



A Day In Hebrew
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Shalom, shalom everyone, this is Seekers of Yahweh Ministry here during the celebration of Unleavened Bread 2021 in Cragmont, Idaho. Thank you for joining us live. Please remember, once this is recorded, we're going to rip it off and put it through our editors because we will be making DVDs and for distribution.

And so here's the topic. It is a hot topic. It's a very controversial topic within the body right now.

When a day begins, is the Sabbath keeping actually daylight to daylight rather than evening to evening and have the Jews, as everybody is always conspiring against them, do they have a lot of things wrong? Yes, but they've preserved a lot of things correctly as well. And tonight we're going to be looking at a few of those things that they have preserved that many people are not aware of. The biggest debate is over the words boker and arev that is modernly translated boker as in morning, right? And arev, they say evening.

We're going to dissect that with the Hebrew language and we are going to set out to investigate yom va'ibrit, yom va'ibrit, modern Hebrew for a day in Hebrew. So we're going to attack this subject from a Hebrew perspective, from the Hebrew language, Hebrew lexicons, Hebrew speaking men, and the evidence of the de-evolution of Hebrew words in the Hebrew language. All right, so let's go ahead and pray in and we'll get started right away because this is 19 slides long.

Father, you and you alone possess the keys to eternity. Through your deliverance that you have provided for us, mortality is only able to be achieved through that redemption that you have provided. So we would ask right now that you would be with us and lead us and guide us and open the eyes and the ears and the understanding of your people.

Oh, Father, that we may serve you in spirit and in truth. As we begin to go through this, Father, I pray that those out there that are kind of in limbo would look at this teaching and search out its sources and check my homework, for it is put forth for no other reason other than providing the truth, feeding your sheep. We love you, Father.

I pray that you would bless all the brethren everywhere, that we may look upon your face soon and hear the words, well done. Good and faithful servant. Again, be with us and lead us and guide us as we study your word and your ways, Father, to your glory, for your purpose.

In the name of your redemption, Yahshua. HalleluYah. All right.

So again, here we are. Yom Va'ibrit, a day in Hebrew. So the points of study here, we will define a day by Hebrew definition.

Did our Savior declare a 12-hour day of sunlight? And we will look into days in relation to seasons. Remember, our dear brother Brad, who has passed agrobiological linguistics. Not only is the answer to this question embedded in the Hebrew language, it is also embedded in everything in creation.

We are going to go from your mind to the Hebrew scripture and into plant life to prove a 24-hour cycle from what they call day one. And what we are going to learn along the way is that we haven't really known all that much about Genesis chapter one. This chapter needs totally re-translated in every English Bible on the planet.

It's incorrect. And I don't say that to try to get people to cause anybody to doubt the essence of our English Bibles. We need it.

But when it comes to things like this, we need to check it out a little deeper because Sabbath keeping is a covenant issue, isn't it not? Okay. So we will look into days in relation to seasons and we will also dissect the Hebrew words boker and arev. That is the most critical part of this study.

This will enable us to clarify evening to evening Sabbath keeping as well as when a day begins according to the Hebrew language. All right. So Chris, if you can get me and the screen in view here, we're going to launch into a study.

And I wanted everybody to see all of the definitions. So I tried to get them in here to the best of my ability. All right.

So first we want to dissect what a day is because many people take what Yahshua said, are there not 12 hours in a day? And they say that those are daylight hours. So we're going to look at the seasons and longitude and latitude to see if that is even possible. Don't put words in your Redeemer's mouth.

That's the first lesson. Okay. Day in Strong's Hebrew number 3117, the Hebrew word yom to be hot a day as in warm hours, whether literally from sunrise to sunset or from one sunset to the next.

Let me read that again. From sunrise to sunset or from one sunset to the next. Sunrise to sunrise is never even in the equation until you reach Babylon.

That's for a different study. It's figuratively a space of time defined by associated terms. You see what they just said? That they use this term associated with from when the sun comes up to the sun goes down.

Right? As in the warm hours of the day. And also from one sunset to the next. See a space of time that is defined by the associated term or context in which it is being used.

These terms used concerning a 24-hour period, all by the use of one Hebrew word yom. So whether you're speaking about sunrise to sunset, that's called a yom. Or whether you're talking about sunset to sunset, that is also a yom.

And sunset to sunset would be... The body of Yahshua have a biological clock ticking in us. In the ancient Hebrew lexicon, you see yom, yod, waw, mem. Right there.

Okay. Yod, waw, mem is number 1220 JN on page 141. Concretely, a day.

