

THE MYSTERY OF RAQIYAH UNVEILED
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Strong's 7549 Concordance

raqia: an extended surface, expanse

Original Word: רָקִיעַ

Part of Speech: Noun Masculine

Transliteration: raqia

Phonetic Spelling: (raw-kee'-ah)

Definition: an extended surface, expanse LINE-ARC-DIVIDER

◀ **Genesis 1:6** ▶

Strong's	Hebrew	English	Morphology
559 [e]	וַיֹּאמֶר way-yō-mer	And said	Conj-w V-Qal- ConsecImperf-3ms
430 [e]	אֱלֹהִים 'ē-lō-hîm,	God	N-mp
1961 [e]	יְהִי yə-hî	let there be	V-Qal-Imperf.Jus-3ms
7549 [e]	רָקִיעַ rā-qî-a'	a firmament	N-ms
8432 [e]	בְּתוֹךְ bə-tō-wk	in the midst	Prep-b N-msc
4325 [e]	הַמַּיִם ham-mā-yim;	of the waters	Art N-mp
1961 [e]	וַיְהִי wî-hî	and let it	Conj-w V-Qal- ConjImperf.Jus-3ms
914 [e]	מִבְּדִיל mab-dîl,	divide	V-Hifil-Prtcpl-ms
996 [e]	בֵּין bîn	between	Prep

	bên		
4325 [e]	מים ma-yim	the waters	N-mp
4325 [e]	למים: lā-mā-yim.	[and] the waters	Prep-l N-mp

Purpose-Divide the waters. Between which heavens? Gen 1:7 He assahed assigned this first raqiyah.

◀ Genesis 1:8 ▶

Strong's	Hebrew	English	Morphology
7121 [e]	וַיִּקְרָא way-yiq-rā	And called	Conj-w V-Qal- ConsecImperf-3ms
430 [e]	אֱלֹהִים 'ē-lō-hîm	Elohim	N-mp
7549 [e]	לְרָקִיעַ lā-rā-qî-a'	the firmament	Prep-l, Art N-ms
8064 [e]	שָׁמַיִם šā-mā-yim;	skies	N-mp
1961 [e]	וַיְהִי־ way-hî-	And there was	Conj-w V-Qal- ConsecImperf-3ms
6153 [e]	עֶרֶב 'e-reb	evening	N-ms
1961 [e]	וַיְהִי־ way-hî-	and there was	Conj-w V-Qal- ConsecImperf-3ms
1242 [e]	בֹּקֶר bō-qer	morning	N-ms
3117 [e]	יוֹם yō-wm	day	N-ms

8145 [e]	שְׁנִי: šê-nî.	The second -	Number-oms
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Very simple. YHUH assigned the raqiyah as a heaven or an expanse belonging to a heaven. With every heaven comes an expanse or a raqiyah. He called this creation THE RAQIYAH, SHAMAYIM. Plural as in heavens. **If he called raqiyah a heaven and there are 3 heavens there must be definition be 3 raqiyahs, plural!** This was established on cycle 2 of the 7 cycle week.

◀ Genesis 1:14 ▶

Strong's	Hebrew	English	Morphology
559 [e]	וַיֹּאמֶר way-yō-mer	And said	Conj-w V-Qal- ConsecImperf-3ms
430 [e]	אֱלֹהִים 'ê-lô-hîm,	Elohim	N-mp
1961 [e]	יְהִי yə-hî	let there be	V-Qal-Imperf.Jus-3ms
3974 [e]	מְאֹרֹת mə-'ô-rôṭ	lights	N-mp
7549 [e]	בְּרָקִיעַ bir-qî-a'	in the firmament	Prep-b N-msc
8064 [e]	הַשָּׁמַיִם haš-šā-ma-yim,	of the heavens	Art N-mp
914 [e]	לְהַבְדִּיל lə-hab-dîl	to divide	Prep-l V-Hifil-Inf
996 [e]	בֵּין bên	between	Prep
3117 [e]	הַיּוֹם hay-yô-wm	the day	Art N-ms
996 [e]	וּבֵין	and between	Conj-w Prep

3915 [e]	לַיְלָה ḥal-lā-yə-lāh;	the night	Art N-ms
1961 [e]	וַיְהִי wə-hā-yū	and let them be	Conj-w V-Qal-ConjPerf-3cp
226 [e]	לְאוֹת lə-’ō-tōt	for signs	Prep-l N-cp
4150 [e]	וּלְמֹעֲדִים ū-lə-mō-w-’ā-dīm,	and seasons	Conj-w, Prep-l N-mp
3117 [e]	וּלְיָמִים ū-lə-yā-mīm	for days	Conj-w, Prep-l N-mp
8141 [e]	וּשְׁנִים: wə-šā-nīm	and years	Conj-w N-fp

