

Ancient Forerunners to Theistic Evolution

The Cosmological Compromise and Ramifications of רקיע in the LXX

Overview

- **Why it matters**
- רָקִיעַ defined
- Στερέωμα in LXX
- The Aftermath



Denny's Diner
Evansville, Indiana, USA
Tuesday morning, September 1st, 2015

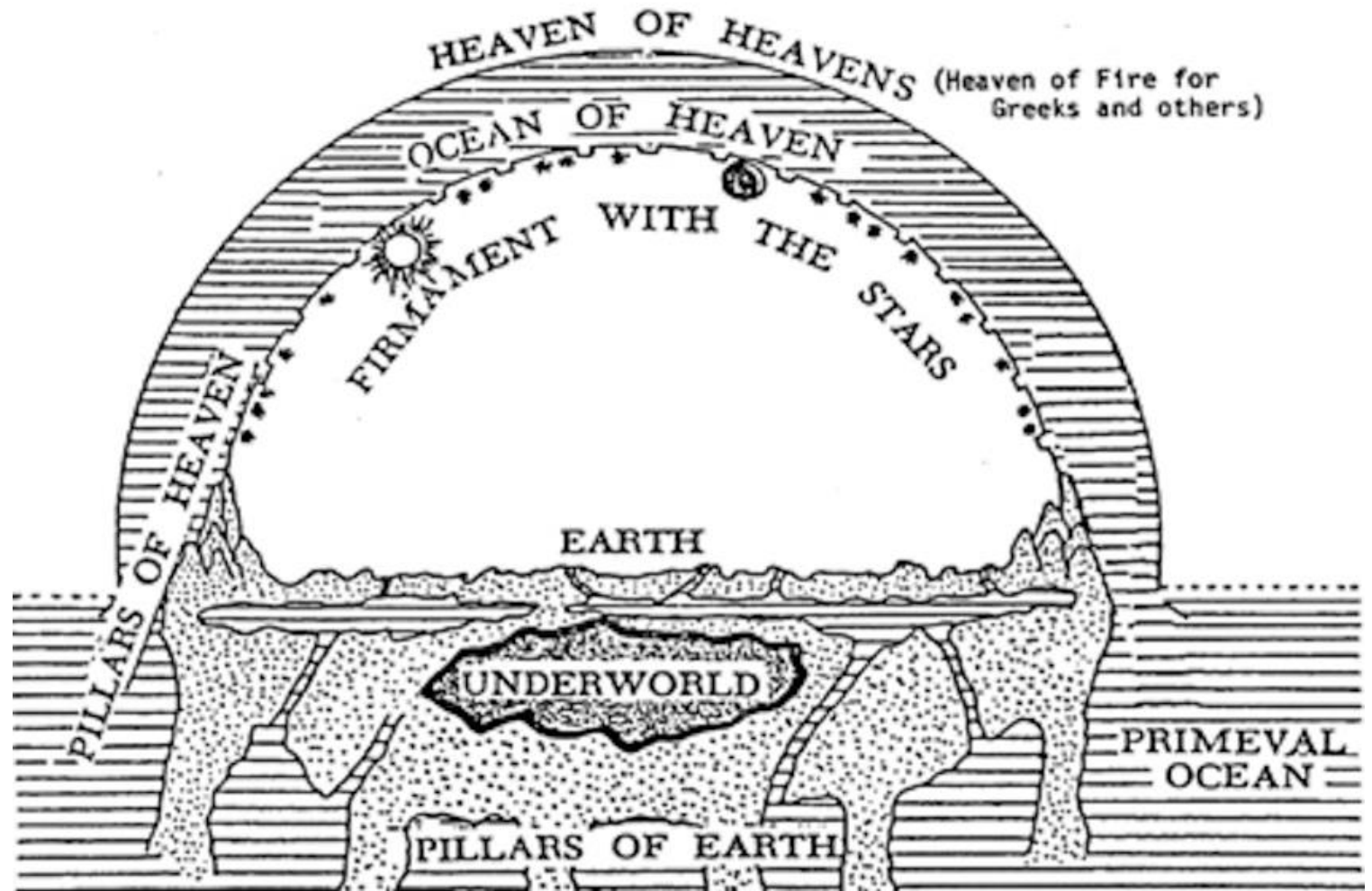
THE BIBLE TELLS ME SO...

WHY DEFENDING SCRIPTURE

HAS MADE US UNABLE TO READ IT



PETER ENNS



Look, probably Moses was in fact using these sources [Babylonian, Sumerian, and Egyptian creation myths], some of the events and stories found in these other creation accounts...

He wanted to introduce Yahweh to the Israelites and so Moses chose a story with which they were very familiar and then he retold it so that he could set Yahweh apart from the gods and goddesses of those other creation myths.



Jeremy Myers



Jeremy Myers

...a literal, scientific reading of Genesis 1:6-8 completely contradicts reality.

...Moses is writing this creation account to subvert the Egyptian creation accounts that the Israelites would have known....

I wouldn't say that by using incorrect cosmology God is reinforcing it. Instead, he is using their incorrect cosmology to teach them something about Himself.



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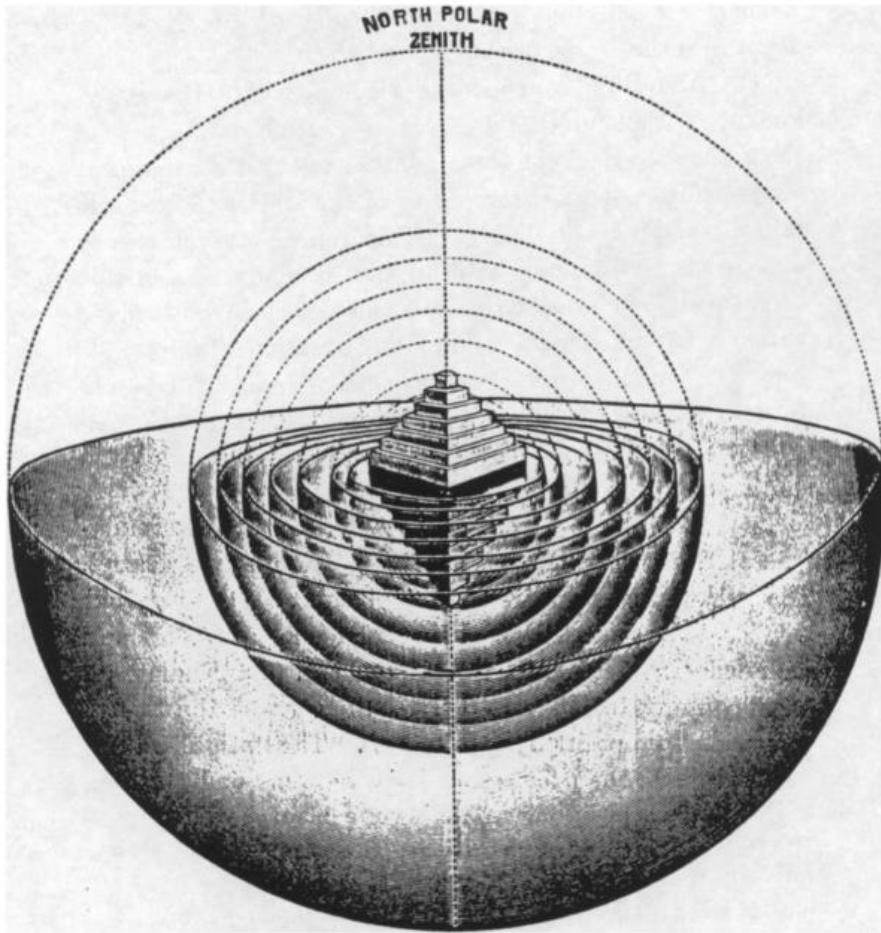
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Jon: [The biblical authors] didn't know certain things that we take for granted... That the earth isn't flat...
Now, if you sat Moses down, and you said, "Explain to me the Rakia," he'd be like, "Yeah, it's this dome. It's this solid thing and the stars are in there..."

Tim: Correct. Their cosmic geography was flat earth, solid dome. The earth's floating on the deep abyss of waters because if you dig down far enough, you eventually get to waters. But how does it not sink all the time? Well God put it on pillars. The foundations of the earth keep it suspended above the watery abyss. It's just the biblical conception of the physical construction of the world.

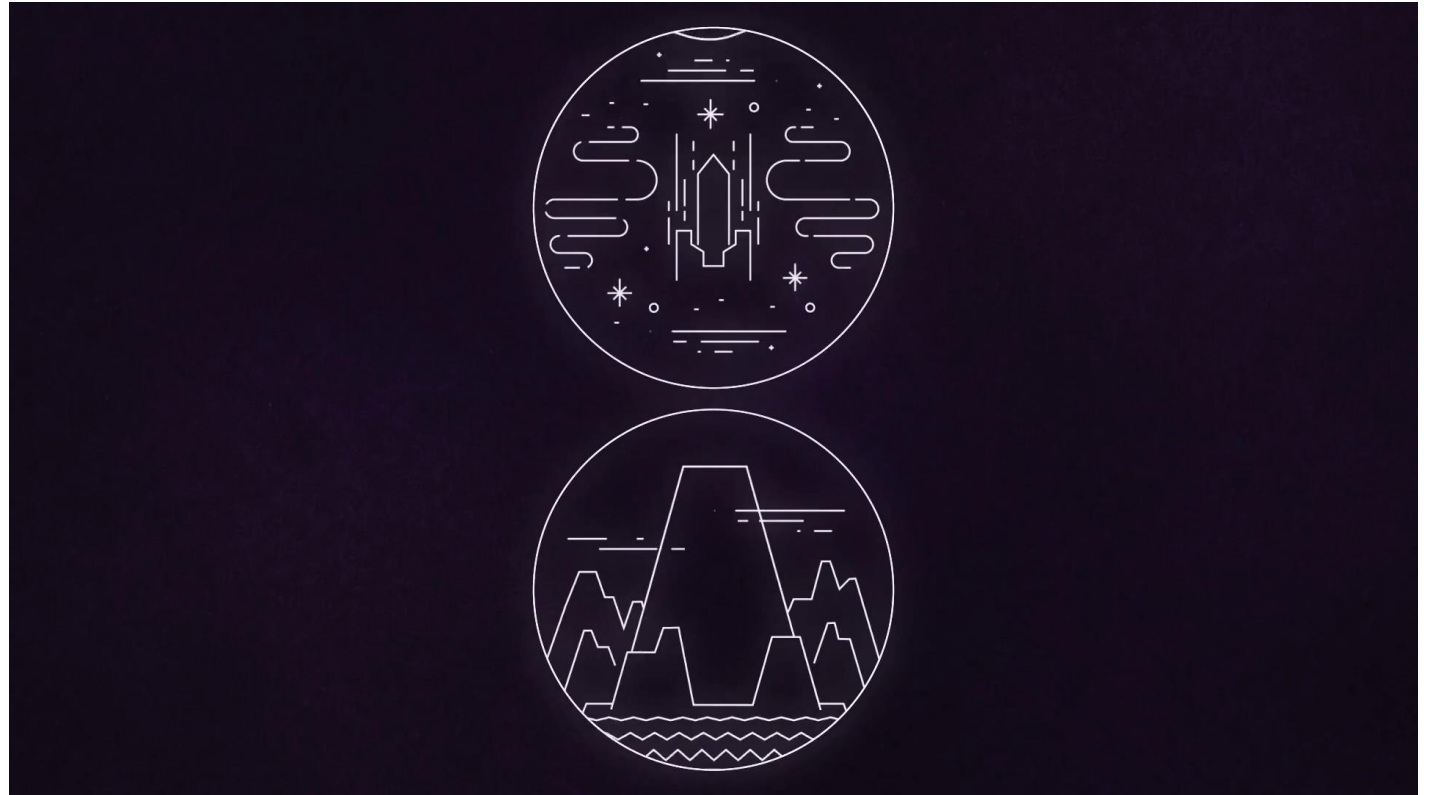


Tim Mackie and Jon Collins



THE BABYLONIAN UNIVERSE.

The upright central line is the polar axis of the heavens and earth. The two seven-staged pyramids represent the earth, the upper being the abode of living men, the under one the abode of the dead. The separating waters are the four seas. The seven inner homocentric globes are respectively the domains and special abodes of Sin, Shamash, Nabu, Ishtar, Nergal, Marduk, and Ninib, each being a 'world-ruler' in his own planetary sphere. The outermost of the spheres, that of Anu and Ea, is the heaven of the fixed stars. The axis from centre to zenith is 'the Way of Anu'; the axis from centre to nadir 'the Way of Ea.'



The Bible Project, "Intro to Spiritual Beings,"
<https://www.youtube.com/watch?v=cBxOZqtGTXE>

Warren, William F. "The Babylonian Universe Newly Interpreted."
Journal of the Royal Asiatic Society of Great Britain and Ireland, 1908, 977-83.
 Accessed August 7, 2020. www.jstor.org/stable/25210666.



Jon: The biblical authors, like all ancient people, saw [the sun, moon, and stars] as heavenly creatures that are glorious, shining bright, and high above... [To the biblical authors, the sky] is populated with creatures that have different kinds of bodies: shiny, spiritual bodies.

Tim: Okay, so almost all ancient cultures thought of the stars as divine beings, including the ancient Israelites.

The debate over the nature of the *raqia* is not a central issue. It is a symptom of a deeper, more fundamental disagreement over what Genesis is and what it means to read it well. This is the level where the truly important discussion must take place.

*



Peter Enns

רַקִּיעַ means *expanse!!!*



Like this!



Not like this!

