

Raqya' – Matter & Space

An Orderly Expansion...

Applying the galactic unit of measure Yahowah inspired *Dowd* | David to use to quantify His creative timetable in the 19th *Mizmowr* | Psalm, we can deduce that the second cosmological epoch began approximately 7 billion years after creation and 7 billion years ago. That same formula suggests that the second day lasted around 3.5 billion years in Earth-time. Although, to keep it real and appreciate this evolution from energy to matter, the Earth, which is comprised of the heavier elements formed by the supernova explosions of dying stars, would not exist until the waning days of this period.

Scientifically, several rather important things occurred toward the end of the second cosmological day. Cosmologists believe that 4.8×10^9 years ago the star we call our sun was created as a second-generation luminary within the spiral galaxy we refer to as the Milky Way. Shortly thereafter, the earth was formed, some 4.5 billion years in our past. Even the 3.8×10^9 terminus date is significant. It marks the time the steady influx of large asteroids ceased impacting our planet, facilitating the conditions that would immediately lead to life. But that is the subject of the third day.

In His initial statement describing the second creative era, Yahowah reveals something we have only just recently come to learn, that H₂O is an abundant molecule in the interstellar clouds which serve as wombs for new stars and planets like our own.

“God (*wa 'elohym* – next, the Almighty) **said** (*'amar* – He spoke with a focus on the content to follow; He thought, intended, and declared that) **matter and space** (*raqya'* – a measure of the material within the vastness of space, the extended solid support of universal expansion; from *raqa'* – spreading out, expanding, and broadening of things forged and formed) **shall exist** (*hayah* – by choice, was and will be (qal imperfect jussive – since God is speaking of Himself in third person, it is His desire)) **in the midst of** (*ba tawek* – among and between, in relationship to) **the waters** (*maym* – source of inquiry and life), **existing** (*hayah* – by choice, was and will be (qal imperfect jussive – a genuine expression of God's consistent and ongoing desire)) **dividing and separating** (*badal* – making a distinction between, to associate with or abandon, being selected or expelled, differentiating among and setting apart, choosing or withdrawing over an interval of time, to make a distinction and difference) **between things for the purpose of understanding** (*bayn* – connecting and dividing to perceive, consider, discern, discriminate, and respond, intelligently associating and dissociating to facilitate comprehension and provide insights, giving revelation deeper meaning in the midst) **of the waters** (*ha maym* – of the liquid which is common and essential to all life, serving as a source of inquiry) **in relation to** (*la* – toward, among, and concerning) **this source of inquiry and life** (*maym* – waters).” (*Bare'syth* / In the Beginning / Genesis 1:6)

The second day does not chronicle a creative act. According to Yahowah, and three millennia

later confirmed by science, matter, space, and time were the product of light energy and the result of the Big Bang. “Matter and space” were derivatives of that which God called into existence on day one. By unleashing the appropriate amount of energy during the first “interval of time,” our solar system was enabled in the second. And as is suggested by this passage, our sun and the earth were literally born in the midst of molecular clouds composed of hydrogen and water vapor.

The Submillimeter Wave Astronomy Satellite has recently confirmed that water exists in great abundance in the translucent clouds where new stars are being born – as was the case at this moment in creation. This super-heated gas plays a major role in the chemistry of molecular clouds.

God was and remains correct in this depiction. Giant molecular clouds comprised largely of H₂ molecules, some a million times more massive than our sun and 150 light-years across, still serve as nurseries for star formation. Many can be seen with the naked eye in our own galaxy, as they cause the patchy appearance of the Milky Way by obscuring the light of the stars behind them. Hubble Space Telescope photographs of these nebulae are breath-taking in their beauty, including the Carina, Crab, Horsehead, Eagle, Mystic Mountain, Lagoon, Bubble, Butterfly, Spirograph, Ring, Veil, Hourglass, Ghost, Glowing Eye, Orion Nebula, and of course, the Pillars of Creation.

More recently we have detected these molecular clouds in distant galaxies through the presence of CO, carbon monoxide. This is telling because we are carbon-based lifeforms and oxygen transforms molecular hydrogen into water: H₂O. As the densest areas within these molecular clouds collapse from the gravitational effects, they begin to rotate. As is the case with a figure skater when she brings in her arms and legs, the more these nebulae clusters shrink in size, the faster they spin, flattening the cloud and concentrating its mass in the center, giving birth to a protostar and protoplanets.

Scientists witness this marvelous show when observing the birth of new stars in the constellation Taurus. And each new star is always found in or near the most formidable molecular clouds. And by this reckoning, our own galaxy, the Milky Way, is dying. The mass of free gas is declining, such that only seven new stars are formed annually.

Also interesting, we have discovered that our galaxy originally consisted of 77 percent hydrogen by mass, with the rest of the constituent matter, helium. But today, as a result of nuclear fusion, the Milky Way is filled with heavier elements, including carbon, of which our planet and bodies are comprised. As such, physically, we are a product of the stars.

The verse goes on to highlight the process, emphasizing that things divided and separated over time. The words God continues to select have far ranging implications. Due to the complexity of the subject material, I have chosen to present the next sentence without amplification first, so that you get the gist of what God is saying.

Maym | waters is a fascinating concept because the *ym* ending makes the word plural, leaving us with just the *mah*. In Hebrew, *ma* and *my* are interrogatives, telling us that there is a lot to ponder if we want to understand the role of water in our lives. *Maym* is literally a source of inquiry and life. It addresses water in all three natural states, liquid, frozen, and gas, throughout its many manifestations: clouds, rain, lakes, rivers, and seas.

Maym, which is written *מַיִם* in Hebrew, is like *hayah* | *הָיָה*, the basis of Yahowah’s name, meaning “was, is, and will be,” and is an eternal expression of existence. In Hebrew, *מַיִם* and *הָיָה* read the same from beginning to end as they do from their conclusion to their initiation. These are eternally evolving concepts, both as a result of Yahowah’s outstretched hand.