YHUH said let there be lights in [not above] the RAQIYAH OF THE HEAVENS, PLURAL! Let us note 2 key factors. The lights we use for moadem, signs, days, years and by implication months, a collection of 30 days, **are placed WITHIN THE RAQIYAH**. Like recessed lights in a ceiling, with the firmament being the ceiling. The raqiyah and the embedded lights divide day from night and the lights in it divide between kadosh-holy and mundane days. If the term a raqiyah and a heaven are synonymous, which they are, then these three heavens are also three dividers. The lights in the raqiyah are used to divide days and nights, cycles within a year and also by definition, the raqiyah that houses the lights, **must divide one heaven or raqiyah from another one. The raqiyah or heaven has embedded lights. Now the question remains which of the shamayim or raqiyahs have this recessed lighting?**

◀ Genesis 1:15 ▶

Strong's	Hebrew	English	Morphology
1961 [e]	וַיְהִי wə-hā-yū	And let them be	Conj-w V-Qal-ConjPerf-3cp
3974 [e]	לְמֹאזָרוֹת lim-’ō-w-rōt	for lights	Prep-l N-mp
7549 [e]	בִּרְקִיעַ	in the firmament	Prep-b N-msc

8064 [e]	בִּירָאֵי הַשָּׁמַיִם haš-šā-ma-yim,	of the heavens	Art N-mp
215 [e]	לְהָאִיר lə-hā-ʾîr	to shine	Prep-l V-Hifil-Inf
5921 [e]	עַל- 'al-	upon	Prep
776 [e]	הָאָרֶץ hā-ʾā-reṣ;	the earth	Art N-fs
1961 [e]	וַיְהִי- way-hî-	and it was	Conj-w V-Qal- ConsecImperf-3ms
3651 [e]	כֵּן: kên.	so	Adv

The two highest raqiyahs above the earth, shine their lights on the earth. Is that what Scripture is saying? Why have we limited the raqiyah to a mere expanse of ice right above the earth with embedded lighting? **The word lights-MEOROT is also plural.** So we have light in 3 firmaments-expanses-raqiyahs, which are also three heavens. YAH's light is everywhere!

◀ Genesis 1:17 ▶

Strong's	Hebrew	English	Morphology
5414 [e]	וַיִּתֵּן way-yit-tên	And set	Conj-w V-Qal- ConsecImperf-3ms
853 [e]	אֹתָם 'ō-tām	them	DirObjM 3mp
430 [e]	אֱלֹהִים 'ē-lō-hîm	Elohim	N-mp
7549 [e]	בִּרְקִיעַ bir-qî-a'	in the firmament	Prep-b N-msc
8064 [e]	הַשָּׁמַיִם	of the heavens	Art N-mp

215 [e]	הַשֹּׁמֵר lā-hā-'îr	to shine	Prep-1 V-Hifil-Inf
5921 [e]	עַל- 'al-	upon	Prep
776 [e]	הָאָרֶץ hā-'ā-reṣ.	the earth	Art N-fs

We see in verse 17 another confirmation of this correct understanding. YHUH set or recessed His LIGHTS within inside of each of the two higher raqivahs, with each raqivah or heaven able to shine its light directly to us on earth. The Greatest Most High Light can and has come to earth, John 8:12. This understanding is crucial to understand such controversial concepts like breaking through the raqivah and going to the Moon and Mars, matters of great controversy. **If there is only one firmament above the earth, no such event could occur, as the raqivah is a FIRM divider and then the second heaven-raqivah, could never be accessed except by light.** However if there are 3 dividers-raqivahs, then we can begin to understand that certain human endeavors we thought impossible are actually possible. We can also then begin to better grasp how the unclean demons can move around so freely from one realm to another, with YHUH's permission of course.

◀ Genesis 1:20 ▶

Strong's	Hebrew	English	Morphology
559 [e]	וַיֹּאמֶר way-yō-mer	And said	Conj-w V-Qal-ConsecImperf-3ms
430 [e]	אֱלֹהִים 'ē-lō-hîm,	Elohim	N-mp
8317 [e]	יִשְׂרָצוּ yiś-rə-ṣū	let abound	V-Qal-Imperf-3mp
4325 [e]	הַמַּיִם ham-ma-yim,	the waters	Art N-mp
8318 [e]	שְׂרֵשׁ še-reṣ	with an abundance	N-msc
5315 [e]	נֶפֶשׁ	of creatures	N-fs

2416 [e]	ne-pěš חַיָּה ḥay-yāh;	living	Adj-fs
5775 [e]	וְעוֹף wə-'ō-wp̄	and birds	Conj-w N-ms
5774 [e]	יְעוֹפֶה yə-'ō-w-pēp̄	let fly	V-Piel-Imperf-3ms
5921 [e]	עַל- 'al-	above	Prep
776 [e]	הָאָרֶץ hā-'ā-reṣ,	the earth	Art N-fs
5921 [e]	עַל- 'al-	across	Prep
6440 [e]	פָּנֵי pə-nē	the face	N-cpc
7549 [e]	רָקִיעַ rā-qî-a'	of the firmament	N-msc
8064 [e]	הַשָּׁמַיִם: haš-šā-mā-yim.	of the sky	Art N-mp