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...if Genesis is the word of the omniscient and truthful God, and only secondarily and derivatively communication from Moses, then the statements in Genesis about the רָקִיעַ must be interpreted as God understood them, not necessarily as Moses or his original readers may have understood them... Since God knew that the firmament was not solid, he would not have said or implied that it was, and therefore he did not inspire Moses to write רָקִיעַ with the meaning “a solid sky” or “dome,” but rather “expanse” or the like.
-James W. Scott



Genesis 1:6–8
Hebrew “רָקִיעַ” vs. KJV “firmament”

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין
מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם שֵׁנִי:

And God said, Let there be a **firmament** in the midst of the waters, and let it divide the waters from the waters. And God made the **firmament**, and divided the waters which were under the **firmament** from the waters which were above the **firmament**: and it was so. And God called the **firmament** Heaven. And the evening and the morning were the second day.

And God said, “Let there be an **expanse** in the midst of the waters... (ESV)

And God said, “Let there be an **expanse** between the waters... (BSB)

Then God said, “Let there be an **expanse** in the midst of the waters... (NASB)

Then God said, “Let there be an **expanse** between the waters... (CSB)

Then God said, “Let there be an **expanse** between the waters... (HCSB)

God said, “Let there be an **expanse** in the midst of the waters... (NET)

And God said, “Let there be an **expanse** in the midst of the waters... (NHEB)

Then God said, “Let there be an **expanse** in the midst of the waters... (NAS 1977)

And God said, Let there be an **expanse** in the midst of the waters... (DARBY)

God said, “Let there be an **expanse** in the middle of the waters... (WEB)

And God saith, ‘Let an **expanse** be in the midst of the waters... (YLT)

Then God said, “Let there be a **space** between the waters... (NLT)

God said, “Let there be an **expanse** in the midst of the water... (JPS 1985)

И СКАЗАЛ ВСЕСИЛЬНЫЙ: “ДА БУДЕТ **ПРОСТРАНСТВО** ПОСРЕДИ ВОДЫ... (SHAMIR)

“**space**” Russian

God het gesê: “Laat daar ’n **ruimte** wees tussen die waters en laat dit ’n skeiding maak tussen water en water.” (PWL)

“**space**” Afrikaans

Und Gott sprach: Es werde eine **Ausdehnung** inmitten der Wasser... (SCH2000)

“**expansion**” German

Poi Dio disse: «Vi sia una **distesa** tra le acque, che separi le acque dalle acque». (NR1994)

“**expanse**” Italian

하나님이 “물 가운데 **넓은 공간이** 생겨 물과 물이 나누어져라” 하시자 그대로 되었다. (KLB)

“**wide space**” Korean

Sinabi ng Diyos, “Magkaroon ng isang **kalawakan** sa gitna ng tubig at paghiwalayin nito ang tubig.” (ABTAG2001)

“**galaxy**” Tagalog

ਫ਼ੇਰ ਪਰਮੇਸ਼ੁਰ ਨੇ ਆਖਿਆ, “ਪਾਣੀ ਨੂੰ ਦੇ ਹਿਸਿਆਂ ਵਿੱਚ ਵੰਡਣ ਲਈ **ਵਾਯੂਮੰਡਲ** ਹੋਵੇ!” (ERV-PA)

“**atmosphere**” Punjabi

Dumnezeu a zis: „Să fie o **întindere** între ape și ea să despartă apele de ape.” (RMNN)

“**stretching**” Romanian

Boh povedal: „Nech je **obloha** uprostred vôd a nech oddel'uje vody od vôd!“ (SEBDT)

“**sky**” Slovak

In reče Bog: Bodi **raztežje** med vodami, da bo ločilo vode te in one. (CHR)

“**stretching**” Slovenian

Akkadian Cognates to רָקִיעַ:

riāqum 'to be empty, idle'

rīqum (*rīq-*) 'empty; idle'

ruqqum, *šuruqqum* 'to empty; to leave idle'

rīqūtum (*rīqūt*) 'emptiness; idleness'

rêqum 'to be(come) far,
distant'

rēqum (*rēq-*) 'far, distant'

ruqqum 'to make, keep distant'

šuruqqum 'to remove, move
away'

rīqūssu illak 'he will go empty-handed', lit.: 'in
his emptiness' (*rīqūtum* 'emptiness', acc.);

John Huehnergard, *A Grammar of Akkadian* 3rd ed., pg. 327, 173, 516.

rāqu 1) empty , vacant , void ; 2) available , free ,
unoccupied ; 3) at leisure , idle , unemployed , jobless (?)
; 4) futile , meaningless , vapid , valueless , worthless ;
5) neologism : a bird : a cuckoo ;

rīaqu : 1) to be empty ; 2) to be useless / idle ; 3) noun : lack of work
/ unemployment / leave from work (?) / holiday (?) ; Š : to be free of
work ;

Association Assyriophile de France, Akkadian Dictionary, https://www.assyrianlanguages.org/akkadian/index_en.php

rēqam, “distant” (i.e., < *rêqum/ruāqum* [<Sem. √rḥq])

rīqum, “empty”

ūm rēqūtum, “distant day”

ūmum rīqum, “work-free day, holiday”

Abraham Winitzer, *Early Mesopotamian Divination Literature: Its
Organizational Framework and Generative and Paradigmatic
Characteristics*, pg. 82.

Biblical Hebrew Cognates to רָקִיעַ:

[רִיק] vb. Hiph. make empty, empty out — 1. empty vessels; keep empty, (i.e. keep hungry). 2. pour out or down, rain, oil. 3. empty out (i.e. draw) sword; of lance. Hoph. be emptied out from vessel; (of ointment, in sim.).

[רִיק], רִק adj. empty, vain — 1. empty, of vessels; of pit, lap, ears of grain. 2. empty, idle, worthless, ethically; אֲנָשִׁים רִיקִים worthless fellows; < vain, unprofitable things; מִן מֶן a thing too empty (of significance) for you; love an empty thing (|| כֹּזֵב), of abortive course of action.

n.[m.] emptiness, vanity; chiefly in adv. phr. לְרִיק in vain (of labour without benefit); and as adv. acc.

רִיקָם adv. emptily, vainly — 1. in empty condition, empty = with empty hands; c. vb. of sending; of going forth, returning; = without an offering (cf. [פָּנָה] II. 2, רָאָה Niph. 1 b). 2. in vain, without effect: c. שׁוּב (poem.) [רִיר] vb. flow (like slime) (Aram. רִירָא) — Qal flow.

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שפופרת ריק



שפופרת ריק

שפופרת ריק (*Vacuum tube*) היא **רכיב אלקטרוני** שהומצא בתחילת המאה ה-20 על ידי לי דה פורסט המבוסס על **שפופרת קתודית**. השפופרת מכילה בתוכה נימה הנמצאת **בריק** ופולטת **אלקטרונים** כאשר היא מחוברת ל**מתח חשמלי**, ומתחממת כתוצאה מזרם חשמלי העובר דרכה. הפעלת מתח חשמלי על השפופרת, יוצרת **שדה חשמלי** אשר מושך אלקטרונים אלו אל האנודה. מכיוון שהאנודה אינה פולטת אלקטרונים, אין זרם בכיוון ההפוך. כך משמשת שפופרת ריק מסוג **דיודה** ליישור זרם. ב**טריודה** מופיע גם סריג בין הקתודה לאנודה, והמתח שלו מאפשר לשלוט על כמות האלקטרונים העוברים בה. כך משמשת הטריודה להגברת אותות.

שפופרות ריק שימשו בדור הראשון של המחשבים כמתגים בעלי שני מצבים^[1]. המצאת ה**טרנזיסטור** בשנת 1948 דחקה את שפופרות הריק בהדרגה משימוש, עד שהפכו לרכיב נדיר **במעגלים אלקטרוניים** החל מאמצע המאה ה-20.

כיום השימוש העיקרי של שפופרות ריק הוא במגברי צליל **במערכות שמע יוקרתיות**. יש הטוענים כי בשל מספרם הרב של האלקטרונים בשפופרת מושג דיוק סטטיסטי רב יותר. אחרים מזהים "חמימות" בצליל. ה"חמימות" היא למעשה **עיוות** (distortion) הנגרם על ידי שפופרת הריק, חלק מחובבי ההאזנה מוצאים בטשטוש הצליל הנאה. זוהי 'רוויה-רכה' הנגרמת משימוש יתר (הכוונה לשימוש מעבר ליכולות השפופרת) בשפופרות, הגורמת למעגלים המשתמשים בשפופרות ותוכננו בצורה לקויה, להישמע טוב יותר ממעגלים שתוכננו בצורה לקויה המשתמשים בטרנזיסטורים.

שפופרות משמשות גם במגברים המשמשים **גיטרות**, שמתוכננים לשימוש יתר, היות שקיימת בהם התכונה של העברה לא-קווית (non-linear) יותר משקיימת בטרנזיסטורים, היוצרת תחום הרמוניות עיוותים נעימה יותר. משתמשים בשפופרות גם עבור מגברים **בתדרי רדיו**, זאת עקב הספק המוצא הגדול יותר שניתן להפיק מהן בהשוואה לטרנזיסטורים. כמו כן, בניסויים פיזיקליים מסוימים יש העדפה לשפופרות ריק בגלל יכולתן לעמוד בשינויי **עומס** גדולים יותר.

ראו גם [עריכת קוד מקור | עריכה]

- טריודה**
- שפופרת קתודית**

The Controversial Cognates to רָקִיעַ:

[רָקַע] vb. beat, stamp, beat out, spread out — Qal stamp, beat (stamp) with thy foot, in token of contemptuous pleasure. Pi. goldsmith with gold overlayeth it (lit. beateth it out); beat them out as plating. Pu. silver beaten out. Hiph. canst thou make with (= like) him a spreading for clouds (spread out clouds)?

רָק 1. adj. thin. 2. adv. with restrictive force, only, altogether, surely (syn. אַךְ) — a. only. b. prefixed to sentences, to add a limitation on sthg. previously expressed (or implied), only to these men do nothing, רָק אֶת־בְּנֵי לֹא־תֵשֵׁב הַנֶּהָ, I will let you go ... , only go not far, only — it is nothing — let me pass through on my feet; emphasizing a command. c. emphasizing single words, esp. adj., only = nought but, altogether, יֵצֵר מַחֲשָׁבוֹת לְבֹ רָק רָע is only evil, i.e. exclusively evil, nought but evil, רָק טוֹב nothing but good; sq. as adv. d. after a neg., save, except (syn. כִּי אֵם 2 a). e. with an affirmative, asseverative force, only, altogether = surely. f. רָק אֵם (רָק prefixed for emph.) if only, provided only.
רָקִיק n.m. a thin cake, wafer always of unleavened bread.



Terry Mortenson

Raqa' is used with respect to gold, which is a soft metal, but also with bronze, which is much harder. You can use a hammer to beat or spread out a rock or a banana. The verbal action does not determine the meaning of the noun or tell you anything about the object's physical characteristics...

We also cannot assume a meaning of the noun (especially the physical shape, dimensions, material substance, or location of the *raqiya'*) simply from one of the various meanings of related verb.

There are over 100 words in the Hebrew Bible associated with metals or metallurgy... Note that in Ezekiel 1, the “expanse” (*raqiaʿ*) is not said to be metallic. The word there is “crystal” to denote a shine. It is also *not* said to be round...



Michael Heiser

Reexamining the Lexicon

[רָקַע] vb. beat, stamp, beat out, spread out — Qal stamp, beat (stamp) with thy foot, in token of contemptuous pleasure. Pi. goldsmith with gold overlayeth it (lit. beateth it out); beat them out as plating. Pu. silver beaten out. Hiph. canst thou make with (= like) him a spreading for clouds (spread out clouds)?

רָקִיעַ n.m. extended surface, (solid) expanse (as if beaten out) — firmamentum 1. (flat) expanse (as if of ice), as base, support. 2. the vault of heaven, or ‘firmament,’ regarded by Hebrews as solid, and supporting ‘waters’ above it.
[רָקוּעַ] n.[m.] expansion — expansion.

*

רַקִּיעַ means *expanse!!!*



Like this!



Not like this!

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αἰθήρ, -έρος [f., m.] ‘clear sky, heaven’ (Il.). <IE **h₂eid^h*- ‘kindle, ignite’>

•COMP On αἰθήρ and αἶθρη as a second member (e.g. in ὑπαίθριος, ὑπαιθρος) see Sommer 1948: 151f.

•DER αἶθρη, -ᾱ ‘id.’ (Il.); αἰθρίη, -ία ‘clear sky, nice weather’; αἶθριος, -ον [adj.] ‘of the sky, bright’ (IA); the ntr. αἶθριον, diminutive αἰθρίδιον was used in imperial times as a folk-etymological adaptation of Lat. *atrium*.

αἶθρος ‘fresh, cold air’ (ξ 318 αἶθρῳ καὶ καμάτῳ δεδμημένον). Cf. αἰθρεῖ· χειμάζει ‘to expose to or pass the winter’ (H.), αἰθρινόν· πρωϊνόν ‘early’ (H.); improbable Bouquiaux-Simon *Ant. class.* 31 (1962): 25ff.

With full-grade of the suffix αἰθέριος ‘in the air, heavenly’ (trag.), beside which rare and late αἰθερώδης, αἰθεριώδης, αἰθερίτης, αἰθερόομαι.

ἰθαρός ‘cheerful, bright’ (Alc.) may contain an old ablauting form of the root. The verb ἰθαίνειν (A. D., H.) could point to an *r/n*-stem.

•ETYM Generally derived from ► αἶθω; perhaps the formation was influenced by ἄήρ.

