

TORAH TEACHINGS



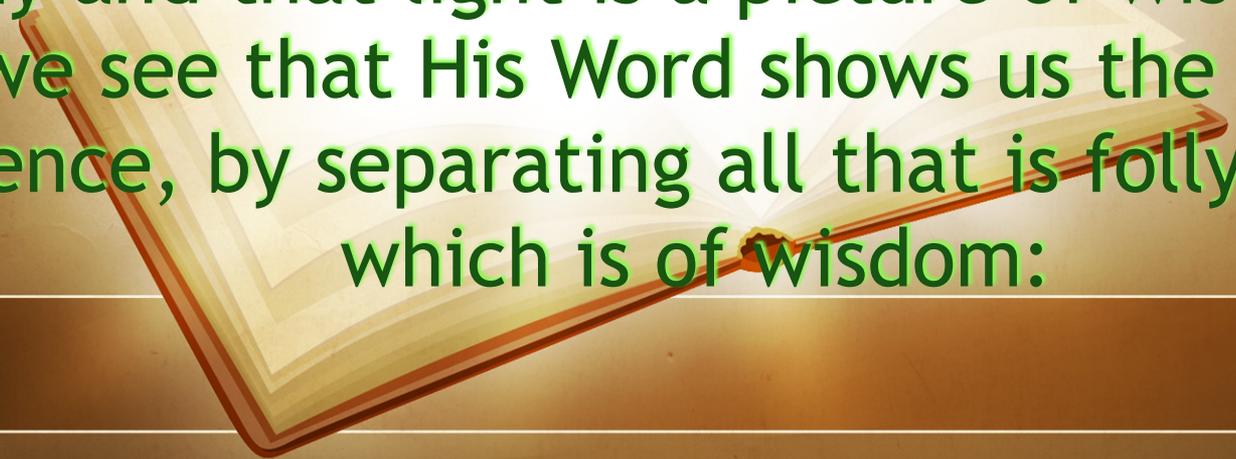
Understanding YAH's Likes and dislikes

Gen 1:4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

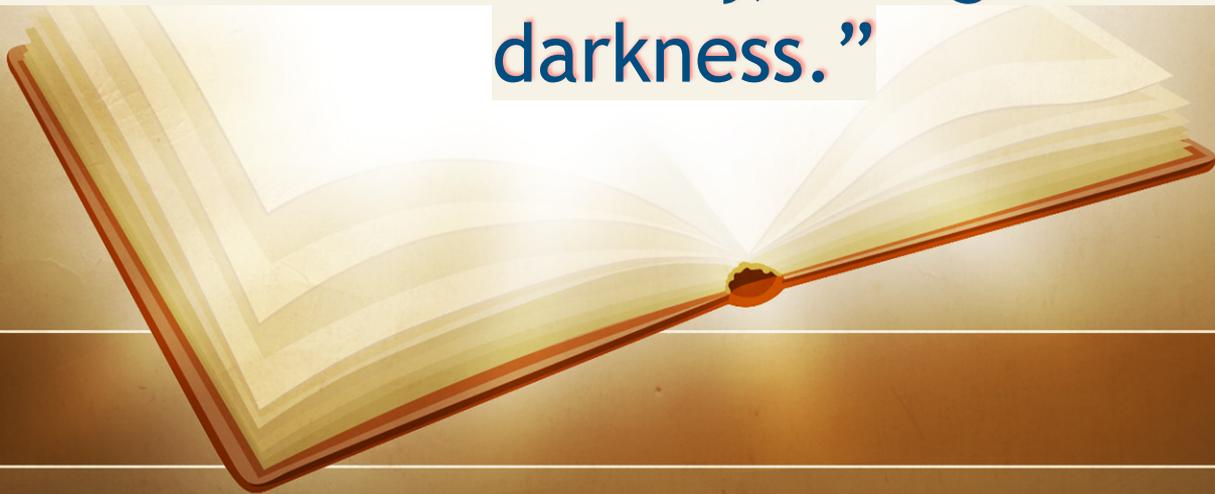


Right here, in the beginning of creation, we see the power and effect of the Word of Elohim - it separated the light from the darkness!

And when we understand that darkness is a picture of folly and that light is a picture of wisdom, then we see that His Word shows us the clear difference, by separating all that is folly from that which is of wisdom:



Qoheleth/Ecclesiastes 2:13 “Then I saw that wisdom is better than folly, as light is better than darkness.”



