

Part 2

The Firmament, Digging Deeper

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Introduction

In Part 2, we will dig a little deeper into understanding the word “firmament,” first addressed in [Genesis 1:6](#). The firmament or atmosphere in English comes from the Hebrew word (raqiya’ – רָקִיעַ), Strong’s H7549 meaning; sheet and expanse or visible arch of the sky. Note; the word “Heavens” as used in [Gen. 1:1, 8](#) comes from the Hebrew word (shamayim – שָׁמַיִם), which is plural “Heavens,” Strong’s H8064 meaning; the sky, alluding to the clouds as well as the revolving of the celestial bodies.

You may be asking, why are we addressing the Heavens and firmament just after learning so much about the accurate scriptural flow of Gen. 1? The reasoning behind understanding these components of Alohym’s creation will help you free from entanglement with the “4th Day” Calendar movement. Now, you’re probably asking, what is all this concerning? Some state they observe the “Zadok Priesthood” calendar, which begins on the 4th day of creation. This doctrinal view, though unscriptural, states that Alohym created and instituted His calendar on the 4th day as described in Gen.1:14. Keep in mind that Alohym would not impose a calendar observance upon an Earth with no sanctioned living beings; who would have obeyed it, the plants and birds?

Let’s investigate the truth as written in the Hebrew language. Remember, we, as believers are to have NO private interpretation of scripture. Alohym speaks through His scripture, and HE alone explains the truth to His people; so be Berean, and let’s dig deeper.

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What Rules the Calendar

The Bible discusses “lights in the firmament” and how these lights rule the day (Light) and the night (Darkness). Alohym explains to us these lights divide the day and the night. Furthermore, in this study guide, we look at the fact that the “lights in the firmament” are also there for signs, days (weekly Sabbaths), seasons (weekly & annual Sabbaths), and years.

Question: What does rule Alohym’s (God) calendar? Alohym explains the Earthly rule of time with concrete thought concerning the existence of the Sun and stars beginning in Genesis 1:14-19. As we investigate these five verses, which deal with signs and symbols, we must remember that the first four (4) days, as written in Gen. 1, describe rejuvenation and germination for life to exist on Earth. Many traditional believers of the word view Gen. 1 as creation week without genuinely knowing the factual context or intent of the language. As we investigate Gen. 1, we begin by pointing out the absence of the Hebrew word “bara,” [H1254 meaning; to create] starting with Gen. 1:2-20; these scriptures directly associate with the terms light and the firmament (sky); this is significant in understanding Alohym’s (God’s) day and calendar structure. Verse 14 of Gen. 1 begins our investigation of the language within these five verses giving you new knowledge and understanding. (Gen. 1: 14 let’s read)

- **v14;** And God said, Let there be^{H1961} lights^{H3974} in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: **v15;** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. **v16;** And God made^{H6213} two great lights; the greater light to rule the day, and the lesser light to rule the night the stars. **v17;** And God set them in the firmament of the heaven to give light upon the earth, **v18;** And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. **v19;** And the evening and the morning were the fourth day.

Word Investigation:

Before moving forward, there are a few keywords in the Hebrew language within verse fourteen (14) that, when understood, clear up any misconceptions surrounding this true scripture meaning which are, to exist (hayah - הָיָה); luminaries (מֵאֲרָ - מֵאֲרָ) and light (אוֹר - אֵיִר). Again, we will use Strong’s Concordance and the Ancient Hebrew Lexicon as our language translation tools, starting with H1961.

- **Strong’s Concordance; H1961** – (הָיָה) hayah (haw-yaw) a primitive root (compare H1933); to exist, i.e. be, become, come to pass.
- **Ancient Hebrew Lexicon;** (1097) **H1961** (הָיָה - הָיָה) = “exist”: To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or

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something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to “*exist or be*”].

The Hebrew Root - hayah (יהי) H1961 which translates as “Let there be, or he exists,” comes from the root letters היה meaning, “to exist,” when the letter י (yod) is prefixed to the root, (masculine, singular, imperfect tense) a variant of the word is formed יהיה meaning, “he exists.” When a root ends with ה (heh), it is often dropped when used as a verb. Hence, יהיה becomes יהי. (Ref: *Learning to Read Biblical Hebrew* by Jeff A Brenner)

✓ In Review

So, what have we learned about understanding the original Hebrew word “hayah” (יהי) H1961? The English translation “there be” could have been written as “exist, or he exists,” but in either case, “there be” or “he exists” means the object described already existed. Now, let's investigate how the word “Let” in the phrase (“Let there be”) changes the phrase's meaning.

