

Paltalk - Sunday December 17, 2017

- Gen 1:2 - read. “**deep**” a very intriguing word here. Lets look at both the Hebrew and Greek Septuagint, little later(OT in Greek).
- The Hebrew: **tehown (teh-home)**. Used 36 times in the OT.
- Gesenius’ Hebrew-Chaldee Lexicon says : *a poetic word, water making noise, in commotion.*
- The root form is **huwm (hoom)** - signifies destruction, a great noise, to agitate greatly, a great disturbance (Strong’s). **Deu 7:23** - translated “destroy”. Used 6 times in OT.
- Let’s look at **Job 38** and a couple passages that will aide in unlocking the mystery concerning “the deep” of Gen. 1:2.
- **Job 38:4** “Where wast thou when I laid the *foundations* of the earth? declare, if thou hast understanding”. Yes, “In the beginning, God created the heavens and the earth”. **Job 38:6** “Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof”. “**Foundations**” is the Hebrew **eden (eh-den)**, used 56 times in OT and **55 times translated “socket(s)”** - esp in reference to the tabernacle, as in **Exo. 26:19** “And thou shalt make forty **sockets** of silver under the twenty boards; two **sockets** under one board for his two tenons, and two **sockets** under another board for his two tenons”. *TEN’ON, n. [L. teneo, to hold.] In building and cabinet work, the end of a piece of timber, which is fitted to a mortise for insertion, or inserted, for fastening two pieces of timber together. The form of a tenon is various, as square, dovetailed, &c.*
- We know that the tabernacle itself was a “tent” as seen in **Exo. 26** and it rested upon “**sockets**”. In Job 38, the Hebrew for “sockets” is not referring to Israel’s tabernacle, but to **our universe as a tabernacle or tent**. **Isa. 40:22** “It is He that sitteth upon the circle of **earth**, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain (a thin thing) and spreadeth them out **as a tent (ohel - oh-hell)** to dwell in”. The Hebrew **ohel** is translated “tabernacle” in **Exo. 26:9; 27:21; 28:43; 29:10,11 etc.**
- Back to Job 38:6, these “sockets” are those which our universe are “thereof fastened”. **Job 38:6** “Whereupon are the foundations (**sockets**) thereof fastened? Or who laid the corner stone thereof”.
- Of our universe, (tent) Peter spoke of: **2 Peter 3:5-7** — For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
- What flood is being spoken about here? Noah’s? Were the “heavens AND the earth” involved in Noah’s flood, OR just the earth?
- In **Gen. 1:2**, the earth was vain and waste, darkness was upon the face of the deep (abyss) and the Spirit of God *moved* upon the waters. In **Gen. 1:6-8**, God stretches (as a tent) the firmament by dividing the waters above and below and calls the firmament or expanse in between “heaven” (**Gen. 1:8**). Within this expanse, God placed luminaries or lights (**Gen. 1:14**).

- So, back to **Job 38** - the “morning stars sang together” and “all the sons of God shouted for joy” before Adam was created!
- God’s restoration process began when the “Spirit of God **moved**” and Christ’s redemptive work was in sight as in Gen. 1:3 “...God said, Let there be light: and there was light”. We do not read of light in the firmament of heaven until vs. 14. **Gen. 1:3**, whether physical light or not, was given by the Lamb of God, as in **Isa. 60:19** — The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time **and Rev. 21:23**
Revelation 21:23-24 KJV — And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- **The Deep** - the Hebrew for this word “deep” in Gen. 1:2 is also used in **Job 38:30** Job 38:30 KJV — The waters are hid as with a stone, and the face of the deep is frozen.
- Most biblical commentaries are silent on the meaning of “the face of the deep is frozen”. Here is what the Pulpit Commentary says: *Verse 30. The waters are hid as with a stone; rather, the waters are hardened like unto stone. When the frost comes, the waters are congealed and rendered as hard as stone. (So Dillmann and Canon Cook.) And the face of the deep is frozen. By "the deep" (תהום) is certainly not meant here either the open ocean, which, in the latitudes known to the dwellers in South Western Asia, never freezes, or the Mediterranean. Some of the lakes which abound in the regions inhabited by Job and his friends are probably meant. These may occasionally have been thinly coated with ice in the times when the Book of Job was written (see the comment on Job 6:16).*
- Is this what the Lord was really referring to --- small lakes near Job’s dwelling place?! The “face of the deep” is first mentioned in Gen. 1:2 and so, why would they be frozen? As mentioned, our known universe is what God calls “heaven” in Gen. 1:8. This is not the air between our land on earth, and the clouds that drift in the atmosphere. In the proceeding verses (**Job 38:31-33**), constellations of stars are in the context! ...and the “ordinances of heaven”
- When Peter speaks of the earth “standing out of the water and in the water” (**2Pe. 3:5**), the image here may be the earth being ‘plunged’ into the water. Not merely the surface of the earth being covered in waters, but the earth itself in a body of water. It was “out of” and “in” the water and **vs. 6**, “through which the then world, by water having been deluged, was destroyed” (**Young’s Literal Translation 2Pe. 3:6**).
- These waters (the deep) were separated from one another and God called the firmament (or expanse) in between, heaven. And since luminaries were placed within the firmament, that firmament is none other than our universe. So, it is plausible that the “deep” still exists here on present day earth **and** somewhere up above! Or shall we say

'somewhere out there'. And if what we see in a brilliant night sky are the luminaries our Lord placed in the firmament, then those waters that were separated are **light years away, beyond that!** Would they be frozen? Well, consider this: the temperature of gaseous matter routinely drops to 454 degrees below zero F in parts of the universe that we can measure.

- The Deep in Gen. 1:2 - let's look at the Greek Septuagint.
 - The Greek form **abussos** is used in Gen. 1:2, used only 9 times in the NT.
 - The first occurrence is **Luke 8:31** — And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into **the deep**. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
 - These devils recognized the authority of the Son of God (vs. 28) and associated being tormented with the “deep” or “abyss” (vv.28, 31)
 - In **Rev. 9:11**, there is a certain angel named (Abaddon in the Hebrew and Apollyon in the Greek), which is the “angel of the bottomless pit (Greek abussos, aka - the deep). In **Rev. 11:7**, the beast ascends out from the bottomless pit (abussos - the deep). Finally, **Rev. 20:3**, “the dragon, that old serpent, which is the Devil, and Satan” is cast back into the bottomless pit (abussos - the deep).
 - **So, why was the ancient earth of Gen. 1:2 plunged into the deep?**