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A Study of the Relationship Between Genesis, Chapters One and Two, and Isaiah, Chapters Forty Through Sixty-Six on the Basis of BARA', 'ASAH, YATZAR

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A STUDY OF THE RELATIONSHIP BETWEEN GENESIS,
CHAPTERS ONE AND TWO, AND ISAIAH, CHAPTERS
FORTY THROUGH SIXTY-SIX, ON THE BASIS OF
BARA', 'ASAH, AND YATZAR

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This paper will attempt to put forth the close relationship between the account of creation as recorded in Genesis, chapters one and two, and the references to creation as recorded in Isaiah, chapters forty through sixty-six. This paper will deal with this relationship on the basis of the three verbs used in the first two chapters of Genesis to relate the creative activity of God: bara', 'asah, and yatzar.¹ Also included will be those verbs which are apparent synonyms used by the author of Isaiah, chapters forty through sixty-six, for the three basic verbs in question.

The writer of this paper recognizes the unity and interrelation of the different portions of Scripture as these men, chosen by God, were inspired by the Holy Spirit to write God's revelation to mankind. However, he also recognizes the individuality of the authors as they wrote for differing situations and in differing styles and using different vocabularies. Yet, this unity and interrelation will be the subject of this study. This paper will not deal with the question of multiple authorship of these books or parts of the books of Genesis or Isaiah. For the purpose of this study this paper will presuppose a unity of authorship within each portion of the books studied.

Upon completion of the study of the three verbs used for God's creative activity and their apparent synonyms as they are used in Genesis, chapters one and two, and in Isaiah, chapters forty through sixty-six within their context, the writer of this paper will set forth a few salient points from representative commentaries dealing with this subject. Finally, this writer will attempt to point out the close relationship of the accounts of God's creative activity in Genesis and Isaiah² on the basis of the research done.

This writer feels it is necessary for the reader of this paper to have a basic knowledge of the three verbs to be studied (bara', 'asah, and yatzar) before proceeding to their usage by the writers of Genesis and Isaiah.

The verb bara' has the basic meaning "to shape" or "to create." It is always used of divine activity, and it almost always takes the accusative of thing as its object.³ The verb 'asah has the basic meaning "to do" or "to make." It may refer to divine, spiritual, human, or animal activity. It may take an accusative of thing as its object, omit the direct object, be reflexive, or introduce an accusative of action.⁴ The verb yatzar has the basic meaning "to form" or "to fashion." It may refer to divine or human activity, and takes the accusative of thing as its object.⁵

With this introduction this writer will now list each usage of bara', 'asah, and yatzar in both Genesis and Isaiah, giving the form of the verb in each verse, parsing the verb, and giving the subject and object of each verb. If a specific subject or object is not given within the verse, the writer will list the antecedent of the pronoun referred to in each case.

Genesis, chapters one and two

bara'

1:1 bara' qal perf. 3 sing. masc.⁶ subj.- 'elohim
obj.- eth ha'shshamayim w'eth ha'aretz (the heavens and the earth)

1:21 yibh'ra' qal impf. 3 sing. masc., subj.- 'elohim
obj.- eth ha'tanninim hagg'dholim w'eth kal nehphesh

ha'chayyah ha'romehseth 'asher shar'tzu' ha'mmayim
l'mi'nehem w'eth kal 'oph kanaph l'mi'nehu' (the great
 sea monsters and every living thing that moves, which
 the waters teem with, according to their kinds, and every
 winged bird, according to its kind)

1:27 yibh'ra' qal impf. 3 sing. masc., subj.- 'elohim
 obj.- ha'adham (the man)

bara' qal perf. 3 sing. masc., subj.- 'elohim
 obj.- 'otho' (him=man)

bara' qal perf. 3 sing. masc., subj.- 'elohim
 obj.- zakar u'n'qevah (male and female)

2:3 bara' qal perf. 3 sing. masc., subj.- 'elohim
 obj.- kal m'lak'tu' (all his work)

2:4 b'hibar'am pref. b' + niph'al inf. + suff. 3 pl.
 masc., subj.- 'elohim obj.- ha'shshamayim w'ha'aretz

Yatzar

2:7 yyit'zer qal impf. 3 sing. masc., subj.- yahweh
'elohim obj.- 'adham

2:8 yatzar qal perf. 3 sing. masc., subj.- yahweh
'elohim obj.- ha'adham

2:19 yit'zer qal impf. 3 sing. masc., subj.- yahweh
'elohim obj.- kal chayyath ha'ssadheh w'ath kal 'oph
ha'shshamayim (every living beast of the field and every
 bird of the air)

'asah

1:7 ya'as qal impf. 3 sing. masc., subj.- 'elohim
obj.- raqia' (firmament)

1:11 'oseh qal part. act. sing. masc., abs., subj.-
'etz (tree) obj.- p'ri' (fruit)

1:12 'oseh qal part. act. sing. masc., abs., subj.-
'etz obj.- p'ri'

1:16 ya'as qal impf. 3 sing. masc., subj.- 'elohim
obj.- 'eth sh'ne' ha'mm'oroth ha'gg'dholim (two great lights)

1:25 ya'as qal impf. 3 sing. masc., subj.- 'elohim
obj.- 'eth chayath ha'aretz l'minah w'eth hab'hemah l'minah
w'eth kal re'mesh ha'adhamah l'mi'nehu' (the unclean beasts
of the earth according to their kinds and cattle according
to their kinds and all creeping things on the ground
according to their kinds)

1:26 na'aseh qal impf. 1 pl., subj.- 'elohim obj.-
'adham

1:31 'asah qal perf. 3 sing. masc., subj.- 'elohim
obj.- kal (everything)

2:2 'asah qal perf. 3 sing. masc., subj.- 'elohim
obj.- kal m'lak'to' (all his work)

2:3 la'asoth pref. l' + qal inf. constr., subj.-
'elohim obj.- kal m'lak'tho' (all his work)

2:4 'asoth qal inf. constr., subj.- yahweh 'elohim
obj.- 'eretz w'shamayim

2:18 'ehseh qal ipmf. 1 sing., subj.- yahweh 'elohim
obj.- 'ezer (helper)

Isaiah, chapters forty through sixty-six
bara'

40:26 bara' qal perf. 3 sing. masc., subj.- 'elohim
obj.- shoph'te' 'eretz (rulers of the earth)

40:28 bore' qal part. act. sing. masc., subj.- yahweh
obj.- q'tzoth ha'aretz (ends of the earth)

41:20 b'ra'ah qal perf 3 sing. masc. + suff. 3 sing.
fem., subj.- yahweh q'dosh obj.- ha'aretz

42:5 bore' qal part. act. sing. masc., subj.- 'el
yahweh obj.- hashshamayim

43:1 bora'acha' qal act. part. sing. + suff. 3 sing.
masc., subj.- yahweh obj.- ya'akobh (Jacob)

43:7 b'rathi'u' qal perf. act. sing. 1 + suff. 3
sing. masc., subj.- yahweh 'elohim q'dosh obj.- kol
hannik'ra' vish'mi' (everyone called by my name)

43:15 bore' qal part. act. sing. masc., subj.- q'dosh
yahweh obj.- vis'rael (Israel)

45:7 bore' qal part. act. sing. masc., subj.- yahweh
obj.- choshek

bore' qal part. act. sing. masc., subj.- yahweh
obj.- ra' (evil or woe)

45:8 b'rathi'u' qal perf. 1 sing. + suff. 3 masc. sing., subj.- yahweh obj.- concept of salvation and righteousness from heaven and earth

45:12 bara'thi' qal perf. 1 sing., subj.- yahweh obj.- 'adham

45:18 bore' qal part. act. sing. masc., subj.- 'elohim obj.- hashshamayim

b'ra'ah qal perf. 3 sing. masc. + suff. 3 sing. fem., subj.- 'elohim obj.- ha'aretz

48:7 niv'r'u' niphal perf. 3 pl., subj.- yahweh tz'va'oth (Yahweh of hosts) obj.- kadashoth (new things)

54:16 bara'thi' qal perf. 1 sing., subj.- yahweh obj.- karash (the smith)

bara'thi' qal perf. 1 sing., subj.- yahweh obj.- mash'kith (the ravager)

57:19 bore' qal part. act. sing. masc., subj.- yahweh obj.- ni'ubh s'phathayim (fruit of lips)

65:17 bore' qal part. act. sing. masc., subj.- yahweh obj.- shamayim kashashim wa'aretz kadhashah (new heavens and new earth)

65:18 bore' qal part. act. sing. masc., subj.- yahweh obj.- shamayim kadhashim wa'aretz kadhashah

bore' qal part. act. sing. masc., subj.- yahweh obj.- y'rusalayim gilah w'amah masos (Jerusalem a rejoicing and her people a joy)

yatzar

43:1 yotzer'ka' qal part. act. sing. masc. + suff.

