

## The Story of Yahweh the God

This goal of this series of emails is to make people aware of the opening words of three stories about the beginnings of *gods, the heavens and the earth, humans, good and evil*. The first story is from *Enuma Elish, the Babylonian Creation Story*. It is the most ancient story.

*Apsu (sweet water) and Tiamat (saltwater)  
existed before the creation process began  
and they created the first two gods.*

The second story is from *the first story in Genesis*. It has several important links to *Enuma Elish*, but it gives them new meanings. In Genesis 1:2-3a we read:

*The unnamed God, darkness and one body of water  
existed before the creation process began  
and the God created the light of life and TOV (good).*

Today, we will focus on the third story, which is also from *Genesis*. *It is the second story in the Bible*. In the ancient world scribes wrote for other scribes and their writings were read to audiencepeople. These are wisdom stories, not scientific accounts or theological statements. It is by having an awareness of similarities and difference of the two stories that we acquire this ancient wisdom. This story begins in Genesis 2:4a.

*“In the day that Yahweh the God made the earth and the heavens . . .”*

Let's begin by identifying important differences between the opening words of the first stories in the Bible:

- *The first opens with “in the beginning,” the second opened with “in the day.”*
- *In the first story the God is not named; the God in the second story is named “Yahweh.”*
- *The unnamed God “created,” Yahweh the God “made.”*
- *In the first story “the heavens” are mentioned first; in the second “the earth” is first.*

Now let's continue with the story:

*“Now no thorns of the field were yet in in the earth  
and no grain of the field had yet sprung up . . .”*

This story began with a description of the conditions prior to the beginning of Yahweh the God making anything. Now we will learn why those conditions existed.

## ***Exploring Our Biblical Heritages***

*“For Yahweh the God had not caused it to rain upon the earth,  
and there was no man to till the ground.”*

In *Enuma Elish* and in the *first story in Genesis*, bodies of water existed before the creation process began – *too much water was the problem*. In this story, there is no water at the beginning -- *lack of water is the problem*. However, there was also another problem in this story -- *lack of human labor*.

*“A subterranean fresh-water stream went up from the earth  
and watered all of the face of the ground.”*

Instead of *Yahweh the God* causing rain to fall, *a stream of water mysteriously comes up from the earth*. And, instead of focusing on “*the face of a body of deep water*” like in the first story in *Genesis*, here the focus is on “*the face of the ground*.”

*“Yahweh the God formed the man of dust from the ground.  
He blew the breath of life into his nostrils.  
The man became a living soul.”*

In the first story, the God spoke and “*the light of life*” was created. Here, *Yahweh the God* blew and the “*the breath of life caused dust from the ground to become a living man!*” In both biblical stories, the first acts of *the unnamed God* and *Yahweh the God* are *the creation of life*.

**Life**, specifically “**human life**”  
*is the central focus of the first two biblical stories  
and the rest of the writings in the Hebrew Bible –  
as well as in the teachings of Yeshua, the Jesus of history.*

Nothing is said about *Yahweh the God* making either the earth or the heavens in this story. We will need to go back to *Enuma Elish* and the first story in *Genesis* for that information.

Shalom,  
Jim Myers

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