The word “Let” in the English phrase (“*Let there be*”) means to, “allow or admit” is translated from the Hebrew root (Nathan – לתת) H5414 or לאפשר, which means; *give or gift*. Other associated words in English are hand over, grant, allow, permit, enable, make possible, or facilitate. In reviewing the original Hebrew text concerning verse 14, the word “Let” did not exist and was added to the scripture by the translators. Review the “Revised Version of verse 14 (below) but when reading, substitute the words below in red underline for “exist” and “they exist for,” and notice how the scripture takes on a little different meaning. (Note: the lights already existed)

| | | | | | | | | | |
|--|---------|---------|-------------------|--------------|------------------|----------------------|-----------------|-----------------|------------------|
| interlinear | | | | | | | | | |
| Genesis 1:14 WLC WLC_tm Strong CHES | | | | | | | | | |
| exists and they exists for | | | | | | | | | |
| AV . And God said, <u>Let there be</u> lights in the firmament of the heaven to divide the day from the night; and <u>let them be</u> for signs, and for seasons, and for days, and years: | | | | | | | | | |
| ובין | היום | בין | להבדיל | השמים | ברקיע | מארת | יהי | אלהים | ויאמר |
| u·bin | e·iym | bin | l·ebdil | e·shnim | b·rqio | marth | iei | aleim | u·iamr |
| H996 | H3117 | H996 | H914 | H8064 | H7549 | H3974 | H1961 | H430 | H559 |
| and·between | the·day | between | to·to·separate·of | the·heavens | in·atmosphere·of | luminaries | he·shall·become | Elohim | and·he·is·saying |
| (Revised Version) | | | | | | | | | |
| : ושנים | | | | ולמים | | ולמועדים | לאתת | והיו | הלילה |
| : u·shnim | | | | u·l·imim | | u·l·muodim | l·athth | u·eiu | e·lile |
| H8141 | | | | H3117 | | H4150 | H226 | H1961 | H3915 |
| and·years | | | | and·for·days | | and·for·appointments | for·signs | and·they·become | the·night |

Next, let's review the definition for the word "luminaries (מא'ור - ma'owr) and light (owr – אור)."

- *Strong's Concordance*; H3974 - ma'owr - maw-ore' or maor {maw-ore'}; also (in plural) feminine mpowrah {meh-o-raw'}; or morah {meh-o-raw'}; from H215; properly, a luminous body or luminary, i.e. (Abstractly) light (as an element): figuratively, brightness, i.e. cheerfulness; specifically, a chandelier. KJV: bright, light.

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- [Ancient Hebrew Lexicon](#); (1020) H3974 - ms; (מֵאֹרֶ - M-AWR) = “Light”: [ms; Masoretic text] What gives off light i.e. Luminaries, From 215, 216. The light of the Sun, or other givers of light.
- [Strong’s Concordance](#); H216 - 'owr – ore; from H215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.). KJV: bright, clear, + day, light (-ning), morning, sun.

A "luminary" refers to something which shines self-generating its light. It's referring to a body of light, a luminary – a body from which light emanates – and not a reflector. Considering the sun, moon, and stars, we understand that the sun and stars are luminaries. They are a light source; they give and shine the light of and by themselves. The stars are not dependent on the sun to provide light and vice versa. The moon, on the other hand, is not a luminary. The moon does not self-generate its light; it does not give off heat, which disqualifies it as a luminary. It is an excellent reflector but not a light source; it does not supply light. Therefore, the moon is not a luminary in the word's literal meaning. Some might refer to the moon as a luminary, but this is only in its capacity to reflect light. Remember, this critical information is essential.

✓ [Commentary](#)

The light in [Genesis 1:3](#), [H216 from H215] talks about a singular luminary (concrete) illumination from the Sun. The sunlight, obscured by darkness, was above or over (H5921) the waters meaning the Sun already existed as indicated by the same Hebrew Root - hayah (יָהָ) “Let there be” translated “exist, or he exists.” Let’s read verses 14 and 15 revised in light of a new understanding.

Revised;

- v14; And God said, exists^{H1961} luminaries^{H3974} in the firmament of the heaven to divide the day from the night; and let them exist for signs, and for seasons, and for days, and years: v15; And they exist for luminaries^{H3974} in the firmament of the heaven to give light^{H215} upon the earth and he existed^{H1961} so.