Here are a couple of other key verses that speak of this creation account and how His Word brings order and form and the clear truth that nothing is founded or established without His Word:



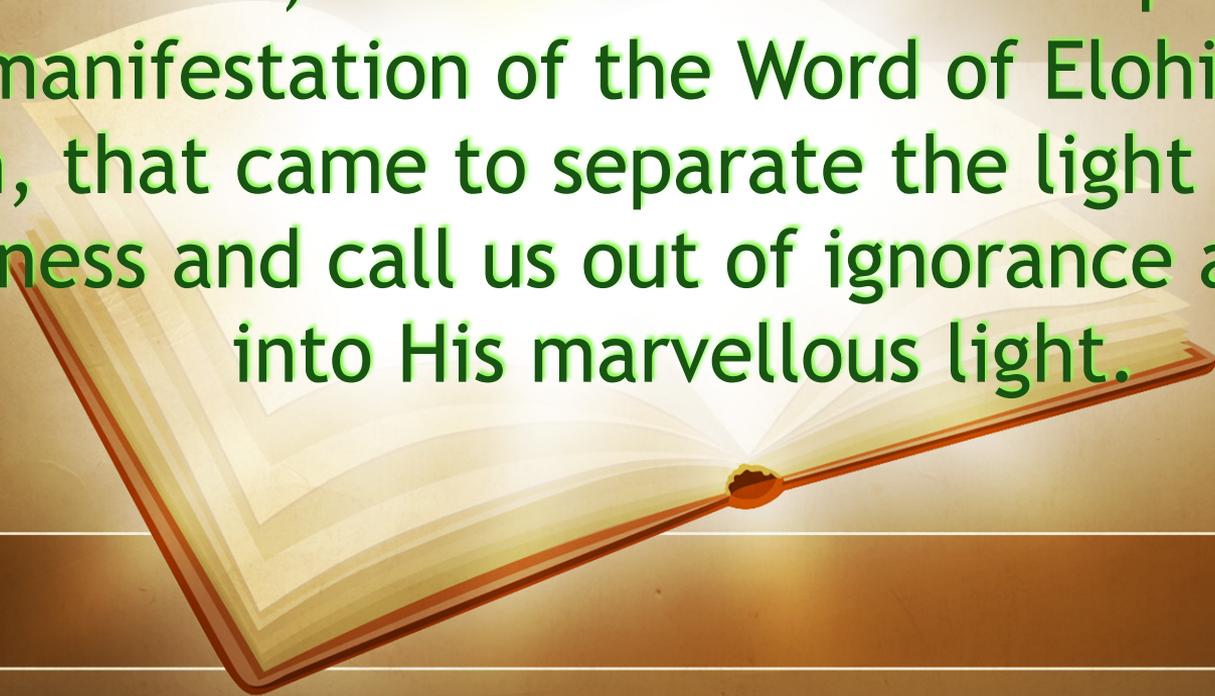
Mishlě/Proverbs 3:19 “יהוה (YeHoVah) founded the earth by wisdom; He established the heavens by understanding”



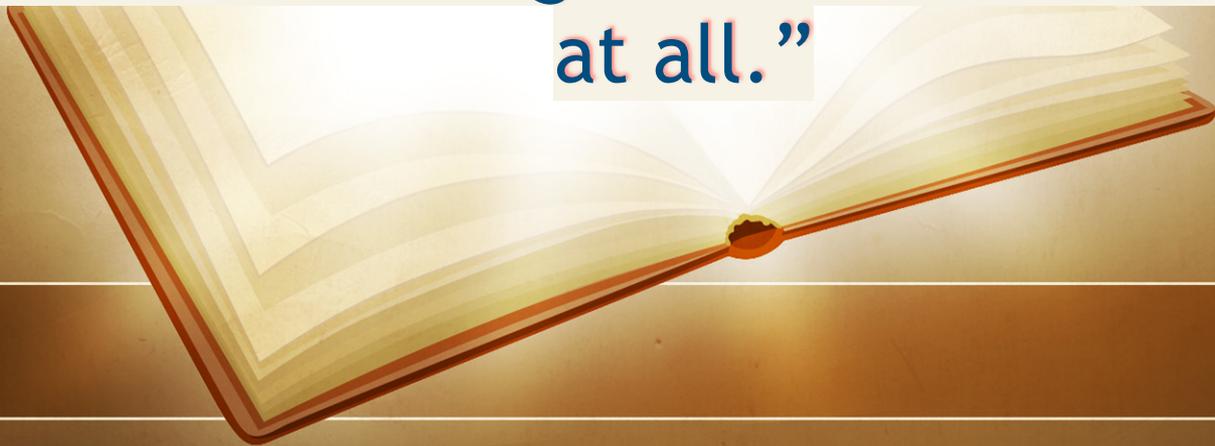
Yoḥanan / John 1:1-5 “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All came to be through Him, and without Him not even one came to be that came to be. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness has not overcome it.”



יהושע (Yehshua) Messiah is the clear representation and manifestation of the Word of Elohim, in the flesh, that came to separate the light from the darkness and call us out of ignorance and folly, into His marvellous light.



Yohanan Aleph/1 John 1:5 “And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.”



I firmly believe that right here, in Berēshith/
Genesis 1, we have the clear evidence that the
Word was manifested in the form of light, right at
the beginning of creation.