2 sing. masc., subj.- yahweh obj.- yis'rael

43:7 y'tzar'ti'u' niphal perf. 1 sing. + suff. 3

sing. masc., subj.- yahweh 'elohim q'dosh yis'rael (Yahweh
God, the Holy One of Israel) obj.- kol hannikra' vish'mi'
(everyone who is called by my name)

43:10 notzar niphal perf. 3 sing. masc., no subj.

obj.- 'el (a god)

43:21 yatzar'ti' qal perf. 1 sing., subj.- yahweh

obj.- 'am (people)

44:2 yotzer'ka qal part. act. sing. + suff. 2 sing.

masc., subj.- yahweh obj.- yis'rael

44:9 yotz're' qal part. act. pl., subj.- 'adham

obj.- phesel (idol)

44:10 yatzar qal perf. 3 sing. masc., subj.- 'adham

obj.- 'el (a god)

44:12 yitz're'hu' qal impf. 3 sing. masc. + suff. 3

sing. masc., subj.- 'adham obj.- ma'atzadh (axe)

44:21 y'tzar'tika' qal perf 1 sing. + suff. 2 sing.

masc., subj.- yahweh obj.- ya'akobh, yis'rael

44:24 yotzer'ka' qal part. act. sing, masc. + suff.

2 sing. masc., subj.- yahweh obj.- ya'akobh, yis'rael

45:7 yotzer qal part. act. sing. masc., subj.- yahweh

obj.- 'or (light)

45:9 yotz'ro' qal part. act. sing. masc. + suff.

3 sing. masc., subj.- yahweh obj.- 'adham

yotz'ro' qal part. act. sing. masc. + suff.'

3 sing. masc., subj. kar'se' (potter) obj.- komer (clay)

45:11 yotz'ro' qal part. act. sing. masc. + suff.

3 sing. masc., subj.- q'dosh yahweh obj.- yis'rael

45:18 yotzer qal part. sing. masc. act., subj.-

'elohim obj.- ha'aretz

y'tzarah qal part act. sing. masc. + suff.

3 sing. fem., subj.- 'elohim obj.- ha'aretz

46:11 yatzar'ti' qal perf. 1 sing., subj.- 'elohim

obj.- concept of calling a bird of prey from the east and a man of my counsel from a far land.

49:5 yotz'ri' qal part. act. sing. +suff. 1 sing.,

subj.- yahweh obj.- me to be his servant

54:17 yotzar hophal impf. 3 sing. masc., obj.- k'li'

(weapons)

64:7 yotz'renu' noun masc. sing. + suff. 1 pl.

'asah

40:23 'asah qal perf. 3 sing. masc., subj.- 'elohim

obj.- shoph'te' 'eretz (rulers of the earth)

41:4 'asah qal perf. 3 sing. masc., subj.- yahweh

obj.- concept of ruling over the histories of all nations

42:16 'asi'thim qal perf. 1 sing. + suff. 3 pl.,

subj.- yahweh obj.-concept of supernatural acts just mentioned in previous verses.

43:7 'asi'thiu' qal perf 1 sing. + suff. 3 sing. masc.,

subj.- yahweh 'elohim q'dosh obj.- kol hannik'ra' vish'mi'
(everyone who is called by my name)

43:19 'oseh qal part. act. sing. masc. abs., subj.-
yahweh obj.- kadhashah (new thing)

44:13 ya'asehu' qal impf. 3 sing. masc. + suff.
3 sing. masc., subj.- karash (wood worker) obj.- phesel
(idol)

ya'asehu' qal impf. 3 sing. masc. + suff.
3 sing. masc., subj.- karash (wood worker) Obj.- phesel
(idol)

44:15 'as'ahu' qal perf 3 sing. masc. + suff. 3 sing.
masc., subj.- 'adham obj.- 'etz

44:17 'asah qal perf. 3 sing. masc., subj.- 'adham
obj.- 'etz

44:19 'ehseh qal impf, 1 sing., subj.- 'adham
obj.- 'etz

44:23 'asah qal perf 3 sing. masc., subj.- yahweh
obj.- ga'al yahweh ya'akobh (Yahweh has redeemed Jacob)

44:24 'oseh qal part. act. sing. masc. abs., subj.-
yahweh obj.- kol (everything)

45:7 'oseh qal part. act. sing. masc. abs., subj.-
yahweh obj.- kal 'eleh (all these things=actions just
stated in this verse)

45:9 ta'aseh qal impf. 2 sing. masc., subj.- yotz'ro'
(its former) obj.- mah (what)

45:12 'asi'thi' qal perf. 1 sing., subj.- yahweh,
q'dosh vis'rael obj.- ha'aretz

45:18 'osah qal part. act. masc. + suff. 3 sing. fem.,

subj.- 'elohim obj.- ha'aretz

46:4 'asi'thi' qal perf. 1 sing., subj.- 'elohim
obj.- beth ya'akobh (house of Jacob)

46:6 ya'asehu' qal impf. 3 sing. masc. + suff. 3
sing. masc., subj.- tzoreph (goldsmith) obj.- zahabh (gold)

46:10 na'asu' niphal perf. 3 pl., subj.- things
'eheseh qal impf. 1 sing., subj.- 'elohim
obj.- kal kehph'tzi' (all my purpose)

46:11 'ehesehnah qal impf. 1 sing. + suff. 3 sing.
fem., subj.- 'elohim obj.- concept of calling a bird of
prey from the east and a man of my counsel from a far
country.

48:3 'asi'thi' qal perf. 1 sing., subj.- yahweh
tz'bhaoth obj.- ha'rishonoth (former things)

48:5 'asam qal perf 3 sing. masc. + suff. 3 pl.
masc., subj.- yahweh tz'bhaoth obj.- ha'rishonoth

48:11 'eheseh qal impf. 1 sing., subj.- yahweh
tz'bhaoth obj.- I will defer my anger

48:14 ya'aseh qal impf. 3 sing. masc., subj.- yahweh
obj.- kehph'tzo' (my purpose)

51:13 'osekah qal part act. sing. masc. + suff. 2
sing. masc., subj.- yahweh obj.- people who know right-
eousness and in whose heart is yahweh's law

53:9 'asah qal perf. 3 sing. masc., subj.- 'av'di'
(my servant) obj.- lo' kamam (no violence)

- 54:5 'osayik' qal part. act. pl. + suff. 2 sing.
fem., subj.- Yahweh obj.- yis'rael
- 55:11 'asah qal perf. 3 sing. masc., subj.- d'bhari'
(my word) obj.- 'eth 'asher kaphatz'ti' (that which I purpose)
- 56:1 'asu' qal imp. pl. masc., subj.- 'adham (mankind)
obj.- tz'dhakah (righteousness)
- 56:2 ya'aseh qal impf. 3 sing. masc., subj.- 'adham
obj.- zoth (this-keeps justice and does righteousness)
me'asoth qal inf. constr., subj.- yadho' (his
hand) obj.- kal ra' (every evil)
- 57:16 'asi'thi' qal perf. 1 sing., subj.- ram w'nissah
(high and lofty one) obj.- 'un'shamoth (breath of life)
- 58:2 'asah qal perf. 3 sing. masc., subj.- goi'
(nation) obj.- tz'dhakah (righteousness)
- 58:13 'asoth qal inf. constr., subj.- goi' obj.-
haphatzekkah (your pleasures)
me'asoth qal inf. constr., subj.- goi' obj.-
d'rakehka' (your ways)
- 63:12 'asoth qal inf. constr., subj.- yahweh obj.-
shem 'olam (everlasting name)
- 63:14 'asoth qal inf. constr., subj.- yahweh obj.-
shem tiph'areth (glorious name)
- 64:2 ba'asoth'ka' pref. b' + qal inf. constr. + suff.
2 sing. masc., subj.- yahweh obj.- nora'oth (terrible
things)
- 64:3 ya'aseh qal impf. 3 sing. masc., subj.- 'elohim
obj.- ???