αἶθω [v.] ‘to kindle’, intr. med. ‘burn (with light)’ (Il.). <IE **h₂eid^h*- ‘kindle’>

•VAR Only present.

•COMP Cf. ► Αἰθίοπες. On κακ-ιθής see on κέγκει s.v. ► κάγκανος.

•DER αἶθος [m.] ‘burning heat’ (E.) = Skt. *édha-* [m.] ‘firewood’, OHG *eit* [m.], OE *ād* ‘blaze, pyre’; αἰθός ‘sparkling, glowing’, also ‘dark-colored’; also αἶθων, -ωνος (Il.) and αἶθοψ (on the mgs. see Beekes *Glotta* 73 (1995-1996): 15-17).

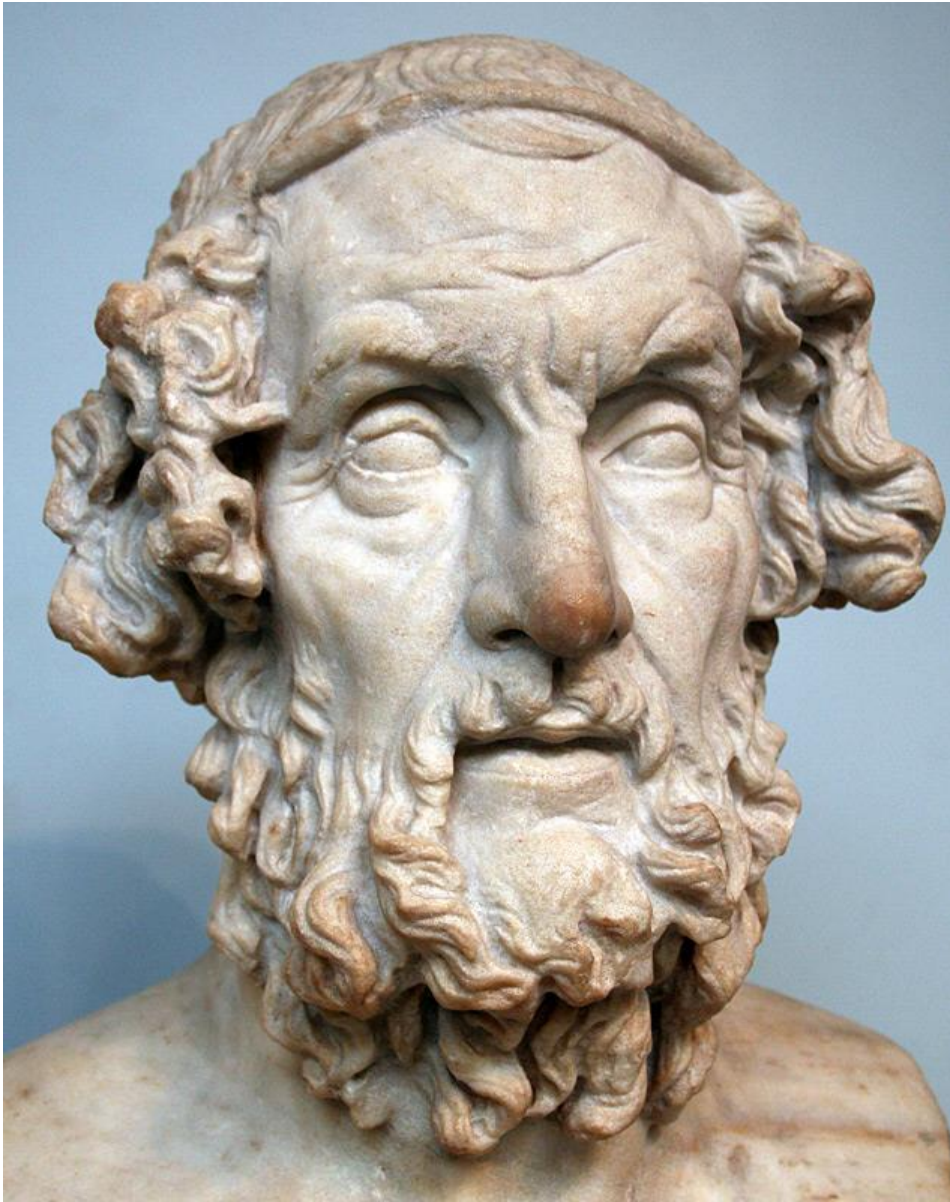
αἶθος [n.] ‘fire’ (A. R.); αἰθήεις ‘sooty’ (Nic.), also αἰθής ‘burning’ (Cratin. 88), if this does not stand for αἰθής from αἰθήεις; αἶθινος (H., EM).

Perhaps related is αἰθόλικες ‘pustule, pimple’ (Hp., Gal.), cf. πομφόλυξ ‘bubble’ for the formation.

αἰθύσσω ‘to stir violently’ (Sapph., Pi.), also prefixed with ἀν-, δι-, κατ-, παρ-, is usually considered cognate, but the development of meaning is strange. The verbal noun αἰθυγμα ‘spark, glow’ (Plb.) did not undergo the metaphorical development of αἰθύσσω, as opposed to αἰθυκτήρ ‘stirring violently’ (Opp.). But note that these are late derivations. Also καταἰθυξ ὄμβρος· ὁ καταἰθύσσων ‘which is floating down’ (H.); diff. Pisani *Paideia* 15 (1960): 245f.

αἶθυια [f.] name of a bird (see Thompson 1895 s.v.), also epithet of Athena, see Kock *Arch. f. Religionswiss.* 18 (1915): 127ff. but also Kretschmer *Glotta* 9 (1918): 229f., mostly explained as a color term, but rather a substrate word (Szemerényi 1964: 207, Beekes 1998: 25 on the suffix -υια.). On αἶθουσα ‘hemlock, Conium maculatum’ (Ps.-Dsc.) see CEG 4 (from ‘black’). Cf. also ► αἰθήρ, ► αἰθάλη, ► αἶθουσα.

•ETYM Old PIE verbal root, of which the zero grade **h₂id^h*- probably appears in ἰθαρός, ἰθαίνω. Sanskrit has the root form *idh-*, with a nasal present *i-n-ddhé* ‘to kindle’. Thematic αἶθος can be of PIE date, cf. Skt. *édha-* [m.] ‘firewood’, OHG *eit* [m.], OE *ād* ‘glow, funeral pyre’. αἶθος [n.] ‘fire’ (A. R.) and Skt. *édhas-* [n.] ‘firewood’ are independent formations, since the Greek word is late. Remarkable forms in other languages include Av. *aēsma-* [m.] ‘firewood’, Lith. *iesmė* ‘id.’, Lat. *aedēs* ‘dwelling place, temple’, *aestās* ‘summer’, *aestus* ‘heat’, and several Germanic forms, e.g. OHG *eit* (see above) and ON *eisa* [f.] ‘burning coals’.



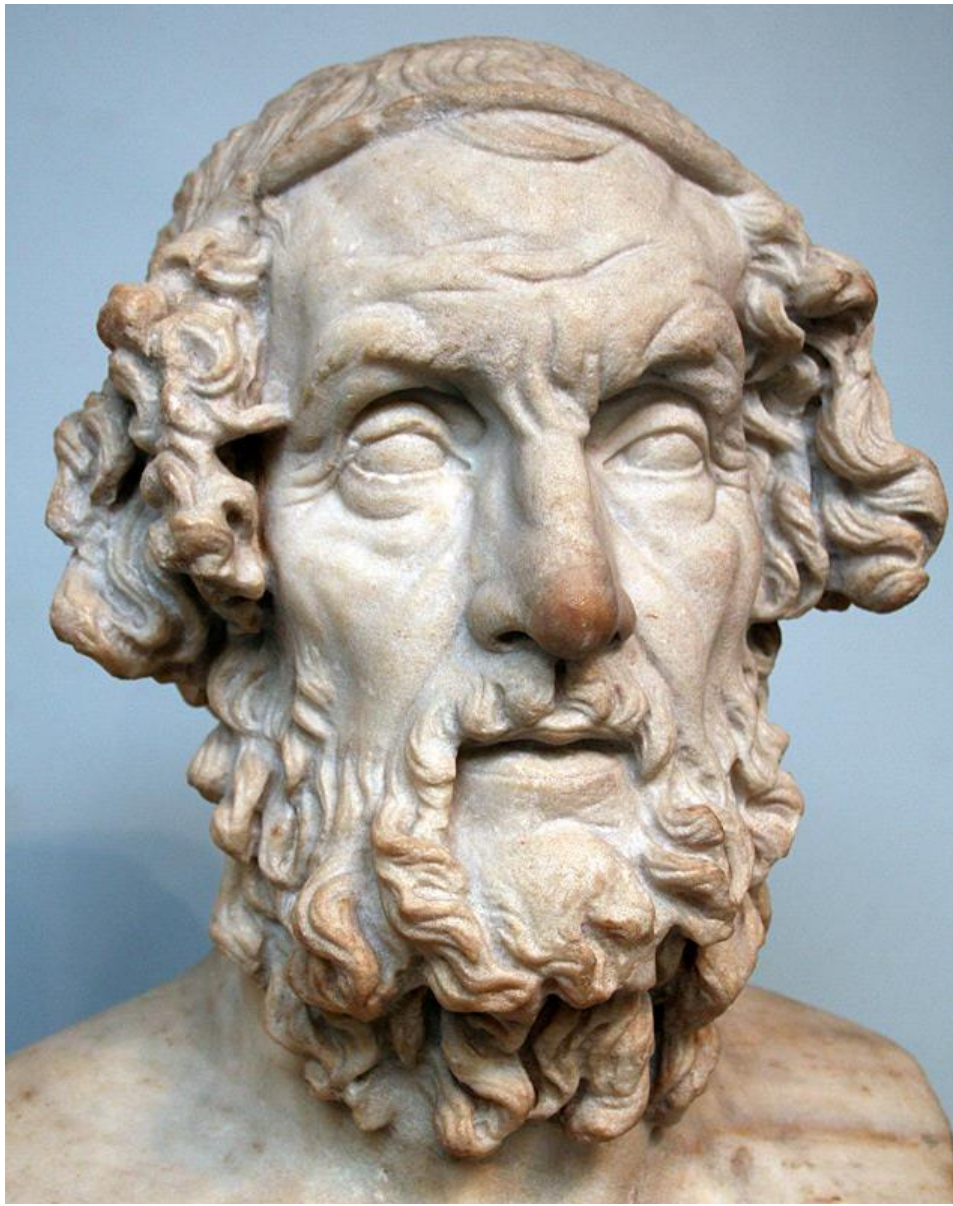
Homer
c. 750 BC

τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων:
'Ζεῦ κύδιστε μέγιστε κελαινεφές αἰθέρι ναίων

and in prayer lord Agamemnon spake among them,
saying. "Zeus, most glorious, most great, lord of the
dark clouds, that dwellest in the **heaven**

Ζεὺς δέ σφι Κρονίδης ὑψίζυγος αἰθέρι ναίων

Zeus, son of Cronos, throned on high, that
dwelleth in the **heaven**



Homer
c. 750 BC

Πιερίην δ' ἐπιβὰς ἐξ **αἰθέρος** ἔμπεσε πόντῳ:
σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,
ὅς τε κατὰ δεινοὺς κόλπους ἀλὸς ἀτρυγέτοιο
ἰχθῦς ἀγρώσων πυκινὰ πτερὰ δέυεται ἄλμῃ:
τῷ ἵκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.

On to Pieria he stepped from **the upper air**, and swooped
down upon the sea, and then sped over the wave like a bird,
the cormorant, which in quest of fish over the dread gulfs of
the unresting sea wets its thick plumage in the brine. In such
wise did Hermes ride upon the multitudinous waves.