By that I mean that, in this creation that Elohim
was bringing forth by His Word, He made manifest
His Light, and brought forth the very form of how
He would interact with His creation.

In Him there is no darkness and so, by the light that was brought forth and was good, we are able to see how The Word - that is יהושע (Yehshua) - was right here in the beginning, for He is our Messiah - the light of Elohim!!!

In the ancient pictographic script, we are able to see a powerful explanation of this when looking at the Hebrew word for light in its ancient form!

The Hebrew word for light - אור oor - Strong's H216
- in its ancient pictographic form, looks like this:



Aleph - א:



The ancient script has this letter as  and is pictured as ‘**the head of an ox**’, and represents ‘**strength**’, meaning ‘**muscle**’ as the ox is the strongest of the livestock animals. This also carries the meaning of ‘**yoke**’, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the ‘**red heifer**’ sacrifice, that יהושע Messiah fulfilled!

Waw/vav - i:



The Ancient picture for this letter is , is pictured as a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Resh - ר:



The Ancient picture for this letter is , ‘the head of a man’. This letter has the meanings of ‘head or man’ as well as ‘chief, top, beginning or first’.

From these pictographic letters that render the term for ‘light’ we are able to clearly see who our strength is and in whom we are secure:

**THE BEGINNING OF OUR STRENGTH
IS SECURED IN OUR HEAD, WHO IS
THE LIGHT!**

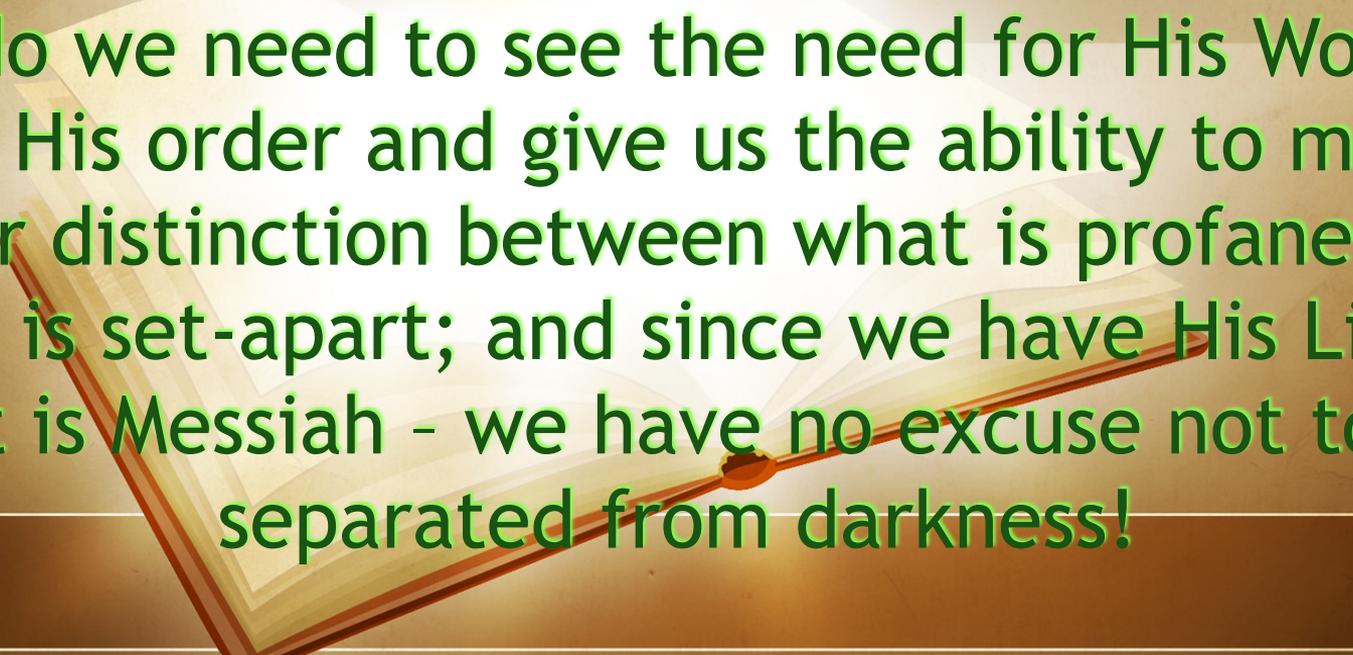


**This is the beginning of wisdom!!!
In Elohim, through Elohim and by Elohim all things
were made - for Messiah is the Light - the very
visible and exact representation of Elohim!!!**



The Hebrew word that is translated as ‘separated’
comes from the primitive root word
בָּדַל badal (baw-dal’)-Strong’s H914 which means,
‘to be divided, separate, make a difference, make
a distinction’.