Water is the third most-prevalent molecule in the universe following hydrogen and helium. Our bodies are 60% water, with our heart and brains composed 75% of water. Without water, there is no life.

Water is the universal solvent and thus an essential ingredient for cleansing. Water is unique, in that it is the only substance which becomes less dense in a solid state, expanding when frozen. Had that not been the case, the Earth would not have been habitable. Moreover, with water we have a tangible expression of the vast difference between energy and matter, with steam being vastly more empowering than ice. And speaking of ice, solid water is incapable of acting as a lubricant for the molecular process of life – which is why it is central to our search to find other intelligent beings.

Astronomers have long held that water was a relative latecomer to the universe because they believed that any element heavier than helium had to have been formed in the cores of stars, and not during the Big Bang, itself. Since the earliest stars would have taken some time to form, mature, and die, it was presumed that it took billions of years for oxygen atoms to disperse throughout the universe and attach to hydrogen to produce the first interstellar H₂O.

New research poised for publication in *Astrophysical Journal Letters* by Tel Aviv University and Harvard University researchers reveals that the first reservoirs of water may have formed much earlier than previously thought – less than a billion years after the Big Bang, when the universe was only 5 percent of its current age. According to the study, led by PhD student Shmuel Bialy and his advisor Professor Amiel Sternberg of the Department of Astrophysics at TAU's School of Physics and Astronomy, in collaboration with Dr. Avi Loeb of Harvard's Astronomy Department, the timing of the formation of water in the universe has important implications for the question of when life itself originated.

“Our theoretical model predicts that significant amounts of water vapor could form in molecular clouds in young galaxies, even though these clouds bear thousands of times less oxygen than that in our own galaxy today,” said Bialy, the lead author of the study.

For the purpose of the study, the researchers examined chemical reactions that led to the formation of water within the oxygen-poor environment of early molecular clouds. They found that, at temperatures around 80 degrees Fahrenheit, the formation process became very efficient, and in the gas phase abundant water could form despite the relative lack of raw materials.

“The universe then was warmer than today and gas clouds were unable to cool effectively,” said Prof. Sternberg. “Indeed the glow of the cosmic microwave background was hotter, and gas densities were higher,” said Prof. Loeb, at the School of Physics and Astronomy at TAU.

“We found that it is possible to build up significant quantities of water in the gas phase without much enrichment in heavy elements,” said Bialy. “In this current work, we calculated how much water could exist in the gas phase within molecular clouds that would form later generations of stars and planets. In future research we intend to address questions such as how much water could have existed as interstellar ice, as in our own galaxy, and what fraction of all the water might actually be incorporated into newly-forming planetary systems.”

This has been affirmed by the Herschel Space Observatory, launched on May 14, 2009 from French Guyana by the European Space Agency. As the largest orbiting telescope ever built, with a single mirror measuring 3.5 meters in diameter, its instruments provide spectroscopic capabilities in the 50 to 500 μm wavelength range, which is particularly effective in observing the massive

amounts of molecular H₂O in space. It provides astronomers with a unique opportunity to observe water throughout the universe unhampered by the Earth's moist atmosphere. And its initial findings reveal that water emission elucidates key episodes in stellar birth.

Water is undoubtedly one of the most important molecules found in space. As a dominant form of oxygen, it is the most abundant element in the universe after H and He. Water controls the chemistry of many other substances, whether in gaseous or solid phase. It is a unique diagnostic of the warmer gas and the energetic processes that take place close to forming stars. It is responsible for keeping the gas at low temperatures because the cloud cools whenever line radiation escapes. These low temperatures, in turn, allow clouds to collapse to form stars.

The Herschel Space Observatory's primary objective was WISH (finding Water In Star-forming regions with Herschel). While the 3D mapping is complicated, WISH found a plethora of water in stellar nurseries. This fact was beautifully illustrated in the first water map of a forming star, as the water emission "lights up" in proximity to a protostar. Water is the primary catalyst for star formation, just as Yahowah disclosed 3,400 years prior to Herschel's deployment.

Also interesting, the Fourth Phase of Water was initially proposed by Dr. Gerald Pollack at the University of Washington. Under extreme pressure in small places, water is neither liquid, solid, nor gaseous, but appears to "tunnel." This suggests that tunneling water could travel through an impervious barrier and be on both sides simultaneously. For this to occur, the oxygen and hydrogen atoms of the water molecule delocalize, presenting all six symmetrical and equivalent positions at the same time. It revolutionizes our perceptions of water, how it moves and utilizes energy.

This is all to say that Yahowah was correct...

“God (*wa ‘elohym*) said (*‘amar*) matter and space (*raqya’*) shall exist (*hayah*) in the midst of (*ba tawek*) the waters (*maym*), existing (*hayah*) dividing and separating (*badal*) between things for the purpose of understanding (*bayn*) of the waters (*ha maym*) in relation to (*la*) this source of inquiry and life (*maym*).” (*Bare’syth* / In the Beginning / Genesis 1:6)

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What follows serves as an introduction to the concepts of relativity and thermodynamics. There is also an insinuation that a relationship exists between energy and matter, including how one can be exchanged for the other. There is even a hint into the nature of spacetime as these physical properties existed during the formative era of our solar system.

Therefore, the only way to render the following statement in simpler terms would be to inadequately translate it.

“God acted and engaged in association with matter and space. He divided and separated relative things in space over an interval of time from the various forms of water relative to and in association with that which is interchanged in an orderly arrangement regarding the support for matter and the expanse of space.

So these are the connections between things in space over the time of this source of inquiry regarding existence and life relative to that which is distinct from and yet in

proximity to matter and the expansion of space. Thereby it existed correct and verifiable.”
(*Bare'syth* 1:7)

Amplified, the passage reveals:

“God (*wa 'elohym* – the Almighty) **acted and engaged** (*'asah* – expended considerable energy, caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about, preparing and producing (qal imperfect)) **in association with** (*'eth* – through the connection between) **matter and space** (*raqya'* – a measure of the material within the vastness of space, the extended solid support of universal expansion; from *raqa'* – spreading out, expanding, and broadening of things forged and formed).