Ζεὺς οἶδεν Ὀλύμπιος, **αἰθέρι** ναίων,

Olympian Zeus, who dwells **in the sky**

Homer, *Odyssey* 5.50–54; 15.523 (Trans. A.T. Murray)

An Anonymous Hymn to Ares (7–6 century BC)

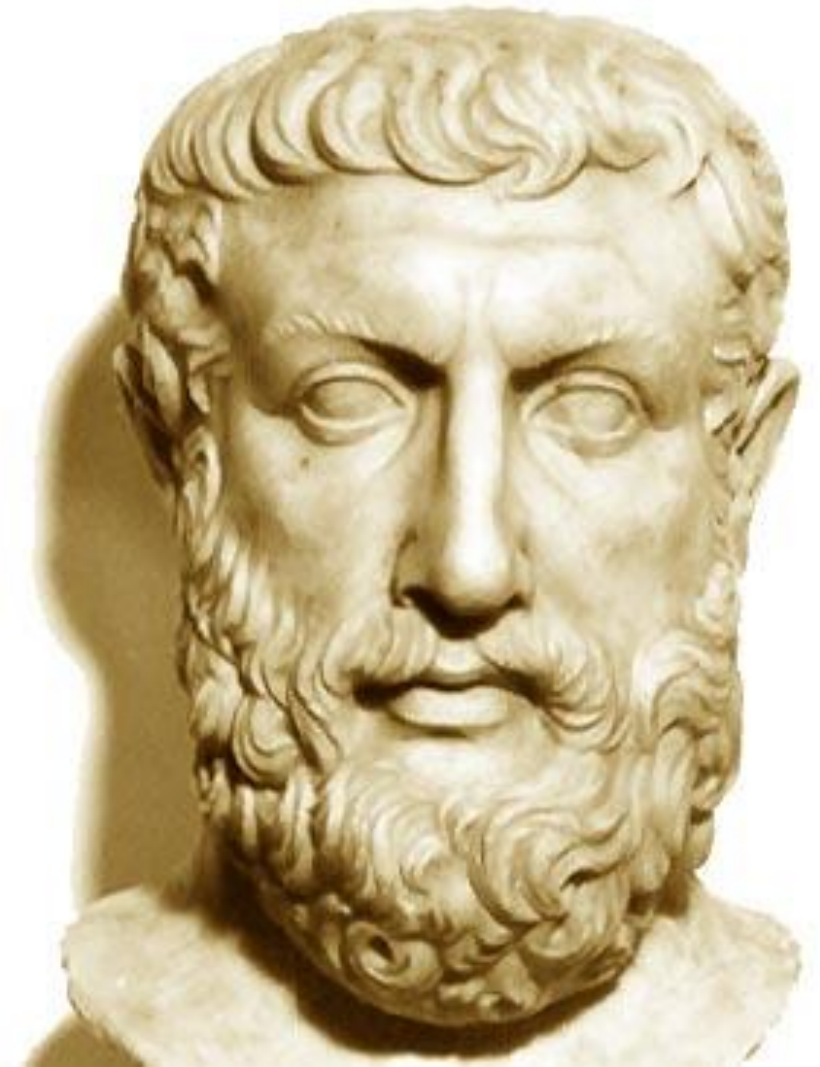
Ἄρες ὑπερμενέτα, βρισάρματε, χρυσεοπήληξ,
ὀβριμόθυμε, φέρασπι, πολισσόε, χαλκοκορυστά,
καρτερόχειρ, ἀμόγητε, δορισθενές, ἔρκος Ὀλύμπου,
Νίκης εὐπολέμοιο πάτερ, συναρωγὲ Θέμιστος,
5ἀντιβίοισι τύραννε, δικαιοτάτων ἀγὲ φωτῶν,
ἡγορέης σκηπτοῦχε, **πυραυγέα κύκλον ἐλίσσων**
αἰθέρος ἑπταπόροις ἐνὶ τείρεσιν, ἔνθα σε πῶλοι
ζαφλεγέες τριτάτης ὑπὲρ ἄντυγος αἰὲν ἔχουσι:
κλῦθι, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσέος ἥβης,
10πρὸν καταστίλβων σέλας ὑψόθεν ἐς βιότητα
ἡμετέρην καὶ κάρτος ἀρήιον, ὥς κε δυναίμην
σεύασθαι κακότητα πικρὴν ἀπ' ἐμοῖο καρήνου,
καὶ ψυχῆς ἀπατηλὸν ὑπογνάμψαι φρεσὶν ὄρμην,
θυμοῦ αὖ μένος ὀξὺ κατισχέμεν, ὅς μ' ἐρέθῃσι
15φυλόπιδος κρυερῆς ἐπιβαινέμεν: ἀλλὰ σὺ θάρσος
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς
δυσμενέων προφυγόντα μόθον Κῆράς τε βιαίους.

[1] Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, [5] stern governor of the rebellious, leader of righteous men, sceptred King of manliness, **who whirl your fiery sphere among the planets in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven;** hear me, helper of men, giver of dauntless youth! [10] Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain also the keen fury of my heart which provokes me to tread [15] the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

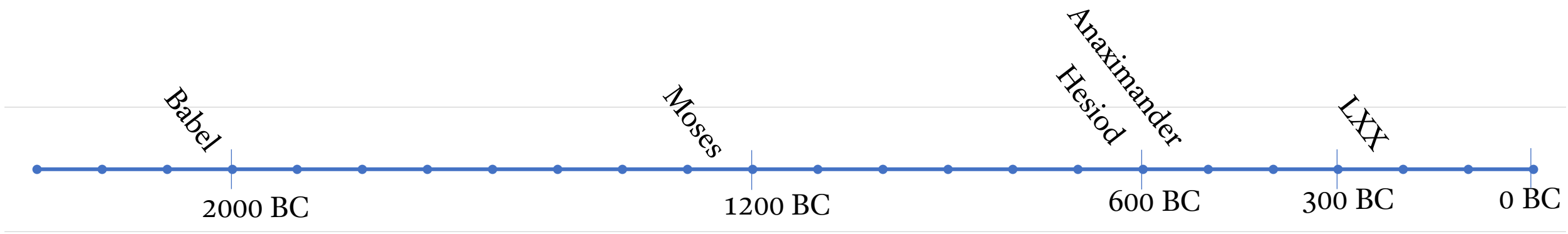
(Trans. Hugh G. Evelyn-White)

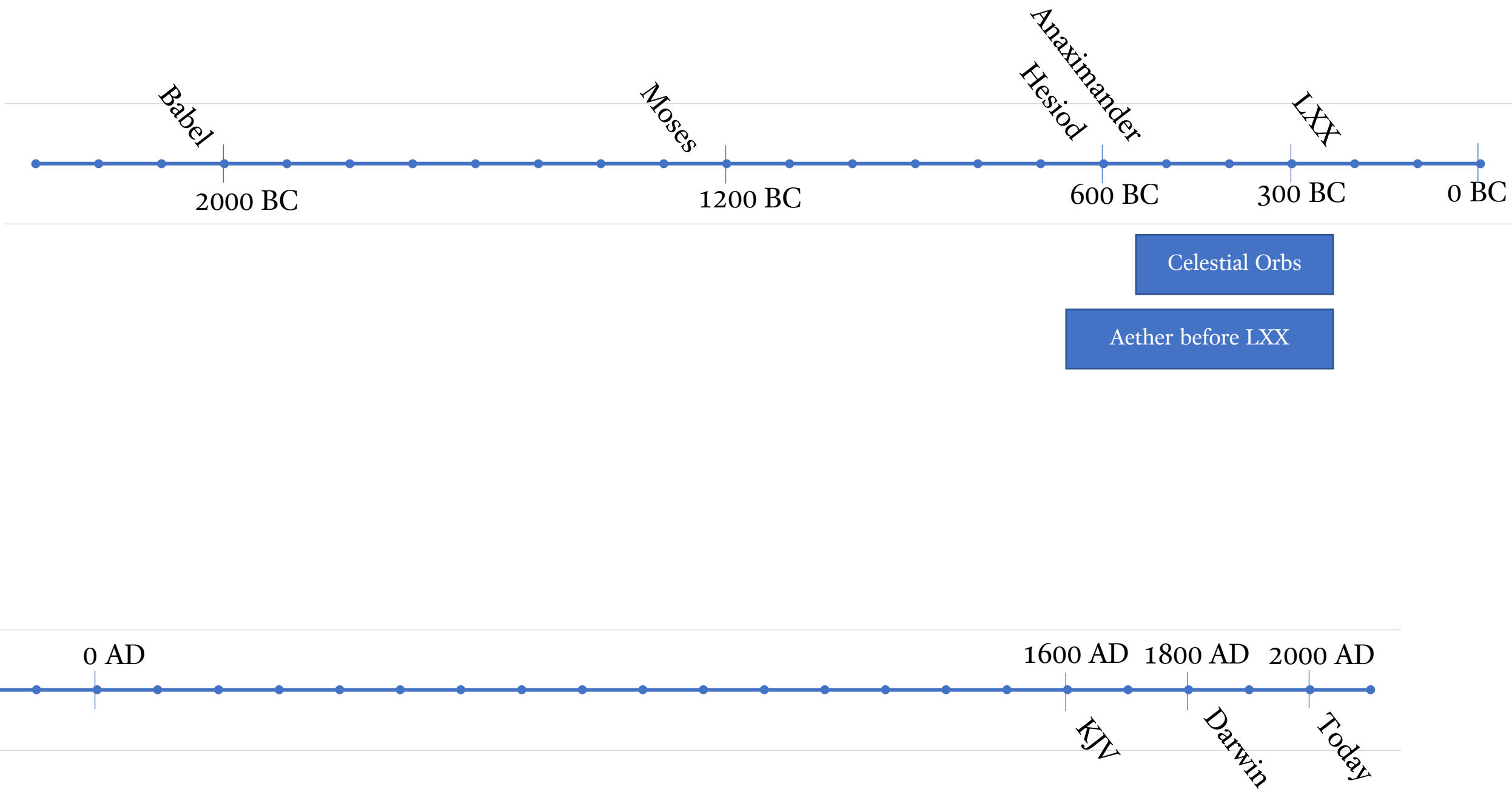
Αἱ γὰρ στενότεραι πλῆντο πυρὸς ἀκρήτοιο, αἱ δ' ἐπὶ ταῖς νυκτός, μετὰ
δὲ φλογὸς ἴεται αἶσα· ἐν δὲ μέσῳ τούτων δαίμων ἥ πάντα κυβερνᾷ·
πάντα γὰρ <ἡ> στυγεροῖο τόκου καὶ μίξιος ἄρχει

The narrower circles are filled with unmixed fire, and those
surrounding them with night, and in the midst of these rushes
their portion of fire. In the midst of these circles is the divinity that
directs the course of all things; for she rules over all painful
birth and all begetting,