64:4 'oseh qal part. act. masc. const., subj.- 'adham
obj.- tzedhek (righteousness)

65:8 'ehseh qal impf. 1 sing., subj.- yahweh
obj.- l'bhil'ti' hash'kith hakkol (not destroy them all)

65:12 ta'asu' qal impf. 2 pl. masc., subj.- you who
forsook yahweh) obj.- hara' (evil)

66:2 'asathah qal perf. 3 sing. fem., subj.- yadhi'
(my hand) obj.- 'eth kal 'elleh (all this=heaven and
earth)

66:4 ya'asu' qal impf. 3 pl. masc., subj.- 'adham
obj.- hara' (evil)

66:22 'oseh qal part. act. masc. abs., subj.- yahweh
obj.- hashshamayim hakadhashim w'ha'aretz hakadhashah
(new heavens and new earth)

Apparent Synonyms in Isaiah with bara', yatzar, and 'asah
They are synonyms only when they are used of divine activity.
natah ("to stretch out" "to spread out" "to extend")

40:22 hannothan pref. h' + qal part. act. sing. masc.,
subj.- yahweh 'elohim obj.- hashamayim

42:5 notehem qal part. sing. masc. + suff. 3 pl.
masc., subj.- ha'el yahweh obj.- hashshamayim

44:24 noteh qal part. act. sing. masc., subj.- yahweh
obj.- hashshamayim

45:12 natu' qal part. pass. sing. masc., subj.- yadhi'
(my hand) obj.- hashshamayim

51:13 noteh qal part. act. sing. masc., subj.- yahweh
'osekah (Yahweh, your maker) obj.- people who know
 righteousness and in whose heart is Yahweh's law
raqa' ("to spread out" "to spread forth")

42:5 roqa' qal part. act. sing. masc., subj.- ha'el
yahweh obj.- ha'aretz w'tzehehtza'ehhah (the earth and its
 produce)

44:24 roqa' qal part. act. sing. masc., subj.- yahweh
 obj.- ha'aretz

taphak ("to spread out" "to extend")

48:13 tip'kah piel perf. 3 sing. fem., subj.- yimi'ni'
 (my right hand) obj.- shamayim

yasadh ("to establish" "to lay a foundation")

48:13 yas'dhah qal perf. 3 sing. fem., yadhi' (my hand)
 obj.- 'eretz

51:13 yosedh qal part. act. sing. masc., subj.-
yahweh 'osekah obj.- ha'aretz

51:16 lisodh pref. l' + qal inf. constr., subj.-
yahweh 'elohe'kah (the Lord your God) obj.- ha'aretz

nata' ("to plant")

51:16 lin'toh pref. l' + qal inf. constr., subj.-
yahweh 'elohe'kah obj.- hashshamayim

mathak ("to spread out")

40:22 yim'takem qal impf. 3 sing. masc. + suff.
3 pl. masc., subj.- yahweh 'elohim obj.- hashshamayim

The following is a list of noteworthy facts brought to this writer's attention by means of this study.

Bara' is always used in relating divine activity; yatzar and 'asah are not. However, in Genesis all three verbs are used exclusively of divine activity. In Isaiah yatzar is used four times as much in relating divine activity than it is in relating human activity. Also in Isaiah, 'asah is used almost twice as much to relate divine activity as compared to human activity.

Often the three verbs in question and their apparent synonyms are used together in the same verses. In all cases these verses are relating divine activity.

Genesis 2:3 bara' and 'asah

Genesis 2:4 bara' and 'asah

Isaiah 40:22 natah and mathak

Isaiah 41:20 bara' and 'asah

Isaiah 42:5 bara', raqa', and natah

Isaiah 43:1 bara' and yatzar

Isaiah 43:7 bara', 'asah, and yatzar

Isaiah 44:24 'asah, yatzar, raqa', and natah

Isaiah 45:7 bara', 'asah, and yatzar

Isaiah 45:9 'asah and yatzar

Isaiah 45:12 bara', 'asah, and natah

Isaiah 45:18 bara', 'asah, and yatzar

Isaiah 46:11 'asah and yatzar

Isaiah 48:13 yasadh and taphak

Isaiah 51:13 natah and yasadh

Isaiah 51:16 yasadh and nata'

In no instance is one of the apparent synonyms for God's creative activity used by itself in a verse. In each instance the apparent synonyms are coupled with each other, and in some instances with one or two of the main verbs of this study.

In Genesis bara' (1:27), 'asah (1:26), and yatzar (2:7) are all used specifically with 'adham (man) relating God's creative activity toward 'adham. In Isaiah only bara' is used in this manner with 'adham, and that only once, in 45:12.

In Genesis bara' (1:1, 2:4a) and 'asah (2:4b) are used specifically with shamayim (heavens) relating God's creative activity toward shamayim. In Isaiah bara' (42:5, 45:18) and 'asah (66:2) are also used in this manner. Bara' and 'asah are both used in Isaiah to describe God's creative activity toward shamayim khashim (new heavens), the former in 65:17,18 and the latter in 66:22. In no instance in the chapters being studied is yatzar used with shamayim in this manner.

In Genesis bara' (1:1, 2:4a) and 'asah (2:4b) are used specifically with 'eretz (earth) relating God's creative

activity toward 'eretz. In Isaiah bara' (40:28, 41:20, 45:8), 'asah (41:20, 45:12, 45:18, 66:2), and yatzar (45:18) are used in this manner. Again bara' and 'asah are both used in this manner to describe God's creative activity towards 'eretz kadhashah (new earth), the former in 65:17,18 and the latter in 66:22 of Isaiah.

Inclusive of all three of these nouns are the two references to everything made in creation using the verb 'asah. These references are Genesis 1:31 and Isaiah 44:24.

The nouns shamayim and 'eretz are used together in the same verse in Genesis 1:1, 2:4a, 2:4b and in Isaiah 40:22, 42:5, 44:23, 44:24, 45:8, 45:12, 45:18, 49:13, 51:6, 51:13, 66:1. As shamayim kadhashim w'eretz kadhashah they are linked together in Isaiah 65:17, 18 and 66:22.

As one is able to clearly see from the first section of this paper bara', 'asah, and yatzar have a wide variety of subjects in describing God's creative activity. These range from 'elohim in Genesis 1:1 through 2:4a to yahweh 'elohim in Genesis 2:4b to the end of the chapter to yahweh, 'elohim, yahweh tz'bhaoth, yahweh q'dosh yis'rael, yahweh q'dosh, yahweh 'elohim q'dosh, yahweh 'elohim q'dosh yis'rael, and ram w'nissah in Isaiah. The objects of these verbs also vary greatly within these sections of Scripture, so greatly that it would suffice very little to recount them at this point. Yet, this writer would like to point out that they range from animate, to inanimate objects and even to concepts or qualities such as righteousness.

Footnotes to First Section

- 1 All Hebrew words in this paper are transliterated into English letters due to the lack of Hebrew script on this writer's typewriter.
- 2 Beginning at this point~~/~~and continuing throughout the remainder of this paper for reasons of brevity "Genesis" will refer to Genesis, chapters one and two, and "Isaiah" will refer to Isaiah, chapters forty through sixty-six, unless otherwise specified.
- 3 A Hebrew and English Lexicon of the Old Testament, Francis Brown, S. R. Driver, and Charles A. Briggs (Editors), Clarendon Press, Oxford, 1907. p. 135
- 4 Ibid. p. 793-795
- 5 Ibid. p. 427-428
- 6 The following is a list of abbreviations used in the first section of this paper:
 - abs.= absolute state
 - act.= active
 - constr.= construct state
 - fem.= feminine gender
 - inf.= infinitive
 - imp.= imperative
 - impf.= imperfect tense
 - masc.= masculine gender

part.= participle

perf.= perfect tense

pl.= plural

sing.= singular

1 = first person

2 = second person

3 = third person

subj.= subject (either explicit or understood as the
antecedent of the pronoun contained within the
verb)

obj.= object (either explicit or understood as the
antecedent of the pronoun attached to the verb)

This section will present passages and concepts concerning God's creative activity from representative commentaries on Genesis and Isaiah. The majority of the references from these commentaries will be concentrated on the verbs bara', 'asah, and yatzar. This paper will first present the information from commentaries dealing with Genesis, followed by those dealing with Isaiah.

