

PAR-SHA 4

EXPOSITION [1:14-19]

14. E-LO-HIM SAID BE (THERE) ILLUMINATORS IN THE RANGE OF THE HEAVENS TO
(ALLOW TO) DIFFERENTIATE BETWEEN THE DAY AND BETWEEN THE NIGHT
THEY SHALL BE FOR SIGNS AND FOR (TIMES OF) ASSEMBLY AND FOR DAYS AND YEARS.

... לְהַבְדִּיל L'HABH-DIL... (TO DIFFERENTIATE...): The syntax supports the מְאֹרֹת M'OH-ROHTH (ILLUMINATORS) positioned the fourth day, not created then (cf. the repeated Y'HEE of v. 6 as the RA-QEE-YAH was made and installed the second day). A singular Y'HEE modifying the plural M'OH-ROHTH, followed by an infinitive, points to their placement L'HABH-DIL, "to [allow to] differentiate" (cf. LEVITICUS 10:10, 11:47; EZEKIEL 42:20) day from night.

לְאוֹתָם L'OH-THOHTH (FOR SIGNS): "Omens/portends" would have Scripture head its list of periodic occurrences with spectacles whose meanings depend on oracles the prophets decried (cf. ISAIAH 44:25; JEREMIAH 10:2; PSALMS 74:4). An OHTH harbors a meaning *understood by all its users* (cf. GENESIS 4:15; NUMBERS 2:2; KINGS II 20:8), recurring ones often crucial for planning. While predicted ones confirmed divine visitations (cf. EXODUS 4:9; NUMBERS 14:11; JOSHUA 24:17), remarkable *unexpected* phenomena are random – *they are not* signs.

וּלְמוֹעֲדִים U-L'MOH-A-DIM (AND FOR [TIMES OF] ASSEMBLY): These may be based on regular occurrences; once man learned nature's patterns, he could schedule rites - *and substantiates foreseen and recognized signs, not unusual happenings*. The text should be מוֹעֲדִים יָמִים MOH-A-DIM YA-MIM; the "Vav" and "Lamed" prefixes make these independent categories.

וּלְיָמִים וְשָׁנִים U-L'YA-MIM V'SHA-NIM (AND FOR DAYS AND YEARS): These words are coupled [*SHA-NIM has a "Vav" prefix*]; the passage's quartet is really a trio, this pair the third member. "Days" joined to "Years" makes these different "days" than those (v. 5, 8, 12) encompassing processes; these are our consecutive nights and days, YA-MIM (DAYS) that aggregate into SHA-NIM (YEARS).

15. THEY SHALL (COME TO) SERVE AS LUMINARIES IN THE RANGE (OF) THE HEAVENS
THAT (THEY MAY) CAST LIGHT UPON THE EARTH - AND IT BECAME THUS.

וְהָיוּ לְמְאֹרֹת V'HA-YOO LI-M'OH-ROHTH (THEY SHALL [COME TO] SERVE AS LUMINARIES): This does not reprise verse 14. The "Vav" vowel indicator in M'OH-ROHTH [*which prompted much unnecessary esoterica*] changed the word's pronunciation - and meaning.

לְהַאֲרִיץ עַל־הָאָרֶץ L'HA-EER AL HA-A-RETZ (TO CAST LIGHT UPON THE EARTH): The Israelites felt warm sunlight (*the maiden [Song of Songs 1:6] attributes her dark skin to the sun*) and knew it was needed to grow crops. Besides functioning as "illuminators" [v. 14], providing light for observation, measurement and planning, the M'OH-ROHTH were "luminaries", supplying energy.

16. E-LO-HIM MADE THE TWO LARGE ILLUMINATORS
THE GREATER ILLUMINATOR FOR THE GOVERNANCE OF THE DAY
AND THE LESSER ILLUMINATOR FOR THE GOVERNANCE OF THE NIGHT - AND THE STARS.

... וַיֵּשֶׁב VA-YA-AHSS... ([E-LO-HIM] MADE...): Verse 15 ends VA-Y'HEE KHEIN (AND IT BECAME SO), as we find them today (see v. 6), so exactly what E-LO-HIM went on to "make" must be clarified in the ensuing passages,

הַגְּדֹלִים HA-G'DOH-LIM (THE LARGE [ONES]): *The word's "Ethnachta" trope divides the verse, the modifiers on the second mention of these bodies pointing to a different "making", else these passages are redundant {we do not know when He intervened}. The first "making" calibrated their sizes and composition.*

לְמַשְׁלֵת הַיּוֹם L'MEM-SHEH-LETH HA-YOHM (TO THE DAY'S GOVERNANCE): "To rule the day" implies that the sun exercises control. That is לְמַשְׁלֵת LIM-SHOHL (cf. GENESIS 45:26; KINGS I 5:1; JOEL 2:17; see v. 18 below). MEM-SHEH-LETH, the construct of מְשָׁלָה MEM-SHA-LAH (GOVERNMENT - cf. EXODUS 19:6; KINGS II 20:13; JEREMIAH 34:1), is "the government of". The same goes for the moon.