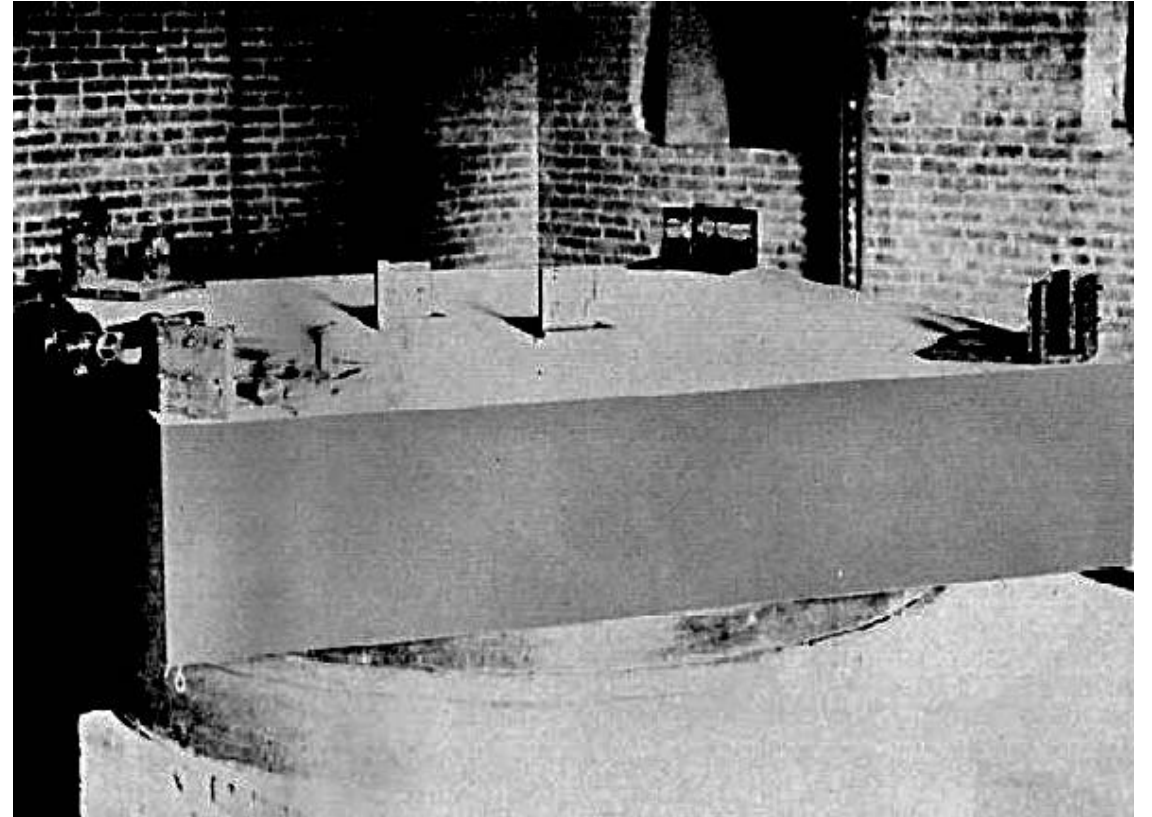
Parmenides
Born c. 515 BC

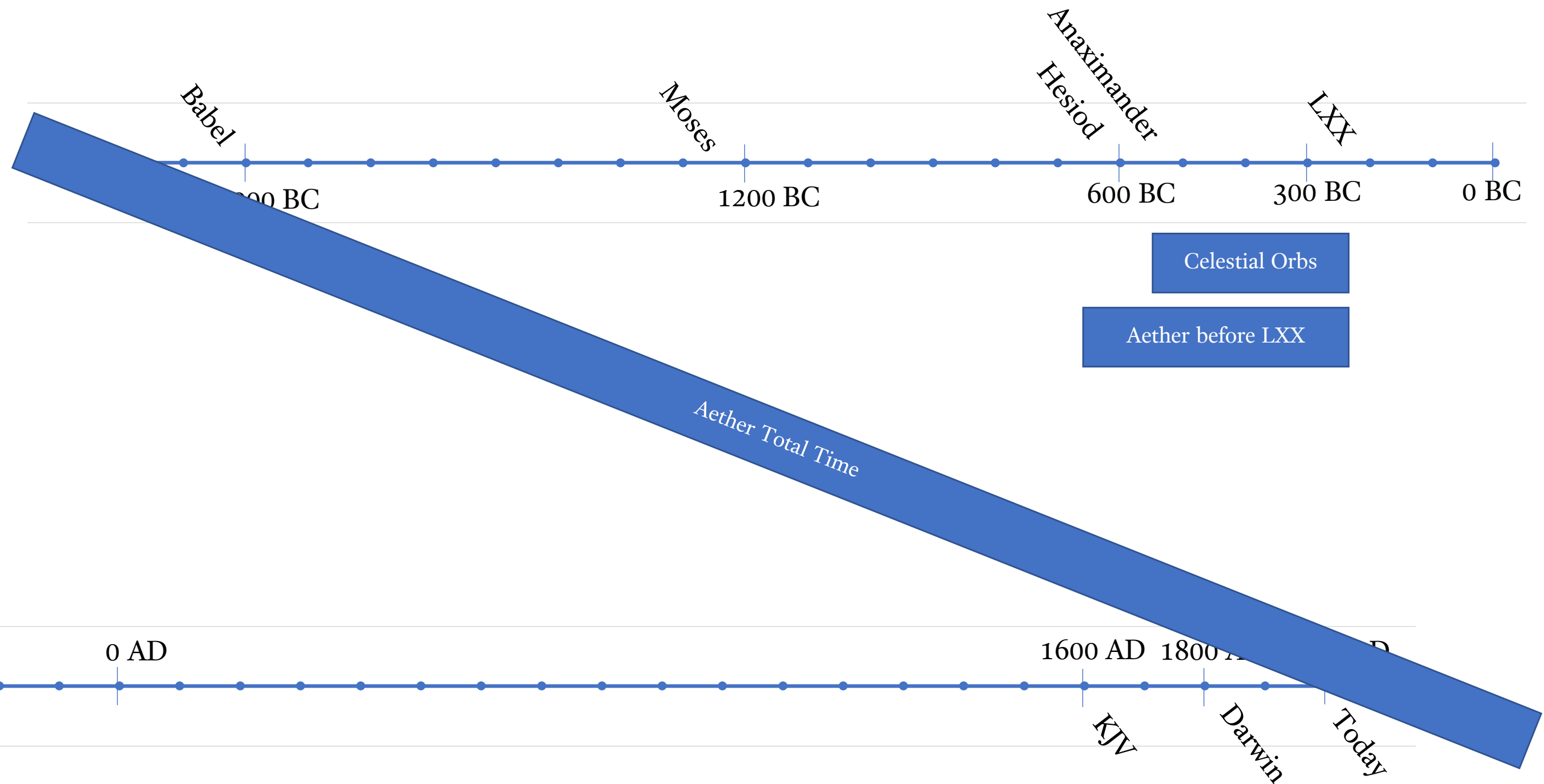


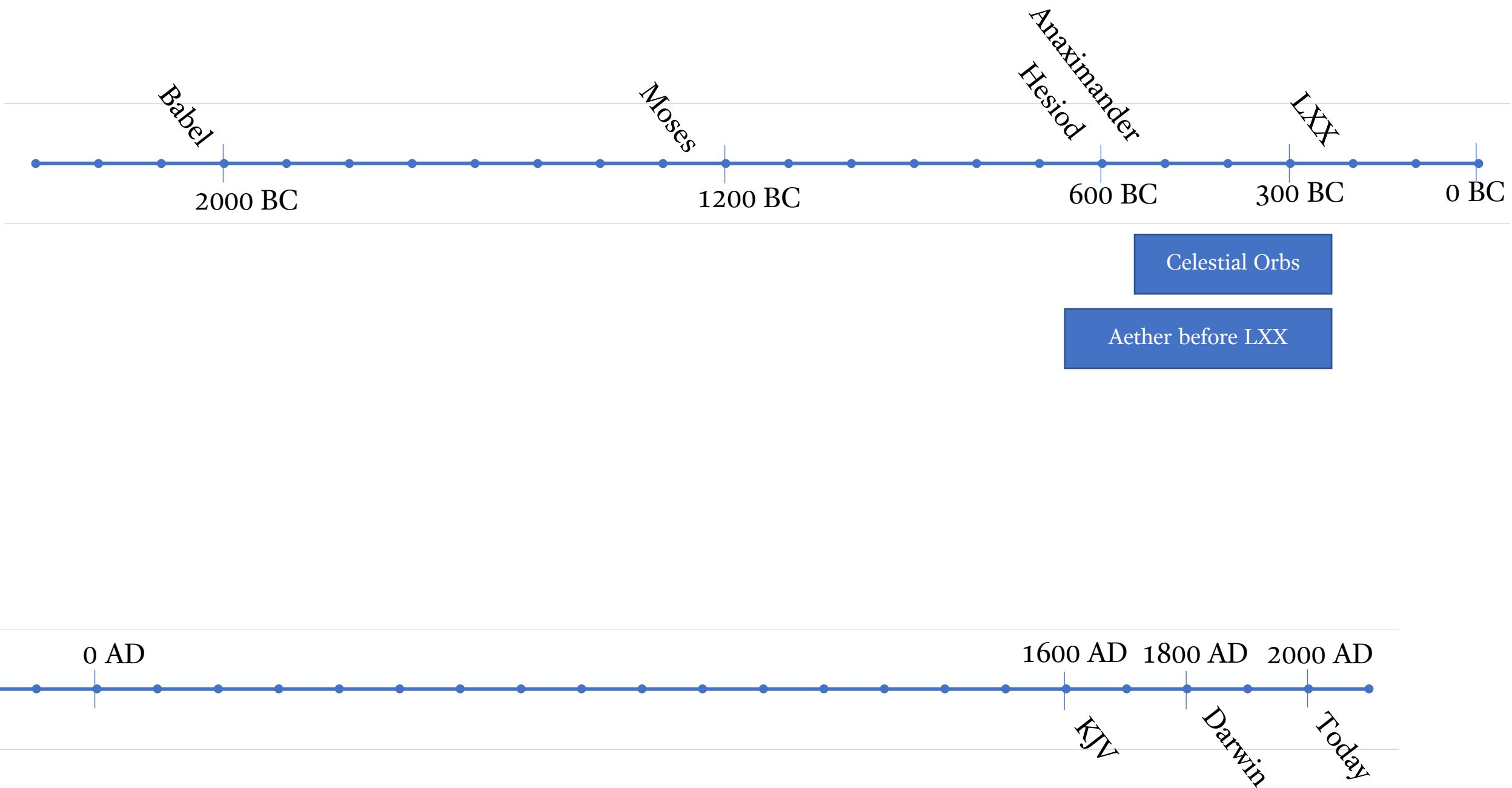


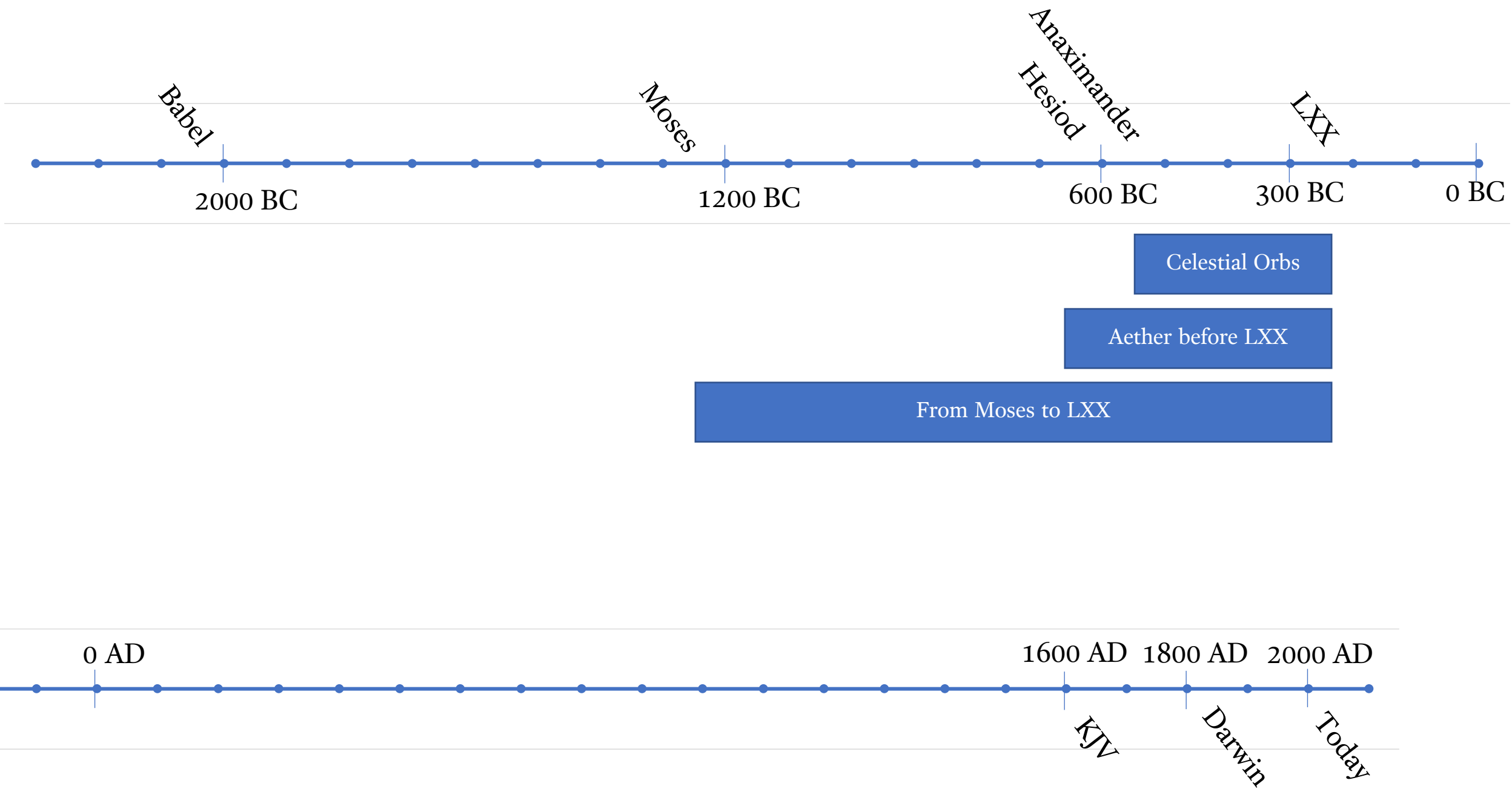
Michelson–Morley Experiment (1887)

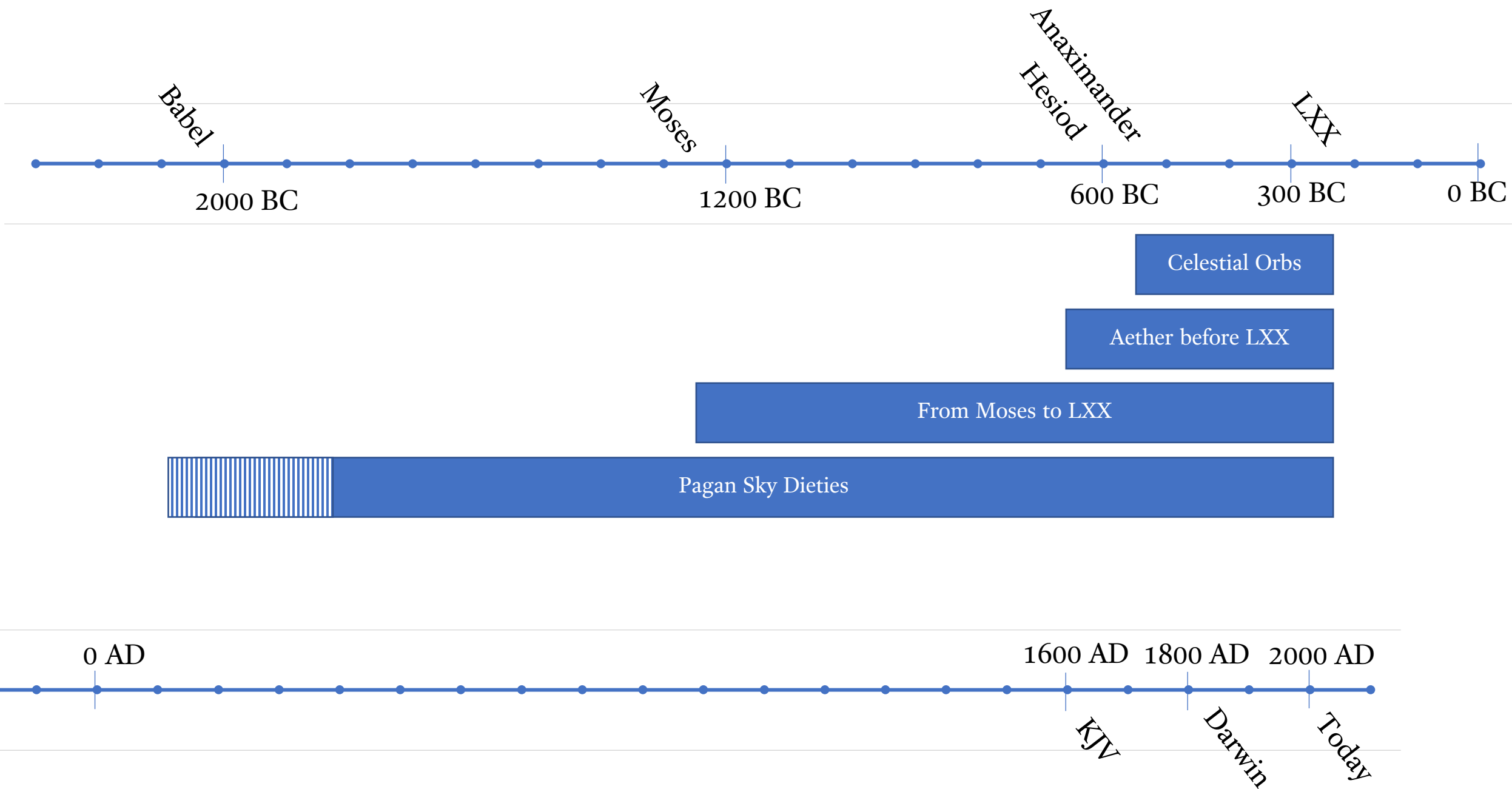
- Failed attempt to discover luminiferous aether
- Led to subsequent experiments
- Aether finally disproven in 1920s