The day ends and the new day begins when the sun sets in the West over the Mediterranean Sea. Now at the two-letter root of this word, look at this, which is yod, mem. It means sea.

Also the direction of the sea, the West. The what? The West. What happens in the West? What's the function behind the sun and the West Coast? All of these define a 24-hour period, beginning with what takes place in the West, which is the setting of the sun.

So a yom, according to the Hebrew language, is a 24-hour period, not a 12-hour period. Now, before we cover Hirsh up here, I've got a couple of passages down here and a question at the bottom, as you can see. My question is, does night or darkness always represent destruction or something bad, as some teach? Now, that's one of the things that a lot of these guys will use, is that darkness always represents something bad.

That is not true. They think that that word darkness in Hebrew always means dark, as in it's pitch black outside. And that's not true.

Going back to some of these words, you'll see, well, we'll keep reading. Psalms 91:4-6, verses four through six. Tehillim chapter 91, verses four through six.

He covers you with his feathers, and under his wings you take refuge. His truth is a shield and armor. Remember that, because that's what we're going to see by the end of this study.

You are not afraid of dread by night, of the arrow that flies by day. See that? There's just as much problems during the day, according to this psalmist, as there is at night. You see what I'm saying? You are not afraid of the dread by night, of the arrow that flies by day, of the pestilence that works in darkness, of destruction that ravages at midday.

Because it's going to be gone here in about 15 minutes. So. I do pray that.

This has enlightened you and opened up another way to look at this. And to those of you that were thinking about going that route. When you see it reposted please watch it again.

And share it. If you know a daylight to daylight Sabbath keeping group. Forward this thing to every one of them.

Let's get it out there. And let the games begin. As Mr. T would have said back in the days we got a lot of mo.

But I did want to address this I've been saying. That I was going to address it a long time ago. But as you can see there's a lot.

Of stuff to research here. So. Again I want to praise and thank Yahweh.

Thank you guys for listening to me. I pray that. That if you have any questions you'll contact me.

Anybody out there that may not even agree with it. Please contact me with your thoughts. So.

We have things to do here during unleavened bread. And from now. We're going to say Shalom Shalom to every one of you.

May Yahweh bless and keep each and every one of you. HalleluYah.

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Which he had done. And he rested on the seventh day from all of his work.
Which he had done.

And Elohim blessed the seventh day and set it apart. Because on it he rested from all of his work. Which Elohim in creating had made.

So again it proves that when Moshe wrote the Torah. A Rebbe and Boker were not yet defined as evening and morning. The original context was showing that Yahweh was taking.

What was in chaos and disorder. And shaping it into what he wished for it to look like. All in six days time.

Six 24 hour periods. According to the Hebrew definition of a day. And I know that there's many guys out there.

With this still have this Christian mentality. That they're going to say yeah. But a year is a day is likened to a year.

And a year is likened to a thousand. And with it no. No this was specific yom's 24 hour periods.

By definition. So that's why we don't see. Evening and morning.

Or Boker and a Rebbe used. In the description of the seventh day. Creation was already told me out.

It was just the way he wanted it. Evening to evening. Sabbath keeping.

And day periods. 24 hour periods in a day. Are proven with a multitude of scriptures.

And the history of the Hebrew language. Now we have a study and many of you that are in here. Have read it.

On when a day begins. And all of you that are out there. Watching this live.

You can get a hold me. And request that written study. With all of this information I'm speaking about up here.

We have evening evening proven. The multitude of scriptures I've got many of them written down. And we have a written study.

On that that that I will send you in a word document form. So. Blessed be.

Now remember those of you that are watching live you caught a sneak peek. Because we're going to be. Taking this down and running it through our editor and then reposting it.

So. Those of you that saw it live. You received a blessing.

Do you understand? The theology is that darkness is always representing something bad, evil, and no good. When the word actually teaches us that there is just as much danger during the daylight hours of the day as there is at night. You can be struck by an arrow at nighttime or during the day, such as the life of a sniper.

He's out to get you. Morning, noon, night, doesn't matter. Just depends what shift he's been appointed to in recon.

Are you following me? Now let's go to Psalms 18:10-12, Tehillim chapter 18, verses 10 through 12. This is talking about who? Look at verse nine. We'll start at verse nine.

And he bowed the heavens and came down. And thick darkness was under his feet. Look at this, beginning of verse 10 here.

And he rode upon a carob and flew. He flew upon the wings of the wind and made darkness his covering. Yahweh did what? He made darkness his covering.

