

Origin of the Celestial Realm (vv. 14-19)

VERSE 14 Then God said, "Let there be lights [luminaries] in the firmament of the

heavens to separate the day from the night (הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה)

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ [waw w/Qal impf.3m.s. amar say + noun m.p. Elohim +

Qal impf.3m.s. hayah be, exist + noun m.p.abs. ma-or luminaries; 18x; cf. espec. Ps. 74:16 &

Ezek. 32:8 + prep beth in, within w/noun m.s.constr. raqyia + d.a.w/noun m.p.abs. shmayin heaven

+ prep lamed w/Hiphil infin.constr. badal separate + prep bayin between; "from" + d.a.w/noun

m.s.abs. yom + waw w/prep bayin from + d.a.w/noun lay'la night], and let them be for signs

and for seasons and for days and years (וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם) [waw

w/Qal impf.3m.s. hayah be + prep lamed w/noun both p.abs. oth sign + waw w/prep lamed w/noun

m.p.abs. mo-ed meeting place; season as in Gen. 17:21; 18:14; 21:2; also appointed time + waw

w/prep lamed w/noun m.p.abs. yom + waw w/noun f.p.abs. shanah year]);

VERSE 15 and let them be for lights [luminaries] in the firmament of the heavens

to give light on the earth"; and it was so (בְּרָקִיעַ הַשָּׁמַיִם לְהַאִיר עַל-הָאָרֶץ וַיְהִי-כֵן)

לְמְאֹרֹת וְהָיוּ [waw w/Qal perf.3p. hayah "let them be" + prep lamed w/noun m.p.abs. ma-or

luminaries from 'or' light + prep beth w/noun m.s.constr. raqyia firmament + d.a.w/noun m.p.abs.

shamayim heavens + prep lamed w/Hiphil infin.constr. or to shine, give light + prep al upon +

d.a.w/noun both s.abs. eretz + waw w/Qal impf.3m.s. hayah be + adv. ken so].

VERSE 16 God made the two great lights (*waw w/Qal impf.3m.s. ashah make, fashion + noun m.p.abs. Elohim + d.o. marker eth + adj.m. dual constr. shenayim two + d.a.w/noun m.p.abs. ma-or luminary + d.a.w/adj.m.s.abs. gadol great*), **the greater light to govern [ruler of] the day, and the lesser light to govern [ruler of] the night; He made the stars also** (הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים) [*prep lamed w/noun f.s.constr. memshtah rule, realm, dominion; “to govern” + d.a.w/noun m.s.abs. yom + waw w/d.o. marker + d.a.w/noun m.s.abs. ma-or luminary + d.a.w/adj.m.s.abs. qatan smaller, lesser; younger, etc. + noun f.s.constr. memshalah rule + d.a.w/noun m.s.abs. layil night + waw w/d.o. marker + d.a.w/noun m.p.abs. kokabh star; 37x in OT*)] .

VERSE 17 God placed them in the expanse of the heavens to give light on the earth (וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ) [*waw w/Qal impf.3m.s. nathan give; “placed” or “set” + d.o. marker “them” + noun m.p.abs. Elohim + prep w/non m.s.constr. raqyia firmament + d.a.w/noun m.p.abs. shamayin heavens + prep lamed w/Hiphil infin.constr. or to give light + prep al upon + d.a.w/noun both s.abs. eretz earth*)],

VERSE 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good (בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי־טוֹב) וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל [*waw w/prep lamed w/Qal infin.constr. mashal rule, govern + d.a.w/prep beth w/noun m.s.abs. yom + waw w/d.a.w/prep beth w/noun m.s.abs. layil night + waw w/prep lamed w/Hiphil infin.constr. badal separate + prep bayin between + d.a.w/noun both s.abs. or light + waw w/prep bayin + d.a.w/noun m.s.abs. shoshek darkness + waw w/Qal impf.3m.s. ra-ah see + noun m.p.abs. Elohim + part ki that + adj.m.s.abs. tobh good*)].

VERSE 19 There was evening and there was morning, a fourth day [day four] (רְבִיעִי)

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי [waw w/Qal impf.3m.s. hayah + noun m.s.abs. arabh evening + waw w/Qal impf.3m.s. hayah + noun m.s.abs. boqer morning + noun m.s. yom day + adj.m.s.abs. reba four].

ANALYSIS: VERSES 14-19

1. On the 4th day of restoration week (Wednesday) Elohim establishes the “luminaries” (*ma-or*) shining down on the earth.
2. “Let there be” (see vv. 3 & 6) is divine sovereignty and omnipotence bringing something that was not previously in existence (cf. light and firmament).
3. “Luminaries in the firmament of the heavens” designates the realm where these luminaries were placed.
4. This firmament is the dome over the earth separating the 3rd heaven from the lower heavens.
5. These luminaries are not located outside the earth with its firmament as is affirmed by modern astrophysics.
6. A single light introduced on Day 1 (v. 3) served the purpose as stated here, which was to separate the day from the night on days 1 thru 3.
7. This light moved over the earth in the same way that our sun currently does.
8. On the first three days there was no light on the surface of the earth during the night-time hours.
9. This is in contrast to the enhanced phenomena of the introduction of both day-time and night-time lights.
10. Neither of the two phenomena canceled the darkness that God created as a result of the fall of Satan and his angels.
11. Dark matter persists within the firmament/dome throughout the course of human history.
12. Darkness will be non-existent in the eternal state with its new heavens and earth (Rev. 22:5; Isa. 60:19-20).
13. The glory of God served the purpose of separating day from night for just three 24 hour cycles.
14. On Day 3 the newly created plant kingdom was bathed in light from God’s glory, only to be greeted with the heavenly luminaries (sun, moon, and stars) on Day 4.
15. Two categories of luminaries are in view here with one dominating the day and an innumerable number of luminaries providing light upon the earth during the evening hours, with one of those being predominate (cf. 1 Cor. 15:41)
16. Again, the doctrine of separation is featured in the restoration narrative.
17. The separation of “day from night” is the primary aspect of the introduction of these two categories of luminaries in 3954 BC.
18. In the second half of v. 14 we have God decreeing on Day 4 four additional services of the heavenly luminaries set against the canvas of the firmament (it being one of the features of the heavens, hence its designation as “heaven” in v. 8a).