In verses 14 and 15, these scriptures only talk about the heavenly luminaries (lights) to shine down on Earth. Nowhere in these two scriptures does it say the luminaries were created but already existed. So now let’s move on to a most pivotal scripture, verse 16, in which Alohym puts rulership in the heavens.

v16; “And God^{H430} made^{H6213} (אֵת^{H853}) two^{H8147} great^{H1419} lights; ^{H3974} (אֵת^{H853}) the greater^{H1419} light^{H3974} to rule^{H4475} the day^{H3117} and the lesser^{H6996} light^{H3974} to rule^{H4475} the night: ^{H3915} he made the stars^{H3556} also”.

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Now let's view verse 16 from the [Interlinear Scriptural Analyzer](#) and notice (*first*) the [King James Version](#) of the scripture on top and (*secondarily*) the [Hebrew version](#) underneath; let's read.

Genesis 1:16 WLC WLC_v WLC_t WLC_tm Strong CHES

AV And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

| | | | | | | | | |
|--------------------------------|------------|-----------------------|----------------|------------------|----------------|-----------------|--------------|---------|
| וַיַּעַשׂ | הַמָּאֹרֹת | שְׁנֵי - אֶת אֱלֹהִים | הַגְּדֹלִים | הַמָּאֹרֹת - אֶת | הַגְּדֹל | לְמַמְשִׁלָּתָן | הַיּוֹם | וְאֵת - |
| וַיַּעַשׂ | הַמָּאֹרֹת | שְׁנֵי - אֶת אֱלֹהִים | הַגְּדֹלִים | הַמָּאֹרֹת - אֶת | הַגְּדֹל | לְמַמְשִׁלָּתָן | הַיּוֹם | וְאֵת - |
| uioash | aleim | ath - shni | emarth | egdlm | ath - emaur | egdl | lmmshlth | eium |
| u - iosh | aleim | ath - shni | e - marth | e - gdlim | ath - e - maur | e - gd1 | l - mmshlth | e - ium |
| H6213 | H430 | H853 - H8147 | H3974 | H1419 | H853 - H3974 | H1419 | H4475 | H3117 |
| and-he-is-making ^{do} | Elohim | two-of | the-luminaries | the-great-ones | the-luminary | the-great | to-ruling-of | the-day |

the-luminary the-small to-ruling-of the-night and-» the-stars

[He Made] & Also, Are not in the Hebrew text

If we look closely at this verse, we will find it quite revealing. Notice the words “[he made]” and “[also]” were added to the English translation but do not exist in the original Hebrew script. Notice the very first words in this verse which state; “And God made,” of which we will focus on the word “made”.^{H6213}

- [Strong's Concordance](#); H6213 - 'asah - aw-saw' a primitive root; [to do or make](#), in the broadest sense and widest application (as follows). KJV: (example) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth.
- [Ancient Hebrew Lexicon](#); (1360) H6213 [df: עָשָׂה] [df: defective spelling] [עָשָׂה] corrected, [ac: action definition] - [Do](#), [co: concrete definition] – [Work](#). The making or [doing of something](#)
- [Do](#); verb (used with object), present singular first person do, to perform (an act, duty, role, etc.): “Do nothing until you hear the bell”, “to execute” (a piece or amount of work): to do a hauling job, to perform or complete (a deed or action)

Since the word “Do” or “Work” is a verb, verse 16 must be an action statement which describes as **[Action Statement]**: Describes each of your accomplishments that emphasize the results that benefit humanity. Be sure the **action** words are at the beginning of the line. According to the [Interlinear Scriptural Analyzer](#), the action word H6213 – “asah,” is the first word in verse 16, of which Alohym (God) is describing what He accomplished on the fourth day of which he brought forth by His action the Sun to rule the day and the stars to rule the night.

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✓ Commentary

Did you notice the term “moon” in verses 14-19 never exists? So in these verses, there is a perfect explanation for Alohym not mentioning the moon because the moon has NO ruling or scriptural authority in the heavens or on Earth.

