

The Ruling New Moon Announced in Genesis 1:16

Subject: Scripture Verse: Decoder: Kerrie French		The Lesser Light Rules Together With the Stars by Night Genesis 1:16			
<p><i>Word for Word Comparison</i></p> <p>All word studies utilize two or more lexicon sources to ensure accuracy. Missing words, overt errors in translation are highlighted in Red. * Represents a reversal of word order between a noun and its adjective. (P and S denote the prefix and suffix in the Hebrew text column.) Hebrew is read from R – L, and the part underlined is the portion that perfectly matches the Strong's word choice, with the remainder as the prefix and suffix.</p>					
Strong's # Word Choice	KJV Scripture English Translation	Actual Hebrew Interlinear Text	Strong's Hebrew Definitions	Brown-Driver- Brigg's Hebrew Lexicon and TWOT	NEW RESTORED TEXT
Verse 16					
430 * אלהים	God	אלהים Alahim <i>(S: plural)</i>	plural application to God; specifically referring to the supreme God; Alahim ;	(plural) Alahim ; rulers; judges; divine ones; angels; the one true God;	And ALAHIM (God)
6213 * עשה <i>[This is not a perfect word match.]</i>	And made	יעש ‘asah <i>(P: and, but)</i> <i>(P: he will, they will)</i>	to do; to make ; advance upon; appoint ; set; accomplish; maintain;	to do; to fashion; to accomplish; to make ; to act with effect; to attend to; to put in order; to observe; to appoint ; to ordain; to institute; to bring about;	MADE and APPOINTED
853 את	-0-	את #853—eth Aleph and Tav - from first to last; from beginning to end.	#853—self; namely; even;	#853—sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case.	FROM BEGINNING TO END
8147 שני	two	שני shenayim	dual; twofold as ordinal; double;	two ; both; double ; twice; twain; second (the ordinal number);	the TWO

		shettayim #8145 shenyi			
1419 גדל	great	<u>הגדלים</u> gadol (P: <u>the</u>) (S: plural)	great; mighty; of value; <u>of importance</u> ;	great; large (in <u>magnitude</u> and extent); loud; older; <u>great in importance</u> ; great things;	GREAT
853 את	-0-	<u>את</u> #853—'eth Aleph and Tav; from first to last; from beginning to end.	#853—the object of a verb or preposition, <u>even or namely</u> : —(As such unrepresented in English.	#853—sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case.	BEGINNING AND ENDING
3974 מאור	lights;	<u>המאור</u> ma'or (P: <u>the</u>)	plural luminous bodies; <u>light</u> ;	a light ; a luminary; lamp; plural lights; of sun and moon; lights;	LIGHTS [<i>sun & moon</i>];
1419 * גדל	the greater	<u>הגדל</u> gadol (P: <u>the</u>)	great; mighty; of value; of importance;	great; large (in magnitude and extent); loud; older; great in importance; great things;	THE GREATER
3974 * מאור	light	<u>המאור</u> ma'or	plural luminous bodies; <u>light</u> ;	a light ; a luminary; lamp; plural lights; of <u>sun and moon</u> ;	LIGHT [<i>sun</i>]
4475 ממשלה	to rule	<u>לממשלה</u> l memshalah (P: <u>to, for</u>)	<u>rule</u> ; rule concretely in plural; a realm; a ruler; dominion; government; power; <u>to rule</u> ;	<u>rule</u> ; dominion; a realm; domain;	TO RULE
3117 יום	day	<u>היום</u> yom (P: <u>the</u>)	from an unused root meaning to be hot; a day; <u>sunrise to sunset</u> ; sunset to sunset; (<i>sunset to sunset cannot apply here because this whole process is to separate the day from the night, not to include the darkness</i>)	day; time; year; a <u>day</u> (as opposed to night); a working day; today; yesterday; tomorrow;	THE DAYLIGHT
853 את	And [missing the main word "Aleph and Tav"]	<u>את</u> #853—'eth Aleph and Tav – from	<u>self, namely, even</u> ;	Sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case.	FROM BEGINNING TO END [<i>from east to west</i>];


		first to last; from beginning to end. (P: <u>and</u> , but, also)			
6996 * קטן	the lesser	הקטן qatan (P: <u>the</u>)	diminutive; lesser ;	young; small ; insignificant;	and THE LESSER
3974 * מאור	light	המאור ma'or (P: <u>the</u>)	plural luminous bodies; light ;	a light ; a luminary; lamp; plural lights; of sun and moon; lights;	LIGHT [moon]
4475 ממשלה	to rule	לממשלה memshalah (P: <u>to</u> , for)	rule ; rule concretely in plural; a realm; a ruler; dominion ; government; power; to rule;	rule ; dominion; a realm; domain;	TO RULE
3915 לילה	the night	הלילה layilha (P: <u>the</u>) (S: feminine singular)	night ; darkness	night (as opposed to day);	THE NIGHT [from east to west]
853 854 את	<i>also</i>	ואת #853—eth ואת #854 eth (P: <u>and</u> , but)	#853—self; namely; even; #854 – with ; by; among; from out of; nearness;	#853—sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case. #854 – with ; together with ; near; from ...;	TOGETHER WITH
3556 כוכב	the stars	הכוכבים kokab (P: <u>the</u>) (S: <u>plural</u>)	(in the sense of rolling) or (in the sense of blazing); a star (as round or as shining); figuratively; a prince;	a star ; used of Messiah; brothers; youth; numerous progeny; personification; God's omniscience;	THE STARS.