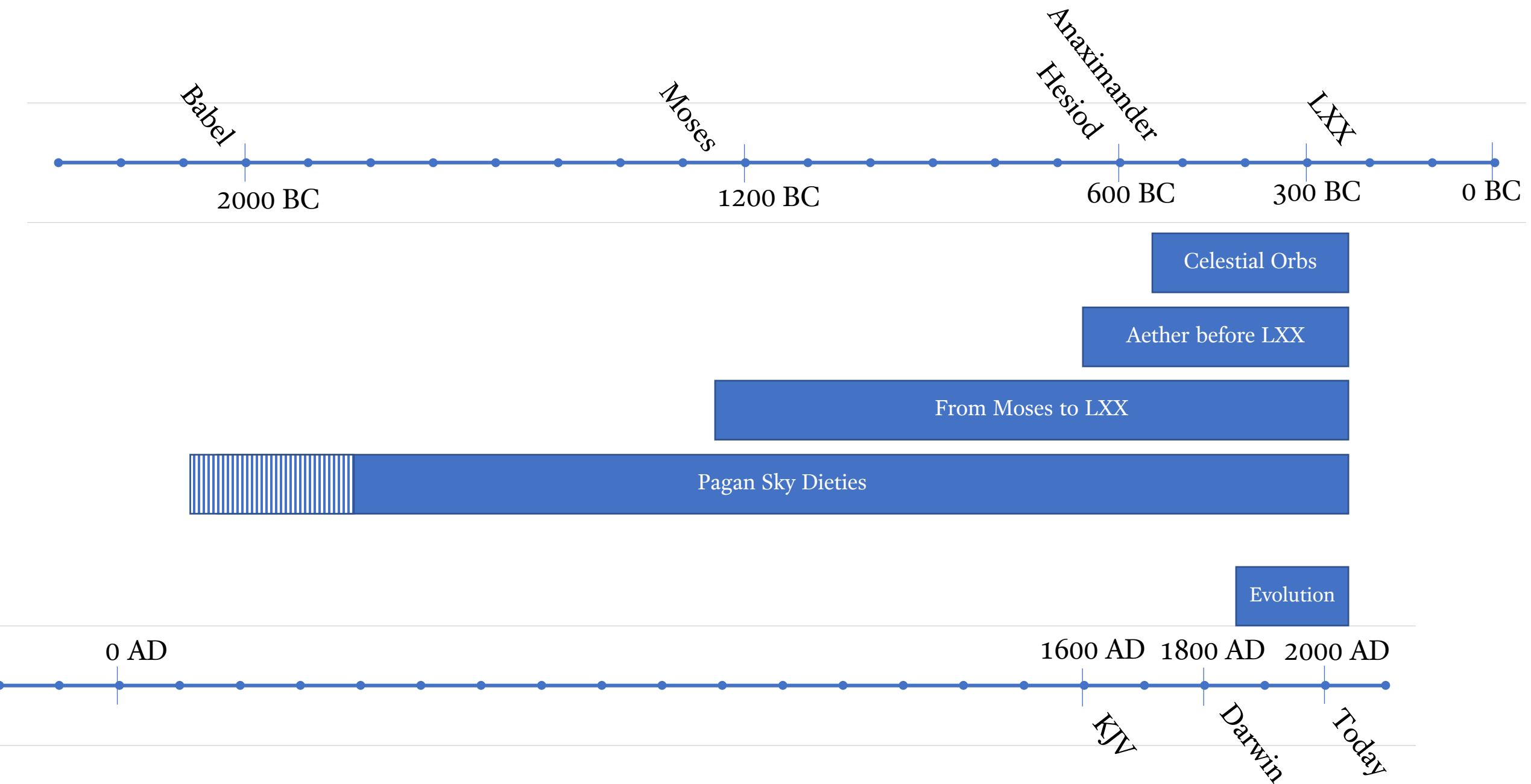












Genesis 1:7–9

Στερέωμα as a compromise with Paganism

Καὶ εἶπεν ὁ θεός Γενηθήτω **στερέωμα** ἐν μέσῳ τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τὸ **στερέωμα**· καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ **στερεώματος**, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ **στερεώματος**. καὶ ἐκάλεσεν ὁ θεὸς τὸ **στερέωμα** οὐρανόν· καὶ ἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωῒ, ἡμέρα δευτέρα. (LXX)

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. And God made the **firmament**, and God divided between the water which was under the **firmament** and the water which was above the **firmament**. And God called the **firmament** Heaven, and God saw that it was good, and there was evening and there was morning, the second day. (Brenton's LXX English Translation)

LSJ Greek-English Lexicon

στερέ-ωμα , ατος, τό, **A.** *solid body*, *Hp.Flat.8*, *Anaxag. ap. Placit.2.25.9*.

b. ἄϋλα ς. immaterial *solids*, *Dam.Pr.425*, cf. *205*.

2. *foundation* or *framework*, e.g. the skeleton, on which the body is, as it were, built, *Arist.PA655a22*; στερεώματος ἕνεκα τοῦ περιτρήτου to *strengthen* it, *Hero Bel.95.8*: metaph., *solid part*, *strength* of an army, LXX 1 Ma.9.14; also, *ratification*, ἐπιστολῆς ib. Es.9.29; *steadfastness*, “τῆς πίστεως” Ep.Col.2.5.

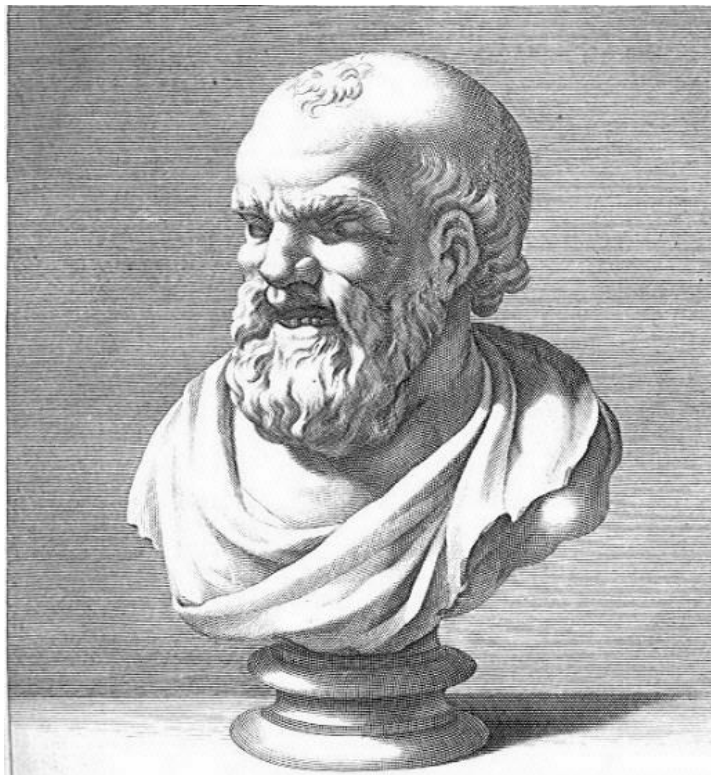
3. = στεῖρα (of a ship), *Thphr. HP5.7.3*.

4. *firmament*, i.e. the sky, the heaven above, LXX Ge. 1.6, Ez.1.22, al.; “τὸν τῶν οὐρανίων ς. δεσπότην” Tab.Defix.Aud.242.8 (Carthage, iii A.D.).



Anaxagoras

c. 500 BC–c. 428 BC



Democritus

c.460 BC–c.370 BC

Ἀναξαγόρας Δημόκριτος **στερέωμα** διάπυρον, ἔχον
ἐν ἑαυτῷ πεδία καὶ ὄρη καὶ φάραγγας.

Anaxagoras and Democritus, [affirm that the
moon] is **a solid, condensed**, and fiery **body**, in
which there are champaign countries, mountains,
and valleys.

Colossians 2:5
The only NT occurrence of στερέωμα

εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι,
χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ **στερέωμα** τῆς εἰς
Χριστὸν πίστεως ὑμῶν.

For though I am absent in body, yet I am with you in
spirit, rejoicing to see your good order and the **firmness**
of your faith in Christ. (ESV)

Στερεόω in NT

Thayer's Greek Definitions

G4732

στερεόω

stereoō

Thayer Definition:

- 1) to make solid, make firm, strengthen, make strong
- 1a) of the body of anyone

Act 3:7 And he took him by the right hand and raised him up, and immediately his feet and ankles **were made strong**. (ESV)

Act 3:16 And his name—by faith in his name—**has made this man strong** whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all. (ESV)

Act 16:5 So the churches **were strengthened** in the faith, and they increased in numbers daily. (ESV)

Στερεός in NT

G4731

στερεός

stereos

Thayer Definition:

- 1) strong, firm, immovable, solid, hard, rigid
 - 1a) in a bad sense, cruel, stiff, stubborn, hard
 - 1b) in a good sense, firm, steadfast

2 Tim. 2:19 But God's **firm** foundation stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from iniquity.”

Heb. 5:12, 14 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not **solid** food... But **solid** food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

1 Pet. 5:9 Resist him, **firm** in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.

στερεόω

stereoō, v., make firm or solid; establish. 34× +NT

Hebrew Alignment

רָקַע—to spread out; to trample, stamp out; to beat out (4): Job 37:18; Ps 135:6; Isa 42:5; 44:24

חָזַק—to be, grow or make strong; to prevail, have or show courage; to seize, grasp, keep hold of (3): Jer 5:3; 10:4; 52:6

עָלַץ—to rejoice, exult (1): 1 Kgdms 2:1

מִבְצָר—secure position; fortified (1): 1 Kgdms 6:18

אָמַץ—to be strong; to strengthen, let grow strong, make firm; to prove to be strong (1): Ps 17:18

עָשָׂה—to make, manufacture; to do (1): Ps 32:6

חָבַן—to examine, check; to make correct; to measure up, assess, calculate the size (1): Ps 74:4

כּוּן—to prepare, make ready; to erect, set up; to determine, fix, appoint; to make firm; to feel inclined, be intent on, be firmly resolved (1): Ps 92:1

נָטָה—to stretch, spread, lengthen; to bend down; to turn aside; to entice, deceive (1): Is 45:12

טָפַח—to spread out (1): Is 48:13

מָלַח—to be torn to pieces, scatter (1): Isa 51:6

נָצַב—to place oneself; to be positioned, stand; to remain standing; to oppose (1): Lam 2:4

חָשַׁף—to strip off, to bare; to skim off (1): Ezek 4:7

עָצַם—to be powerful; to be countless; to make more powerful (1): Dan 8:24

יָצַר—to form, fashion; to create; to be formed (1): Am 4:13

English Gloss

establish (6): Sir 3:2; 34:11; 39:28; 42:17, 25; Hos 13:4

made firm (2): 1 Mac 9:62; Odes 3:1

firm (2): Sir 26:10; 42:11

strengthen (2): Sir 45:8; 50:1

keep (1): Sir 29:3

press (1): 1 Mac 10:50

*

רַקִּיעַ means *expanse!!!*



Like this!



Not like this!

Overview

- Why it matters
- רְקִיעַ defined
- Στερέωμα in LXX
- **The Aftermath**
 - **In Early Judaism**
 - In Translation (English, Slavic, German)

The Rabbis on Creation... (from Bereishit Rabbah 4.2, my trans.)

אָמַר רַבִּי חֲנִינָא יֵצֵא הָאֵשׁ מִלְּמַעְלָה וְלַחֲכָה אֶת פְּנֵי הָרָקִיעַ.

Rabbi Chanina said, “the fire went forth from above and scorched the face of the rāqîya’.”

אָמַר רַבִּי יוֹדָן בְּרַבִּי שְׁמַעוֹן יֵצֵאת הָאֵשׁ מִלְּמַעְלָה וְלִהְטָה פְּנֵי רָקִיעַ.

Rabbi Yudan said, “the fire went forth from above and the face of the rāqîya’ glowed.”

The Sages on Night... (from Pesachim 94b.5, William Davidson Talmud.)

חכמי ישראל אומרים ביום חמה מהלכת למטה מן הרקיע ובלילה למעלה מן הרקיע וחכמי אומות העולם אומרים ביום חמה מהלכת למטה מן הרקיע ובלילה למטה מן הקרקע אמר רבי ונראין דבריהן מדברינו שביום מעינות צונגין ובלילה רותחין

The Gemara presents a similar dispute: **The Jewish Sages** say that **during the day the sun travels beneath the firmament** and is therefore visible, **and at night it travels above the firmament. And the sages of the nations of the world say that during the day the sun travels beneath the firmament, and at night it travels beneath the earth** and around to the other side of the world. **Rabbi Yehuda HaNasi said: And the statement of the sages of the nations of the world appears to be more accurate than our statement.** A proof to this is **that during the day, springs that originate deep in the ground are cold, and during the night they are hot** compared to the air temperature, which supports the theory that these springs are warmed by the sun as it travels beneath the earth.