The above statement might sound illogical initially, but when you understand the language, you will realize the depth of what Alohym is communicating to us. Scripture tells us two great lights in the firmament (sky), which divide time and seasons. Time can be informed by the sun’s position and by the positioning of the stars. One can also navigate the seas by using the stars as a guide. On the other hand, one cannot tell what time it is by looking at the moon, nor can one navigate by it! Furthermore, the stars come out when the sun goes down at the end of the day. The same cannot be stated for the moon:

- It can sometimes be seen during the light hours of the day
- It doesn’t reflect any light for a few nights every month
- It can come in and go out of view on a given night
- It is not a clear ruler of the night

Let’s investigate the Book of Jubilees’ 2:7-10 as a second witness that parallels the Genesis account. (Jubilees’ 2:7-10, Ethiopic Bible) You should begin to notice the same language issues when reading these scriptures in the Book of Jubilees. The words “he made” and “God made” relate to the original translation of the Hebrew and Greek languages into Ethiopic Ge’ez and then to English.

v7; And on the fourth day he made the sun and moon and stars and placed them in the firmament of heaven that they should shine over the earth and to rule over day and night and to divide between night and day and between darkness and light. v8; And God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years, v9; And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. v10; These three kinds God made on the fourth day.

Given the facts, wouldn’t you agree that the moon would be considered a weak ‘ruler of the night’? Sometimes it is the brightest object at night, but sometimes it is not “on duty.” Due to these reasons, strictly speaking, the moon cannot be used as a reliable “instrument” to divide the night from the day; neither would it be a precise and reliable instrument on which to base a calendar! We will now see that Alohym does not use the moon to calculate his calendar. Now, move to verses 17 through 19 and read what Alohym (God) does with the Sun and stars.

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v17; “And Alohym set them in the firmament of the heaven to give light upon the earth,
v18; And to rule over the day and over the night, and to divide the light from the darkness: and Alohym saw that it was good”. v19; And the evening and the morning were the fourth day.

Now let’s show the above scriptures using the (I.S.A.) Interlinear Scriptural Analyzer to see both the Hebrew and English translations. (Review Chapter 1 for more details)

| | | | | | | | |
|---|--------------|-------------|---------------------|-------------|-----------------------|------------------|-------------------------|
| Genesis 1:17, 18, 19 WLC WLC_t Strong CHES | | | | | | | |
| AV And God set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. 19; And the evening and the morning were the fourth day. | | | | | | | |
| ולמשל | על - הארץ | להאיר | השמים | ברקיע | אתם אלהים | ויתן | |
| ulmshl | eartz - ol | leair | eshmim | brqio | aleim athm | uithn | |
| H4910 | H776 - H5921 | H215 | H8064 | H7549 | H430 H853 | H5414 | |
| and-to-to-rule-of | the-earth | on | to-to-give-light-of | the-heavens | in-atmosphere-of | Elohim | »-them and-he-is-giving |
| וירא | החשך | ובין | האור | בין | ולהבדיל | ובלילה | ביום |
| uira | echshk | ubin | eaor | bin | ulebdil | ublile | bium |
| H7200 | H2822 | H996 | H216 | H996 | H914 | H3915 | H3117 |
| and-he-is-seeing | the-darkness | and-between | the-light | between | and-to-to-separate-of | and-in-the-night | in-the-day |
| יום רביעי | יום | בקר | ויהי | ערב | ויהי | כי - טוב | אלהים |
| rbioi | ium | bqr | uiei | orb | uiei | tub - ki | aleim |
| H7243 | H3117 | H1242 | H1961 | H6153 | H1961 | H2896 - H3588 | H430 |
| fourth | day | morning | and-he-is-becoming | evening | and-he-is-becoming | good | that Elohim |

Again, after reading these last three scriptures, did you notice the word "bara" H1254 [to create] is not once written or mentioned in the Hebrew or English text? As a summary for verses 14-19, Alohym (God) is speaking these verses as "action and command statements," it is essential to be clear that 'statement,' 'question,' 'command' and 'exclamation' are sentences patterns which mean they are defined grammatically. A statement has a structure in which there is typically a Subject, followed by a verb, and then additional units, such as a direct object, as these verses assimilate.

This information demonstrates that the sun and the stars are the two luminaries dividing the day from the night; these are Alohym’s foundation for his calendar. Of course, the moon is vital in its own right (especially concerning tide cycles), but not as a foundational instrument that Alohym uses to determine the weekly Sabbath or annual Feast days.

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➤ The Great Luminary

Let us begin this section by taking a look at two verses in the book of Revelation: “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, **and his face was as it were the sun**, and his feet as pillars of fire” (Rev. 10:1)

Yahusha's face is representative here, "as it were the sun." The sun has prominence in Alohym's calendar! But notice the sun is discussed further in the following scripture: Rev. 12:1

v1; “And there appeared a great wonder in heaven; **a woman clothed with the sun**, and “**the moon under her feet**, and upon her head a crown of twelve stars”. (Note: Please read “The Rev 12 Sign” A New Spiritual Awakening”, for a more in depth study.)