Verse by Verse Comparison of Genesis 1:16

New King James Translation	The Creator's Calendar New Restored Interlinear Text
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Verse 16	And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he-made</i> the stars <i>also</i> .	And Alahim (God) made and appointed from beginning to end, the two great Aleph and Tav lights [sun & moon]; the greater light [sun] to rule the daylight from beginning to end [from east to west], and the lesser light [moon] to rule the night [from east to west] together with the stars.
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Points of Interest Found in this Genesis 1:16:

1. The Hebrew word (#853 - אַ) is scattered through the Hebrew Old Testament Tanakh 7302 times. This is the number of times this word is not utilized or translated in our modern English Bibles.
2. Four times this word (#853 - אַ) is present in the Genesis 1:16, yet it is completely missing from the KJV English translation. Then the last place of it in this verse it is translated as “*also*,” which is not even a word option.
3. The reason given in the Brown-Driver-Briggs Lexicon for not printing this Hebrew word (#853 - אַ) every time it is used in Scripture is because the Jews teach that when these letters, which spell **Aleph & Tav** are placed together it means: “*Sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case.*”
4. Yet, this is impossible for the following reason. While the first two uses of the (#853 - אַ) in this verse stand alone with no prefix attached, the last two contain the prefix “*and*,” denoted with the vav (ו). The mere fact that there is a prefix to the Aleph and Tav letters establishes (#853 - אַ) as an authentic word with a meaning and is worthy of translation.
5. So what does **Aleph and Tav** mean? It means *first and last, and beginning to end*. The first letter “Aleph,” of the Hebrew alphabet carries the numeric value of “1” or first. It also carries the promise and the visual depiction, lying on its side, of the *first lamb slain* for sin in Eden. 

And then by no coincidence, the Hebrew letter "Tav" represented by the "T" marks the end and last letter of Hebrew alphabet. But it also carries the visual depiction and promise of the sacrifice of the Messiah upon the *Cross of Calvary*. 

If this evidence alone was not enough, Yahusha, the Messiah punctuated this fact regarding himself as **THE LAMB SLAIN FROM THE BEGINNING OF THE WORLD**, when He declared in His Hebrew mother tongue, ***"I AM THE 'ALEPH' AND THE 'TAV,' THE FIRST AND THE LAST, THE BEGINNING AND THE END."*** *Revelation 1:8, 11; 21:6; 22:13*. If you missed the significance of this in your English version it is because the New Testament has been transferred to the Greek language instead of Hebrew, utilizing the Greek Alphabet (Alpha and Omega), rendering this magnificent sign of our Messiah nearly meaningless. Therefore He is not merely the first and last, but the first and last sacrifice for sin. Implemented in Eden, the first lamb slain carried the promise of salvation, and the last signified the actual death of Yahusha haMashiach (the Messiah) upon the cross to fulfill this pragmatic prophecy.

Thus it is that the crucifixion of our Messiah upon the CROSS fulfilled the ALEPH and TAV sacrificial prophecies, yet was raised to life again. So it is that the CROSS has become the symbol of the saving work of Yahusha haMashiach (the Messiah). The CROSS will stand forever as the SIGN OF VICTORY over Satan and the curse of sin and death.

6. Switching gears now to the focus of Genesis 1:16. This verse identifies that it was the Creator Alahim (God) who both made and appointed the two great lights for their functions, identifying the sun and the moon. These are referred to specifically as lights, as their super powers and usefulness lay in their intrinsic ability to shine as lights in opposition darkness. This is therefore the first criteria for the ruling moon for the start of months and years.
7. The greater light (sun) is defined as ruling only the daylight hours from beginning to end, rising in the east and setting in the west to

completion. Hours are measurable on a sundial, a phenomena that can only be measured when the sun is visible in the sky.

8. The moon in this verse is not called by its name but by its signature function as the lesser **light**. It is defined in the Hebrew text as a **light** that rules night from east to west TOGETHER WITH THE STARS when they are ruling. This single fact that the ruling moon rules with the ruling stars identifies that the sun is NOT present when these rule together along the east-west time continuum. How? Because the stars and sun are opposites and never occupy the same visible sky nor rule together. **The mere fact related in this verse that the moon rules TOGETHER WITH THE STARS denotes that the ruling moon is the full moon after all.**



9. Strikingly, in most of the modern English Bible translations there is a total and consistent disconnect between the ruling period of the moon and that of the stars as translated in the KJV, stating: "*and the lesser light to rule the night: he made the stars also.*" Do you see it? The focus is removed from the fact that *the moon and stars were ordained to rule together* and then changed to the concept that *the stars were made also*.
10. Why might this verse be so misconstrued in the modern Bible versions? Is it a simple error in translation, or a proactive assault to the time-centric truths of the Torah Law by the Yahudim (Jews) and/or the Roman (Christians) alike? Do either of these factions hold to opposing doctrinal views that would benefit by changing the meaning of this verse? YES!!! Of course!

The *Roman Catholic Church* with their Roman Gregorian Calendar system would like all the world to ignore the calendar details laid out in Scripture with regard to the sun, moon, and stars. Why? Because it exposes their rebellion and how far they have fallen from the truth with regard to their replacement time measuring system for the start of the years, months, weeks, and days. They have dismissed the moon altogether from all time-measuring and begin their day at midnight instead of sunrise.

The Yahudim (Jews) also have an altered time-measuring system. Although it still utilizes the moon, it does so from a 180 degree opposite perspective. This is the dark conjunction lunar phase that rises and sets coincident with the sun at sunrise and in opposition to the stars that rule by night. So it appears they continue to this day to remain in rebellion to the Most High, and have fallen just as far from the truth as the Romans, but in different ways.