וְאֵת הַכּוֹכְבִּים V'ETH HA-KOH-CHA-BHIM (AND THE STARS): Scripture imputes no "influence" to stars (*Isaiah mocks star-gazers - ISAIAH 47:13; cf. DEUTERONOMY 4:19*); the Greeks, long after the biblical period, first transmuted astrological inanities into personal horoscopes. The ancients used stars to predict seasons (*or the annual Nile flooding*), mark nightfall (NEHEMIAH 4:15) and navigate (JEREMIAH 31:35), not for baseless prognostications.

Verses 17-18 seem to restate 14-16, spawning much discussion, with most concluding the passages in these two verses all refer to the two bodies that "ruled" over days and nights because they supplied light in periods separate from darkness. The syntax does not support this - *the one who brings a lamp into a dark room is acting, not the candle!*

17. E-LO-HIM INSERTED THEM IN THE RANGE (OF) THE HEAVENS TO CAST LIGHT UPON THE EARTH.

וַיִּתֵּן אֹתָם אֲלֵהֶם VA-YEE-TEIN OH-THAM E-LO-HIM (E-LO-HIM INSERTED THEM): The repeated E-LO-HIM (cf. GENESIS 40:3; EXODUS 18:25; NUMBERS 7:6) tells us that OH-THAM (THEM) does not refer to the last-mentioned noun but the earlier ones. *We expect וַיִּשָּׂם VA-YA-SEIM (AND [HE] PLACED - cf. GENESIS 28:11; KINGS I 2:19; CHRONICLES II 33:7) or וַיִּהְיֶה V'HEE-NEE-CHAM ([HE] PUT THEM - cf. LEVITICUS 16:23; ISAIAH 14:1; EZEKIEL 44:30). לָתֵת LA-THEITH (TO GIVE) is more malleable. [Not limited to physical displacement, it can be transfer of ownership or control.] Two M'OH-ROHTH were now "given" to the "range of the heavens"; they were not "set/placed" but move within the matrix of "governing" forces.*

לְהַאֲרִיךְ עַל־הָאָרֶץ L'HA-EER AL HA-A-RETZ (TO CAST LIGHT ON THE EARTH): This is light's energy (see v. 15).

18. AND TO (EXERT) FORCES BY DAY AND BY NIGHT AND DEMARCATÉ BETWEEN THE LIGHT AND BETWEEN THE DARKNESS AND E-LO-HIM SAW WHEN (THIS) BECAME GOOD

וְלִמְשֹׁל בַיּוֹם וּבַלַּיְלָה V'LIM-SHOHL BA-YOHM U-BHA-LA-Y'LAH (AND TO [EXERT] FORCES BY DAY AND BY NIGHT): This does not repeat verse 16. The singular verb applies to both periods the sun and moon "rule". The sun's influence on weather coincides with the moon's on tides, natural effects - not those of "rulers" over "subjects".

וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ U-L'HABH-DIL BEIN HA-OHR U-BHEIN HA-CHO-SHEKH (AND TO DEMARCATÉ BETWEEN THE LIGHT AND THE DARKNESS): Unlike verse 14, which refers to timekeeping and navigation, this verse deals with light independent of time measurement, like the long periods of light and darkness in the polar regions.

וַיַּרְא אֱלֹהִים כִּי־טוֹב VA-YAHR E-LO-HIM KEE TOHBH (AND E-LO-HIM SAW WHEN [THIS] BECAME GOOD): The sun and moon reached the stage where their projected forces within an ensemble shaped phenomena man could observe, measure and eventually control. When He "saw" this stage of development, He determined it to be "good", everything functioning harmoniously, well-integrated and at the staging point for the next layer.

19. AND THERE BECAME A MIXTURE AND THERE BECAME AN EMERGENCE – A FOURTH DAY.

DECOMPRESSED RECAPITULATION

E-LO-HIM ordered celestial illuminators to let flora and fauna discern day from night, demarcate seasons and times, aid navigation and radiate energy. He then perfected the sun and moon, integrating the sun into the matrix of forces in effect by day and the moon among those by night. The stars and planets do not influence earth or its inhabitants but aid navigation and time measurement. E-LO-HIM placed the sun and moon in their courses to project light, energy and forces, like gravity, which man can understand and harness. These aspects of the world were developed and brought to their current "good" and useful state in the fourth creation "layer".