Josephus
37–c. 100 AD

τίς γὰρ οὐκ οἶδε τῶν ἀγαθῶν ἀνδρῶν ὅτι τὰς μὲν ἐν παρατάξει ψυχὰς
σιδήρῳ τῶν σαρκῶν ἀπολυθείσας τὸ καθαρώτατον στοιχεῖον αἰθήρ
ξενοδοχῶν ἄστροις ἐγκαθιδρύει, δαίμονες δ' ἀγαθοὶ καὶ ἥρωες εὐμενεῖς
ἰδίῳ ἐγγόνοις ἐμφανίζονται, τὰς δὲ ἐν νοσοῦσι τοῖς σώμασι συντακείσας,

For what man of virtue is there who does not know, that those souls
which are severed from their fleshly bodies in battles by the sword
are received by the ether, that purest of elements, and joined to that
company which are placed among the stars; that they become good
demons, and propitious heroes, and show themselves as such to
their posterity afterwards?

Overview

- Why it matters
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 - **In Translation (English, Slavic, German)**

Latin Vulgate (405 AD)

⁶ Dixit quoque Deus: Fiat **firmamentum** in medio aquarum: et dividat aquas ab aquis.

⁷ Et fecit Deus **firmamentum**, divisitque aquas, quae erant sub **firmamento**, ab his, quae erant super **firmamentum**. Et factum est ita.

⁸ Vocavitque Deus **firmamentum**, Caelum: et factum est vespere et mane, dies secundus.



King James Version (1611 AD)

⁶ And God said, Let there be a **firmament** in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the **firmament**, and divided 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. And the evening and the morning were the second day.

Great Bible 1539 (1540 print)

Genesis 1:6–8

And the morning was made one daye.
And God sayde: let there be a **firmamēt**
betwene the waters: and let it make a diui-
sion betwene waters and waters. And God
made the **firmament**, and set a diuision be-
twene the waters which were vnder the **fir-
mamēt**, and the waters that were aboue the
firmament. And it was so. And God called
the **firmament**, Heauen. The euenynge also
and the mornynge was made the secōd daye.
And God sayde: let there be lights in the

⁶ And God sayde: let there be a **firmament** betwene the waters: and let it make a diuision betwene waters and waters. ⁷ And God made the **firmament**, and set a diuision betwene the waters which were vnder the **firmament** and the waters that were aboue the **firmament**. And it was so. ⁸ And God called the **firmament**, Heauen. The euenynge also and the mornynge was made the second daye.

Geneva Bible 1560 (1594 print)

heape by his secret power.

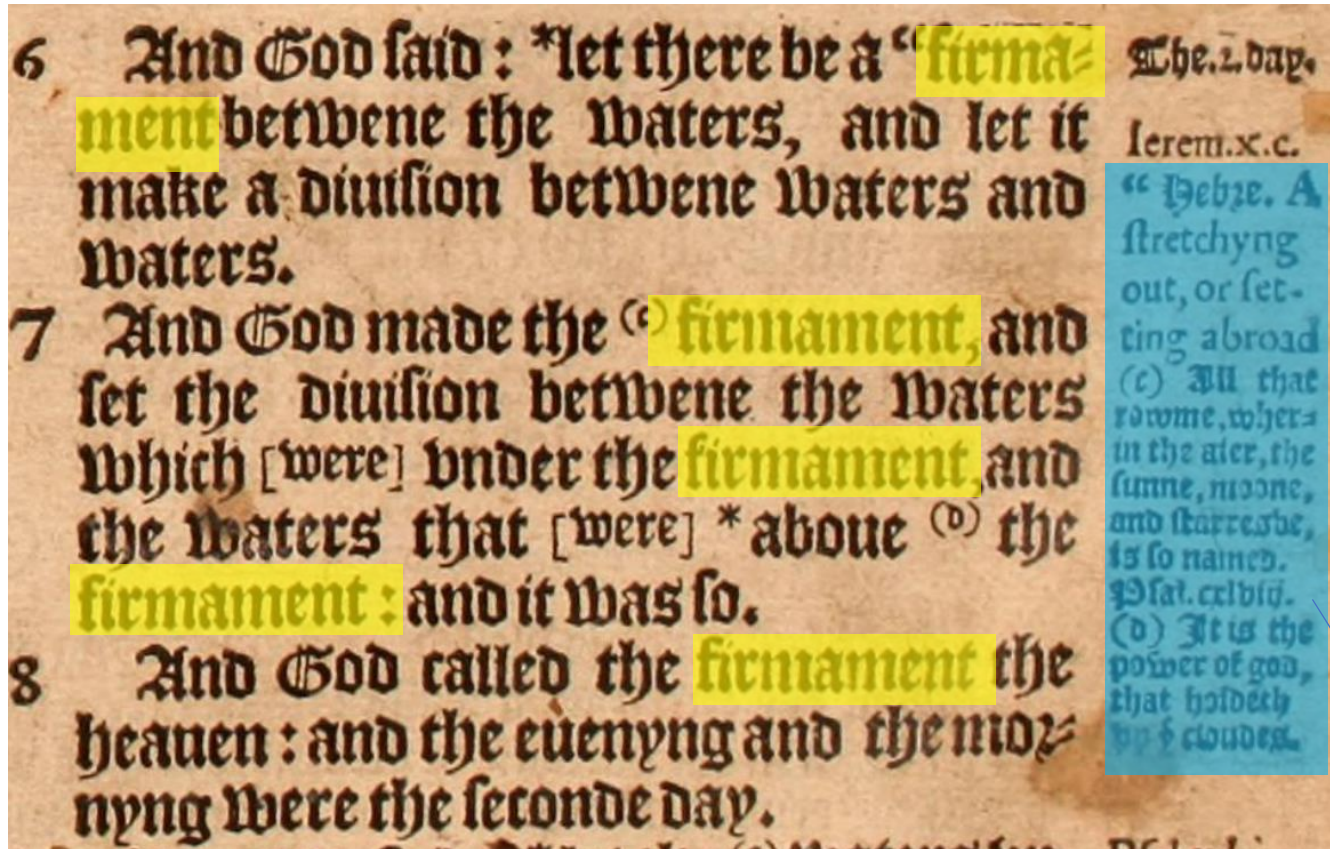
8 And God called the **firmament**, & Hea-

† *Eb. face of the waters. Heb. 11. 3.* e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only apperteineth to God. † *Eb. betwene the light, and betwene the darknes.* † The first day. † *Ebr. so was the evening, so was the morning. Psal. 33. 6. & 136. 5. iere. 10. 12. & 51. 15.* || *Or, spreading ouer, & ayre.* f As the sea and riuers, from those waters y are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal. 148. 4.*

g **That is, the region of the aire, and all that is aboue vs.**

That is, the region of the air and all that is above us.

Bishop's Bible 1568
Genesis 1:6–8



⁶ And God said: let there be a **firmament** betwene the waters, and let it make a diuision betwene waters and waters ⁷ And God made the **firmament**, and set the diuision betwene the waters which [were] vnder the **firmament**, and the waters that [were] aboue the **firmament**: and it was so ⁸ And God called the **firmament** the heauen: and the euenyng and the mornyng were the seconde day

Hebrew: A stretching out, or setting abroad
(c) All that roams, wherein the air, the sunne, moon, and stars be, is so named. Psalm cxlviii.
(d) It is the power of God that holdeth up the clouds.

THE
FIRST BOOKE
OF MOSES,
called GENESIS.

CHAP. I.

1 The creation of Heauen and Earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.

*Psal. 33.6.
and 136.5.
acts. 14.15.
and 17.24.
hebr. 11.3.

In the beginning God created the heauen, and the Earth.

*1. Cor. 4.6.

†Hebr. betweene the light and betweene the darkenesse.
†Hebr. and the evening was, and the morning was &c.

*Psal. 136.
5. ier. 10. 12
and 51. 15.
†Hebr. Expansion.

2 And the earth was without forme, and voyd, and darkenesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.

3 And God said, *Let there be light: and there was light.

4 And God saw the light, that it was good: and God diuided the light from the darkenesse.

5 And God called the light, Day, and the darkenesse he called Night: and the evening and the morning were the first day.

6 And God said, *Let there be a firmament in the midst of the waters: and let it diuide the waters from the waters.

7 And God made the firmament, and diuided the waters, which were vnder the firmament, from the waters, which were aboue the firmament: and it was so.

8 And God called the firmament, heauen: and the evening and the morning were the second day.

*Ier. 51. 15.

9 And God said, Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was so.

*Psal. 33.7.
and 136.5.
iob. 38.8.

10 And God called the drie land, Earth, and the gathering together of the waters called hee, Seas: and God saw that it was good.

11 And God said, Let the Earth bring forth grass, the herbe yeelding seed, and the fruit tree, yeelding fruit after his kinde, whose seed is in it selfe, vpon the earth: and it was so.

†Hebr. tender grass.

12 And the earth brought forth grass, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it selfe, after his kinde: and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there bee lights in the firmament of the heauen, to diuide the day from the night: and let them be for signes and for seasons, and for dayes and yeeres.

*Deu. 4. 19
psal. 136.7.

15 And let them be for lights in the firmament of the heauen, to giue light vpon the earth: and it was so.

†Hebr. betweene the day and betweene the night.

16 And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the starres also.

†Hebr. for the rule of the day, &c.

17 And God set them in the firmament of the heauen, to giue light vpon the earth:

18 And to rule ouer the day, and ouer

*Ier. 32. 33

King James Bible 1611
Genesis 1:6-8

was, and the morning was &c.
*Psal. 136.
5. ier. 10. 12
and 51. 15.
†Hebr. Expansion.

6 And God said, *Let there be a firmament in the midst of the waters: and let it diuide the waters from the waters.

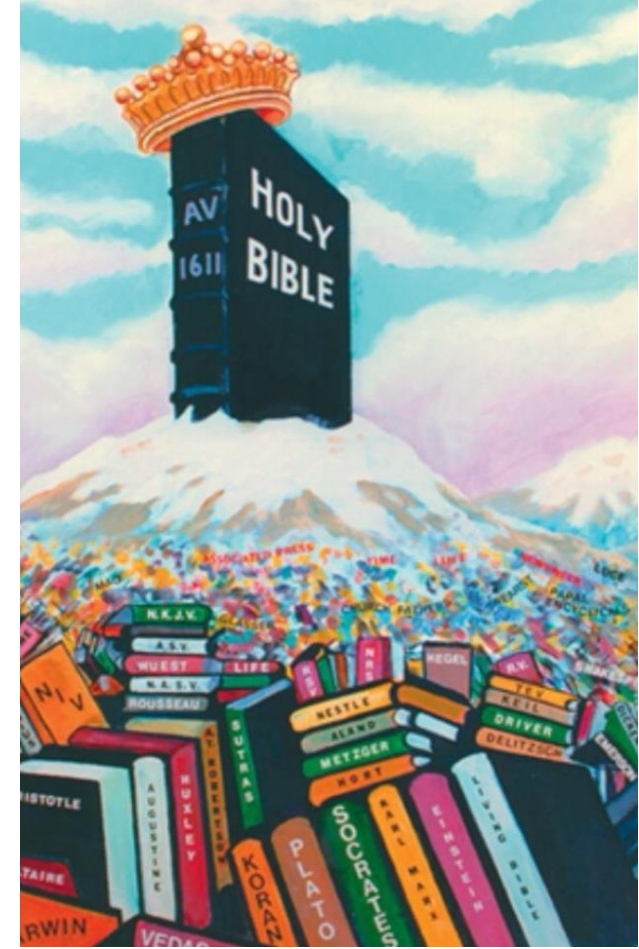
7 And God made the firmament; and diuided the waters, which were vnder

Hebr. Expansion

...I have some strong doubts now about the Heliocentric system. ...I am not yet fully settled in my mind about all of this; but, as I said before, “I smell a rat” somewhere, and there is one place it will never be found: in a King James Bible.



Peter Ruckman



Ruthenian Bible (Библия Франциска Скорины) 1519

Church Slavonic – Based on LXX

Uses твердь (*tverd*), “firmness”

Ps. 148
Prov. 8
Ps. 103 (104)

Ѹа рми
Притъ н
Ѹло рг

Ѹко добро, Ѹразлучи богъ межѣ светомъ Ѹмежѣ тмою
Ѹнарече светъ день Ѹтмѣ ночь, Ѹ бысть вечеръ Ѹоу
тро день ѣдинъ • Ѹрече богъ да вѣдѣтъ **твердь**
посреди водъ Ѹда раздѣлѣть воды Ѹводъ, Ѹсотвори
богъ **твердь** Ѹраздѣлилъ воды ѣже бѣша подъ **твердию**
Ѹтехъ ѣже бѣша надъ **твердию** Ѹбытъ тако • Ѹнарече
богъ **твердь** небо, Ѹ бысть вечеръ Ѹтро день вторыи •
а

Ostrog Bible (1581)

вечеръ и бысть оутро днь единый .
и рече бгъ да будетъ **твердь** посредь
воды . и будетъ разлучаа посредь
воды и воды , и бысть тако . и сгъ
творн бгъ **твердь** . и разлучи бгъ ме
жду водою , иже бгъ **по твердию** . и
посредь воды , иже бгъ **на твердию** .
и на рече бгъ **твердь** нбо . и видѣ бгъ
яко добро . и бысть вечеръ , и бысть
оутро днь второй . и рече бгъ ; " да

Bulgarian Synodal: И рече Бог: да има **твърд** посред водата...

Bulgarian Revised: И Бог каза: Да бъде **свод** сред водите...

Russian Synodal: И сказал Бог: да будет **твердь** посреди воды...

New Russian Translation: И сказал Бог: «Да будет **свод** между водами...

New Serbian Translation: Затим рече Бог: „Нека се простре **свод** посред вода...

Turkoniak UKR: І сказав Бог: Нехай буде **небозвід** посеред води...