After reading the above scriptures, you clearly understand that Alohym communicates something significant. Interestingly, the sun, stars, and moon are addressed in Rev.12:1 because the lights are in the sky simultaneously. The question to ask is when and where these events will happen. As a believer, would you not think that this all-important event would fall on Alohym's accurate calendar? Alohym clarifies that he wants a bride following him, “if you love me, keep my commandments,” a bride on his specific calendar? (More on this later). Let us discuss the sun first of all. The sun is prominent in both scriptures, but Rev. 12:1 interestingly states that the woman, or the ecclesia, is clothed with the sun! What does this tell us? First, whenever Alohym talks about clothing in this way, He always refers to government and authority. Following are two examples of this:

1. Joshua was clothed with clean clothing symbolizing the fact that He would now “keep” His “charge” (Zech. 3:4-7)
2. Eliakim was clothed with clothes symbolizing government being committed into his hands (Isaiah 22:20-22)

The woman is clothed with the sun, indicating the sun's brilliant illumination or glow as in white raiment, indicating dominance and purity. It is in control and symbolizes authority and rulership. Notice these scriptures concerning the subject of white raiment. Revelation 3:5 and 3:18

v5; He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

v8; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Now, let us briefly examine the prominently featured stars in Rev.12:1. Scripture states the crown placed on the woman's head is a crown of twelve stars. What does this tell us? Of course, a crown (placed ahead) is also a symbol of ruler-ship and authority. So it is safe to say that here Alohym is also communicating the stars are in a position of power. Interestingly, there are 12 stars on the crown.

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Finally, we come to the moon, as discussed in Rev. 12:1. Here, the scripture states the moon is under the feet of the woman. A woman's left foot rests on the moon, which is significant. In scripture, Alohym says He will separate the Sheep from the Goats, the Sheep to the right and the Goats to the left. (Matthew 25:32, 33) Let's notice what scripture states in Matthew 25:40-41.

v40; And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. v41; Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Alohym is trying to get our attention in these verses, especially regarding his calendar; the sun, moon, and stars are the lights in the firmament. We know that the lights in the heavens determine Alohym's calendar. The sun is in a dominant leadership position and role. The stars are also in a position of rulership, while the moon is in a place of submission. The moon does not give light but reflects the sun's light. A similar situation exists within the marriage union as the wife reflects on her husband; the moon also reflects the sun. As we think about the sun and moon in these terms, we quickly realize that the moon takes a secondary position to that of the sun.

Regarding Alohym's calendar, it is evident that the sun determines the calendar, not the moon! Satan has used vanity and deceit to maneuver and twist people's reasoning to focus on a predominantly seen body at night to base their calculations for a calendar. Unfortunately, physical and spiritual Israel (the gentile nations of Israel, including the Jews) has fallen into this trap. They erroneously use the moon to determine their calendar, while Alohym uses the sun to decide His calendar.

Alohym is a (God) of the day and of light:

Gen. 1:3-4; Ex. 13:21; Matt. 5:14; Matt. 5:16; Lk. 11:34a; Lk. 11:36; Jn. 1:4; Jn. 3:19a; Jn. 3:21; Jn. 5:35; Jn. 8:12; Jn. 9:5; Jn. 12:46; Acts 26:18; Rom. 13:12; 2 Cor. 4:4; 2 Cor. 4:6; 2 Cor. 6:14; Eph. 5:8; Eph. 5:14; Col. 1:13; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:5; 1 Jn. 1:7

Satan is depicted as representing darkness:

Job 12:22; Job. 30:26; Ps. 143:3; Prov. 2:13; Prov. 4:19; Prov. 20:20; Matt. 6:23; Matt. 8:12; Matt. 22:13; Matt. 25:30; Lk. 11:34b-35; Jn. 3:19b-20; Acts 26:18; Rom. 13:12; 2 Cor. 4:4; 2 Cor. 6:14; 2 Cor. 11:14; Eph. 5:8; Eph. 6:12; Col. 1:13; 1 Thess. 5:4-5; 1 Pet. 2:9; 1 Jn. 1:6

✓ Commentary

Now that we have gotten a little deeper into understanding Alohym's firmament and what objects have rulership over the Earth, it's time to think about how Alohym begins and ends His day. In chapter 3, you will learn scriptural truth, not doctrinal views of when Alohym begins and ends.