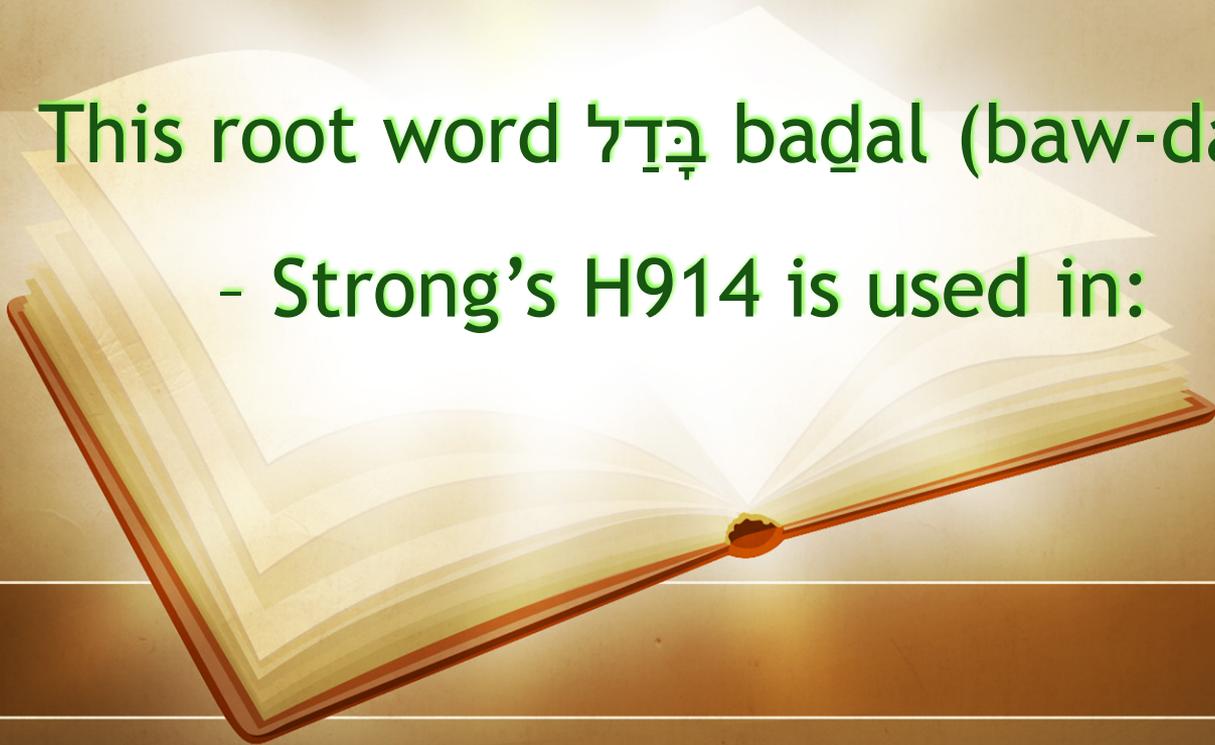




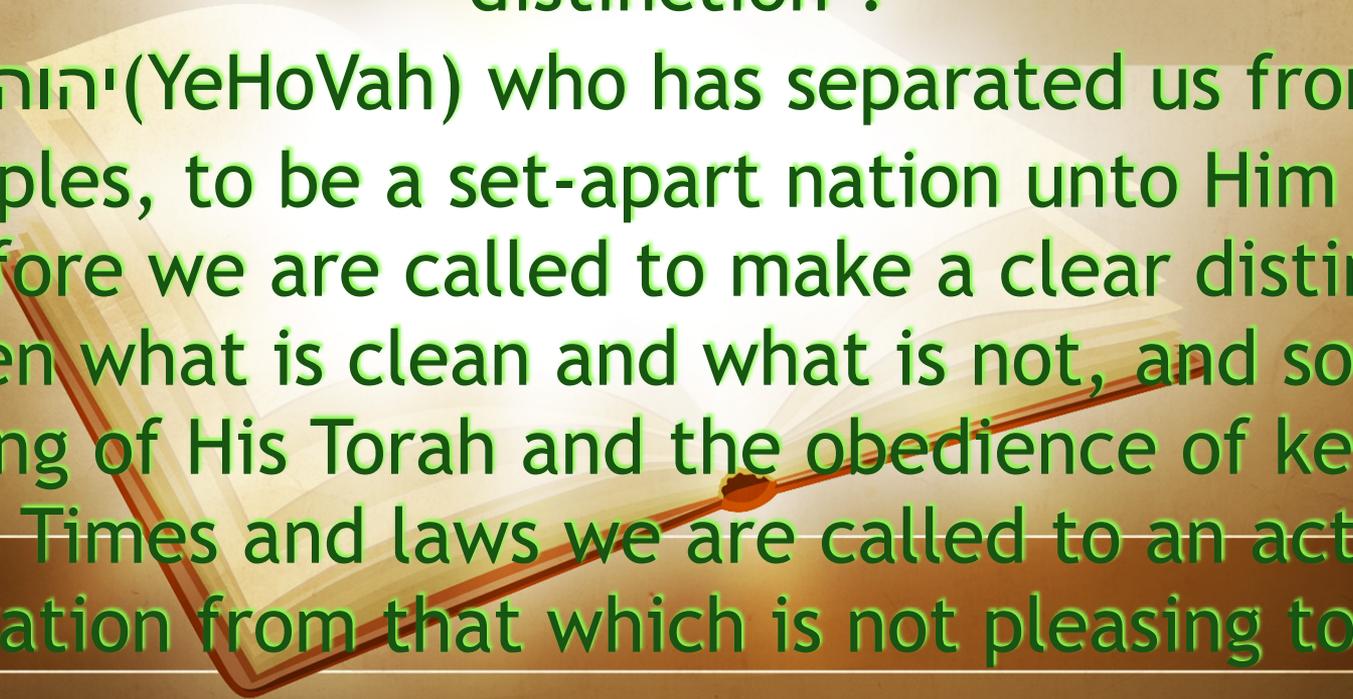
His Word causes a clear separation between light and dark and so, we also see in our lives that, just as light brought forth order that was 'good', so too do we need to see the need for His Word to bring His order and give us the ability to make a clear distinction between what is profane and what is set-apart; and since we have His Light - that is Messiah - we have no excuse not to be separated from darkness!

