

Part 2 - The Firmament, Digging Deeper

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Introduction

In Part 2, we will explore a deeper understanding of the word “firmament,” first mentioned in Genesis 1:6. The English term “firmament” or “atmosphere” comes from the Hebrew word (raqiya’ – רַקִּיעַ), which means sheet, expanse, or the visible arch of the sky. It’s important to note that the word “Heavens,” as used in Genesis 1:1 and 1:8, comes from the Hebrew word (shamayim – שָׁמַיִם), which is plural. This word means the sky and alludes to the clouds as well as the movement of celestial bodies.

You might wonder why we are discussing the Heavens and firmament after delving into the scriptural flow of Genesis 1. Understanding these aspects of creation can help free you from the entanglement with the “4th Day” Calendar movement. You may ask, what does this have to do with anything? Some claim they follow the “Zadok Priesthood” calendar, which supposedly begins on the fourth day of creation. This doctrinal view, though not supported by scripture, asserts that God created and instituted His calendar on the fourth day, as described in Genesis 1:14. Keep in mind that Alohym would not impose a calendar observance on an Earth without any living beings—who would have obeyed it, aside from plants and birds?

Let’s investigate the truth as conveyed in the Hebrew language. As believers, we are called to have NO private interpretation of scripture. Alohym speaks through His Word, and He alone provides the truth to His people. So, let’s be like the Bereans and dig deeper.

❖ 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.

Alohym explains the earthly concept of time through the existence of the sun and stars, beginning in Genesis 1:14-19. As we examine these five verses, which address signs and symbols, we must remember the first four days, as described in Genesis 1, represent rejuvenation and germination, essential for life on Earth. Many traditional believers view Genesis 1 as a straightforward account of creation without fully understanding the language’s factual context or intent.

As we study Genesis 1, we should note the absence of the Hebrew word “bara” (H1254, meaning “to create”) from Genesis 1:2-20. These passages connect to the concepts of light and the firmament (sky), which are crucial for understanding Alohym’s cycles of time and calendar structure. Verse 14 of Genesis 1 marks the beginning of our exploration into the language within these five verses, providing us with new insights and understanding. (Let’s Genesis 1:14.)

- 14; 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. **16**; And God made^{H6213} two great lights; the greater light to rule

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the day, and the lesser light to rule the night the stars. 17; 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.

• Word Investigation:

Before proceeding, it's important to clarify a few keywords in Hebrew from verse fourteen (14) that, when understood, help resolve any misconceptions about the true meaning of this scripture. These keywords are: "exist" (hayah - הָיָה), "luminaries" (ma'owr - מְאוֹר), and "light" (owr - אוֹר). We will utilize Strong's Concordance and the Ancient Hebrew Lexicon as our tools for language translation, 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 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 (יָהִי) H1961 which translates as "Let there be, or he exists," comes from the root letters הִיָּה meaning, "to exist," when the letter י (yod) is prefixed to the root, (masculine, singular, imperfect tense) a variant of the word is formed יָהִי meaning, "he exists." When a root ends with ה (heh), it is often dropped when used as a verb. Hence, יָהִי becomes יָהִי. (Ref: *Learning to Read Biblical Hebrew by Jeff A Brenner*)

❖ Commentary

So, what have we learned about understanding the original Hebrew word "hayah" (יָהִי) 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 – לָתַת) H5414 or לָאִפְשַׁר, 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)

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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·iwm	bin	l·ebdil	e·shnim	b·rqic	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 ולימים 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 (אור – owr)."

- *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.
- *Ancient Hebrew Lexicon*; (1020) H3974 - ms; (מא'ר - 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 (יהי) "Let there be" translated "exist, or he exists." Let's read verses 14 and 15 revised in light of a new understanding.

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interlinear							
Genesis 1:16							
WLC 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.							
(Revised) And Alohyim made two marked great luminaries the great luminary to rule the day and marked the small luminary to rule the night and marked the stars							
הגדל	המאור	את	הגדלים	המארת	את - שני	אלהים	ויעש
egdl	emaur	ath	egdlim	emarth	shni - ath	aleim	uioosh
e·gd1	e·maur	ath	e·gdlim	e·marth	shni - ath	aleim	u·ioosh
H1419	H3974	H853	H1419	H3974	H8147 - H853	H430	H6213
the·great	the·luminary	marked	the·great-ones	the·luminaries	two-of	Elohim	and·he-is-making ^{do}
		marked		marked			
הכוכבים :	ואת	הלילה	לממשלת	הקטן	המאור	ואת	היום
: ekukbim	uath	elile	lmmshlth	eqtn	emaur	uath	eiium
: e·kukbim	u·ath	e·lile	l·mmshlth	e·qtn	e·maur	u·ath	e·iium
H3556	H853	H3915	H4475	H6996	H3974	H853	H3117
the·stars	and	the·night	to·ruling-of	the·small	the·luminary	and	the·day
		marked				marked	

- *Ancient Hebrew Lexicon*; (1360) H6213 [df:עשה] [df: defective spelling] [עס] 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 Alohyim (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.

❖ Commentary

Did you notice that the term “moon” is absent in verses 14-19? This absence serves as a clear explanation for why Alohyim does not mention the moon, as it holds no ruling or scriptural authority in the heavens or on Earth.

At first glance, this statement might seem illogical. However, once you delve into the language, you’ll grasp the significance of what Alohyim is conveying to us. Scripture refers to two great lights in the firmament (sky) that govern time and seasons. Time can be understood through the position of the sun, as well as the configuration of the stars. Additionally, sailors can navigate the seas using the stars as a guide. In contrast, the moon does not provide a reliable way to determine time or assist in navigation.

Moreover, while the stars appear at night when the sun sets, this is not true for the moon. Below are several attributes that prove the moon has no ruling authority.

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- 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.

7; 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. 8; 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, 9; And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. 10; 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.

17; "And Alohym 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 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)

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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	brqic	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
ויהי	יום רביעי	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 sentence 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.

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

- 1; "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

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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.

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

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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. 6:12; 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:

Gen. 1:2; Job. 30:26; Ps. 143:3; Prov. 2:13; Prov. 4:19; Prov. 20:20; Matt. 6:23; Matt. 8:12; Matt. 9:13; 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

❖ **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.