In verse 20 YHUH gives us another clue. Birds and fowls of the air fly **JUST ABOVE THE EARTH** but at the same time across the face of the raqiyah-heaven. Obviously this is the raqiyah or face of the first heaven. **Notice that the divider or raqiyah is referred to as a face.** The showbread in the Tabernacle and Temple was called **The Bread of His Faces or Lechem HaPanayim**. Seems like we have 3 faces or raqiyahs, with each face representing one part of YHUH, Father, Son and Spirit. So the raqiyahs are the shamayim and the shamayaim are the three primary Panayim-Faces of YHUH. Man also is a three part being, body, soul and spirit. The body and soul of all men are limited to the first 2 raqiyahs of light. When we give our lives to The Lamb and are cleaned in His blood, the blood and body of the highest raqiyah, we then receive that Light, and our spirits are rewarded to live and dwell in the highest raqiyah, with the redeemed saints of all the ages and with Enoch in the City of Enoch, the New Jerusalem.

◀ Psalm 19:1 ▶

Strong's	Hebrew	English	Morphology
5329 [e]	לְמוֹנֵץ lam-naṣ-ṣê-aḥ,	To the Chief Musician	Prep-1, Art V-Piel-Prtcpl-ms
4210 [e]	מִזְמוֹר miz-mō-wr	a Psalm	N-ms
1732 [e]	לְדָוִד: lə-dā-wiḏ.	of David	Prep-1 N-proper-ms
8064 [e]	הַשָּׁמַיִם haš-šā-ma-yim,	The heavens	Art N-mp
5608 [e]	מְסַפְּרִים mə-sap-pə-rîm	declare	V-Piel-Prtcpl-mp
3519 [e]	כְּבוֹד- kə-bō-wḏ-	the glory	N-msc
410 [e]	אֵל 'ēl;	of God	N-ms
4639 [e]	וּמַעֲשֵׂה ū-ma-'ă-śêh	and	Conj-w N-msc
3027 [e]	יָדָיו yā-dāw,	His handiwork	N-fdc 3ms
5046 [e]	מַגִּיד mag-gîḏ	shows	V-Hifil-Prtcpl-ms
7549 [e]	הַרְקִיעַ: hā-rā-qî-a'.	the firmament	Art N-ms

THE HEAVENS OR ALL THREE RAQIYAHS DECALRE YHUH'S HONOR AND EACH ONE HAS A DIFFERENT STORY TO DECALRE! Now with the understanding of the 3 faces of YHUH, Shamayim HaPanayim like the Lechem HaPanayim, Psalm 19:1 will wax more beautiful than it ever has before for our lives. The heavens declare or proclaim or preach the kavod-honor and power of YHUH as to who He is. The Hebrew word is sepoor or mesaprim in the plural. Thus each raqiyah or each heaven declare His Light,

Love, Power, Honor and yes His creative and redemptive workings. His creative handiwork is shown in all three firmaments. The Hebrew word shows or to show His handiwork comes from the Word Magid, meaning to relay a message or a teller of truth. The wise men who arrived to see Messiah Yahusha at the age of 2 were called Magi in English or Maggidim in Hebrew. **They were there to declare that The Light of the third raiyah had descended to under the first raiyah as the Light of all men, John 8:12.** A Magid tells heavenly or also astronomical truths that others cannot tell, as others are void of The Light. [Daniel for example was a Magid, as were his students in Babylon]. YHUH's handiwork, the raiyah, is a heavenly declaration that tells and demonstrates deeper truths to the earth. When we understand the mystery of the raiyahs [all 3] He will show us His reasons for assigning them as signs of His power and honor. Each raiyah-heaven has a story to tell, culminating in the fullness of His glorious Light. Later on we will clearly divide each heaven-raiyah, which will demonstrate the purpose for each one and who can and cannot access each one.