Genesis, chapters one and two

Leupold¹

"The purpose of Genesis may be formulated thus: the book aims to relate how Israel was selected from among the nations of the world and became God's chosen people. Since, however, this choice was not made because of the merit or the excellence of Israel's ancestors but wholly because of God's unmerited and unmeritable mercy, the book may also be said to be the story of God's free grace in establishing for Himself Israel as His people."²

"A proper evaluation of the facts enumerated above leads definitely to the conclusion that Genesis gives a sober, accurate, historical account of the events that led to the separation of Israel from among the nations and to her establishment as a new nation with a divinely given

destiny."³

"The claims and the attitude of the Scriptures, however, are met only by the explanation that says: This chapter was received by divine revelation; it contains full and absolute truth and only truth."⁴

"God's omnipotence outshines all other attributes in this account. Omnipotence rouses man's reverence and holy fear rather than his love. In other words, it brings the Creator to man's notice rather as 'Elohim' than from any other point of view."⁵

"The verb describing God's initial work is 'created' (bara'). This verb is correctly defined as expressing the origination of something great, new and 'epoch-making,' as only God can do it, whether it be in the realm of the physical or of the spiritual. The verb bara' does not of itself and absolutely preclude the use of existing material; cf. Isa. 65:18b: 'Behold I create Jerusalem a rejoicing, and her people a joy.' Also note v. 27 of this chapter. However, when no existing material is mentioned as to be worked over, no such material is implied. Consequently, this passage teaches creatio ex nihilo, 'creation out of nothing,' a doctrine otherwise clearly taught by the Scriptures: Rom. 4:17; Heb. 11:3; cf. also Ps. 33:6, 9; Amos 4:13. The verb is never used of other than DIVINE activity."⁶

"The object of God's creation was 'the heavens and the earth.' We should have said, He created 'the universe.' Since the Hebrew has no word for the universe and can at best say: 'the all' (cf. Jer. 10:16; Isa. 44:24; Ps. 103:19; 119:91; Eccles. 11:5), certainly the far more colorful 'heavens and earth' is to be preferred."⁷

(tohu wa'bho) "Both terms together then indicate two directions in regard to which the newly created world will undergo further changes: first, it must be shaped and formed into definite molds; secondly, it must be peopled with all kinds of inhabitants or beings."⁸

"For 'he made' ('asah) dare not be construed as involving a mode of operation radically different from creating (bara'), for a comparison of the use of the two verbs in v. 21 and in v. 25 shows that they may be used interchangeably. From one point of view one and the same task is created, i.e. is one of those marvelous, epoch-making achievements characteristic of God; from another point of view this task is made, i.e. God employs His almighty power and energy to carry it through till it is completed."⁹

(v. 27) "The threefold use of the verb 'create' (bara') is significant in this connection. To bring things into being that had no previous existence is well described by this word (v. 1). To bring into being creatures endowed

with life and a soul is also covered by this word (v.21). To do so outstanding a thing as to call into being a creature like unto man is in every sense 'to create.' However, whether the threefold use of the term is to be accounted for by the fact that the triune God is the Creator, is a question we feel inclined to leave open."¹⁰

"With a certain fulness of expression this part of the account comes to a dignified close with the causal clause, 'for on it He desisted,' etc. The adjective clause 'which He had created by making' conveys the thought that, though it was creative work (bara'), yet at the same time this creative work was accomplished by work which was done through successive steps: 'by making' (la'asoth)."¹¹

"...yatzar means to 'mold' or 'form'. It is the word that specifically describes the activity of the potter (Jer. 18:2 ff)....No crude material notions of God need to be associated with this verb. Let them misunderstand who insist that they must! Nor can it justly be claimed that an author who previously spoke of this work as a 'creating' and 'making' must be so limited and circumscribed in a point of style as to be utterly unable to describe such a work of the Almighty from any other point of view and say He 'formed'. "¹²

Speiser¹³

"It was mere chance that placed the word b'reshith 'in the beginning (of)' at the head of the Hebrew Bible. As it turned out, it is indeed an appropriate opening for the Scriptures as a unit."¹⁴

"The documentary theory in its classic form (J, E, P, and D, as well as R for redactors or compilers) has proved to be a master key which has opened many doors; and with each success, the hypothesis has become that much less tentative. The thing to bear in mind, however, is that, where so many unknowns are involved, a reasonable margin of error must be allowed."¹⁵

"Primeval History, on the other hand, has the whole world as its stage, and its time span reaches back all the way to creation. In other words, Primeval History seeks to give a universal setting for what is to be the early history of one particular people."¹⁶

"The version before us displays aside from P's characteristic vocabulary, a style that is impersonal, formulaic, and measured to the point of austerity. What we have here is not primarily a description of events or a reflection of a unique experience. Rather, we are given the barest statement of a sequence of fact resulting from the fiat of the supreme and absolute master of the universe."¹⁷

"The second word in Hebrew, and hence the end-form of the indicated possessive compound, appears as bara', literally 'he created.' The normal way of saying 'at the beginning of creation (by God)' would be bereshith bero' (elohim), with the infinitive in the second position; and this is indeed the precise construction (though not the wording) of the corresponding phrase in ii 4b. Nevertheless, Hebrew usage permits a finite verb in this position; cf. Hos. i 2."¹⁸

"There is more to this question, of course, than mere linguistic niceties. If the first sentence states that 'In the beginning God created heaven and earth,' what ensued was chaos (vs. 2) which needed immediate attention. In other words, the Creator would be charged with an inadequate initial performance, unless one takes the whole of vs. 1 as a general title, contrary to established practice. To be sure, the present interpretation precludes the view that the creation accounts in Genesis say nothing about coexistent matter. The question, however, is not the ultimate truth about cosmogony, but only the exact meaning of the Genesis passages which deal with the subject."¹⁹

(Elohim Yahweh) " Although this combination is the rule in ii 4b-iii 24, it is found only once in the rest of the Pentateuch (Exod ix 30). Critical opinion inclines to the conformance with J's normal practice, the other component being added later under the influence of the opening account (by P). One cannot, however, discount the possibility that

these particular narratives retained the Mesopotamian custom of writing the personal name of a deity with a determinative for 'god', except that such a qualifier would follow the name in Hebrew rather than precede it."²⁰

"The account before us deals with the origin of life on earth, as contrasted with the preceding statement about the origin of the universe as a whole. The contrast is immediately apparent from the respective initial sentences. The first account starts out with the creation of 'heaven and earth' (i 1). The present narrative begins with the making of 'earth and heaven' (ii 4b). The difference is by no means accidental. In the other instance, the center of the stage was heaven, and man was but an item in a cosmic sequence of majestic acts. Here the earth is paramount and man the center of interest; indeed, an earthly and vividly personal approach is one of the outstanding characteristics of the whole account. This far-reaching divergence in the basic philosophy would alone be sufficient to warn the reader that two separate sources appear to be involved, one heaven-centered and the other earth-centered. The dichotomy is further supported by differences in phraseology (e.g., 'create' : 'make') and in references to the Deity ('God : 'God Yahweh'); and the contrast is sustained in further pertinent passages. In short, there are ample grounds for recognizing the hand of P in the preceding statement, as against that of J in the present narrative."²¹

Stigers²²

"As the record of God by the fathers, Genesis therefore must be seen by every criterion of reason to be a historical, credible work, worthy of our deepest belief and fullest confidence, for it everywhere carries the marks of a record of events made by eyewitnesses. To deny the literalness of the contents of Genesis is to strike at the foundation of faith. And it is as the foundation of faith that the real fascination of Genesis is found. This is the true cause of the 'current revival of interest in Genesis.' The very real applicability of resurrection faith to the extraordinary needs of ordinary men is the enduring message of the fathers."²³

"There is simply no common ground between the language of Genesis and that of any of the Mesopotamian or other cosmogonies to support any mythological origin of the first book of Moses."²⁴

"One cannot deny the credibility of Genesis as a historical document and maintain at the same time the reality of the literal, accomplished atonement once for all time performed on the cross of Calvary. And to deny the atonement is to deny the hope of the resurrection, the hope of Abraham who 'saw' the day of Christ and rejoiced; and it is to take away the foundation of those after him whose hope has been founded on the resurrection. Because the rest of

Genesis follows as effect hard on its cause, the one who reads it may believe that what he reads is redemptive fact, the laying of a foundation for us that we may be numbered among God's people."²⁵

"Genesis thus relates the early steps by which God's original purpose in the creation of the earth is to be fulfilled. That purpose is seen in 1:26: 'Let us make man in our image...that he may have dominion over the earth;' as in the commentary on the creation in Isaiah 45:18: 'He created (the earth) not in vain, he formed it to be inhabited,' this latter an obvious reference to Genesis 1:2. The earth was to be made man's eternal home in the presence of God."²⁶

"The Hebrew word bara' cannot be used to signify the creation of man in mediate fashion through any action of God. Bara' is not so used. In Genesis 2:3 it applies to all God's work, whether mediate or immediate, and in 5:1 man's creation is defined by 'asah 'make' and bara', 'create'. In Isaiah 45:7 God forms (yatzar) light and creates, bara' darkness. Bara' does not then connote only an action of the kind inferred by theistic evolution.