He divided and separated (*badal* – He made a distinction between that which He would associate with or abandon, select or expel, distinguishing among and setting apart, choosing to desire or withdrawing from over an interval of time, to make a distinction and difference) **relative things in space over an interval of time** (*bayn* – in the midst He differentiated between them for the purpose of understanding, connecting and dividing to perceive, consider, discern, discriminate, and respond, intelligently associating and disassociating to facilitate comprehension and provide insights, giving revelation deeper meaning in the midst) **from** (*min* – out of) **the various forms of water** (*ha maym* – the states of water which are common and essential to creation and life, serving as a source of inquiry) **relative to** (*'asher* – demonstrating linkage and association, revealing the source and cause responsible for it, revealing the proper way, leading to the correct conclusion, while providing for the maximum benefit) **and in association with that which is interchanged in an orderly arrangement** (*tachath* – for the sake and purpose of establishing that which underlies everything, extending by exchanging one thing for another such that the undertaking and results are neither random nor chaotic) **regarding the support for matter and the expanse of space** (*la ha raqya'* – pertaining to the measure of the material within the vastness of space, the extended solid support of universal expansion; from *raqa'* – spreading out, expanding, and broadening of things forged and formed).

So (*wa*) **these are the connections between things in space over the time** (*bayn* – in the midst of things and between them for the purpose of understanding, connecting and dividing to perceive, consider, discern, discriminate, and respond, intelligently associating and disassociating to facilitate comprehension and provide insights, giving revelation deeper meaning in the midst) **of this source of inquiry regarding existence and life** (*ha maym* – pondering the various forms and states of water) **relative to** (*'asher* – demonstrating linkage and association, revealing the source and cause responsible for it, revealing the proper way, leading to the correct conclusion, while providing for the maximum benefit) **that which is distinct from** (*min* – as an extension of the source and relative to the event, as part of and by reason of, revealing the substance from which something is made and as a fractional part of the whole, on account of and by means of) **and yet in proximity to** (*'al* – near, close to, around, toward, over and above, and spatially next to a determined location of the Almighty) **matter and the expansion of space** (*la ha raqya'* – concerning the measure of the material within the vastness of space, regarding the extended solid support of universal expansion; from *raqa'* – spreading out, expanding, and broadening of things forged and formed).

Thereby (*wa* – then and therefore) **it existed** (*hayah* – it was and will be (qal imperfect – actual and continuing as)) **verifiable and correct** (*ken* – honestly reported and right regarding the sequence of events, factually conveying what is truthful and proper).” (*Bare'syth* / In the

Beginning / Genesis 1:7)

Almighty God (*'elohym*) is mentioned once in this declaration. Relativity (*'asher* and *bayn*) is presented four times, providing us with a frame of reference. The preparation, production, and composition of "*raqya*" – matter and space," and the "orderly arrangement of it, its sequence, source, and basis," is presented three times. By so doing, Yahowah disclosed which scientific methods humanity would need to develop to appreciate the creative process.

As for me, I am happy to be here and delighted to be in His presence. I appreciate this opportunity to be energized by His Spirit and enlightened by His Word. While I am not going to pretend I have rendered every word as God intended or that I understand how all of this occurred, I am thrilled to have this opportunity.

'Asher, translated "relative to" brought me to this place. Had *'asher* not been so consistently misrepresented in English Bibles, I would not have devoted the past twenty years of my life to these translations. *'Asher* not only demonstrates a linkage and association between things, it reveals the reason behind creation. *'Asher* "shows the proper way and leads to the right conclusion, providing for the maximum benefit." *'Asher* draws our attention to the relationship God intended.

Bayn is a derivation of *byn*, a word I have come to appreciate because it describes the process I used to go from knowing to understanding. The verb explains that we should seek to find the relationships between the things we observe so that by making the proper connections we come to comprehend what we are witnessing. It is a little like the Dot to Dot puzzles I enjoyed as a child, where we are encouraged to connect the dots in the appropriate way such that a picture emerges out of what would otherwise appear random.

The second thing we must accomplish when seeking to find order in the apparent chaos of life, and then derive understanding amidst the confusion, is to have a filter, the ability to "*badal* – separate fact from fiction, distinguishing between right and wrong, and discerning what is beneficial and counterproductive." Relative to God, *badal* reveals that He has always sought to divide and separate, setting Himself and those He values apart from that which is common.

This leads us to the conclusion of this statement, where *ken* is used to explain that the process God has engaged in and presented as "verifiable and correct." It was all "honestly reported and right regarding the sequence of events, factually conveying what is truthful and proper."

Let's acknowledge what should now be obvious: recognizing that the process He deployed to create the universe was beyond our comprehension, Yahowah described the means we would need to deploy to understand how all of this applies to our relationship with Him. While day one was devoted to introductions, the second day is about understanding.

I will openly admit that scientifically, this is all rather complex. I recognize that time is relative and that matter is a derivative and diminished form of energy. And yet the sheer size of it all, the forces at play, and the dimensions are beyond our comprehension.

Specifically, God is talking about separation, and these cosmic sources of repulsion exist within the realm of dark energy – something which along with dark matter comprise 96% of the fundamental nature of the universe. Our challenge is that we only know the effects, not the substance, of dark energy and dark matter. Worse, we do not possess the capacity to understand – not now, and probably not ever. An enormous source of repulsion exists to be sure, but it is outside our relative realm of reality. Therefore, no scientist can explain the actual processes at work in *Bare'syth* 1:7 – even today.

All we know for sure is that the focus of the second day is on the galactic expansion occurring within molecular clouds, differentiating matter and space in an orderly and verifiable fashion – something which is consistent with recent scientific discovery.