◀ Psalm 150:1 ▶

Strong's	Hebrew	English	Morphology
1984 [e]	הַלְלוּ hal-lū	Praise	V-Piel-Imp-mp
3050 [e]	יְהוָה yāh	YAH	N-proper-ms
1984 [e]	הַלְלוּ-	Praise	V-Piel-Imp-mp
410 [e]	אֵל 'ēl	EL	N-ms
6944 [e]	בְּקִדְשׁוֹ bə-qā-də-šōw	in His sanctuary	Prep-b N-msc 3ms
1984 [e]	הַלְלוּהוּ hal-lū-hū	Praise Him	V-Piel-Imp-mp 3ms
7549 [e]	בְּרָקִיעַ bir-qî-a'	in firmament	Prep-b N-msc
5797 [e]	עֲזָו 'uz-zōw	His mighty	N-msc 3ms

Psalm 150 concludes the Book of Psalms with even more marvelous revelation. It

commands believers to give YHUH praise and honor in His KADSHO or in His Holy House or dwelling, His Raqiyah. **The house or dwelling of YHUH is the third raqiyah-shmayaim, where no man or demon can go.** No fallen stars or fallen sons of Elohim can ascend. The latter part of verse 1 tells us that unlike the first 2 shamayim-raqiyahs, YHUH does not share the third raqiyah with anyone else. It is His dwelling-tabernacle alone, RAQIYAH-OZZO, unlike the second raqiyah, where stars, the sun and the moon dwell, embedded in the divider far above the earth, along with access to and by demons and humans both in a fallen state. The so called ‘planets’ are really fallen angels-wandering stars, who also reside there out of their original order. Some of these stars are accessible, like the former star Rahab [Pride] and Mars [War and bloodshed], to both s.a.tan and his demons. Men and demons can and do go there into the second raqiyah above the earth. All of man’s space explorations have taken him to the second raqiyah because the earth’s raqiyah is in fact open and can be penetrated by men and demons, both being able and enabled to go back and forth. Birds and fowls on the other hand, cannot penetrate the first raqiyah like men and demons can. They cannot go to the moon, unlike man that can and has in fact done so, despite those who are stuck on the one raqiyah error.

It is false to teach that there is only one raqiyah just above the earth and man cannot penetrate it. This is a proven lie; just ask any demon. **What men ought to be teaching is that the second raqiyah, also way above the earth, contains recessed lights such as the sun and stars and cannot be penetrated to access the third raqiyah, just as Scripture states.** Last time I checked, the second raqiyah blocking access to the third heaven-raqiyah, was also above the earth, therefore not contradicting but rather reaffirming Genesis chapter 1.

The third raqiyah here is referred to as THE RAQIYAH OF HIS OZZO or His Strength [authority and dominion], meaning it is exclusively His. If we are saved and redeemed and are rewarded with immortality, we are rewarded with one of the many mansions or abiding places in HIS OWN HOUSE-RAQIYAH-HEAVEN or like Yahusha taught us, the third raqiyah is known as His Father’s House John 14:2. **We [the saved and pardoned] will literally live as bright lights inside the third heaven or raqiyah. Daniel 12:3 affirms this by calling the raqiyah a place of embedded lights [stars] not a mere expanse of ice as most claim.**

Ezekiel 1:22-26 speaks of the activity in YHUH’s personal raqiyah the third heaven above the second raqiyah. This is the one that is far above the earth and cannot be penetrated. All this holy angelic activity is taking place in the third heaven which is also figuratively under a raqiyah which is actually YHUH’s Throne. YHUH’s Throne is the upper raqiyah of the third heaven, which actually contains 2 rakiyahs.

◀ Ezekiel 1:26 ▶

Strong's	Hebrew	English	Morphology
4605 [e]	וּמִמַּעַל <u>ū-mim-ma-‘al.</u>	And above	<u>Conj-w, Prep-m.] Adv</u>

7549 [e]	לְרָקִיעַ <u>lā-rā-qî-a'</u>	<u>the firmament</u>	<u>Prep-l, Art N-ms</u>
834 [e]	אֲשֶׁר <u>'ā-šer</u>	<u>that</u>	<u>Pro-r</u>
5921 [e]	עַל- <u>'al-</u>	<u>over</u>	<u>Prep</u>
7218 [e]	רִאשָׁם <u>rō-šām,</u>	<u>their heads</u>	<u>N-msc 3mp</u>
4758 [e]	כְּמֵרָאָה <u>kə-mar-'èh</u>	<u>in appearance like</u>	<u>Prep-k N-msc</u>
68 [e]	אֶבֶן- <u>'e-ben-</u>	<u>a stone</u>	<u>N-fsc</u>
5601 [e]	סַפִּיר <u>sap-pîr</u>	<u>sapphire</u>	<u>N-ms</u>
1823 [e]	דְּמוּת <u>də-mūt</u>	<u>[was] the likeness</u>	<u>N-fsc</u>
3678 [e]	כִּסֵּא <u>kis-sê;</u>	<u>of a throne</u>	<u>N-ms</u>
5921 [e]	וְעַל <u>wə-'al</u>	<u>and on</u>	<u>Conj-w Prep</u>
1823 [e]	דְּמוּת <u>də-mūt</u>	<u>the likeness</u>	<u>N-fsc</u>
3678 [e]	הַכִּסֵּא <u>hak-kis-sê;</u>	<u>of the throne</u>	<u>Art N-ms</u>
1823 [e]	דְּמוּת <u>də-mūt</u>	<u>[was] a likeness</u>	<u>N-fs</u>
4758 [e]	כְּמֵרָאָה <u>kə-mar-'èh</u>	<u>with the appearance</u>	<u>Prep-k N-msc</u>