Kulish UKR: І рече Бог: Нехай проміж водами постане **твердь**...

Ohienko UKR: І сказав Бог: Нехай станеться **твердь**...

Filaret URK: І сказав Бог: нехай буде **твердь** посеред води...

Macedonian S. 06: Потоа Бог рече: „Нека има **свод** среде водата...

Macedonian Gavril's Bible: Потоа рече Бог: »Нека има **свод** среде водата...

Modern Croatian: Tada je Bog rekao: »Neka bude **svod**, da razdvaja vode...

Croatian Bible 1831: I reče Bog: “Neka bude **svod** posred voda...

Syomukha Belorussian: І сказаў Бог: хай будзе **цвёрдзь** пасярод вады...

Bosnian Bible: I reče Bog: “Neka sred voda **svod** bude...

Slavic Translations using:

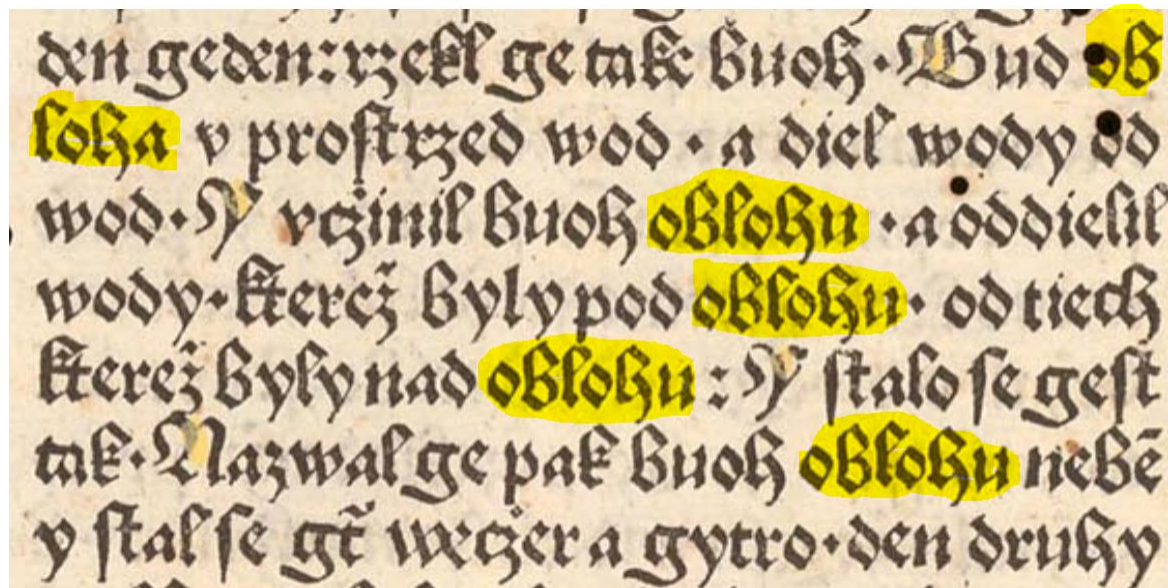
твердь (*tverd*), “firmness”

свод (*svod*), “architectural vault”

Prague Bible 1488

From Latin, but adjusts *firmamentum*!

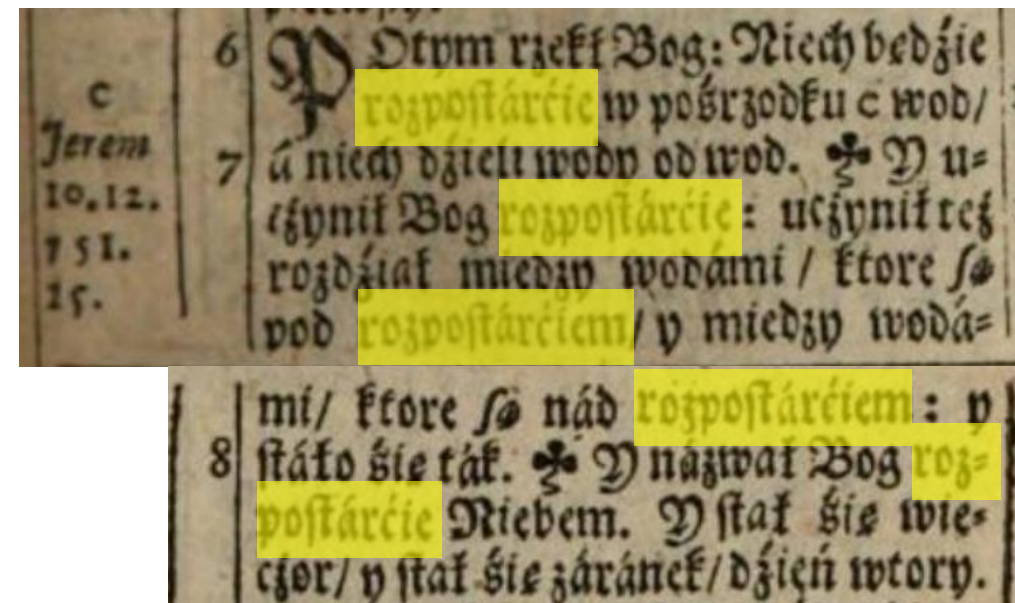
Obloha = “sky”



Polish Gdańsk Bible 1660

Rozpostarcie = Modern “*rozszerzenie, rozciągnięcie*”

English “*expanse, stretching*”



1940 Bulgarian Bible: И Бог каза: Да бъде **простор** [*expanse*] посред водите...

2009 Czech Bible: Bůh řekl: „Ať je uprostřed vod **obloha** [*sky*]...

Serbian SEBDT: Boh povedal: „Nech je **obloha** [*sky*] uprostred vôd...

Slovenian CHR: In reče Bog: Bodi **raztežje** [*stretching*] med vodami...

Romanian RMNN: Dumnezeu a zis: „Să fie o **întindere** [*stretching*] între ape...

Anglo-Saxon Hexateuch (~1225–1250)



Cotton MS Claudius B IV

Anglo-Saxon “*fæstnys*”
Modern English = “fastness” “firmness”

6. God cwæð ða ef<ð>³: Gewurðe nu **fæstnys** tomiddes ðam wæterum ⁊ totwæme ða wæteru fram ðam wæterum.
7. ⁊ God geworhte ða **fæstnysse**, ⁊ totwæmde ða wæteru, ða wæron under ðære **fæstnysse**, fram ðam ðe wæron bufan ðære **fæstnysse**: hit wæs ða swa gedon.
8. ⁊ God het ða **fæstnysse** heofonan, ⁊ wæs ða geworden æfen ⁊ mergen oðer dæg. [Picture.]

1922 Reprint by Oxford University Press S. J. Crawford, ed.



Wenceslas Bible 1390s

Early German translation from Latin

Uses “firmament”

First one is “*veitenunge*” which means “expansion”

Modern “Ausdehnung”



Mentelin Bible 1466

“Vestenkeit” = “Firmness”
Modern “Festigkeit”

morgen ein tag. Vnd got der sprach. Vestenkeit
werd gemacht in mitz der wasser: vnd teilt die waf
ser vñ den wassern. Vnd got macht die vestenkeit
vnd teilt die wasser die do waren vnder der vesten
keit von den die do waren ob der vestenkeit. vnd es
ward getan also Vnd got der rief die vestenkeit dē
himel: vnd es ward gemacht abent vnd der morgē
der ander tage. Wann got der sprach. Die wasser

Eck-Bible 1537

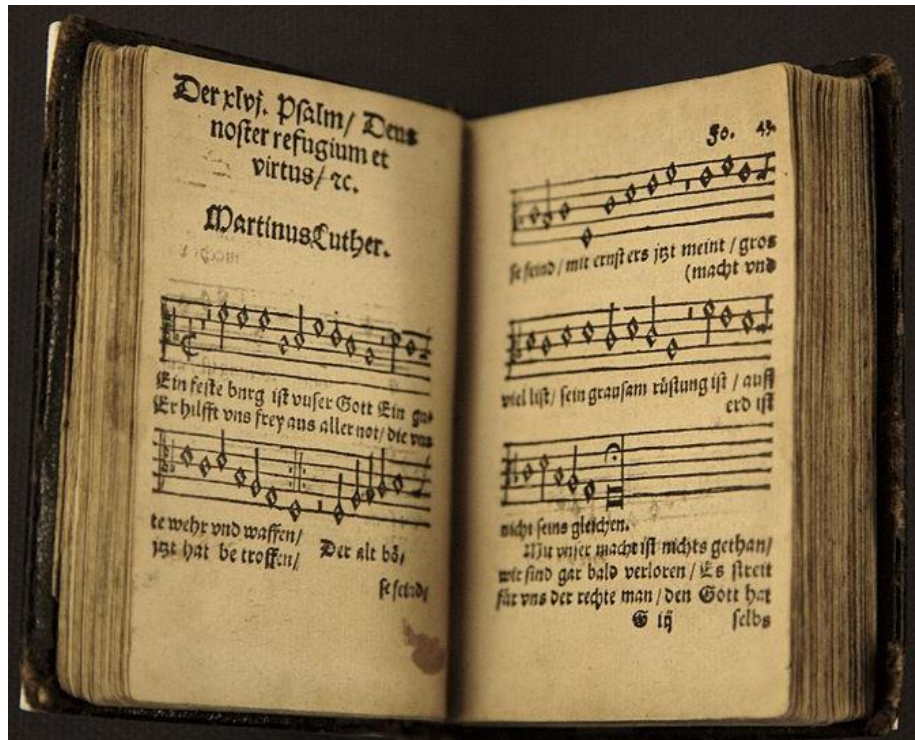
“Firmament”

Vnd GOTT sprach. Es werde d̄z fir
mament in mitte der wassern: vñ schaide
die wasser von wassern: vnd GOTT ma
chet das firmament: vnd schid die wasser/
die da waren vnder dem firmament/ von
denen die da waren ob dem firmament:
vnd es ist also geschehen: vnd GOTT
nennet das firmament/ himel: vñ es ist wor
den abent/ vnd morgen der ander tag.

Luther Bible (1522)

“Feste” = “fastness” ~ “firmness”

Vnd Gott sprach/ Es werde eine feste zwischen den wassern/ vnd die sey ein vnterscheid zwischen den wassern/ Da macht Gott die feste/ vnd scheidet das wasser hunden/ von dem wasser droben an der festen/ Vnd es geschach also/ Vnd Gott nennet die festen/ Dimel/ Da ward aus abend vnd morgen der ander tag.



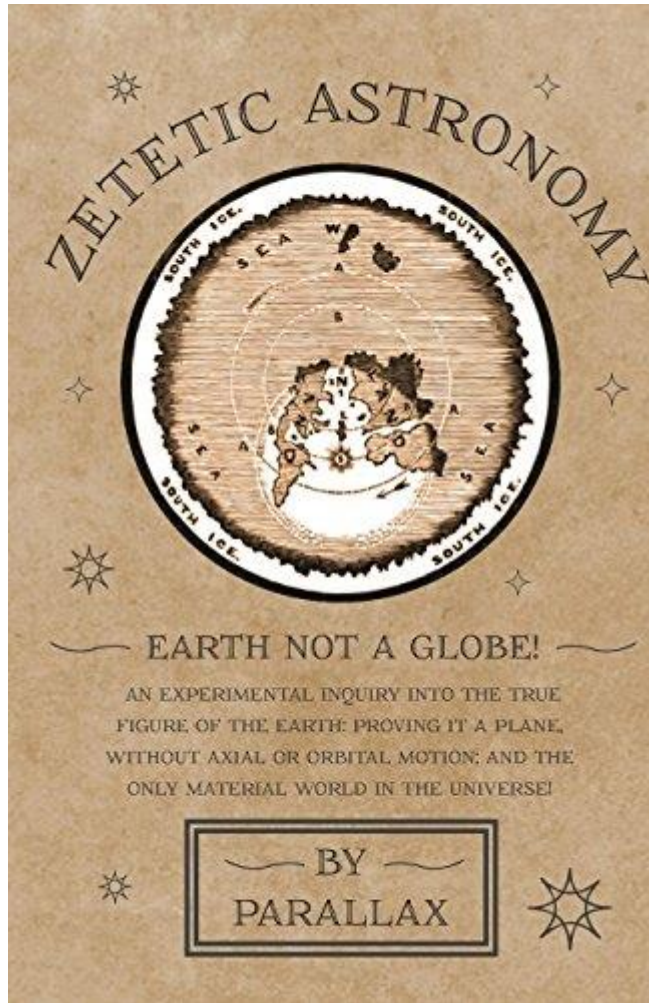
„Ein feste Burg ist unser Gott“ (c. 1529)

THE CRITERION OF INCREDIBILITY.

The clearest criterion of legend is that it frequently reports things which are quite incredible. This poetry has another sort of probability from that which obtains in prosaic life, and ancient Israel considered many things to be possible which to us seem impossible. Thus many things are reported in Genesis which go directly against our better knowledge: we know that there are too many species of animals for all to have been assembled in any ark; that Ararat is not the highest mountain on earth; that the “firmament of heaven,” of which Genesis i. 6 ff. speaks, is not a reality, but an optical illusion...



Herman Gunkel
1862–1932



Samuel Rowbotham “Parallax”
1816–1884

- Universal Zetetic Society established shortly after Rowbotham’s death
- Renamed to Flat Earth Society in 1971
- Became popular through social media c. 2010s

*

רַקִּיעַ means *expanse!!!*



Like this!



Not like this!

Overview

- Why it matters
- רְקִיעַ defined
- Στερέωμα in LXX
- The Aftermath

Questions?