“And (*wa* – therefore) God (*'elohym* – the Almighty) called out in an inviting and welcoming way (*qara'* – He saw as appealing, pleasing, and alluring, issuing an invitation to read and recite about being called out while expecting a response regarding this greeting and meeting, designating and announcing (qal imperfect – creating an actual ongoing relationship between God and the heavens)) to the expansion of matter in the vastness of space (*la ha raqya'* – concerning the measure of the physical material within the expanding realm of the universe, regarding the extended solid support of cosmic expansion; from *raqa'* – spreading out, expanding, and broadening of things forged and formed) of the heavens (*shamaym* – of the universe in the uppermost portion of the sky above from the spiritual realm of God).

“And there was (*wa hayah* – there exists with unfolding implications over time (qal imperfect)) evening (*'erab / 'arab* – a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things, a nighttime of hopelessness during a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs when the adversary will combine this with noxious swarms of Arab pests) and there would be (*wa hayah* – there also exists with unfolding implications over time (qal imperfect)) morning (*boqer* – tomorrow, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately, an extended stretch for being inquisitive and seeking information in order to make good decisions; from *baqar* – to seek, search, enquire, consider, and reflect) – the second day (*yowm sheny* – the second in a sequence of days; from *shanah* – to repeat).” (*Bare'syth / In the Beginning / Genesis 1:8*)

Scientifically, our solar system was created during this period. It happened in the manner God has testified. Water was present and essential. There is an association between all things because relativity and time are linked. And distancing, the repulsive nature of dark energy, still lies at the heart of the effects we can observe.

Spiritually, two is the number denoting choice. The second day is focused on separation. We need to decide whose side we want to be on – the side of light or darkness. Are we going to remain mired in the realm of matter and space or are we going to relate to our Creator in such a way as to exist eternally with Him in *Shamaym*?

Likewise, from the perspective of our relationship with God, the second creative day is linked to the second *Mow'ed Miqra'*, or Invitation to be Called Out and Meet with God of *Matsah*, known as “Unleavened or UnYeast Bread.” Its purpose is to remove this naturally occurring fungus, which is symbolic of religion and governance, from bread, which represents our mortal souls. It is this separation which makes us acceptable to Yah while we are still in this physical realm.

Historically, the second millennium of human history, consistent with Yahowah's creative witness, was punctuated with the ultimate story of water separating mankind from life and from God. *Noach* | Noah was called out and separated from the midst of evil men, living in a wooden ark of protection designed by God while the waters rose and consumed those who chose the wrong side of the divide. If you want to live with Yahowah you will have to trust Him, too. Noah listened intently to God and then acted, engaging by doing what Yah had instructed. He and his family were saved and endured as a result. It has always been a rather simple, straightforward equation.

As an interesting note, we know for certain that a flood of Towrah-ical proportions occurred five thousand years ago (around 3000 BCE) in the region where the men created in God's image (with a *neshamah* | conscience in addition to a *nepesh* | soul or consciousness) were said to have lived. Yahowah will explicitly demonstrate that 'Eden was at the headwaters of the Tigris and Euphrates Rivers, near the Black Sea, and that 'Adam's and Chawah's (Eve is the name of a pagan sun goddess) children ultimately formed the civilizations east and south of the Garden including: Babylon, Assyria, and Sumer. Archeologists have found cities 200 to 500 feet below the current shores of the Black Sea, and a twelve-foot-thick layer of silt and mud was laid down at the same time in Mesopotamia, precisely when the oldest textual witness said the flood occurred. If you keep reading, you will discover an entire chapter dedicated to this event.

As evidence for the obvious, consider *Bare'syth* / Genesis 7:22. It speaks of the aftermath and purpose of the flood. But be forewarned, to appreciate Yahowah's insights, one has to correctly communicate what God actually revealed. English translations uniformly add three words which are not in the text, and they ignore three words which are actually there, then they inaccurately communicate the meaning of the words which remain.

“All (*kol*) who were there with ('*asher*) a conscience (*neshamah* – the ability to think, distinguishing between right and wrong, judging between good and evil, the capacity to process information and comprehend, indicative of cause and effect, inspiring and inflaming passions; from *nasham* – indicating that the *neshamah* is passed on through childbirth and is spiritually receptive) from (*min*) an animating and continuously living (*chay*) spirit (*ruwach*) with its resentment and provocation (*ba 'aph huw'* – in his anger and ill temper, with his improper self-confidence and haughtiness, in his wrath and hostility), everyone (*kol*) in relation to ('*asher*) the dry land and resulting rubble (*ba ha charabah* – among the areas desolated and depopulated), died (*muwth* – were killed).” (*Bare'syth* / Genesis 7:22)

The *neshamah* is that part of human nature that enables us to connect our soul to a spirit, either good or bad, and thus facilitating the capacity to distinguish between the two, to know right from wrong, good from bad, truth from deception, God from the Adversary. It serves as our conscience and is passed down through 'Adam and Chawah. Therefore, the only people Yahowah was interested in eliminating were those with a *neshamah* who had chosen to associate with the spirit of arrogance and provocation.

Also, so that you are not misled, the word translated “earth” in reference to the flood in most bibles, typically means “land, ground, realm, or region.” When the account of Noah and the ark is translated to infer that every animal on the planet was aboard, that all *Homo sapiens* drown, and that the whole earth was submerged to the tops of the highest mountains, the translators are errantly conveying Yahowah's message and making a mockery of the Towrah. There was not remotely enough water in, on, and above the planet to reach the summit of Everest. But there was more than enough to accomplish what Yahowah claimed.

While we are on the subject of the deluge, if you were to rely on English translations of the bible (prepared 1384 CE through 1975) or the Masoretic (prepared 1000 CE through 1550), you'd have to time the flood to 2393 BCE, a date which is inconsistent with geology, archeology, and written history. The Septuagint (prepared 300 to 200 BCE) adds one hundred years to six generations between Shem and 'Abraham, and twenty years to a seventh – something confirmed by the Samaritan Pentateuch (prepared 400 to 600 BCE) in each case. This would place the flood around 2968 BCE.