Everybody, let me finish the passage and I'll explain. He made darkness his covering in verse 11, around him his booth. Here we go.

Here's a tent of meeting in the Shemayim being described. And it's covered in what? Darkness. Darkness of waters, thick clouds of the skies from the brightness before him.

From the what? Because there's brightness before him. Let me paint the picture here. In Yahweh's tabernacle, the light is so bright, it will kill anything that is not ordained or anointed to stand in his presence.

So he covers himself in darkness. And when he wants to reveal himself to us, that light will shine out of the tent covering, which is the darkness he surrounds himself in. When Yahweh wants to send forth his word, he lifted back the tent door and light.

You see what I'm saying? He covers himself in darkness. So that whole theology that they try to endorse is absolutely false, according to even Yahweh. Every time he opens that tent door from the Shemayim, some light comes forth.

What was Yahshua? The what of the world? Now, so we see that that concept is being used very, very loosely. Are dark things, are there things that are dark? Considering darkness that are bad? Yes, but just as many things happen in broad daylight. There's no proof of anything there.

Now, according to Samson Raphael Hirsch, we're going to be defining a day Hebraically here. Samson Raphael Hirsch in his etymological dictionary of biblical Hebrew defines Yom as the follows. Day, time of alertness.

The second definition he gives it daily, daily life, permitting growth. What daily life permitting growth. Exodus chapter 29:38, verse 38.

Now, this is right. He puts these verses in here in his in his description. That's why we want to cover it.

Let's see where his mind was at in the Torah when he's talking about daily life, permitting growth. Shemot 29, verse 38. And this is what you prepare on the altar to lambs a year old daily.

Continually. OK, and then he lists Psalms 19, too. Let's go back to to Tehillim to chapter 19.

We'll read verses one and two. Psalms 19:1-2, verses one and two. Now, remember what it what we're actually studying and dissecting is the theology out of the book of Bereshit or Genesis, which has to do with the creating of the creation of the heavens and the earth.

Right. Some years later, the psalmist has this to say. About the Shemayim, the heavens are proclaiming the esteem of El and the expanse is declaring the work of his hand.

We're going to go back and look at that in the book of Bereshit when we get into the dissecting of Boker and Arev. Verse two, it says day to day pours forth speech and night to night reveals what knowledge. And so these are the passages that he listed for his definition of daily life permitting growth.

Now, let's study some agro biological linguistics and see what this 24 hour period of time has to do with not only you and I and our clock on the wall. But everything in creation, daily life permitting growth. What we will now learn from agro biological linguistics is that the 24 hour system has a common DNA strand that is embedded in everything and everyone in creation.

We will also learn at what time the majority of growth occurs. So this excerpt is from pumpkin fruit growth. They quote in this article, most plants grow faster in the evening and at night than they do during the day.

In recent years, research on circadian, go look that word up, falls right in the line with this whole study that we're doing. In recent years, research on circadian rhythms in plants has shown that the nighttime growth spurts of plants is under control of the plant's biological clock. It's under control of a biological clock that is ticking within itself that was put in it from creation.

Mentioned on the seventh day. Because it wasn't it wasn't concerning evening and morning. He was setting things in order.

And all of that finished on the sixth day. Somebody say HalleluYah. Let's look at that.

Genesis 1-13 chapter 1. Beresheet chapter 1. So all the way down to verse 8. There wasn't even a skies. The skies weren't even formed. And look what happens between verse 1 and verse 8. In verse 5. At the end of verse 5. We see day 1. At the end of verse 8. We see day 2. So there was no skies until day 2. At the end of verse 13.

Is day 3. And in each one of these accounts we see. Boker and a Rebbe. But they translated it.

Evening and morning. Or morning and evening correct. When actually that should not be reading evening and morning.

There was chaos and then there was order. This stuff was in chaos and he put it in order. Separate it made it all look like he wanted it to make.

Verse 1 Genesis 1:19 at the end of verse 19. We see the fourth day. All in which we see.

Boker and a Rebbe. Verse Genesis 1:23. You see Boker and a Rebbe.

That's the fifth day. Verse 31 at the end of verse Genesis 1:31. Rebbe and Boker in that.

Passage as well. And we see the sixth day. Let's read chapter 2:1 beginning of verse 1. The heavens and the earth.

Were completed. Nothing else was out of order. There's no reason to mention. Boker and a Rebbe. The heavens and the earth were completed. And all of their array.