This root word בָּדַל badal (baw-dal')

- Strong's H914 is used in:



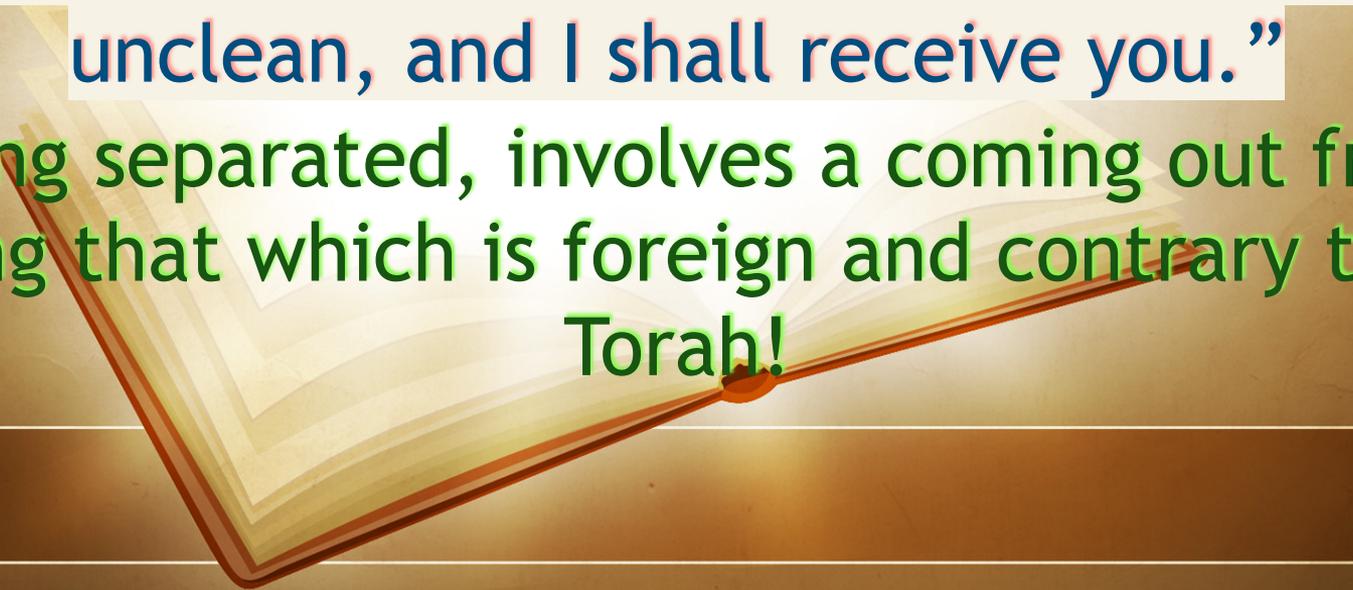
Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה (YeHoVah) your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I יהוה (YeHoVah) am set-apart, and have separated you from the peoples to be Mine.”

3 times, in these 3 verses, we see the word בָּדַל  badal(baw-dal') - Strong's H914 being used - twice it is translated as 'separated' and once as 'make a distinction'.