The reason for these textual discrepancies is actually very simple. Paleo-Hebrew used a horizontal line above an alpha-numerical representation to convey the one hundred's place numerically. Papyrus was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines eventually become invisible in all but the best light. So the scribes simply left out the one hundred place in these six post-flood and pre-Abraham generations.

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Now that our solar system has been formed, and our planet has had time to cool, the earth was ready for the gathering of liquid water into oceans, the cradle of life. Using the formula we were given, we can safely conclude that the third cosmological day dawned sometime around 3.5 billion years ago. This corresponds to the time the fossil record tells us that plants first flourished in our planet's emerging seas.

God's testimony remains consistent with the evidence at our disposal...

“The Almighty (*wa 'elohym* – then God) **said** (*'amar* – communicated and exclaimed), **“The waters** (*ha maym* – the source of inquiry, existence, and life along with the various states of water) **will be gathered** (*qawah* – I have chosen to collect, establishing an expectation, eagerly longing for the anticipated result (nifal imperfect jussive – the waters receive and carry out the intended purpose and directive based upon the direction and will of God)) **from** (*min* – out of) **beneath** (*tachath* – parts of and under, even for the sake of) **the heavens** (*ha shamaym* – the abode of the stars, universe, and spiritual realm) **directed toward** (*'el* – in the direction of) **one special place** (*maqowm 'echad* – a singular site, spatial area, home, and dwelling for the existence of life; a compound of *ma* – to question and *quwm* – to take a stand and be established).’

Then (*wa*) **He wanted to see the solid ground appear** (*ra'ah ha yabeshah* – it became His will to reveal and expose the dry land on the surface of the earth (nifal imperfect jussive)).

Therefore (*wa* – then and accordingly) **it existed** (*hayah* – it was and will be (qal imperfect – actual and continuing as)) **verifiable and correct** (*ken* – honestly reported and right regarding the sequence of events, factually conveying what is truthful and proper).” (*Bare'syth / In the Beginning / Genesis 1:9*)

Since science cannot explain the presence of such vast amounts of water on our blue planet, many have postulated a theory that it was brought in through icy asteroid impacts. However, even if distributed equally on a million comets with our planet in their trajectory, they would have to be so large, each would individually annihilate the Earth. The proof is rather simple. There are 326,000,000,000,000,000,000 (326 million trillion / 3.26×10^{20}) gallons of water on Earth. On average, these million comets would have to carry 3.26×10^{14} gallons of water, making each a staggering 45,000,000,000,000 cubic feet. This is 300 cubic miles – making each a planet-killer. Stephen Hawking even proposed such a ridiculous theory – evidently unable to do the math.

Suffice it to say, we humans are clueless as to how 326 million trillion gallons of water suddenly appeared on Earth. But we should not have been since Yahowah used *qawah* to explain...

“The waters (*ha maym*) **will be gathered** (*qawah* – I have chosen to collect, establishing an expectation, eagerly longing for the anticipated result) **from** (*min*) **beneath** (*tachath*) **the heavens**

(ha shamaym) directed toward ('el) one special place (maqowm 'echad)."

Just as Yahowah commenced the creative process with a big bang, and then facilitated star formation in molecular clouds, He deliberately directed some of that water to our special place in the universe. And He did so between 3 and 4 billion years ago.

Yabeshah is used in this context to describe a natural condition which will, by design, become suitable for mankind. It is used in Genesis 8:7 and 8:14 to signify that, after cleansing the region of malignant souls, the land was restored in support of the Covenant. Then in keeping with the same theme, *yabeshah* appears in *Yahowsha' / Joshua 2:10* to reveal that Yahowah created a path through the sea for the Children of Yisra'el to traverse as they walked away from Egypt to the Promised Land. God then provided a way across the *Yarden | Jordan River* into the land He had given to 'Abraham during the initiation of the Covenant in *Yahowsha' / Joshua 4:3*. This intent is transported into the future throughout *Yasha'yah / Isaiah* and used prophetically to describe how Yahowah will intervene on behalf of Yisra'el and Yahuwdah during the last days – restoring the relationship.

My favorite application of *yabeshah* is when Yahowah in *Yasha'yah / Isaiah 40* quotes *Dowd's | David's* exceptional prose in the 22nd *Mizmowr / Psalm* comparing the mortality of man to the enduring nature of God. I share this to affirm that *yabeshah* reveals more about Yahowah's intent and interaction with humankind than it does dried dirt.

“And (wa) God ('elohym – the Almighty) called out in an inviting and welcoming way (qara' – He saw as appealing, pleasing, and alluring, issuing an invitation to read and recite about being called out while expecting a response regarding this greeting and meeting, designating and announcing (qal imperfect – creating an actual and ongoing relationship between God and the heavens)) to the surface of the earth (la ha yabeshah – on behalf of the land cleared of water, and thus dry, solid, and firm, therefore walkable) as 'erets | land ('erets – the material realm comprised of the ground in a region of the earth).

And (wa) regarding (la) the accumulation and beneficial expectation of the gathering together (miqawah – the insights which can be derived by looking forward with confident anticipation and pondering the implications of this collection into a home suitable for living; a compound of *my* – to ponder the implications and *maqowm* – a place for living, a home or dwelling) of the waters (ha maym – the many phases of water providing the opportunity to ponder the consequence of life) He called (qara' – He welcomed as appealing, issuing an invitation to read and recite about being called out while expecting a response regarding this greeting and meeting, designating and announcing, assigning and naming (qal perfect – creating an actual but temporal, constrained in time, and short-lived relationship between God and the seas)) seas (yamym – large bodies of water, especially in the West (serving as a metaphor for Gentiles)).