He had everything dressed up just the way he wanted it. Everything was put in its place. And on the seventh day.

There was a Rebbe and Boker. He completed. Oh, I'm sorry.

There was no Rebbe and Boker on the seventh day. Because it wasn't talking about morning and evening. It was talking about things that were being shaped and formed.

That were out of like this mixture and chaos. And being placed in order just the way he wanted it. And on the seventh day Elohim completed his work.

What does he do? He crumbles it down and he starts over. Where did we come from? Where did we come from? We came from the same source. That we're that we are learning about.

In Genesis chapter one. We are of the earth. And after he calmed the earth.

And gave us rule over it. Our vessels begin to crack. And decay.

And the potter had to break us down. And reform us didn't he? You your vessel is Boker Ha'arev. You understand? I am Boker Ha'arev.

He relates a rev to mixture in disorder or chaos. And to Boker he describes the idea of order. That from coming from Bikuret.

Which is orderly. Able to be observed. Then he could look on everything on day seven and went.

He's observing it. Scrutinizing it. And he looked at it and he said.

Man this is Tob. This is Tob Meot. That's where we're heading.

We're all heading to Tob Meot. Very good. Now.

This. Nachmanides. He was Moses son of Naaman.

And he lived from 1194 to 1270 of the common era. And he was commonly known as Nachmanides. And he was a leading medieval Hebrew scholar.

And Sephardic rabbi. So this is telling us. That as close back as the 1200 of the common era.

They were still using the other definitions. Are you following me? These guys that really knew Hebrew were still using. Those other definitions.

That's way after Moshe. Isn't it? So what do all of these true Hebrew root definitions prove. Concerning the arguments that Genesis chapter 1. Shows a day.

Begins at sun up. And therefore Sabbath begins at sun up. It proves that when Moshe wrote the Torah.

A Rebbe and Boker were not yet defined as evening and morning. Therefore to use these passages in Genesis chapter 1. To try to argue when a day begins specifically the Sabbath. Is irrelevant and deceiving.

It's not what Moshe meant. The original context was showing. Yahweh was taking what was in chaos and disorder.

And shaping it into what he wished for it to look like. All in six days time punchline. That is why we do not see a Rebbe and Boker.

The only thing in creation that can't get this biological clock correct is us. And here's another excerpt from Cura. Do plants grow at night? The author of the article says, absolutely.

They grow at night. I have personal experience with garden plants that were noticeably larger in the morning than they were the previous evening. In fact, the night plays a crucial role.

Think of it in what human terms. So here we have biological clocks embedded in everything. Now he's using it towards what? Human terms.

HalleluYah. Blessed be Yah. He says, think of it in human terms.

Do children grow at night? Of course they do. They don't stop growing just because there is no sunlight. Plants don't either.

What we're seeing here by this evidence of agro-biological linguistics and the Hebrew definitions of a yom is a constant 24-hour DNA growth pattern in all life forms. A day is not limited to 12 hours or plants could not grow to their fullness ever. And neither can you and I. There's certain things that we need during the night.

We're going to get into that here in a moment. So Yahshua and the 12-hour day. There's a couple of different concepts of that out there.

But let's go ahead and read the passage most often quoted. Then we'll come back after we do a little bit more investigating and we'll read the whole passage because it's concerning when Lazarus fell asleep or died. They just want to read the part about the day when it had nothing to do about the sun at all.

The topic there was not concerning sunlight. John 11:7-10, Yohanan chapter 11 verses 7 through 10. After this, he said to the taught ones, let us go back to Judea.

The taught one said to him, Rob, many of you are seeing that modern Hebrew word rabbi. Rob, the Yahudim were but now seeking to stone you. And are you going back there? Yahshua answered, are there not 12 hours in the day? I've got daylight there with a question mark.

That's what we're questioning. Are there not 12 hours in the day? If anyone walks in the day, he does not stumble because he sees the light of this world. So right there, they're going day, sunlight, 12 hours.

Anybody in here remember the gong show? Hit the bell. If anyone walks in the day, he does not stumble because he sees the light of this world. But if anyone walks in the night, there they go, they're saying sunlight and darkness.

That's their, it's just an English concept. And what we're going to see when we come back to this passage and read it all, it had nothing to do with the sunlight at all. Just like Genesis chapter one has nothing to do with evening and morning with day, with the sun and the moon involved in it.

In verse 10, but if anyone walks in the night, he stumbles because the light is not in him. Now we'll come back to that. So there's a few different views of this passage from English terminology.

