

## CEHPAR

### The Second Day

6. And **ELOHIYM** said, Let there be an [expanse](#) in the [midst](#) of the [waters](#), and let it **divide the waters from the waters**.

7. And **ELOHIYM** made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse: and it was so.

8. And **ELOHIYM** called the expanse [Heaven](#). And the evening and the morning were the second day.

## SEPTUAGINT

### The Second Day

6. And **God** said, Let there be a [firmament](#) in the [midst](#) of the [water](#), and let it be a **division between water and water, and it was so**.

7. And **God** made the firmament, and **God** divided between the water which was under the firmament and the water which was above the firmament.

8. And **God** called the firmament [Heaven](#), and **God** saw that it was good, and there was evening and there was morning, the second day.

## 1560 GENEVA

### The Second Day

6. Again **God** said, Let there be a [firmament](#) in the [middle](#) of the [waters](#): and let it separate the waters from the waters.

7. Then **God** made the firmament and parted the waters, which were under the firmament, from the waters, which were above the firmament, and it was so.

8. And **God** called the firmament [heaven](#). So the evening and the morning were the second days.

## Breakdown 6-8

Cepher

Bere'shiyth / Genesis 1:6 And ELOHIYM said, Let there be a expanse in the midst of the waters, and let it divide the waters from the waters.

Septuagint

Bere'shiyth / Genesis 1:6 And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so.

1560 Geneva Bible

Bere'shiyth / Genesis 1:6 Again God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Let there be an expanse. Some of you will have firmament depending on what you are reading.

Expanse, according to Strong's H7554, is defined as rāqīya', raw-kee'-ah; properly, an expanse, i.e., the firmament or apparently visible arch of the sky.

Expanse, according to Webster's Dictionary, is defined as

- 1: Firmament
- 2: great extent of something spread out.

The definition for firmament and expanse is the same in Strong's.

Firmament, according to Webster's Dictionary, is defined as

- 1: the vault or arch of the sky
- 2: obsolete: BASIS
- 3: the field or sphere of an interest or activity

The problem lies in the setting described; we remain within the context of verse two:

"And the earth was without form, and void, and darkness was upon the face of the deep."

Given that we are still in verse two, neither the sky nor the earth exists. Thus, it is impossible to have an arch in the sky when there is no sky to host it. Instead, envision a barrier that separates distinct realms such as the heavenly, earthly, spiritual, the void, and hell. While we cannot traverse or visually perceive these realms, their existence is inferred through the division enforced by this barrier.

Cephar

Bere'shiyth / Genesis 1:7 And ELOHIYM made the expanse, and divided the waters which *were* under the expanse from the waters which *were* above the expanse: and it was so.

Septuagint

Bere'shiyth / Genesis 1:7 And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament.

1560 Geneva Bible

Bere'shiyth / Genesis 1:7 Then God made the firmament and parted the waters, which were under the firmament, from the waters, which were above the firmament, and it was so.

Cephar

**Bere'shiyth / Genesis 1:8** And **ELOHIYM** called the expanse Heaven. And the evening and the morning were the second day.

Septuagint

**Bere'shiyth / Genesis 1:8** And **God** called the firmament Heaven, and **God** saw that it was good and there was evening and there was morning, the second day.

1560 Geneva Bible

**Bere'shiyth / Genesis 1:8** And **God** called the firmament heaven. So, the evening and the morning were the second days.

### **How Does This Apply to You**

**Day One:** was about discerning and comprehending the nature and behavior of light/good and darkness/evil in the people, environment, and things around you.

**Day Two:** is about separation and accountability.

Recognizing and understanding the character and intentions of the people, environments, and objects around you presents a critical decision. You have two options: you can choose to stay and accept full responsibility for any harm they cause you and others from that point on, or you can decisively distance yourself from them. It's important to remember that you are accountable for the influences you allow in your life.

### **Tehilliym / Psalm 1:1-2**

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2. But his delight is in the law of the **YAHUAH**; and in his law doth he meditate day and night.

It is impossible for a tree to both grow and wither simultaneously. Neither can you plant mixed seeds or ideas, one that is righteous and another that is sinful, in the same person's mind and expect that person and everything they do not to be defiled.

However, we can draw valuable lessons from our own experiences and those of others, as well as from scriptural teachings, to reshape our lives. We should embrace what fosters growth, peace, and alignment with scripture, and release anything that impedes our purpose. This includes habits, relationships, or beliefs that may lead to emotional distress, destruction, misery, or even spiritual death.

Learning from adverse experiences and avoiding their repetition becomes feasible once we remove their influence from our lives. Reorganizing our lives is challenging, as it requires us to let go of people, possessions, and beliefs that we hold dear. Taking responsibility for our past actions and coping with their consequences can be tough. Nevertheless, true service to **YAHUAH** demands such transformations. sacrifices.

### **Yirmeyahu / Jeremiah 29:11-13**

11. For I know the thoughts that I think toward you, saith the **YAHUAH**, thoughts of peace, and not of evil, to give you an expected end.
12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.
13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

YAHUAH will not force you to separate; it is a decision you must make for yourself. Often, this choice is difficult. You might lose friends, family, and parts of your identity that once defined you. The temptation to revert to your old ways will be strong, especially during moments of solitude or boredom. You may fondly remember the good times associated with your previous lifestyle, while the consequences of those actions fade into the background—until you find yourself falling into old patterns and the regret of your actions sets in once again.

Stay committed to your path. The journey to salvation along the straight and narrow is challenging, with temptations lurking at every turn. However, this journey is also filled with both joy and sorrow and is, without doubt, a beautiful adventure."