God (wa 'elohym – therefore the Almighty) saw and considered (ra'ah – inspected and perceived, viewed and revealed (qal imperfect)) that indeed (ky – by contrast to any other option and truthfully) it was beneficial and good (towb – appropriate, desirable, and agreeable, excellent and valuable, prosperous and productive).” (Bare'syith / In the Beginning / Genesis 1:10)

There is also more to 'erets than “land, earth (as in ground, not the planet), region, realm, or territory.” It addresses that which is “firm,” and thus “material,” contrasting it with space and light energy during the initiation of the creative process and was therefore translated as “material realm.” 'Erets is most often used to describe the land of *Yisra'el | Israel*. The designation

“Promised Land” is from *‘amar ‘erets*, meaning “the land which is spoken about.” It is therefore symbolic of *Yahuwdym* | Jews.

Ky | by contrast, the *yamym* | seas, especially in the West, are evocative of *gowym* | gentiles. And this distinction makes the fact that Yahowah’s welcoming invitation to *‘erets*, representing Jews, as written in the imperfect conjugation, and thus ongoing throughout time, while His call to the *yamym*, indicative of Gentiles, was in the perfect conjugation – and thus short-lived.

This is an adroit declaration of what occurred on planet Earth at this time. Our world cooled to below the boiling point as volcanic activity began to wane. A more translucent atmosphere started to form as a result of diminished plumes of volcanic ash, but also as a consequence of a radically diminished asteroid bombardment. Water began to flow into the earth’s seas. And with these things, there was the immediate opportunity for life.

What is interesting here is that, once again, nothing was created on this day. One thing simply flowed from another. The sequence Yahowah laid out was substantive, orderly, and rational. His words continue to sound more like a scientific text than the “religious” musings of primitive humans.

אָרְצוֹתַי

Spiritually, the first half of the third day was devoted to gathering the beneficial and uniting nature of the “*maym* – waters” while preparing the “*yabeshah* – that which can be used to cross the divide.” While *maym* is clearly water, *yabeshah* can be a bit of a mystery. It is usually translated “dry land” even though there is no reference to “land, dirt, soil, ground, or earth” in the etymology of the word.

We highlighted some of the possibilities associated with this feminine noun right after it first appeared. In addition to the cited references, it is used in *Yasha ‘yah* / Isaiah 44:3 to depict the Maternal Set-Apart Spirit being poured out upon the spiritually parched descendants of Ya’aqob at a still-future date. So let’s turn to that passage to see if *Yasha ‘yah* can convey the intent of *yabeshah* for us in the context of a message that is especially relevant to us.

The prophetic chapter opens with a creative flashback...

“**So now at this moment in time** (*wa ‘atah* – in concert with what follows in this discussion) **listen** (*shama’* – choose to hear this pronouncement (qal imperative)), **Ya’aqob** (*Ya ‘aqob* – the Consequence of His Stance, serving as a synonym for *Yisra’el*), **My coworker** (*‘ebed ‘any* – My associate), **and Yisra’el** (*wa Yisra ‘el* – therefore those who engage and endure with God), **whom I have chosen** (*bachar ba huw’* – whom I have selected, prefer, and desire, whom I examine and assess, and whom I have appointed and will accept). (*Yasha ‘yah* / Isaiah 44:1)

This is what (*koh* – prompting your attention to the content which follows, thus) **Yahowah** (אָרְצוֹתַי – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **says** (*‘amar* – declares and promises, expressing in words at this specific time (qal perfect)) **who engaged on your behalf** (*‘asah ‘atah* – who acted for you, working on your behalf to prepare you) **by creating you** (*wa yatsar ‘atah* – fashioning and forming you) **from the womb** (*min beten*), **and who has and will help you** (*‘azar ‘atah* – and who will come to your aid, supporting you, increasing every aspect of your nature (qal imperfect energetic nun active preterite)

– actually as a result of a genuine relationship and continually on an ongoing basis enthusiastically and emphatically, actively in the past and future has and will serve to help you)).

‘Do not fear or be distressed (*‘al yare’* – never be awed nor afraid, do not be frightened nor intimidated, and never respect any authority) **as My coworker** (*‘ebed ‘any* – as My associate and one who serves with Me) **Ya’aqob** (*Ya’aqob* – the Consequence of His Stance, serving as a synonym for Yisra’el), **the Upright One** (*yashuruwm* – the straightforward one who is approved and on the level) **whom I have appointed and find acceptable** (*bachar ba huw’* – whom I have selected, prefer, and desire, whom I examine and assess, and whom I have chosen). (*Yasha’yah / Isaiah 44:2*)

For indeed (*ky* – because it is certain), **I will pour out** (*yatsaq* – I will favor and anoint, I will wash and cleanse by dispensing (qal imperfect)) **water** (*maym* – that which is common to life and the universal solvent in all of its forms and sources) **upon** (*‘al* – for and over) **the thirsty, flowing forth upon the parched** (*tsame’* – those desiring water), **as well as streams** (*wa nazal* – massive amounts of liquid water from cisterns to seas, gushing and flowing rivers running) **upon** (*‘al* – over) **the desolate surface of the earth** (*yabeshah* – the dry land deprived of water, which was established to be firm and walkable; from *yabesh* – to become dry and withered).

I will pour out (*yatsaq* – I will favor and anoint, I will wash and cleanse by dispensing (qal imperfect first person singular active – based upon a literal interpretation of an ongoing and genuine relationship God alone will actively engage for the benefit of Ya’aqob’s descendants)) **My Spirit** (*ruwach ‘any* – My identity and essential nature, My energetic source of enlightenment and empowerment, the breath of life from the heart and mind of God, the spirit of understanding and acceptance) **upon your descendants** (*‘al zera’ ‘atah* – over your seed and before that which you have sown, for your offspring and extended family) **as My blessing** (*wa barakah ‘any* – including My willingness to kneel down to lift you up, as My source of reconciliation, the gift of My covenant, in addition to a means of uplifting enrichment and empowerment; from *barak* – to kneel down in love and adoration to lift up and support as a present and gift, a contribution to prosperity and peace) **upon your descendants** (*‘al zera’ ‘atah* – over your seed and before that which you have sown, toward and among your offspring and extended family).” (*Yasha’yah / Liberation and Salvation are from Yah / Isaiah 44:3*)

When it comes to reinforcing the connections we have made between the Spirit and water, between water and life, and between *yabeshah* and parched souls, we have had our suppositions affirmed. In this case, *yabeshah* is used as a metaphor for receptive Yisra’elites – the descendants of Ya’aqob in advance of Yahowah’s return who thirst for a spiritual awakening.