And we're going to subtract one of those right from the beginning. Okay. So here's what we've got to understand.

If some of these guys, not all of them, but if some of these guys teaching daylight to daylight Sabbath keeping or daylight to daylight days or daylight to sundown days, just a 12 hour period. Okay. We have a problem.

How long is the longest day of the year? We're going to get into some seasons now. How long is the longest day of the year? It depends where you're at. What about Alaska? You follow me? So it depends on latitude and where you are on the planet.

Whether you think it's round, square, pink, purple, green, yellow. It doesn't matter. It depends on the latitude and where you are on the planet.

In the land of Judea, we will see by this chart that I prepared in the next slide, that only in the eighth month, which is the Gregorian calendar, August, are there approximately 12 hours of daylight. And I want it to be noted that it's rarely, if ever, 12 literal hours. Okay.

On an average, hours of sunshine in Jerusalem range from 5 hours, 44 minutes each day in January to February to 13 hours, 36 minutes daily in July going into August. What? The longest day is about six to seven hours longer than the shortest day at times. And that averages out annually to approximately, I was doing my figures here, approximately an average of four to five, but normally six to seven.

But it will average out a little bit differently as each year passes by and you refigure it. Here's the chart. Right off of where you see, this is where you can find this chart, climatemps.com. You can look at all of the various time zones and longitude and latitude where they're at on the map and their seasons and times.

Okay. So in January, the average daylight hour in Jerusalem is 5 hours, 44 minutes. February, 6 hours, 15 minutes.

What is the origin of the words Boker and Arev. Or Arev and Boker. You got me back in? Thank you brother.

All right. So he says in this article. Arev evening and Boker morning.

Are words that are well known to us. How did these words develop these meanings? What did the other guys say? That it developed from other root words. And took on a later definition.

Actually quite recent compared to the days of Moshe. And Adam for sure. Thousands.

Many millennia in our past. How did these words develop these meanings? The root. Ion Resh Bet has several meanings.

One of them is mix. Psalms 106:35. He gives.

Verse 35. Va Yitru, Va Guin. There's what I was bringing up earlier.

The mix meaning very likely lies. Behind the term Arev Rab. The mixed multitude that lacked a common identity.

And left Egypt with the Israelites. Further evidence here. Dr. Gerald Schroeder wrote a book entitled.

The Science of GOD. In this book he puts forth his evidence. Concerning Arev and Boker.

He describes the same ideas. Which he attributes to. Nachmanides.

Which I'll tell you who he is down here at the book. Down at the bottom of the screen. He instead relates Arev.

To mixture as in disorder or chaos. Now imagine if you will. Imagine if you will take yourself.

HalleluYah. Take yourself back in time for a moment. And imagine if you will.

When Yahweh in all consuming fire. Made this clay ball. And there was water on it and fire.

And rock and everything else. Molten lava. Stuff shooting everywhere.

It needed tamed. It needed form. It needed to be shaped into something beautiful.

It was kind of chaotic when he first. Went to form it. Much like you and I were when we found him.

And were found by him. You see he had to reshape you. Remember when that vessel doesn't look right.

our scriptures when we're done with this and scratch out every morning and evening all the way to day seven. He wasn't talking about that.

From the original meaning, probably developed the meaning. Developed the meaning. Developed the meaning to break forth said of the dawn and of light.

It didn't originally mean that. To examine, thoroughly scrutinize. And we need, that's what we actually do need to be doing.

I'll give you guys just a second to think about that. Now, here's the roots of boker, bakar, from Klein's etymological dictionary as well. Cattle, bakar.

Its root has to do with cattle, herd, or oxen. These words probably derived from what? To split or to plow. See, this is why I was saying once he got the dirt, the water, and the heat going, and then the room temperature was right, right? He separated the waters and he began to use the waters where he wanted them, right? And he began to shape and form the dry ground.

And literally meaning the plowing animal. Yahweh. Here's another one of my findings.

Anciently, if they used a symbol in the hieroglyphics to represent Yahweh, it would have been the aleph. And an aleph is the picture of an ox head. And connected to an ox head is a body of an ox.

And an ox was used to plow the ground, to till the ground. He began to till, split, water, shape, form, plant. Blessed be Yah.

Boker in Hirsch's etymological dictionary. Bet Kufresh. Look at the two words he uses.

Distinguish differences. He began to separate things and they were distinguishable. He separated this from that and put this over.

This was distinguished as this. And this was distinguished as that. And their differences were made known.

This is going to be light. This is sun. This is moon.

