

### PAR-SHA 3

#### EXPOSITION [1:9-10]

9. E-LO-HIM SAID: BE CONFINED THE WATERS BENEATH THE HEAVENS TO ONE PLACE (FOR EACH BODY)  
AND LET THE DRY LAND BECOME VISIBLE - AND IT BECAME THUS

יִקְוּוּ הַמַּיִם YI-QA-VOO HA-MA-YIM (BE CONFINED THE WATERS): “Gathered” is נֶאֶסְפָּר NEH-EH-SAPPH (COLLECTED - GENESIS 49:29), אָגַד OH-GEID (UNITE - AMOS 9:6), יִקְהַל YAQ-HEIL (ASSEMBLE - EXODUS 35:1), קָבַץ QOH-BHEITZ (GROUP - ESTHER 2:3), אָגַר OH-GEIR (ACCUMULATE - DEUTERONOMY 28:19), יִלְקֹט YI-LA-QEIT (COMPILE - GENESIS 47:14), פָּגַס KO-NEIS (CONVENE - ESTHER 4:16), הָעֵז HA-EIZ (STORE - EXODUS 9:19), חָבַר CHOH-BHEIR (JOIN - CHRONICLES II 20:36) or יַעַד YA-AHD (CONGREGATE - NUMBERS 10:4). QA-VAH (COLLECT, root “Quph-Vav-Heh” - cf. ISAIAH 60:9; JEREMIAH 3:17; CHRONICLES II 1:16) adds containment [קוֹ QAV is a line connecting fixed points]. This day’s creation did not complete climate and atmosphere. *Nor did it divide water from land; that would be by directive to יִבְדְּלוּ YI-BO-D’LOO (MOVE APART - cf. NUMBERS 16:21; EZRA 10:16; NEHEMIAH 9:2).* YI-QA-VOO (plural) *confining* bodies of water.

אֶל־מַקְוֵם אֶחָד EL MA-QOHM E-CHAD (TO ONE PLACE): One water expanse is במקום אחד B'MA-QOM E-CHAD (IN ONE PLACE - cf. LEVITICUS 6:9; NUMBERS 19:9; ISAIAH 22:23). E-CHAD here is “distinct” (cf. JUDGES 19:13; KINGS II 6:10; ECCLESIASTES 3:20). Stationary bodies of water [*unlike rivers*] converged מִתַּחַת הַשָּׁמַיִם MI-TA-CHATH HA-SHA-MA-YIM (BENEATH THE HEAVENS - *those above do not remain in place; clouds move - rain descends*).

הַיַּבֵּשָׁה HA-YA-BA-SHA (THE DRY LAND): YA-BA-SHA (root “Yud-Beth-Shin”) is not יִבְשָׁה Y’BHEI-SHAH (DRIED OUT - cf. NUMBERS 11:6; EZEKIEL 37:2; NAHUM 1:10); it is land dry enough for creatures to walk upon. *The Israelites crossed the sea (EXODUS 14:10) upon YA-BA-SHA – cf. EXODUS 4:9; JOSHUA 4:22.*

10. E-LO-HIM CALLED THE DRY LAND (TO SERVE AS) GROUND AND THE BODIES OF WATER (TO SERVE AS) OCEANS  
E-LO-HIM SAW (THESE) WHEN (THEY BECAME) GOOD

אֶרֶץ E-RETZ (EARTH): The dry land is “called” to be E-RETZ (v. 1), suitable for human domicile.

וּלְמִקְוֵה הַמַּיִם U-L’MI-Q’VEI (AND TO THE COLLECTIONS [BODIES] OF WATER): Multiple bodies of water.

יַמִּים YA-MEEM (OCEANS): Including seas and lakes.

כִּי־טוֹב KEE TOHBH (WHEN [THEY BECAME] GOOD): The “day’s” first creation phase was “good”; geological forces forged mountains and valleys, around which bodies of water and areas of habitable land emerged.

#### DECOMPRESSED RECAPITULATION

ELO-HIM directed the earth’s waters to coalesce into separate bodies. Land appearing in areas the waters vacated He charged to foster life, calling on oceans, seas and lakes to augment this habitat. This process reached a point He deemed good when it provided functional utility to support vegetation.

#### EXPOSITION [1:11-13]

11. E-LO-HIM SAID: THE EARTH (SHALL) SPROUT HERBAGE, THEN GRASSES PLANTING SEEDS  
(FOLLOWED BY) TREES MAKING FRUIT CONTAINING SEEDS FOR EACH KIND  
(AND SPREADING) FRUIT ON THE GROUND - AND IT BECAME THUS.

תִּדְשֵׂא הָאָרֶץ דְּשֵׂא TAD-SHEI HA-A-RETZ DE-SHEH (SPROUT THE EARTH HERBAGE): The "R'bhee-ee" trope on DEH-SHEH, not the expected "Qatan", separates this phrase from those relating to the next two stages. This utterance

launched germination from raw materials, the now accepted view that life arose from inert matter. TAD-SHEI (“turn into herbage”) applied to ingesting organisms, not the flora of the ensuing phases.