120 [e]	אדם <u>'ā-dām</u>	of a Man	N-ms
5921 [e]	עליו <u>'ā-lāw</u>	above it	Prep 3ms
4605 [e]	מלמעלה: <u>mil-mā-'e-lāh</u>	high	Prep-m, Prep-l Adv 3fs

In Exodus 24:10 we see this confirmed. The elders of Israel ate and drank with YHWH on Mt. Sinai. We see 2 raqiyahs, one The Throne of YHWH above and one under The Throne, clear and bright described as PAVED SAPPHIRE STONE with bright light called shamayim.

◀ Exodus 24:10 ▶

Strong's	Hebrew	English	Morphology
7200 [e]	וַיִּרְאוּ <u>way-yir-'ū</u>	and they saw	Conj-w V-Qal-Conseclmpf-3mp
853 [e]	את <u>'et</u>	-Yahusha Alef-Taf	DirObjM
430 [e]	אלהי <u>'ē-lō-hē</u>	Elohim	N-mpc
3478 [e]	יִשְׂרָאֵל <u>yiś-rā-'ēl</u>	of Israel	N-proper-ms
8478 [e]	וַתַּחַת <u>wa-ta-hat</u>	and [there was] under	Conj-w Prep
7272 [e]	רַגְלָיו <u>raġ-lāw</u>	His feet	N-fdc 3ms
4639 [e]	כְּמַעֲשֵׂהָ	as it were a work	Prep-k N-msc

	kə-ma-'ă-sêh		
3840 [e]	לִבְנֶת lib-nat	of paved	N-fsc
5601 [e]	הַסַּפִּיר has-sap-pîr	sapphire stone	Art N-ms
6106 [e]	וְכַעֲצֵם û-kə-'e-šem	and it was like very	Conj-w, Prep-k N-fsc
8064 [e]	הַשָּׁמַיִם haš-šā-ma-yim	the heavens-shamayim- raqiyah	Art N-mp
2892 [e]	לְטָהָר: lā-tō-har	in [its] clarity	Prep-l N-ms

This amazing truth is confirmed clearly in Second Corinthians Ch. 12 verse 2 **in the Hebrew seen below, where the word heaven or ooranus in Greek is preserved as RAQI YAH in Hebrew.** This again shows us that when Paul was caught up to the third heaven where it is unlawful to be prior to immortality, he is said to have passed into the THIRD RAQIYAH or **RAQIYAH HA-SHELESHEE.** 2nd Corinthians 12:2:

I know a man in Messiah, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; YHUH knows), such a one was caught up even to the third heaven. The third heaven is also called the **THIRD RAQIYAH in Hebrew.** Paul was taken to YHUH'S Throne which was the high point within the third raqiyah.

See the actual Hebrew below:

יָלֹות יָם לַיָּלָה יוֹם׃ בְּמַסְעוֹת רַבּוֹת בְּסַכְנוֹת
בְּסַכְנוֹת שְׂכָדִים בְּסַכְנוֹת מַצָּד בְּגִי-עַמִּי
כְּנוֹת מַצָּד הַגּוֹיִם סַכְנוֹת בְּעִיר סַכְנוֹת בַּמִּדְבָּר
סַכְנוֹת בָּיִם סַכְנוֹת בְּתוֹךְ אֲחִי שָׁקָר׃ בְּעַמָּל וּבִתְלָאָה
בְּשִׁקִּידוֹת הַרְבֵּה בְּרָעַב וּבְצָמָא בְּצוּמוֹת הַרְבֵּה בְּקָר
וּבְעִירוֹם׃ מִלְכָּד שָׁאָר הַדְּבָרִים הַבָּאִים עָלַי יוֹם יוֹם
וְהַדִּיאָנָה לְכָל-הַקְהָלוֹת׃ מִי יִחַלֵּשׁ וְאֲנִי לֹא אֶחְלֹשׁ מִי
יִכָּשֶׁל וְלֹא יִבְעַר לִבִּי׃ אִם-יֵשׁ לְהִתְהַלֵּל אֶתְהַלֵּל
בְּחִלְשָׁתִי׃ הָאֱלֹהִים אָבִי יִשׁוּעַ הַמָּשִׁים אֲדֹנָיו הַמְבָרָךְ
לְעוֹלָמֵי עוֹלָמִים הוּא יֵדַע כִּי לֹא אֲשַׁקֵּר׃ בְּדַמְשֶׁק
שָׁמַר הַנָּצֵב שְׁלִי-הַמֶּלֶךְ אָרְטָס אֶת-עִיר הַדַּמְשֶׁקִּים
וַיִּבְקֹשׁ לְתַפְשָׁנִי׃ וּבְעַד הַחֲלוֹן הוֹרִידוּ אֹתִי בְּסֵל מַעַל
הַחוּמָה וְאֶמְלֹט מִיָּדָיו׃
יב אֲמַנָּם לְהִתְהַלֵּל לֹא יוֹעִיל לִי כִי-אָבוֹא לְמַרְאוֹת
הָאָדוֹן וְחַיִּיגוֹתָיו׃ יָדַעְתִּי אִישׁ בְּמַשִּׁים זֶה אַרְבַּע-
עָשָׂרָה שָׁנָה אִם-הָיָה בְּנוֹף לֹא יָדַעְתִּי אוֹ-מַחוּץ לְנוֹף
לֹא יָדַעְתִּי הָאֱלֹהִים יוֹדַע וְהָאִישׁ הַהוּא לָקַח עִד-
לְרִקְיַע הַשָּׁלִישִׁי׃ וְיָדַעְתִּי אֶת-הָאִישׁ הַהוּא אִם-בְּנוֹף
אוֹ-מַחוּץ לְנוֹף לֹא יָדַעְתִּי הָאֱלֹהִים יוֹדַע׃ אֲשֶׁר
הֶעֱלָה אֶל-הַפָּרְדֵּס וַיִּשְׁמַע דְּבָרִים נִסְתָּרִים אֲשֶׁר
נִמְנָע מֵאִישׁ לְמַלְאָכִים׃ עַל-אִישׁ כְּמוֹהוּ אֶתְהַלֵּל אֲנִי
עַל-עַצְמִי לֹא אֶתְהַלֵּל וּזְלוֹתִי בְּחִלְשוֹתִי׃ כִּי לֹא-
חִפְצָתִי לְהִתְהַלֵּל לֹא-אֶהְיֶה סֹכֵל כִּי-אֶמֶת אֲדַבֵּר
אֲכִל אֶת־אֶפֶס כֹּן-יִחְשַׁבְנִי אִישׁ יוֹתֵר מִפֶּה-שִׁירָאָה כִּי
אוֹ שִׁישְׁמַע מִמֶּנִּי׃ וְלִמְעַן אֲשֶׁר לֹא אֶתְרוֹמֶם בְּרִנָּה
גְּדֹל הַחַיִּיגוֹת נִתֵּן-לִי סֵלֶן בְּבִשְׂרִי מִלֶּאךָ הַשָּׁמַיִם

Now for the Greek of Second Corinthians 12:2:

◀ 2 Corinthians 12:2 ▶

Strong's	Greek	English	Morphology
1492 [e]	οἶδα oida	I know	V-RIA-1S
444 [e]	ἄνθρωπον anthrōpon	a man	N-AMS
1722 [e]	ἐν en	in	Prep
5547 [e]	Χριστῷ Christō	Christ,	N-DMS
4253 [e]	πρὸ prō	ago	Prep

2094 [e]	pro ἐτῶν etōn	years	N-GNP
1180 [e]	δεκατεσσάρων, — dekatessarōn	fourteen—	Adj-GNP
1535 [e]	εἴτε eite	whether	Conj
1722 [e]	ἐν en	in	Prep
4983 [e]	σώματι sōmati	[the] body,	N-DNS
3756 [e]	οὐκ ouk	not	Adv
1492 [e]	οἶδα, oida	I know,	V-RIA-1S
1535 [e]	εἴτε eite	or	Conj
1622 [e]	ἐκτὸς ektos	out of	Prep
3588 [e]	τοῦ tou	the	Art-GNS
4983 [e]	σώματος sōmatos	body,	N-GNS

3756 [e]	οὐκ ouk	not	Adv
1492 [e]	οἶδα, oida	I know,	V-RIA-1S
3588 [e]	ὁ ho	-	Art-NMS
2316 [e]	Θεὸς Theos	God	N-NMS
1492 [e]	οἶδεν, — oiden	knows—	V-RIA-3S
726 [e]	ἄρπαγέντα harpagenta	having been caught up	V-APP-AMS
3588 [e]	τὸν ton	-	Art-AMS
5108 [e]	τοιούτον toiouton	such a man	DPro-AMS
2193 [e]	ἕως heōs	to	Prep
5154 [e]	τρίτου tritou	[the] third	Adj-GMS
3772 [e]	οὐρανοῦ. ouranou	heaven.	N-GMS

[G3772 - ouranos - Strong's Greek Lexicon \(KJV\)](#)

TRITOU OURANOU=RAQIYAH SHELESHEE. Ouranou is used 278 times in the Renewed Covenant for heaven or heavens. Or we can say heaven can be called raqiyah 278 times in the Renewed Covenant and 18 times in the Tanach-First Covenant.