These are seeds. These are plants. This is man.

And that is when problem number one started on the earth. Shortly thereafter was through man. And there you see examining.

Then through some of these other passages. You see it evolved into mourning. Which is a time of distinguishing.

And this was an article that I dug up. By a man named Mitchell First. And it was entitled.

March, 7 hours, 25 minutes. April, 9 hours, 30 minutes. May, 11 hours, 7 minutes.

June, 13 hours, 36 minutes. There we just hit our peak. In July, 13 hours, 29 minutes.

August, 12 hours, 56. Now we're going back down. It works the same way as the crescent waning and waning of the moon.

It's the same process. You see the sun and the moon were also subject to these laws. The sun is not always able to make us feel the heat of 100 degrees, is it? It's limited.

Yahweh knew what he was doing. All the way down to December where it's approximately six hour on average. So if you take all of these together, all of the months, the annual average of daylight is only 9 hours and 29 minutes.

According to all of this information, I want to ask you an honest question. Is a day always connected to sunlight? They're saying that Yahshua said there's 12 hours in a day. So if it's connected to sunlight, then that means that sometimes a day is from sun up till the sunset is only 5 hours, 44 minutes.

How's that possible? I thought there were 12 hours in a day. The whole point being that a day is a 24 hour period. Continue on.

So here's what he didn't mean. He absolutely did not mean that a yom had 12 hours of daylight in it. And he absolutely did not mean that a full day's time was 12 hours.

Now, let's go back to Yohanan or John 11:7-18, and we'll finish reading what was going on. Yohanan chapter 11.

We'll read seven all the way through 18. Then after this, he said to the top ones, let us go back to Judea. The top one said to him, Rob, the Yahudim were yet seeking to stone you.

And are you going back there? Yahshua answered, are there not 12 hours in the day? If anyone walks in the day, he does not stumble because he sees the light of this world. That's where they had stopped. And that's what they use to try to prove their theory.

Let's continue reading. But if anyone walks in the night, he stumbles because the light is not in him. He said this.

And after he had said to them, our friend Eleazar has fallen asleep. It had nothing to do with the sun. It had everything to do with him saying, I've only got so much time on this earth.

I don't have time to worry about the people in Judea. I'm here to bring people out of darkness. And I'm here to raise them from the dead.

When they go to sleep in darkness. It's all about Lazarus. It wasn't about where they were at on the map, what time of year it was, or how much sunlight was in a day.

Our friend Eleazar has fallen asleep, but I am going there to wake him up. That's what the comment was about. He's the light.

Therefore, the top one said to him, master, if he has fallen asleep, he shall recover. But Yahshua had spoken about his death, whereas they thought he spoke of taking a rest and sleep. So then Yahshua said to them plainly, Eleazar has died.

And for your sake, I am glad that I was not there in order for you to believe, but let us go to him. Thomas, who is called the twin, then said to his fellow top ones, and let us go so that we die with him. Look at that.

He said they're going to kill him as soon as they see him. They're going to kill him. Let's just go and die with him.

Therefore, when Yahshua arrived, he found that he had already been four days in the tomb. Now, Bethaniah was near Yerushalayim, about three kilometers away. And many of the Yahudim had come to Martha and Miriam to comfort them concerning their brother.

There's the guys that was after him. Fearless, he's there to make a point. Verse 20, Martha then, when she heard that Yahshua was coming, met him, but Miriam was sitting in the house.

Martha then said to Yahshua, Master, if you would have been here, my brother would have lived. But even now I know that whatever you might ask of Elohim, Elohim shall give you. Yahshua said to her, your brother shall rise again.

And Martha said to him, I know that he will rise again in the resurrection at the last day. Yahshua said to her, I am the resurrection and the life. He who believes in me, though he dies, he shall live.

And everyone that is living and believing in me shall never die at all. Do you believe this? Yahshua was saying that there is a 12-hour period during the 24-hour period when there is activity. Work, shopping, business, cooking meals, and family time, et cetera.

The other 12 hours of that 24-hour period was meant for such things as personal time with spouses and sleep, so on and so forth. He was saying, I know that the Yahudim wish to take my life, but I have work to do while I am

Modernly, they pronounce that with a va, a rev, to mix. In Arabic, aramic, mix. Look at, look at, look at the consistency in other Semitic, what they call Semitic languages.

Mix, mix, mix, mix, mix, mingled, mixed, mingled. Intermingled, mingled. It has something to do with things being mixed.

And now we're going to see how it evolved into evening. What happens on the horizon? We've been talking about it for years. The mixture of the lights.