2. The Hebrew text of Genesis 2:7 does not support exegetically the view of theistic evolution. True, man was formed (yatzar) of the 'dust of the ground' (lit.) as had been the animals (2:19) which are also connoted nephes, as was Adam. But 'dust of the ground' does not become nephes in man simply because it is formed. Breath had to be imparted."²⁷

"Having said this, however, it is not to be construed that bara' does not mean creation ex nihilo, creation from nothing. In no case is bara' in the groundstem (Qal), as here, used of human activity, only of God's activity. It remains for other passages, such as Hebrews 11:3--'things which are seen were not made of things which do appear'--to declare plainly the doctrine of creation ex nihilo for bara'."28

"Beyond the fact that Elohim is the creator, two other things stand out in Genesis 1:1,2. First, God is presented as a fact, not a manufactured thing. Secondly, He existed before the earth and heavens began and from Him proceeds all history."29

"Of major interest, however, is the language used, for not bara', but 'asah, 'make,' is employed, indicating not the same action as that in 1:1 but another kind, for 'asah is also used of things that men make. Thus God is seen to have organized into an understandable system the sun and other astral bodies."30

"It is noteworthy that in v. 21 bara', 'create', is used, to distinguish between fiat, v. 20, and the individual acts of God by which the particular creature is brought into being, much like the progress of the formation and then the creation of man. By the use of bara' we are to understand that no process of 'natural selection' brought about their production. Their existence is due to the direct action of almighty God, who created the huge sea creatures so that

the might of His power should be manifested (cf. Job 41:1ff.). The previous verse declares God's purpose and their habitat, and this verse their origin."³¹

von Rad³²

"The position of the creation story at the beginning of our Bible has often led to misunderstanding, as though the 'doctrine' of creation were a central subject of Old Testament faith. That is not the case. Neither here nor in Deutero-Isaiah is the witness to creation given for its own sake. Faith in creation is neither the basis nor the goal of the declarations in Gen., chs. 1 and 2. Rather, the position of both the Yahwist and the Priestly document is basically faith in salvation and election. They undergird this faith by the testimony that this Yahweh, who made a covenant with Abraham and at Sinai, is also the creator of the world."³³

"Anyone who expounds Gen., ch. 1, must understand one thing: this chapter is Priestly doctrine--indeed, it contains the essence' of Priestly knowledge in a most concentrated form. It was not 'written' once upon a time; but, rather, it is doctrine that has been carefully enriched over centuries by very slow growth. Nothing is here by chance; everything must be considered carefully, deliberately, and precisely."³⁴

"What is said here is intended to hold true entirely and exactly as it stands. There is no trace of the hymnic element in the language, nor is anything said that needs to be understood symbolically or whose deeper meaning has to be deciphered."³⁵

"If one considers vs. 1-2 or 1-3 as the syntactical unit, then the word about chaos would stand logically and temporally before the word about creation. To be sure, the notion of a created chaos is itself a contradiction; nevertheless, one must remember that the text touches on things which in any case lie beyond human imagination. That does not mean, however, that one must renounce establishing quite definite and unrelinquishable theologumena. The first is that God, in the freedom of his will, creatively established for 'heaven and earth', i.e., for absolutely everything, a beginning of its subsequent existence. The second is expressed in v. 2, for unless one speaks of chaos, creation cannot be sufficiently considered at all. To express divine creation, the Hebrew language already had a verb, which, as the Phoenician shows, could designate artistic creation. But the Old Testament usage rejects even this comparison. The verb was retained exclusively to designate the divine activity. This effective theological constraint which extends even into the language is significant (cf. salah 'to forgive', alluding only to divine forgiving). It means a creative activity, which on principle is without analogy. It is correct to say that the

verb bara', 'create', contains the idea both of complete effortlessness and creatio ex nihilo, since it is never connected with any statement of the material."³⁶

"The creation of man is introduced more impressively than any preceding word by the announcement of a divine resolution: 'Let us make man'. God participates more intimately and intensively in this than in the earlier works of creation. The use of the verb bara' in v. 27 receives its fullest significance for that divine creativity which is absolutely without analogy. It occurs three times in the one verse to make clear that here the high point and goal has been reached toward which all God's creativity from v. 1 on was directed."³⁷

"The text about God's creation of the world has no author in our sense of the word. In essence it is not myth and not saga, but Priestly doctrine, ancient, sacred knowledge, preserved and handed on by many generations of priests, repeatedly pondered, taught, reformed, and expanded most carefully and compactly by new reflections and experiences of faith. To write out these thirty-five verses, Israel's faith required centuries of carefully collected reflection. ...The final form of the material as we have it may date from the exile, but its roots and beginnings certainly lie hidden in the bosom of the oldest Yahweh community."³⁸

"Psalm 104 and other texts show us that Israel also knew how to speak in a different, more lively, way about God's creation. But the atmosphere of Gen., ch. 1, is not

one of reverence, awe, or gratitude, but one of theological reflection."³⁹

"One further note must be made to the inner construction of the whole: the statement in v. 1 embraces the content of the entire chapter. All subsequent statements, which in a certain sense are only unfoldings of this programmatic statement, move basically along the line that is given in the first verse of the chapter: everything was created by God, there is no creative power apart from him."⁴⁰

"The animals, however, are higher. With them begins the actual use of the verb bara' ('to create'). A clear distinction is made, however, between water animals and land animals. The former, corresponding to the greater distance that exists between God and the waters, originate from the creative command; the latter originate from the earth, which is empowered to participate in creation....At the very end of this succession is man, and he is quite directly responsible to God! The world is oriented toward man, and in him it has its purest direct relation to God. The simplest consequence of this statement is that man, therefore, cannot seek his direct relation to God in the world, in the realm of nature."⁴¹

"The text of chs. 2 f. presents a narrative. It is not doctrine (at least not in a direct sense), but rather it tells a story, a part of a traveled road that cannot be traversed again. One must therefore bear in mind that here

a factual report is meant to be given about facts which everyone knows and whose reality no one can question."⁴²

"A 'deep sleep' falls upon man, a kind of magical sleep that completely extinguishes his consciousness. The narrator is moved by the thought that God's miraculous creating permits no watching. Man cannot perceive God 'in the act', cannot observe his miracles in their genesis; he can revere God's creative activity only as an actually accomplished fact."⁴³

Isaiah, chapters forty through sixty-six

Delitzsch⁴⁴

"The theme of the whole is the approaching redemption, which proclaims consolation, but at the same time calls for penitence. For the redemption is for that Israel which, even in oppression, and while salvation lingers, remains true to the confession of Jahve; not for the apostates who in word and deed deny Jahve, and put themselves on a level with the heathen."⁴⁵

(40:26) "With ha'mmotzi' the answer begins: the World Preserver, and World Ruler, He and no other is also the World Creator, He who leads forth the host of the stars in the field of heaven as a general on the field of battle, and that b'mis'par numerically, numbering the innumerable stars,

these children of light in armour of light, which the eyes directed upwards at night behold."⁴⁶

(43:7) "The three synonyms in v. 7 give prominence to the might, freedom, and reaches of the grace with which Jahve has called Israel into being, in order to show His own glory upon it, and to be glorified by it; they form a climax, for bara' signifies to produce originally, yatzar to give shape to what is produced, 'asah to finish and perfect it. Hence they are= creavi, formavi, perfecti."⁴⁷

(44:24) "Jahve is 'oseh kol, perficiens omnia, so that there is nothing which does not go back to His power and wisdom as its last cause; it is He alone who, without co-operation of any other being, stretched out the heavens, who made the earth a broad surface from Himself, i.e. so that the action proceeded exclusively from Him; me'iti', as in Jos. xi 20, cf. minni', xxxi 1, mimme'nni', Hos. viii. 4, Chethib: mi' i'ti', who was with Me? or who is side by side with Me?"⁴⁸