THE THIRD HEAVEN IN GREEK IS TRITOU OURANOU with the Hebrew cognate for heaven being raqiyahs or shamayim. This is conclusive proof that each heaven, each shamayim is called a raqiyah and each heaven has a divider and under that divider certain laws must be adhered to. In total there are 4 dividers, with each divider representing one letter of The Tetragrammaton YHUUH's 4 lettered Name. This declares His authority in all 4 realms.

◀ 2 Corinthians 12:4 ▶

Strong's	Greek	English	Morphology
3754 [e]	ὅτι hoti	that	Conj
726 [e]	ἡρπάγη hērpagē	he was caught up	V-AIP-3S
1519 [e]	εἰς eis	into	Prep
3588 [e]	τὸν ton	-	Art-AMS
3857 [e]	Παράδεισον Paradeison	Paradise,	N-AMS
2532 [e]	καὶ kai	and	Conj
191 [e]	ἤκουσεν ēkousen	he heard	V-AIA-3S

731 [e]	ἄρρητα arrēta	inexpressible	Adj-ANP
4487 [e]	ῥήματα rhēmata	words,	N-ANP
3739 [e]	ἃ ha	-	RelPro-ANP
3756 [e]	οὐκ ouk	not	Adv
1832 [e]	ἐξὸν exon	being permitted	V-PPA-NNS
444 [e]	ἀνθρώπῳ anthrōpō	to man	N-DMS
2980 [e]	λαλήσαι. lalēsai	to speak.	V-ANA

Now the other Renewed Covenant word for heaven used only 3 [new life] times in the Greek is Paradise or **paradeisos in Greek**. We can see clearly that Paul is describing the same event in verse 4, as he was in verse 2 of 2nd Corinthians Ch.12. In verse 2 he used the word Ouranou and in verse 4 the word Paradeisos. The word paradeisos actually means an enclosed or sealed in Garden or The Garden of Eden The Paradise of YHUH fully restored to man. See Revelation 2:7. We already saw that Ouranou is the same as RAQIYAH IN THE HEBREW. A confirmation that the third raqiyah is called the ORIGINAL GARDEN OF YHUH is found in Ezekiel chapter 28:13 **“You have been in Eden the Garden of Elohim.”** This speaks of the archangel Heylel-Lucifer before he left his first estate in Gan Ayden or the third raqiyah.

Now here in verse 4 of Second Corinthians Ch.12, the Hebrew word used is PARDES. So to grasp this we see that **OURANOU AND PARADEISOS IN GREEK ARE INTERCHANGEABLE TERMS USED BY THE APOSTLE PAUL TO DESCRIBE THE SAME EVENT.**

The Hebrew of 2nd Corinthians Ch. 12, uses both RAQIYAH [verse 2] AND PARDES [verse 4] TO DESCRIBE THE SAME EVENT. **PARDES OR PARADISE IS THUS THE THIRD SHAMAYM OR RAQIYAH HASHELESHE**, WHERE ONLY THE IMMORTAL THRONE OF YHUH AND CLEAN ANGELS LIVE AND CAN ENTER. NOW IN ETERNITY, REDEEMED MAN WILL JOIN THEM IN PARADISE, HAVING OVERCOME THE TWO LOWER RAQIYAHS-SHAMAYIM if they finish their earthly race.

They therefore are all interchangeable terms used to describe heaven or the shamayim, since we already saw that the raiyah and shamayim are interchangeable terms. There are three shamayim, raiyahs, or ouranous's with PARADISE being limited to only the third shamayim or raiyah. Paul's ascension into The Paradise Raiyah was actually unlawful or illegal prior to a man's glorification or granted-gifted immortality. For Paul it occurred prior to that, either in the body or in a vision. He was not sure; he was apprehensive.

He heard The Father and The Son discussing issues from their shared Throne, that man was not allowed to hear or speak. **Οὐκ ἔξδν or ouk exon** translated not lawful or not normally allowed. The Hebrew of verse 4 reads **ASHER NEMNA ME-ISH LE-MAL-ALAM**. The third raiyah is the home and throne of YHUH, His Garden and His Throne sits as the Head-Rosh of the third shamayim-raiyah-paradise. Paul saw all the immortal beings like Enoch and the patriarchs, without himself being immortal, thus unlawful and quite frightening. Apparently YHUH wanted to share vital secrets with him that remains with him until this hour.

This Brief Overview Will Recap Things We Learned

Raiyah Number One-All earth life like man and fowls of the air and the fish of the sea live under it. Man can cross this raiyah like in an airplane, as can fallen demons, the offspring of the watchers, who go through it all the time. With this understanding, man can also travel to the second outer raiyah, or outer space, outside the first raiyah. This means the moon landings and the Mars expeditions need not violate Torah and need not be fake, as the lights affiliated with the earth's creation move about in the second raiyah and within its firmament-expanse-domain. Many spirit beings go up and down right through it. There is water under and above the first raiyah.