Okay, now in Hirsch's etymological dictionary concerning the word areb, here's his definition. Ayin, resh, bet. Look at his top definition here.

Mix substances with no change in character. Penetrate with foreign matter. Penetrate with foreign matter.

Mixing without being integrated. Darkening, evening, mixed shades of light. But see, look, I want to explain how that dictionary works.

First, he gives you his concrete definition of the word and its usage. Then he starts telling you what it means in certain specific passages. How they've translated it now.

But in his original definition, he says that areb means mixed substances with no change in character. Penetrate with foreign matter. Evening, mixed shades of light.

Rabble, mixed multitude. Mixed multitude. Arebgoin, arebgoin, a mixed multitude of people.

Goin, that came out of the exodus. That's where you're going to see this word in those types of usages. To the word boker, its root meanings.

From Klein's etymological dictionary, bet, kuf, resh, boker. To cleave or split. To cleave or split.

In the Arabic language, it's bakara, cleave or split. In Aramic, it means examined and investigated. From the origin, meaning probably developed.

Look at this. From the original or the origin of boker, right? Or bakar. Up the root line.

From its origin, developed the meaning to break forth said of the dawn and of light. What did he just tell us, everybody? That this word did not originally mean morning. It what? Developed.

When Moshe wrote the Torah, he was not speaking about morning and evening. Do we understand right now how important it is for Yahweh to be working through some teachers that are digging this stuff up? We need to go back into

One of the Hebrew speaking men that I saw with these same views said that Genesis 1.5 should be translated as and it was unified and it was split day one. He got this part all together. And then he fixed it up and he separated.

Separated and it was good. And then he moved on to the next day and to the next part. We'll get to that in a moment.

So he says that it should be translated into the English as and it was unified and it was split day one. And he also says it makes perfect sense with regard to day one and holds interesting implications in the subsequent days. There's something very special about the seventh day.

He said the idea that the creation can be reconciled scientifically by a series of the splitting of the states. Is very fascinating to me, he said. He says that's what Yahweh was doing.

He was separating this and forming it. And so this he just said this and this is going to be that. And this is going to be this.

That's in order. Now we're going to go to the second 24-hour period. And I'm going to deal with this.

And I'm going to form it. And he kept spinning the wheel. And he took the water and he separated because he's going to use it to form things.

And we need to cleanse and we need to cool down and shape and form and mold things into what he wanted it to look like. As I see it now, the text shows Yahweh plowing, splitting, separating, forming, fashioning, and putting into order that which was there in his creation but was without form. That's the whole context of the first part of Genesis chapter one.

There's nothing had been formed yet. It was just, it was just this lump of clay. The potter formed the clay and was then in the process of giving all things that he created on the earth shape.

And then it had formed. Those are my findings. Now let's get into the meanings of boker and areb.

Here's the root meanings. We're going to, we're going to use all Hebrew speaking. Well, or Hebrew scholars and their lexicons to show their findings on these words as well.

And what we're going to see is something very fascinating and proves every last word that we have just spoken about. Areb inclines etymological dictionary. You see there, ayin, resh, bet, arev.

here, the light, so that those who go into or are walking in darkness can be delivered. It had nothing to do with sunlight in a 12-hour period.

We just went over all of the logistics of that, and there's only a one-month window where that is even possible in a whole year's time. It was all about Him. I'm the light of the world, and I've got work to do.

I don't have time to fear who's after me. There's people that are walking in darkness, and we've got our brother Lazarus who has died, and he's sleeping in darkness, and I'm going to wake up everybody from their sleep. That is the context, and we're going to see it too.

Let's get into this bokr and arev thing. In modern Hebrew today, we see, or excuse me, many see the definition of bokr to mean morning and arev to mean evening. Was this the case in ancient Hebrew? To understand the context of Genesis 1:1-8, I want to point out one thing before we even get into this.

There was not a sky. There was no such thing as skies in verses 1 through 8 in the book of Genesis. There was no such thing as a sky, so how could it have anything to do with the sun rising and setting in it because the sun hadn't been created yet.

Neither had the moon. That didn't even come until the third day, correct? There was not even a sky until you get down to verse 8, and this is what that shows us. That is showing that there was a light in time before the skies existed.

There was a light in time. Remember Yahweh covered himself with it in his tent and he peeked out and the light, that is the deeper truth that was spoken about by Yahshua. Let me back up here.