(45:7) "The connection leads us to think, upon mention of darkness and misfortune, of the penal judgments, through which break light and peace or salvation for the people of God and the peoples.... We do not exhaust the truth if we content ourselves with saying, that ra' (chosheck) means malum poenae, not malum culpae. Certainly evil (das Böse), as action is not immediately wrought by God, but is the peculiar work of the creature endowed with freedom; yet evil

as well as good has its original seat in God, who unites in Himself the principles of love and wrath; the possibility of evil, the self-punishment of evil, and hence the feeling of guilt, as well as penal suffering in the widest sense."⁴⁹

(45:18) "The parenthesis says that Jahve is God in the full and exclusive sense; the second, that He has made the earth for man's sake, not tohu as a chaos, i.e. to be and remain such, but rather to be inhabited. Even in Gen. i. 2 chaos is not directly designated as God's creation, because God's creative activity only laid it as a basis for its action, and because it was not that which was willed by God for its own sake."⁵⁰

(66:22) "The new heaven and the new earth, God's imminent creation (quae factururus sum), continue for ever before him (l'phanai', xlix. 16); for the old perish because they do not please God, while those please Him and are everlasting as His love, whose work and image they are. The prophet conceives of the church of the future, therefore, on a new earth and under a new heaven, but he cannot conceive the Eternal in the form of eternity; he conceives it only as endless prolongation of temporal history."⁵¹

McKenzie⁵²

"The dominant theme of Second Isaiah is not salvation, but the mission of Israel for which the nation is saved. Israel is the servant of Yahweh (xli 8-9, xliv 1-2, 21) and the witness of Yahweh (xliii 10, xliv 8, xlvi 6, 20). This office it shares with the Servant. The entire people of Israel receives the prophetic office. When foreign

peoples pass over to Israel and acknowledge its leadership, it is to confess that Israel alone knows Yahweh (xlv 14)."⁵³

"But Second Isaiah goes back beyond Exodus to found his statement of the saving power of Yahweh. He is, according to the most widely accepted critical views of the composition of the Old Testament books, the first writer to consider creation extensively, and to draw theological conclusions from the belief in Yahweh as creator. This does not imply that belief in Yahweh as creator did not exist in Israel before Second Isaiah; but he seems to be the first to have made this belief meaningful in the whole context of Israelite faith."⁵⁴

"It may be suggested that the monotheistic and the universalistic outlook of Second Isaiah led him to seek a statement of the cosmic supremacy of Yahweh in a form in which traditional belief had not stated it. The Israelites knew and used mythological imagery to describe Yahweh's creation; indeed, Second Isaiah himself uses this imagery (li 9-10). But the mythological imagery did not clearly affirm the absolute supremacy of Yahweh. The creation account of Genesis i is best understood as a piece of anti-mythological polemic; and it is highly probable that this account and Second Isaiah were formed in the same world of thought."⁵⁵

"The prophet associates creation with Israelite history by describing the events of the Exodus in terms which echo the imagery of the cosmic myths of creation (li 9-10). Yahweh's victory over his adversaries is seen not in his

conquest of some monstrous demon of chaos, but in the ease with which he overcomes the obstacles placed by nature in the way of the salvation of his people. Here he is truly revealed as creator in the historical experience of Israel; the belief in creation does not repose only on a mythological recital of events which lie outside history."⁵⁶

"Several passages suggest that Second Isaiah knew that he was presenting something novel in his allusions to creation, or was at least recasting and making explicit a traditional belief not grasped in its fullness (xl 21, 28, xlv 11-12, xlvi 12.) In the belief in creation the Israelites could perceive the reality of Yahweh in a way in which they had not noticed it before. This returns us to the idea of mission. They were to proclaim Yahweh to the men of the whole world, a world in which all belonged equally to Yahweh and in which his power was nowhere restricted."⁵⁷

"The allusions to creation are insistent that Yahweh alone creates; there is none comparable to him (xl 18, 25)."⁵⁸

"The theme of salvation is prominent in Third Isaiah."⁵⁹

"History is a stream in which light and darkness, well-being and evil--or what men call by these names--are constantly mingled. It makes no difference what they are called; nothing happens which is not the work of the sovereign will of Yahweh."⁶⁰

"We have noticed that in Second Isaiah the ideas of creation and history are constantly intertwined."⁶¹

"Why did Yahweh create the earth? Surely not that it might be a chaos, a tohu; this word is used in Gen. i 2 to designate the formless waste which the world was before the creative word of Yahweh was spoken....It was not for this that Yahweh created the earth; he created it to be inhabited by men. This surely reflects both creation accounts (Gen i 28, ii 4-10), even if these documents were not known to Second Isaiah in the form we have them."⁶²

Young⁶³

(40:26) "Whenever man in seriousness contemplates the heavens he is met with God's handiwork, for the marvelous bodies of heaven point him to the Creator. That man does not see God as Creator is due to his own blindness."⁶⁴

"The heavenly bodies are not gods but creatures brought into existence by God himself. Isaiah uses the same word for created that had been used in the first verse of Genesis. In the Genesis account the heavenly bodies, the sun, moon, and stars, were made on the fourth day. From this it does not necessarily follow that on that day they were created out of nothing. Actually the creation of the heavens is mentioned in Genesis 1:1, where the word bara' is employed. The material of the heavenly bodies was brought into existence at the very beginning. Genesis, however, does not relate the course of these bodies until it declares that on the fourth day He formed the material, created at the

beginning, into the heavenly bodies. What Isaiah is concerned to stress is that these bodies are true creations; they do not exist in their own right, and they are not deserving of worship."⁶⁵

(40:26) "By way of proving or exhibiting the fact that He is eternal, the prophet states that He is the Creator of the ends of the earth, i.e. the limits or bounds of the creation. The thought might also be expressed by saying that God is the Creator of the entirety of the earth. Thus, He is eternal and not limited by time, and He is the Creator of all things and not limited by space."⁶⁶

(41:20) "In the usage of the verbs Isaiah introduces a certain gradation, proceeding from 'asah to bara'. This latter verb employed in Genesis 1:1, points to the utterly new and marvelous character of the work God will accomplish. It is a work so radical and all-changing that it may be described with the very verb that depicted God's first work of creation. This work is fundamentally new and marvelous, a new creation."⁶⁷

(42:5) "In general the order of Genesis is followed. Bara' is here used only of the heavens and raga' of the earth. God has created the heavens and, having created them, has stretched them out....At the same time, the participles express not only the original act of creation but also the creative power of God as exercised in the continued existence of the world."⁶⁸

(43:1) "It did not grow of itself, and attempts so to

account for it are doomed to failure. Nor did it become a theocracy merely because it thought that Yahweh had chosen it. The only explanation that satisfies is that Israel's God, who is the true God, created Israel out of nothing. Its coming into existence is so remarkable that Isaiah can employ a word used of the original creation."⁶⁹

(43:7) "Three words describe the formation of the people, and inasmuch as these three words are taken from Genesis 1, it would seem that they point to an event of as great significance as the creation itself. As God once created, formed, and made the world, so now He will create, form, and make His new creation, the redeemed."⁷⁰

(44:24) "The first statement, 'who maketh all', refers to the fact that Yahweh is the Creator. Here Isaiah stresses clearly the divine monergism. There is nothing that does not trace its origin to Him as the Creator. The second line limits the effect of this divine monergism to the heavens and adds the word 'alone' (lit., to my separation), thus denying that there was any helper or co-worker with God. He alone stretched out the heavens. Finally, in the third line a participle is used that reflects the word expanse (raqia') of Genesis 1, and teaches that God alone spread out the earth."⁷¹

(45:18) "What is taught in this language is that the true God (note the force of the definite article with 'elohim) is identified by the fact that He has created the heavens. Emphasis also falls upon the phrase creator of

the heavens, for this sets forth the distinguishing mark of the true God."⁷²

(54:16) "Not only has the Lord created the workman but He has also created the one who uses the weapon for destruction, the warrior. The warrior does not act independently of God, even though he may think that he does. This verse is very instructive for the study of divine providence. It teaches that nothing occurs, not even the destroying act of the enemies of God's people, apart from God himself. At the same time we are not to blame Him for the evil that men do (cf. the express statement of the previous verse), but in His secret providence God governs the efforts and actions of men and employs them as the instruments of His anger."⁷³

(65:17) "Nor without reason does the prophet use the word bara!, which had occurred in the first verse of Genesis. In the simple (Qal) stem it is used only with God as the subject; the material employed, if there be any, is never mentioned; the word implies effortlessness, and points to the production of something fundamentally new....Again God creates heaven and earth, and they are new. In that they are new, they will so fully show forth the glory of God their creator, and so completely fulfill every need and desire of man the creature, that the former heavens and earth will no longer be remembered, nor will they even enter upon the heart of man."⁷⁴