The purpose of Yahowah’s Spirit is demonstrated through water – which is essential to life. What’s more, the Spirit’s place in the lives of Her children is that of a loving Mother getting down on Her knees to raise Her child. *Barakah* depicts Yahowah serving humankind in this same way, and explicitly *Yisra’el* | Israel, as an adoring Father and Mother, interacting with, elevating and supporting, protecting and raising, the children of the descendants of Ya’aqob.

Yabeshah describes souls who, bereft of Yahowah’s anointing Spirit (which is akin to His gift of living waters), are on the cusp of being restored. The passage has nothing to do with the ground, dry or otherwise.

There is something else said here which is as essential to our understanding as it is misunderstood. Since Yahowah’s Spirit is being poured out upon Ya’aqob’s descendants, and it is

Ya'aqob's children who are being raised by God, Yahowah has not replaced them with Christians or Muslims. As such, the underlying supposition required to justify the existence of these, the world's most popular religions, is obliterated.

When we search the root of *yabeshah* we discover that *yabesh* means “withered and dried up” – in other words, “desolate or lifeless.” In *Bamidbar* / Ponder the Word / Numbers 11:6 *yabesh* is used in connection with *nepesh* to indicate a wayward “soul is forsaken,” and therefore “desolate of life.” From a spiritual perspective, we can conclude that Yahowah selected *yabeshah* at the onset of His accounting of what occurred on creation's third day to convey that without His Spiritual anointing, without His cleansing, without His gift of living waters, our soul is parched, and therefore desolate and forsaken, destined to shrivel up and die. Had Yahowah simply intended to convey “dry land” He would have used a term other than *yabeshah*.

This spiritual insight is further evidenced in the word for “gathering,” *qawah*, which means “to provide hope, to look forward with confidence to that which is good and beneficial, anticipating the future event in eager expectation of salvation and deliverance.” Even the word for “place” is synonymous with our Savior. *Maqowm* is a “standing place where one lives,” and therefore analogous to all of Yisra'el but especially Mount Mowryah's upright pole upon which Passover, the Doorway to Life, was fulfilled.

Further, the word for “appear” has redemption written all over it as well. *Ra'ah* means “to show oneself and become visible by way of illumination, to find delight through revelation, to be considered and provided for, aided and supported, and to be selected so as to be present with, meet and experience” God.

Since Yah could have chosen more mundane terms, but didn't, it's incumbent upon us to explore the reasons for His salvation references within the *Bare'syth* timeline. Personally, I think the answer is obvious: there are three accounts embedded in the Genesis witness. This is the story of creation, salvation, and human history. As such, the six-plus-one pattern presented in *Bare'syth*, and reaffirmed in countless other places, serves as the foundation of Yahowah's prophetic timeline, especially as it relates to the fall and restoration of man.

Before we return to God's narrative and decipher the events depicted on the second half of the third creative day, let's complete Yahowah's prophetic announcement in *Yasha'yah* / Isaiah. God wants us to know that His Spirit will fulfill this *Bare'syth* prophecy by providing the anointing gift of cleansing waters to “*Yahuwdym* – the Beloved of Yah.”

“This one (zeh) will consistently and genuinely say (*'amar* – will literally and continually express in words, actually declaring throughout time (qal imperfect active)), **‘I am for** (*la 'any* – I respect and therefore am approaching and drawing near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).’ **Then (wa) another (zeh) will summon and call upon** (*qara' ba* – will call out, welcoming, reading and reciting, announcing and proclaiming (qal imperfect active)) **the name (shem** – the personal and proper designation) **of Ya'aqob** (*Ya'aqob* – to surpass and reward as a consequence, to grasp hold and supplant one's heels and thus walk without wavering, serving as a synonym for Yisra'el).

The next (wa zeh) will write (*kathab* – will inscribe) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **with his hand** (*yad huw' la*) **along with (wa ba) the name (shem) Yisra'el | Israel** (*Yisra'el* – One

who Engages and Endures with God, having been liberated and empowered by the Almighty: Israel), **using the designation honorably as a surname** (*kanah* – bestowing it as a title while demonstrating a commitment to be rooted in the land).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 44:5)

It is being said now, today, and written for the first time in thousands of years: “I am for Yahowah.” Soon hundreds will become thousands as Yahowah’s Chosen People, Yisra’el, come to embrace their relationship to Ya’aqob and the Covenant. They will embody what Yisra’el represents: Individuals who Engage and Endure with God. They will wear both names honorably.

And that means that there will be no rabbis or religious Jews present on this day because they are vehemently opposed to Yahowah’s name. It is a mistake that will cost them their lives.

Be aware, those who endure will be declaring and writing Yahowah’s name – not “Jesus,” “Christ,” “the Lord,” “Allah,” or “HaShem.” Further, the only other acceptable name in the list was Ya’aqob – the father of Yisra’el. And that would exclude the founding fathers and heroes of every other nation or creed. Moreover, these declarations are definitive, not only because this is occurring at the end of the day, but also because in the next statement Yahowah removes any possibility that there is salvation by any other name.