Once I explained that he was speaking about not being afraid, there was people walking in and sleeping in darkness and he was the light of the world and he only had so much time because his hour was going to come, right? To wake everybody from their sleep and bring them out of darkness. What Yahshua was doing here, he taught a truth on the surface level and another truth below the surface level being even truer. There is 12 hours in a day, but the sun doesn't always shine in it, right? And there's another 12 hours of the day when the moon sometimes doesn't even show up, but yet the sun and the moon had been appointed to rule over what? The day and the night.

So what he did was, is he explained a deeper truth to his disciples. The light that I am speaking about has nothing to do with the sun. I am the light and he was a light of life.

So he spoke a truth on a surface level, but then he spoke a deeper truth in the underlying message. Remember, you have several different levels of study in

Hebrew and the deepest being sowed. He just gave them the soul level of what was going on and unless you have the spirit of Almighty Yah in you, and you are not self-willed to be a teacher, you're going to bite on this doctrine that is misleading people into not keeping the Sabbath correctly.

And that's a covenant issue. If you're bringing people out of covenant with that doctrine, I'm praying for you and them. So again, there was no sky until you get down to verse 8. That process is done once you get down to verse 8. So there was a light in time before the skies existed, which is the deeper truth Yahshua was speaking about in John 11.

He was talking about a deeper light, not sunlight, but the soul level of where all light comes from. Some have falsely taught that Boca alone is referred to as day or morning in reference to what we see in the skies. Yet there were completed 24-hour cycles recorded as days.

Are you following me, everybody? There were already, before the sun and the moon existed, 24-hour periods that were called days without the sun and the moon. And that's why I believe that when the sun and the moon was created, the moon was created three days old. It wasn't full, it wasn't in conjunction, and it wasn't in crescent.

You can argue over it if you want. But the moon had to be created three days old because the earth was three days old. So again, there were completed 24-hour cycles recorded as days prior to the skies even being created.

The sun being created or the moon even being created. Clearly the sun and the moon only rule or are visible in certain periods of the 12 hours allotted to them out of that 24-hour period. Sometimes you'll see the sun for six hours.

Sometimes you'll see the sun for over 12 hours, depending on where you're at on the map. Sometimes you'll see the moon. If it was given rule over the night, then for that 12-hour period, you should be able to see it all the time, right? Wrong.

Sometimes you can only see it for a little bit. Sometimes you can see it for a long time. And sometimes you don't see it at all.

So the sun and the moon never ever were created to govern time-wise either of the 24-hour periods. They just rule in the Shemayim, in the skies that were created down there towards verse 8. But Yahweh didn't give them complete rule over that 12-hour period that they were both allotted to. We just looked at all the evidence.

So here's my findings. Now again, like I was explaining to some of you, I've saved a bunch of the research I've gotten because I know. I know what's coming.

People are, the people that are teaching that doctrine, they're going to come at me with all kinds of stuff. And what about this? What about that? You know, it may even rebut this. And so I've saved a couple of aces in the hole, if you will, because I am prepared to produce even more evidence using the Hebrew language and the history of it and the Hebrew text itself.

So, but on the surface level, here's my findings in my research of all of this. After researching the etymology of the words Arev and Boker, I have found that they seem to have had a change in definition over the years. This has helped me see the truth of the text in many cases, especially in the creation account.

The commonly accepted literal translation of the phrase that I read by a broker, Yom Ahad reads in English traditionally, and it was evening and it was morning one day. However, I found that this is not what Moshe actually said by a more ancient Hebrew definition. And many modern day scholars in Hebrew, Hebrew speaking men agree.

With what I have found, the word Boker has the same root as Bacar. Bacar is the Hebrew word for cattle. So it's in the same root line as the Hebrew word for cattle.

This means that Boker at its ancient usage means splitting. Why? Because a cow has a split hoof. Think function of the object.

This means that Boker at his ancient usage means splitting, cleaving or to plow. And likewise, the word Arev holds just the opposite connotation. It's the idea of mixture or gathering.

Mixture or gathering. You see, so they are in contrast to one another. And this is going to help us understand the potter and the clay.

Had to be water for the potter, right? Had to be a little heat. Everything can't be cold, must be warm. We're going to work the clay.

So when Yahweh created the heavens and the earth, he's an all consuming fire. And there was molten lava. Everything was nice and warm.

There was water so he could cool parts down. And he began to spin the wheel. And he began to form things.

Because in the beginning, when he said, let there be and everything was without form and void. And this information I found. Has an even deeper definition for someone else's research that I will share in the PowerPoint.