19. For yet another term to signify the firmament see Ps. 19:4 “Their line has gone out through all the earth. And their utterances to the end of the world. In them He has placed a tent for the sun.”).
20. This list of four is introduced by a second “let...be.”
21. Their placement in the heavens was precise so they would serve as “signs.”
22. This includes the 12 stations of the zodiac set in a 360 degree circle which is universally known.
23. The interpretation of these signs required divine enlightenment.
24. The historical outworking of the plan of God is taught in this elaborate parade of individuals and animals each contributing an aspect of the advancement of the story of redemption.
25. In all the history of mankind these starry pictures have remained the same (this all speaks of a Creator; versus the chaos one would have expected in a big bang scenario!).
26. The sun and moon play into this sign aspect as well (cf. Rev. 12:1).
27. The four seasons are calculated relative to the moon (cf. Ps. 104: “He made the moon for the seasons. The sun knows the place of its setting.”).
28. “For days and years” enables man to track human history (chronology).
29. The regularity of the movement of the sun and moon over the course of a year is a vital aspect of human life.
30. In v. 15 we have yet the third “let...be” which reiterates v. 14a and makes explicit that these luminaries were placed “in the firmament of heaven” so as “to give light on the earth” (cf. Jer. 31:35).
31. “And it was so” is the repeated refrain (vv. 7, 9, 11, 15, 24, 30) signifying a complete success with regard to the project assigned for Day 4.
32. In other words, this is the reality of the establishment of the luminaries above us; no other viewpoint as to the origin of the heavenly luminaries is valid (i.e., big bang with its chaos).
33. In v. 16 the human author supplies a breakdown of the three categories of luminaries assigned to give light on the earth.
34. First a look at the verb “made” (Qal imperf. *ashah*) which has the related meanings of ‘do’, ‘fashion’, and ‘accomplish’, ‘manufacture.’
35. It was first seen in the account of the fashioning of the firmament (*reqyia*).
36. Also at vv. 11 & 12 for the inherent ability for plants to replicate their species based on genetic programming of their seeds.
37. In v. 25 it is used for the creation of the animal kingdom and in v. 26 it is used in connection with the creation of man made in the image of God.
38. In v. 31 it is used in a summary verse for all that God accomplished on days 1 thru 6 (“God saw all that He had made, and behold, it was very good. And there was evening and there was morning, day six.”).
39. Regarding the fashioning and creation of man see Gen. 5:1 (cf. Gen. 2:2, 3, 4, 18; 3:1, 21; 6:6).
40. Note that God did not name “the two great lights” (sun and moon).
41. The sun was designated to dominate the day (greater), the moon (lesser) to dominate the night.
42. The mention of the stars is almost like an afterthought as the verb is implied (“the stars also”).
43. Sun, moon, and stars were named by man.
44. The first mention of the term “sun” in the Bible is found in Gen.15:12; and the first mention of “moon” is Gen. 37:9.
45. The noun “sun” occurs 147 times and the noun “moon” occurs 80 times.

46. In a remarkable and inexplicable text both the sun and moon are mentioned together (Josh. 10:12-13) in connection with their being stopped at the command of Joshua (see wider context beginning with v. 5).
47. Modern viewpoint with its fixed sun has no explanation for the sun and moon standing still as it would be ludicrous to imagine a spinning earth suddenly stopping and starting at the incredible speed of 1040 MPH!
48. The Bible means what it says and says what it means.
49. Nowhere in the WOG does it say something and mean the exact opposite!!
50. So both the sun and moon are in perpetual motion and are synchronized (cf. Ps. 19:4; Eccl. 1:5).
51. For the moon in motion see Job 31:26b “or the moon going (walking) in splendor.”
52. The Hebrew term “moon” (*yerach*) is also the term for “month” based on the phases of the moon over the course of a month.
53. It is very important to note that the moon is a light which is totally independent of the light of the sun.
54. God’s work on the 4th day was easy for Him considering the language of Ps. 8:3
55. In the day of the LORD sun, moon, and stars will not shed their usual light over the earth (Isa. 13:9-10; Joel 2:10, 31; 3:15; Matt. 24:29; Rev. 6:12).
56. Stars along with the moon rule the night (Ps. 136:9); God has numbered and named all the stars (Ps. 147:4).
57. The star of Bethlehem is known by the pagan name, Jupiter and the bright and morning star is known as Venus (cf. 2 Pet. 1:19; Rev. 2:28; 22:16)..
58. These two stars are not planets; neither is the earth a planet (gross misnomer).
59. Two categories of stars are fixed stars and wandering stars (cf. Jude 13 “wandering stars”).
60. The latter explains the movement of stars within the constellations.
61. Regarding the moon: it is a light inherent within its make-up (cf. Job 31:26 “If I have looked at the sun when it shone, or the moon going in splendor/brightness.”; Isa. 13:10 “For the stars of heaven and their constellations will not flash their light. The sun will be dark when it rises, and the moon will not shed its light.”; 30:26 “And the light of the moon will be as the light of the sun, and the light of the sun will be seven times *brighter*, like the light of seven days...”).
62. What we learn from day four is that the sun, moon, and stars preceded (by some 24 hours) vegetation upon the earth!