“**Thus** (*koh* – at this time and in this manner) **declares** (*amar* – emphatically states, expressing at this moment (qal perfect)) **Yahowah** (*Yahowah’s* – the proper pronunciation of YaHoWaH, our *’elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **the King** (*melek* – the One to carefully consider and respond to thoughtfully because He reigns over and leads by counseling and advising) **of Yisra’el** (*Yisra’el* – Individuals who are Liberated and Empowered by God; from *’ysh* – people, *sarah* – who engage and endure, with *’el* – the Almighty) **and his Redeemer** (*wa ga’al huw’* – in addition to the One who delivers him from slavery, oppression, and subjugation by mankind (qal participle active)), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba’* – of heavenly messengers who serve and assist),

‘I am the first (*’any ri’shown* – I was prior to time, I am the beginning and before everything, I am the uppermost limit) **and I am the last** (*wa ’any ’acharown* – I am the future and I will be there in the end). **There is none besides Me** (*wa min bal’ady ’any ’ayn* – so apart from Me and with Me as the lone exception of there is no other Divine being, disassociated from all others).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 44:6)

As kings are wont to do, Yahowah offered His crown to His beloved son, Dowd, who reigned with distinction 3000 years ago. And while the role of leading by counseling and advising Yisra’el has been reassumed by our Creator, He is anticipating the day that He can do as He has promised and return sovereignty to the man He chose to shepherd His flock.

Redemption is a very special form of salvation. To be redeemed is to be acquired through an exchange – offering something of value for the life of another. Yahowah accomplished this, by suffering the consequence of us having been mistaken and missing the way, as the Passover Lamb. Then He paid the penalty for our religious and political rebellion on UnYeasted Bread – perfecting us in the process of delivering our souls from harm’s way.

Once again, let’s never lose sight of the truth: Yahowah is the one redeeming Yisra’el – not the government, the Israeli Defense Forces, nor the religious. He existed before time began and

will be there for us when time as we know it ends. There is only one God. He has but one name. And there is only one nation redeemed.

God then asks a probing question followed by a provocative challenge the religious seem incapable of processing...

“Who can be compared to Me (*wa my kemow* ‘any – therefore, who, posing a question, is like Me, even similar to Me)?

Let him / it issue an invitation and declare it (*qara*’ – let him announce his name, summon his people, call them out, meet with them, and fulfill the *miqra*’ey (qal imperfect jussive – have him actually express his will on an ongoing basis, be consistent and genuine in his pronouncements and greetings, especially invitations to meet)).

Let him / it convey an informative and cogent message and conspicuously declare his / its purpose (*wa nagad huw*’ – of his or its own initiative, let him or it demonstrate his or its existence, announce an explanation, propose a plan, and be effective, provide a show-and-tell or put up or shut up regarding him or it (hifil imperfect jussive – demonstrating third person initiative on an ongoing basis whereby the subject actually interacts with those to whom he or it is communicating)).

Take a position, make the necessary preparations, arrange the proposition in an orderly fashion, and place this information before Me (*wa* ‘*arak huw*’ *la* ‘any – propose an organized and thoughtful reply which is sensible and consistent, then lay it all out in a reasonable fashion with regard to Me (qal imperfect jussive)) **since** (*min* – because) **I placed Mine out openly for examination before** (*sym* – I set My explanation of cause and effect in a place where the information could be examined and questioned by appointing and preserving, even naming on a written document (qal infinitive construct active – genuinely connected and bound to these people, literally and actually acting without being constrained by time)) **My people** (‘any ‘*am* – My nation and family) **a long time ago** (‘*owlam* – back in antiquity and covering eternity).

Furthermore (*wa* – in addition), **provide some guidance to show the way** (‘*asher* – lead by revealing the correct path to receive the benefits of the relationship) **by having him on his own initiative prove his existence by emphatically stating an enlightening and convincing message which is conspicuously declared revealing his purpose** (*wa nagad huw*’ – of his or its own accord, let him or it demonstrate his relevance by announcing an explanation, proposing a plan, and being effective, providing a show-and-tell, putting up or shutting up (hifil imperfect jussive – demonstrating third person initiative on an ongoing basis whereby the subject being actually interacts with those to whom he or it is communicating)) **by coming to them** (*bow*’ *la hem* – by arriving and returning to them, coming and going, leading and directing them, while concerned about them, approaching them in an inclusive manner (qal imperfect – in an actual and ongoing basis on behalf of the relationship)).” (*Yasha*’*yah* / Liberation and Salvation are from Yah / Isaiah 44:7)

Men have made a million gods, but one God made all men. He is incomparable, set apart, and unique. To compare Yahowah to Jesus, Allah, Shiva, the Lord, Divine Providence, Mother Earth, or Nature is ignorant and insulting.

Yahowah alone met with His creation. And He, explaining the means He would use to redeem His people in His previous statement, issues “*qara*’ – an invitation to be called out and meet with Him as a result of having fulfilled the *Miqra*’ey.”

Having done what He said He would do for Yisra'el, Yahowah chides the religious, telling them to have their gods put up or shut up. He is in this position and has earned this right because Yahowah "*nagad* – has conspicuously conveyed an enlightening and coherent, edifying and persuasive, message." Having "proposed and fulfilled His plan, He has proven His existence and demonstrated His effectiveness." By comparison, religious scriptures are comprised of mythical stories composed by men which are unproven, contradictory, and irrational, and thus, ineffective. Considering our options, why do only one in a million choose the real God instead of the fake ones?

Yahowah tells the religious, "Get your act together, think it through, and give Me your best shot." '*Arak* lays it all out for us. For man's gods to have any merit, the religious should be able to '*arak*: take a position, then no matter how much time is required, prepare a cogent, rational response, be accurate with the evidence cited, orderly and consistent with the arguments, and systematic in the approach, laying everything out openly in a reasonable manner. While that has never been done, and cannot be done in the support of any religious divinity without misrepresenting the facts, misappropriating the effects, and making assertions that are both irrational and contradictory, the best man can do is infinitely inferior to anything Yahowah has said or done. If this were a contest, it would be like pitting an eighty-year-old stuttering shepherd wielding a stick against the most powerful empire on Earth, eight-year-old David with a stone against the towering hulk of Goliath with shield and sword, or tiny little Israel defending itself against a billion Muslims.

Yahowah has "*sym* – placed His explanation out in plain view to be openly examined and questioned, preserving it through written documentation in conjunction with" His people. He did so long ago. And we are the beneficiaries – reading what He revealed about our distant past and near future.