עֵשֶׁב מִזְרִיעַ זָרַע EI-SEBH MAZ-REE-YA ZEH-RA (GRASS THAT PLANTS SEED): In this phase, He embedded a seeding mechanism. *Early farmers knew this required sunlight from the fourth day which must have been available during the third - the “days” overlapped.* MAZ-REE-YA (THAT [WHICH] SEEDS) characterized this flora, reproduction through buds coming off a stem, unlike the DEH-SHEH of the previous stage that grew innately [*through cell growth and mitosis*].

עֲלֵה־הָאָרֶץ ... עֵץ פְּרִי ETZ P'REE... AL HA-A-RETZ (FRUIT TREES... ON THE GROUND): This whole phrase pertains to fruit trees. *The “Gershayim” trope on the first P'REE and “Ethnacha” on HA-A-RETZ set this passage off but it should be עֲשֵׂה פְרִי אֲשֶׁר עֲשֵׂה פְרִי אֲשֶׁר OH- SEH P'REE A-SHER ZA-ROH BHOH L'MEE-NOH (MAKES FRUIT WITH ITS SEEDS IN IT TO ITS KIND - cf. v. 12). The first P'REE designates the trees as fruit bearing but is redundant, for they were to “make” fruit, itself problematic [OH-SEH (MAKE) implies conscious intent]. They are further distinguished in that their fruits are לְמִינֵוֹ L'MEE-NOH, usually rendered “according to its kind” (although no reader would contemplate any flora producing plants different from itself) but that is לְמִינֵוֹ B'MEE-NOH (WITH – “within” its form - cf. NUMBERS 12:6; PSALMS 106:20; DANIEL 10:1) or כְּמִינֵוֹ K'MEE-NOH (the comparative “Kaph” indicates likeness - cf. LEVITICUS 13:43; JUDGES 13:6; EZEKIEL 1:26). The dative “Lamed” prefix indicates orientation to a goal or objective. The stage was set for the specie proliferation and dispersion of verse 12 - עֲשֵׂה פְרִי לְמִינֵוֹ OH- SEH P'REE L'MEE-NOH tells us, not what was made, but why. Bearing fruit was not the trees’ purpose; the fruit was L'MEE- NOH (this “Lamed” indicates function - cf. HOSEA 9:13; PSALMS 49:14 [15 in the Hebrew]; ESTHER 1:17), for reproduction, not supplying food. E-LO-HIM delineated a reproductive pathway different from those of other flora. Certain trees “make” seed receptacles that separate from the trees, hence found AL HA-A-RETZ (ON THE GROUND), sometimes far from their sources (*which explains the inverted word order*). Only His utterance could yield something so counterintuitive. *Teleologies injected into these passages are pure projection; where Scripture intends a purpose, it is stated (see Exposition v. 29-30).**

## 12. THE EARTH BROUGHT FORTH HERBAGE, GRASSES PLANTING SEEDS TO THEIR KINDS, AND TREES THAT MAKE FRUIT CONTAINING SEEDS TO THEIR KINDS E-LO-HIM SAW (ALL THIS) WHEN IT BECAME GOOD

לְמִינֵהוּ L'MEE-NEI-HOO (TO ITS KINDS): Not לְמִינֵוֹ L'MEE-NOH (TO ITS KIND) - *it is singular but with multiplicity.* Organisms of one kind may have differing groups. *Emmer and einkorn are wheat variants; their seeds bloom into copies of each [subject to natural mutations].* This “Lamed” prefix is directional; His utterance caused diversification, remarkably like natural selection as a mechanism fostering speciation. Many will protest that this detracts from His glory as sole architect and builder of the universe and denies the biblical narrative. To the contrary - an insightful probe of Scripture and nature leads to appreciation of the tremendous versatility He embedded, a system of astounding simplicity yielding millions of variants. The marvel is not creating one of each “kind” but a template that generates myriads.

Many contend that the theory of the origin of species by natural selection posits that environmental pressures and mutations randomly modify populations, conflicting with dogmas asserting design. *(Some apologists propose that evolution was His design, His “tool”. This is fallacious - the point of natural selection is the absence of design.)* Scripture is at odds with science only if one insists that man was the “purpose” of creation, that He made the world to shower him with “goodness”. This idea is post-biblical; Scripture sees man as His agent or partner in achieving His purpose - and that purpose was the goal, outlined in TORAH (INSTRUCTION). *PSALM 104, a paean to the world He created, contains no teleology or ontology; the moral is spelled out at the end, where His “purpose” – and man's duty - is explicit.* This may jolt readers, for it makes the “miracle” of creation whatever nature served up, when He “saw” something good, including man, He put it to use or modified it – “Evolution” did not diminish Him. There may be creatures elsewhere unlike any on earth – and as useful to Him there as we are here.

## 13. IT BECAME A MIXTURE AND IT BECAME AN EMERGENCE – A THIRD DAY.

### DECOMPRESSED RECAPITULATION

E-LO-HIM directed the earth to form flora. Herbage spontaneously assembled from raw material, then seed bearing grasses and grains, followed by trees whose fruit contained seeds. A replicative mechanism He embedded in nature empowered species of flora to cover land masses and reach a condition of TOHBH (GOOD) when the biosphere became functionally optimal - the end of the third creation period ["day"].