Westermann⁷⁵

"The category of the praise of God also includes the titles used by God to describe himself, particularly the self-predications found in the trial speeches and the Cyrus oracle (41:4; 43:10-13, 15; 44:6, 8; 44:24-28; 45:3b, 5; 45:12; 45:18f., 21ff.; 46:4, 9ff.; 48:12f., 15); these contain the praises of the creator and lord of history in the guise of self-predications. What Deutero-Isaiah is seeking to do by this means is, in the time of his people's deep affliction, to make them recapture the vision of God as great and majestic; for only such a God can be imagined powerful enough to bring about the new miraculous deliverance."⁷⁶

p. 17 "The fact that Marduk acquired a vast empire for Babylon did not prove him to be lord of history. For him to be so would have required an announcement in advance that Babylon would fall, and a subsequent deliverance of his people after the downfall. Yet it was this that the God of Israel had done (46:1-4). And why? Because as creator he was the lord of history, and as both, the deliverer of his people. The fusion of these three spheres of divine action --creation, control of world-history, and deliverance-- excluded any other possibility than that God was one."⁷⁷

"It is therefore no accident that the combination, Israel's creator and her redeemer, most of all occurs in the promises of salvation (43:1, 15; 44:21, 24; 54:5; also 45:11; 51:13)."⁷⁸

(40:22) "Naturally, of course, the old hymns of praise

and joy became largely muted after 586 (Ps. 137). Naturally, too, it was lamentation that now chiefly lived on, as we see from the Book of Lamentations. This is the situation in which Deutero-Isaiah had the task of reviving the songs of praise."⁷⁹

(40:26) "Then the words, 'who created these?', refer to the astral bodies which were the chief gods in Babylon, all-dominant, and its virtual rulers....'Who created these?', asks Deutero-Isaiah, and in so doing rejects their claim to divinity and puts them where they belong, under the word of command of their creator and lord."⁸⁰

(42:5) "The call is introduced by praise of God's power and wisdom as shown in creation, the diction being that of those Psalms which extol God as creator. The combination 'heaven and earth', of common occurrence in Deutero-Isaiah (40:22; 42:5; 44:23f.; 45:8, 12, 18; 48:13; 49:13; 51:6 bis), is a very old one. It appears in many passages in the creation story in P (Gen. 1:1), and continued in use to be taken up into the Apostles' Creed. It is very much older than the Bible and is also found in Babylonian and Canaanite texts. The purpose underlying the combination is that of describing the whole range of creation by means of the two parts, heaven and earth. The verbs unite concepts of the work of creation which differ both in date and content. One of them is theological, and takes in the whole of creation, the other, the older, conceives God as actually

working with his hands--he stretches out and beats out (the two verbs recur together in 44:24, while 'stretch out' also appears in Deutero-Isaiah in 40:22 and 45:12, cf. Ps. 136:5f.). Here, quite obviously, there is no sense of the profound difference between the two concepts. No more is mentioned of the creation of man than the one act of the bestowal of (the breath of) life upon him. It is interesting to note that the older concept of the creation of man, the forming of one man (as in Gen. 1 and 2), no longer appears here, being replaced by that of the creation of, or bestowal of life upon, mankind, the human race (similarly in 45:12 and suggested in 45:18, also 57:16)."⁸¹

(43:1) "Referred strictly to Israel the nation, the words can only mean, 'who created you as a nation, that is, by delivering you from Egypt and leading you through the wilderness and bringing you into the promised land'. The creating and forming would then refer to an actual historical act of God, the saving act by which he brought Israel into being. Since, however, as we have just seen, the note struck by the oracle of salvation is so very personal, this opening appositional clause, too, will carry tones of the other sense: the individual Israelite here addressed is told and reminded that he is God's creature, as, for example, in Ps. 139."⁸²

(44:24) "The word to Israel from him who formed her and redeems her begins with God's glorifying himself as the creator of all things, this being exemplified in the primary acts of the creation of heaven and earth. The emphasis is again put on the word 'I'--'I alone'. We have here a very curious form of utterance, which recurs in 45:5 ('I, Yahweh, and no other'); it is the form used when a god glorifies or praises himself. There is no perfectly certain occurrence of it in the Old Testament before Deutero-Isaiah, but he himself uses it remarkably often, particularly in the trial speeches and the Cyrus oracle."⁸³

(45:7) "To push the word 'all' to its full logical conclusion is to land ourselves in difficulties from which there is no way out. The creation story in Gen. 1 shows the utmost care to preserve the limit. Though he is lord over the darkness, God is certainly not its creator. He took it into creation and set bounds to it, but he did not bring it into being. Precisely the same is true of the world of events, as J's version of the creation story makes clear. Evil irrupts into God's creation, but it does so through a creature. And there it is left, without explanation: the limit has once more been reached. In contrast, this oracle of Deutero-Isaiah says, for the one and only time in the Bible and in direct opposition to Gen. 1 and 3, that God created the darkness as he did the light. God brings about woe (the Hebrew word embraces both woe and

evil), just as he brings about salvation. This shuts the door firmly on any dualism--if the creator of evil and woe is God, there is no room left for a devil. But what kind of God is this who created evil as well as good, woe as well as weal? In his action upon Cyrus and through him God does a thing which really goes far beyond what he said to his chosen people about himself and his workings. For this reason the final words of the Cyrus oracle indicate that God's divinity transcends the limit imposed on human speech or thought about him--which means the limit imposed on all theology."⁸⁴

(45:12) "This answer is substantiated in v. 12 by the self-predication of the creator. Here praise of God as creator is particularly detailed; he created the heavens and the stars in them, the earth and man upon it (cf. 44:24ff.). As creator, he is lord of his creation; he commands the host of the stars (cf. 40:26). This is the basis of his lordship of history."⁸⁵

(45:18) "The introduction with the predication of God as creator is reminiscent of 44:24ff., except that there these words are self-predications. The fact that God is creator of heaven and earth has great stress put on it here, and, as the forceful noun clause at the end of the first line brings out, it is this very thing that makes him the only, the sole God (the words hu' ha'elohim can hardly be

translated: literally, 'he: the God'). The end of v. 18 comes back to the proclamation that God is the only God; here it is put in the form of self-predication, which means that it is the beginning of the address to which the first clause in v. 18 forms the introduction. Between the introduction and the self-predication comes an expansion which adds to the general predication of God as creator the particular point--and this is the only mention of it in the book--not as a chaos (tohu), but to be inhabited'."86

(65:17) "In Deutero-Isaiah the verb bara' was used in the sense of the new creation (cf. 41:20). Here, too, 'new' means the miraculous transformation, as again in Deutero-Isaiah (42:9; 43:19; 48:6). The words, 'I create anew the heavens and the earth', do not imply that heaven and earth are to be destroyed and in their place a new heaven and a new earth created--this is apocalyptic, Rev. 21:1; II Peter 3:13, and the addition in Isa. 66:22. Instead, the world, designated 'heaven and earth', is to be miraculously renewed."87

At this juncture some basic points of comparison need to be brought out concerning those commentators just quoted. First of all, all the commentators quoted find in these portions of Scripture that God alone is the creator, preserver, and ruler over all the universe. They all also accept the creation account as recorded in Genesis 1 and 2 as factual. All agree that God's purpose in creating the world was that it be inhabited by mankind.

These conclusions were reached by all of these commentators despite the fact that their viewpoint in dealing with the account of God's creative activity does differ. Speiser, von Rad, McKenzie, and Westermann accept the J, E, P, D theory concerning the compilation of the Old Testament. On the other hand, Leupold, Stigers, Delitzsch, and Young accept the record of the Old Testament as God's divine revelation to specific men to be written for mankind.

There is a difference of opinion concerning the relationship of bara', 'asah, and yatzar to each other and to the apparent synonyms in Isaiah as used of God's creative activity. Leupold and Delitzsch treat bara', 'asah, and yatzar as synonyms. Westermann implies that bara' and its apparent synonyms convey the same activity of God. However, Stigers and von Rad write of bara' as though it were in a class by itself. The verbs 'asah and yatzar describe God's creative activity in that they relate God's organizing or reshaping

of that which was first created ("bara'") by God.