Raiyah Number Two-In this raiyah are all the lights of Genesis chapter 1 recessed, within the firmament. The Sun, moon and stars are all inside of this second raiyah, just as Torah teaches far above yet associated with the earth, YHUH's footstool. If the sun was in the first raiyah, as many teach, obviously we would all get toasted, not to mention by the other stars also, which are also suns. If these lights were in the first raiyah then all space travel would be a lie. This understanding confirms Torah, as YHUH considers both raiyahs in essence to belong to the earth. They thus are listed in the re-creation account of

Genesis chapter one. Certain earth life and fallen demons can travel between both heavens-raquiyahs, as can clean messengers like the angels and like Enoch, as what goes up can also come down and vice a versa. Inside the second raquiyah are also fallen wandering stars and fallen angels. This is the realm and playground of the “prince of the power of the air” mentioned in Ephesians 2:2. **The fallen stars are known by man as planets, which YHUH did not create. Earth was not created as a planet became like one.** The recessed lights move about within the second raquiyah’s ceiling. Basically in both a circuit and a line [Psalm 19:1], meaning, they do not change their circular course; it is fixed like a line and this fact appears to all on earth where this sound is heard. All that the flat earthers claim happens in the first raquiyah actually happens in this second raquiyah, which cannot be penetrated for entry into the third raquiyah, which has a double raquiyah. I will not discuss the earth’s shape in this teaching. I have formed no final opinion. Like with The Three Raquiyah Revelation, I await further revelation, should it be granted by YHUH.

Raquiyah Number Three-The domain or first creative estate where YHUH, Yahusha and His Ruach all dwell. The firmament ceiling of the second heaven is guarded by cherubim or a secure fencing so to speak, as the third raquiyah is called Paradise or The Garden of Elohim; we recall angels guarding the earthly garden, that none may enter, in any kind of a fallen state. **Therefore the expanse between raquiyah two and three is guarded by set apart clean angels, so that nothing unclean and unholy can pass through.** As Paul said ‘it is unlawful to pass into Paradise.’ He was an exception in order to hear secret things. Another exception was Enoch [Enoch 5:24], along with the repentant humble thief on the execution stake next to Messiah, in Luke 23:43. And He said unto him, “Verily I say unto you, today shall you be with Me in Paradise. Both the Greek Paradise and the Hebrew Gan Ayden-Pardes in this verse apply to the very third raquiyah.

The very top of the third raquiyah is guarded by YHUH Himself along with His Throne; nothing is higher and Yahusha The Light of the universe is recessed within the very ceiling-Throne of this raquiyah. The term The Most High-El Elyon is possibly derived from this understanding. Everything below the third raquiyah is associated with brokenness and a fallen condition. We can see an example of that, in the appointed times of YHUH [conducted perfectly in the third raquiyah] that have been altered in the 2 lower heavens. In the second raquiyah by s.a.tan and in the first by man, under demonic influence. Seasons are no longer 91 days each, as in Enoch’s time but either more or less than 91 days, such as in summer and winter. **Only heaven number three is untarnished and this firmament-raquiyah is the one that cannot be penetrated. The third heaven has in essence two raquiyahs. The angels below and YHUH above guarding it on His Throne.**

Man lives inside raquiyah number one and can go to raquiyah number two and perhaps one day live there but is stopped at the lower firmament, of Paradise’s two dividers. Space travel is real and occurs in The SPACE between raquiyahs one and two.

Final Thought-The path to heaven number three or the third raqiyah of Paradise-Gan Ayden, is called PARDES in Judaism, a path of learning, growth and understanding Torah that culminates with a Jewish person reaching Gan Ayden or raqiyah number three. These 4 levels are levels of learning His Torah, known are as Pashat-Simple, Remez-Hint, Drash-Allegory, Sod-Secret, with the acronym PARDES, the literal Hebrew word for Paradise. **A sod is a mystery and these four levels correspond to the 4 literal levels redeemed man must traverse to get to the third raqiyah that has an added fourth raqiyah, or YHUH's Throne. The earth is the first or simple level pashat, the second raqiyah is the Remez, the third raqiyah is the Drash, the fourth raqiyah, The very Throne of YHUH, where He is The Recessed Light or Sod, in the upper raqiyah of Paradise, where he reigns as Guardian of all. Paradise has two raqiyahs represented by the Sod or the most secret things of the Most High, the greatest and Highest Light, a personified Raqiyah Himself. Based on Isaiah 65:17, all the heavens will be made new and all four raqiyahs will become one-echad, in the day s.a.tan is no more [Revelation 20:10] and in the day that Messiah Yahusha rules in all the heavens and the earth.**

The heavens and the earth will all be cleansed and purified and will become one-echad; the earth will be His footstool and Paradise His Throne as The Head over all. **The new earth will be a glorious sinless, pure extension of heaven, where YHUH rules in all three realms, which all will be echad after their cleansing and renewal, Revelation 21:1.**