֶׁה אֲדֹמְבַּמ יְבַסַּל מְנִיתַק מְקַמֶּת מְנִית (“let us make man in our image, in our likeness,” v. 26). Therefore, the “unproductive and empty/uninhabited” earth became productive, with vegetation, animals, and man created by God’s fiat. The Gen 1 creation account affirms that God created human beings “in his image” and provided an inhabitable and productive earth for them.\(^{44}\)

**Conclusion**

This analysis of the Heb of Gen 1:2 has sought to find answers to difficult questions. Does Gen 1:2 describe a watery chaos that existed before the Creation? Is there a direct relationship between Gen 1:2 and the mythology called Chaoskampf? Do תֹּכְהוּ וָבֹהוּ, тебומ and רוח יִלֹחֵם in Gen 1:2 suggest a chaotic state or an abiotic state of the earth?

Our study of the OT and ANE literature has found that Gen 1:2 must be interpreted as the description of the earth as it was without vegetation and uninhabited by animals and humans. The concept that appears in Gen 1:2 is an abiotic concept of the earth, with vegetable, animal, and human life appearing in the following verses.

Additional support for the abiotic state of the earth is found in the parallel between Gen 1:2 and 2:5, which is generally admitted.\(^{45}\)

Gen 1:2: “The earth was formless and empty” //
Gen 2:5: “No shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for . . . there was no man to work the ground.”

Gen 1:2 provides the background for the development of the narration,


\(^{44}\)Tsumura, 42-43.

which shows the earth full of life and inhabitants (Gen 1:11-12, 20, 24, 26).\textsuperscript{46}

The earth is not described as being in a chaotic state after a previous destruction, but as being barren and not yet developed. In addition to showing the initial state of creation, the verse presents God as author of life, without whom there can be no life. Life is present only in God’s Spirit; the elements of the earth are lifeless and awaiting the Spirit’s command. Here God’s Spirit is about to create life, to change an abiotic state to a biotic state of vegetable, animal, and human life through the divine \textit{fiat}.

The objective of this research was to discover if Gen 1:2 contains evidence of the existence of a mythological battle (\textit{Chaoskampf}) between the creator-god and the powers of the chaos, such as Gunkel and others have suggested. This is an important question, for if Gunkel’s presuppositions are true, “it is also no longer allowable in principle to reject the possibility that the whole chapter might be a myth that has been transformed into narrative.”\textsuperscript{47} On the contrary, if there is no linguistic and biblical foundation for the assumption, it is more difficult to insist that the Genesis account is a myth such as those of ANE literature.

In conclusion, it is of utmost importance to reiterate the differences between the Hebrew cosmology and the Mesopotamian cosmogony. Sarna explains: “The Hebrew cosmology represents a revolutionary break with the contemporary world, a parting of the spiritual ways that involved the undermining of the entire prevailing mythological world-view. These new ideas of Israel transcended, by far, the range of the religious concepts of the ancient world.”\textsuperscript{48} Sarna found that “the supreme characteristic of the Mesopotamian cosmogony” was “that it is embedded in a mythological matrix. On the other hand, the outstanding peculiarity of the biblical account is the complete absence of mythology in the classical pagan sense of the term. . . . Nowhere is this non-mythological outlook better illustrated than in the Genesis narrative. The Hebrew account is matchless in its solemn and majestic simplicity. . . . The clear line of demarcation between God and His creation was never violated. Nowhere is this brought out more forcefully than in the Hebrew Genesis account.”\textsuperscript{49}


\textsuperscript{49}Ibid., 9-11, emphasis added.