There is also a divergence of opinion as to whether the verb bara' connotes creatio ex nihilo. von Rad expresses the idea that bara' contains within it the concept of creatio ex nihilo. However, Leupold and Stigers assert that in and of itself bara' does not convey this meaning, but one must look elsewhere in Scripture to affirm this.

Leupold and Westermann definitely equate "heaven and earth" with all of God's creation, i.e. the universe.

That these commentators see a close relationship between Genesis 1 and 2 and Isaiah 40-66 is undeniable. In fact McKenzie states, "it is highly probable that this account (Genesis 1 and 2) and Second Isaiah were formed in the same world of thought."⁸⁸ Although this writer does not feel that Isaiah and Genesis were written about the same time, both do reflect the same concepts about God's creative activity and make use of similar vocabularies in doing so.

As originally stated this paper is not an extensive treatment of commentators, but only representative commentators. This paper has also presented only selected passages from these commentators. Further study in this area may well divulge different opinions and findings.

Footnotes to Second Section

- 1 Leupold, H.C. Exposition of Genesis Volume I, Grand Rapids, Michigan, Baker Book House, 1942.
- 2 Ibid. p. 9
- 3 Ibid. p. 12
- 4 Ibid. p. 37
- 5 Ibid. p. 40
- 6 Ibid. p. 40
- 7 Ibid. p. 41
- 8 Ibid. p. 46
- 9 Ibid. p. 61
- 10 Ibid. p. 93
- 11 Ibid. p. 104
- 12 Ibid. p. 115
- 13 Speiser, E.A. The Anchor Bible--Genesis, Garden City, New York, Doubleday and Company, Inc., 1964.
- 14 Ibid. p. XVII
- 15 Ibid. p. XXI
- 16 Ibid. p. LII
- 17 Ibid. p. 8
- 18 Ibid. p. 12
- 19 Ibid. p. 12-13
- 20 Ibid. p. 15
- 21 Ibid. p. 18

- 22 Stigers, Harold G. A Commentary on Genesis, Grand Rapids Michigan, Zondervan Publishing House, 1976.
- 23 Ibid. p. 4
- 24 Ibid. p. 4
- 25 Ibid. p. 5
- 26 Ibid. p. 33-34
- 27 Ibid. p. 42
- 28 Ibid. p. 49
- 29 Ibid. p. 51
- 30 Ibid. p. 59
- 31 Ibid. p. 60
- 32 von Rad, Gerhard. Genesis--A Commentary, Philadelphia, The Westminster Press, 1941.
- 33 Ibid. p. 45
- 34 Ibid. p. 47
- 35 Ibid. p. 47
- 36 Ibid. p. 48
- 37 Ibid. p. 57
- 38 Ibid. p. 63
- 39 Ibid. p. 64
- 40 Ibid. p. 65-66
- 41 Ibid. p. 66
- 42 Ibid. p. 75
- 43 Ibid. p. 84
- 44 Delitzsch, Franz. Biblical Commentary on the Prophecies of Isaiah Volume II, London, Hodder and Stoughton, 1892.

- 45 Ibid. p. 58-59
- 46 Ibid. p. 91-92
- 47 Ibid. p. 139
- 48 Ibid. p. 167-168
- 49 Ibid. p. 174
- 50 Ibid. p. 182
- 51 Ibid. p. 492
- 52 McKenzie, John L. The Anchor Bible--Second Isaiah,
Garden City, New York, Doubleday and Company, Inc., 1967.
- 53 Ibid. p. LVII
- 54 Ibid. p. LVIII-LIX
- 55 Ibid. p. LIX
- 56 Ibid. p. LX
- 57 Ibid. p. LX
- 58 Ibid. p. LXIV
- 59 Ibid. p. LXIX
- 60 Ibid. p. 78
- 61 Ibid. p. 79
- 62 Ibid. p. 83
- 63 Young, Edward J. The Book of Isaiah Volume III, Grand
Rapids, Michigan, William B. Eerdmans Publishing Company,
1972.
- 64 Ibid. p. 61
- 65 Ibid. p. 62
- 66 Ibid. p. 66
- 67 Ibid. p. 94

- 68 Ibid. p. 117
- 69 Ibid. p. 139
- 70 Ibid. p. 146
- 71 Ibid. p. 187
- 72 Ibid. p. 211
- 73 Ibid., p. 372
- 74 Ibid. p. 513
- 75 Westermann, Claus. Isaiah 40-66--A Commentary,
Philadelphia, The Westminster Press, 1969
- 76 Ibid. p. 14
- 77 Ibid. p. 17
- 78 Ibid. p. 25
- 79 Ibid. p. 56
- 80 Ibid. p. 58
- 81 Ibid. p. 98-99
- 82 Ibid. p. 117
- 83 Ibid. p. 156
- 84 Ibid. p. 162
- 85 Ibid. p. 168
- 86 Ibid. p. 172
- 87 Ibid. p. 408
- 88 McKenzie, p. LIX

Conclusions

On the basis of this study, which concentrated on the verbs bara', 'asah, and yatzar, this writer feels justified in asserting that there is a very close relationship between Genesis 1 and 2 and Isaiah 40-66 in relating God's creative activity. In fact, this writer feels that the author of Isaiah either had the manuscripts of Genesis 1 and 2 before him or had great knowledge of them as he wrote. Evidence for this is the overabundance of the usages of these three verbs with divine creative activity in Isaiah. The use of the many different names for God (Yahweh, 'Elohim, Yahweh 'Elohim, etc.) as subjects for the three main verbs of this study and their apparent synonyms also lead this writer to believe he had knowledge of the full manuscript. Included also in evidence for this assertion is the merism used in both accounts repeatedly of "heavens and earth" for the universe. The use of the inclusive nouns 'eretz and shamayim of Genesis with bara', 'asah, and yatzar and their apparent synonyms in Isaiah also points to this conclusion. The one specific passage in Isaiah which uses bara' with 'adham has as its subject Yahweh, not 'Elohim as in Genesis 1:27. These specific points and the general content of the two accounts lead this writer to assert that the author of Isaiah was very aware of the Genesis account in its entirety.

Another conclusion drawn by this writer on the basis of this study is that bara', 'asah, and yatzar are synonymous

when dealing with the creative activity of God. The verb bara' may be the only verb of the three used exclusively of divine activity, but when used of divine activity the other two are synonymous with it. 'Asah and yatzar are used with the same objects ('eretz, shamayim, zis'rael, ya'akobh, etc.) as bara' when dealing with divine activity. Nowhere has this writer found any indication that the use of any of these verbs in a particular situation is anything other than a stylistic variation in vocabulary by the respective authors. In this, this writer agrees with Leupold and Delitzsch and disagrees with Stigers and von Rad.

Another question which this study answered is that concerning the apparent synonyms of bara', 'asah, and yatzar in Isaiah. When dealing with divine activity these verbs are used as synonyms for the three main verbs of this study. In fact, twice in verses in which bara' and 'asah are used with either heavens or earth, one of the synonyms is used with the other of the two nouns (42:5, 45:12). These verbs are also used almost exclusively of God's creative activity toward 'eretz and shamayim in Isaiah (40:22, 42:5, 44:24, 45:12, 48:13, 51:13, 51:16). In this, this writer agrees with Westermann.

The idea of bara' conveying the concept of creatio ex nihilo is a false notion. Isaiah 65:18 speaks of Yahweh creating Jerusalem a rejoicing. Also Isaiah 43:1 and 15 speak of Yahweh creating Jacob and Israel as the chosen nation. Leupold and Stigers are correct in their opposition to this idea. von Rad is incorrect. It remains for other

portions of Scripture to affirm this concept.

This study in no way sets forth the total relationship between Genesis and Isaiah, nor does it totally deal with the interrelationship within the book of Isaiah. There are many areas for further study related to this one. This writer will now attempt to list a few of them. What is the relationship between the varied divine names used in Isaiah and the two used in Genesis 1 and 2? What is the relationship of bara', 'asah, and yatzar with the divine creative activity toward Israel as God's chosen people within Isaiah? How often are the verbs 'asah and yatzar used of creative activity by God within the Old Testament? Are they synonymous with bara' throughout? What is the relationship of God as the Preserver, Ruler, and Creator toward His chosen people in Isaiah? toward the rest of the world? Are Genesis 1 and 2 a unity? Who wrote or compiled Genesis and/or Isaiah? What other words are used as synonyms for bara', 'asah, and yatzar in the Old Testament and where are they used? This list could go on and on, but these are the questions for further study which intrigue this author.

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