

GEN.1:14-19 REVISED

1. There are two primary exegetical revisions that need to be addressed as to the restoration process on D+4 i.e., the creation of the sun, moon and stars.
 - A. The most specific meaning of the Hebrew word “מְאֹרִים – ma’or” translated “lights” in the New American Standard (NAS).
 - B. The interpretation of the Hebrew word “רָקִיעַ – raqiy-a” translated “expanse” in the NAS.
2. Our original translation and analysis followed the common mode of thinking among modern interpreters.
3. That is that the best translation for *ma’or* (lights) would be “luminaries” defining the specific bodies producing the lights i.e., the cause of the lights (sun, moon and stars).
4. In addition, interpretation of *raqiy-a* (expanse/firmament) is modified from its original meaning as used on D+2 for the 1st heaven (atmospheric heaven cf.vss.6-8) to now include the 2nd heaven (stellar space).
5. The “expanse” modification in meaning is due to interpreters justifying the location of the “bodies” of light existing in stellar space as understood by modern science.
6. The translation “luminaries” is interpretatively misleading; the modification of meaning for “expanse” not necessary.
7. The Hebrew noun *ma’or* is used 18x in the OT, 5x in our verses.
8. In **all** other uses it is distinguished from the body of or source of “light” emphasizing the illumination produced i.e., the effect of the luminary, not the cause:
 - A. It is the illumination from the source of oil in lamps. Exo.25:6 “oil for lighting/illuminating (ma’or); cf. parallels Exo.27:20; 35:8,14 (2x),28; 39:37; Lev.24:2; Num.4:9,16
 - B. It is distinguished from the “sun/ שֶׁמֶשׁ - shemesh” (the proper name of this body of light) in Psa.74:16 “Yours is the day, Yours also is the night; You have prepared the light/illumination (ma’or) and the sun (the sun is marquee in the realm of physical light; in our verse aka the “greater light”).
 - C. It is used with the cognate noun “אֹרֶר - ‘or” (light) to define the illuminating effect of light translated as “shining” in Eze.32:8 “All the shining (construct use of ma’or) lights (‘or) in the heavens...”.
 - D. It is used personifying God manifested in the sphere of illumination in Psa.90:8, “You have placed our iniquities before You, Our secrets in the light (ma’or) of Your presence”.
9. The exact translation for *ma’or* should be “illumination”.
10. The more common noun for “light” (‘or) looks to the purpose for illumination i.e., to give light as distinct from darkness (cp.Gen.1:3,4,5 cf. use in our verses 15,17 “to give light” and vs.18 “to separate the light from the darkness...”).
11. A corrected translation for vss.14-19 (with revisions in bold italics):
 - A. Vs.14 “Then God said, ‘Let **exist illumination** (*ma’or*) in the expanse (*raqiy-a*) of the heavens to separate the day from the night, and **they will exist** (plural masc. *hayah* = illuminations) for signs, and for seasons, and for days and years;”
 - B. Vs.15 “and **they will exist** for **illuminations** (*ma’or*) in the expanse (*raqiy-a*) of the heavens to give light (‘or) on the earth; and it was so.”

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- C. Vs.16 “And God made the two great *illuminations* (*ma’or*), the greater *illumination* (*ma’or*) to govern the day, and the lesser *illumination* (*ma’or*) to govern to the night, and the stars.”
- D. Vs.17 “And God ***gave*** [presented/provided] them (3rd plural masc. suff. *nathan* = the combined illuminations of vs.16) in the expanse (*raqiy-a*) of the heavens to give light (*’or*) on the earth,”
- E. Vs.18 “and to govern the day and the night and to separate the light (*’or*) from the darkness; and God saw that it was good.”
- F. Vs.19 And there was evening and there was morning, a fourth day”.
12. Our author Moses knew the technical names for the greater and lesser lights as being the sun and moon. Gen.37:9 Exo.16:21; 17:12; 22:3,26; Num.29:6; Lev.22:7; Deu.4:19; etc.
 13. The sun and the moon are scientific names identifying these bodies of light.
 14. They are not the same in illumination not only in the degree of light, but as to their source of light.
 15. The sun provides both the fuel and direct source of light with the moon being merely reflective of the sun’s illumination.
 16. In the creation account, Moses intentionally by-passes their proper names to both focus on the illuminating effect rather than their heavenly bodies (the sources are assumed as sun and moon) and to emphasize their dominate illuminating power over the stars.
 17. Still all 3 bodies of light provide illumination present in the expanse.
 18. Having a correct understanding of the terms for “lights” in view then resolves any conflict or need to modify the meaning of the “expanse/firmament” (*raqiy-a*).
 19. The phrases “Let *exist illuminations* in the expanse of the heavens” and “*they will exist for illuminations* in the expanse of the heavens” in vss.14 and 15 looks to the effect of their bodily lights as visibly present by the inhabitants on earth existing in its atmospheric environment (1st heaven).
 20. In other words God created the illumination of their lights specifically in order to be observed by the human race.
 21. The purpose of their illuminations are to provide light indicators separating darkness in a patterned design in order to chronicle time, seasons and symbolically representing the POG.
 22. It emphasizes that the Creator by divine design created light for the purpose to illumine man as to His Person. Cp.Joh.1:9
 23. In vs.17, God literally “gave” (*nathan*) these *illuminations* for earthling observance.
 24. They personify God/BD in revelation of His Person in grace to man. Cp.Rom.1:20.
 25. These verses **do not** document the placement of the ascribed heavenly bodies either in the 1st heaven (atmosphere) or 2nd heaven (stellar space).
 26. They only declare that the illuminating (lighting up) of these heavenly bodies were created to be observed while living on planet earth.
 27. To present them as a **proof text** for placement otherwise is erroneous.
 28. From a purely scientific standpoint, it has always been recognized that the stars exist in stellar space.
 29. That the greater and lesser lights are grouped with the stars (vs.16) implies the same habitat for these bodies of illumination i.e., stellar space. Cf. Deu.4:19; 17:13
 30. Therefore our original analysis of these verses in application remains sound.