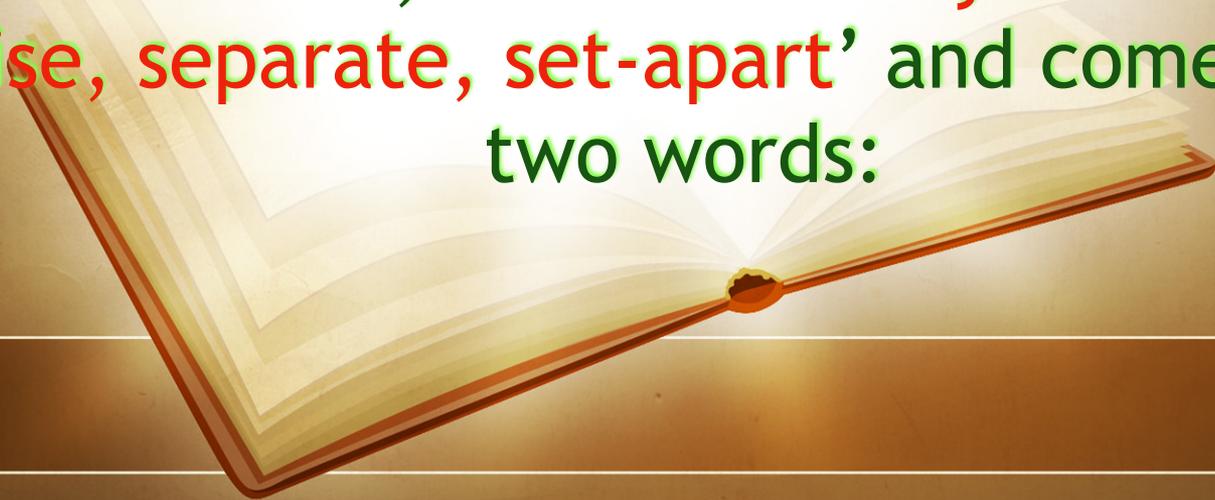
It is יהוה (YeHoVah) who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to an active separation from that which is not pleasing to Him!

Qorintiyim Bět/2 Corinthians 6:17 “Therefore,
“Come out from among them and be separate,
says יהוה (YeHoVah), and do not touch what is
unclean, and I shall receive you.”

Being separated, involves a coming out from
among that which is foreign and contrary to the
Torah!



The Greek word that is used here for 'separate' is ἀφορίζω aphorizō (af-or-id'-zo) - Strong's G873 which means, 'to mark off by boundaries, ostracise, separate, set-apart' and comes from the two words:



1 - ἀπό apo(apo') - Strong's G575 which is a preposition and primitive particle, which means, 'from, away from, against' and

2 - ὁρίζω horizon(hor-id'-zo) - Strong's G3724 which means, 'predetermined, fixed, appointed, to mark off by boundaries'.



What is very clear, throughout Scripture, is that we are called to come out and be separate.

If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה (YeHoVah) will 'separate' from the congregation!



Mattithyahu/Matthew 13:49-50 “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, 50 and shall throw them into the furnace of fire - there shall be wailing and gnashing of teeth.”



The choice is very clear - separate yourselves from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!



Mattithyahu/Matthew 25:30 “And throw the worthless servant out into the outer darkness - there shall be weeping and gnashing of teeth.”



The Hebrew word that is translated as 'good' is טוב טוב (tobe) - Strong's H2896 and carries the meaning, 'pleasant, good, agreeable, beautiful, to be pleasing, done well'.



In the true understanding of this word טוֹב
toḅ(tobe) - Strong's H2896, we can see that it
may best be translated in most cases as
'functional', for when יהוה (YeHoVah) said, in
Berěshith/Genesis 1:31, that when He saw all that
He had made, that He said it was very good. What
He saw was His creation functioning properly and
working the way it should and this is why it was
'good'.

Sounds all good - yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what טוּב טוב means. To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.



In the ancient pictographic script - טוּב (tobe) -
Strong's H2896 - is pictured as:



Tet - v:



The original pictograph for this letter is , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are 'basket, contain, store and clay'.

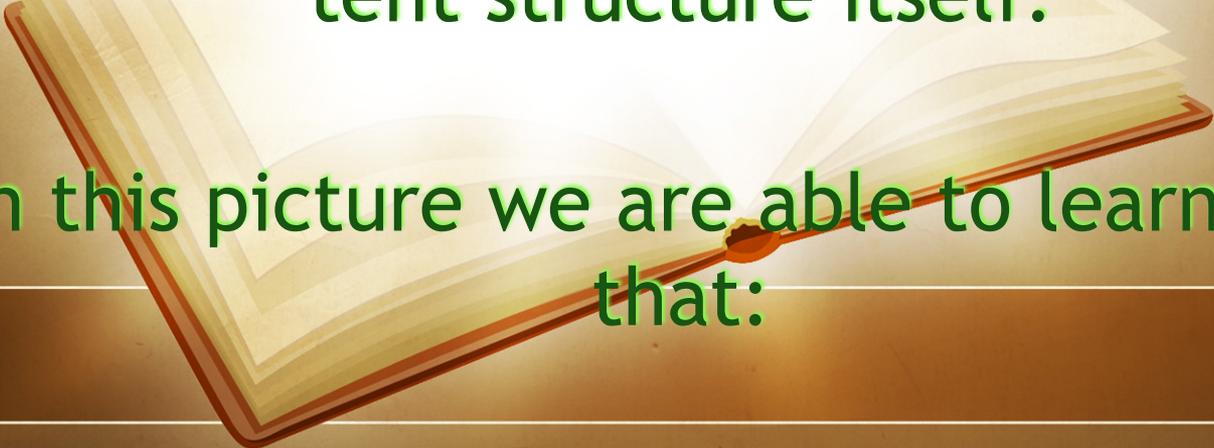
Waw - i:

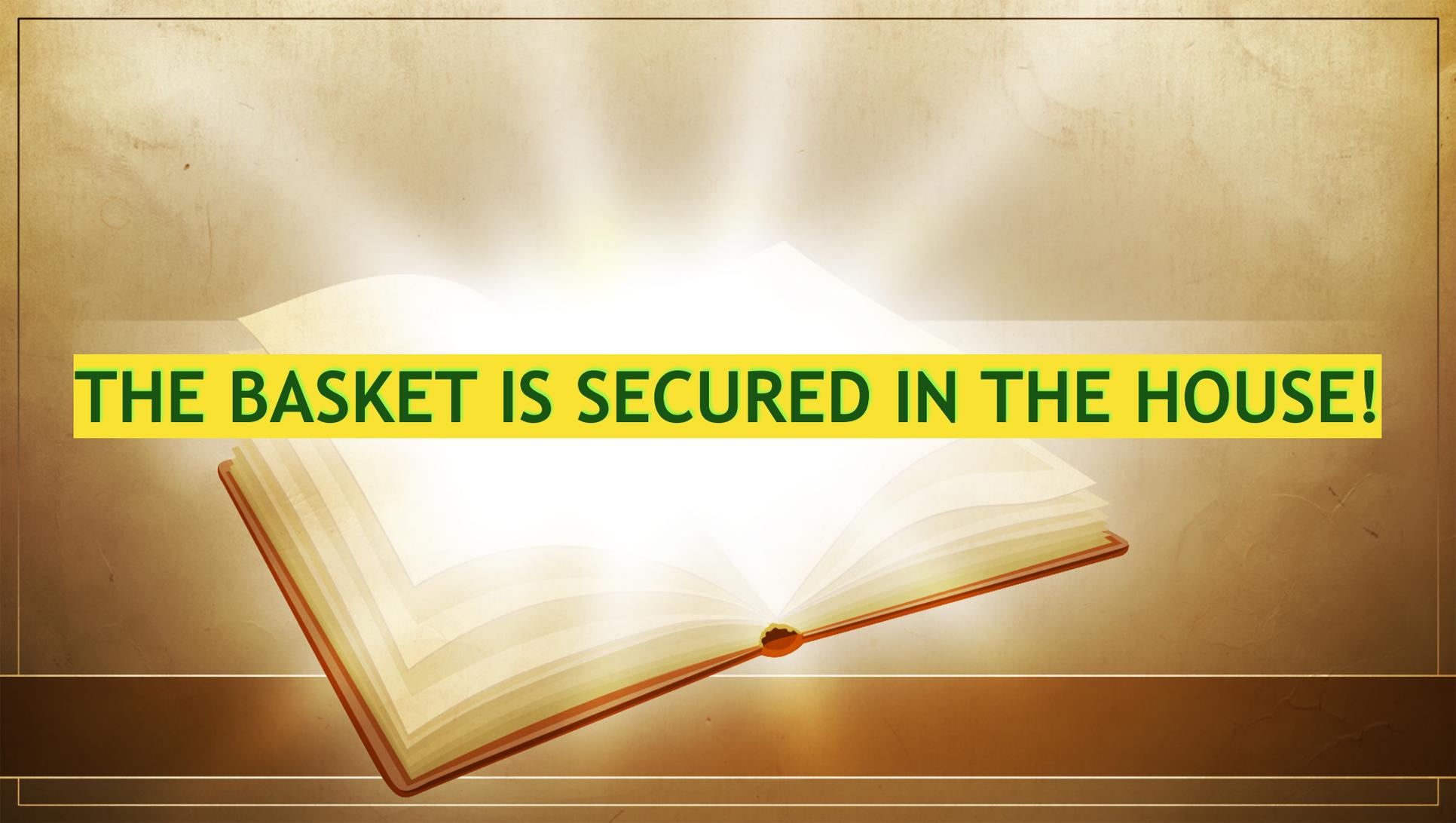
The ancient pictographic form of this letter is , a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

From this picture we are able to learn and see that:





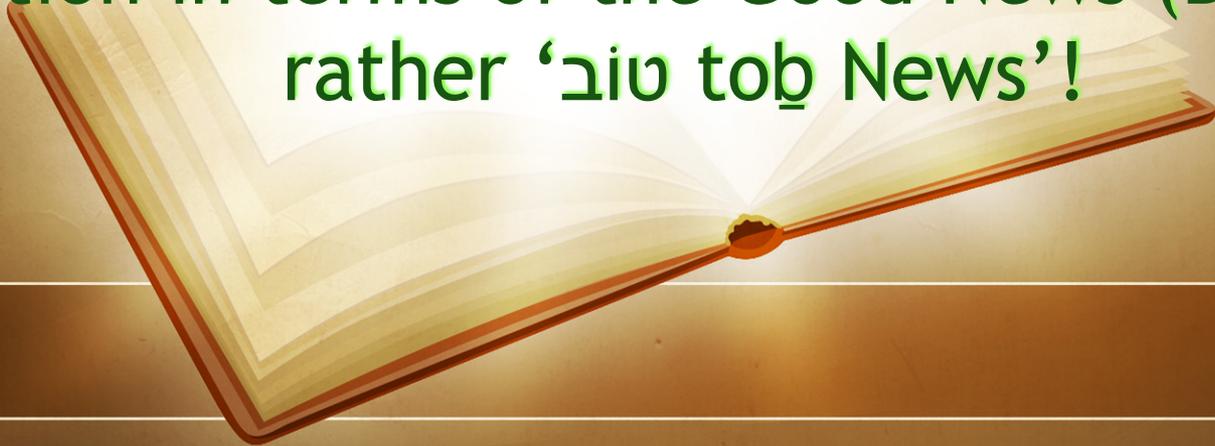
THE BASKET IS SECURED IN THE HOUSE!

Or, this can also be understood as:

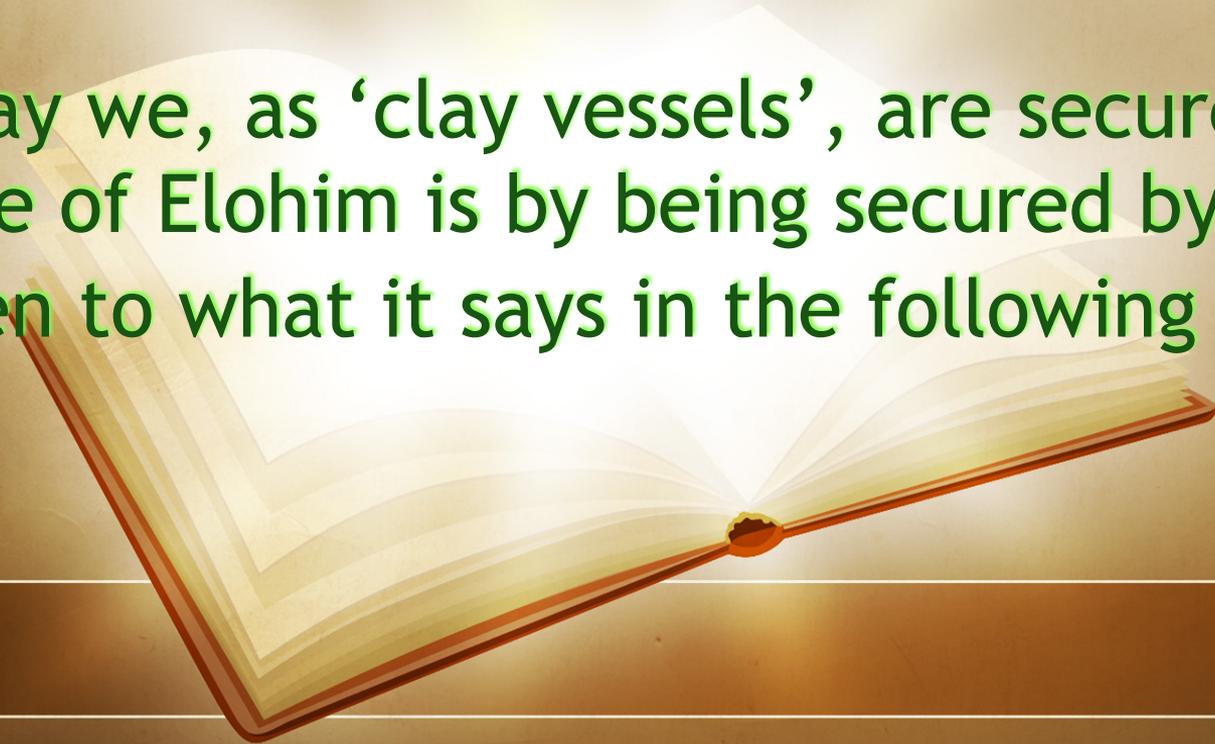
**WE, AS CLAY VESSELS, ARE MADE SECURE
THROUGH THE BLOOD OF MESSIAH THAT
HOLDS FOR US A SECURE COVENANT
PROMISE, OF BEING MADE COMPLETE IN
HIM AND BECOMING THE DWELLING PLACE
OF THE MOST HIGH**

.... where He that is Good - The Potter - may dwell
with those He has created and called by name!

As we look at these letters, we find a great
revelation in terms of the Good News (Besorah) or
rather 'טוב טוב News'!



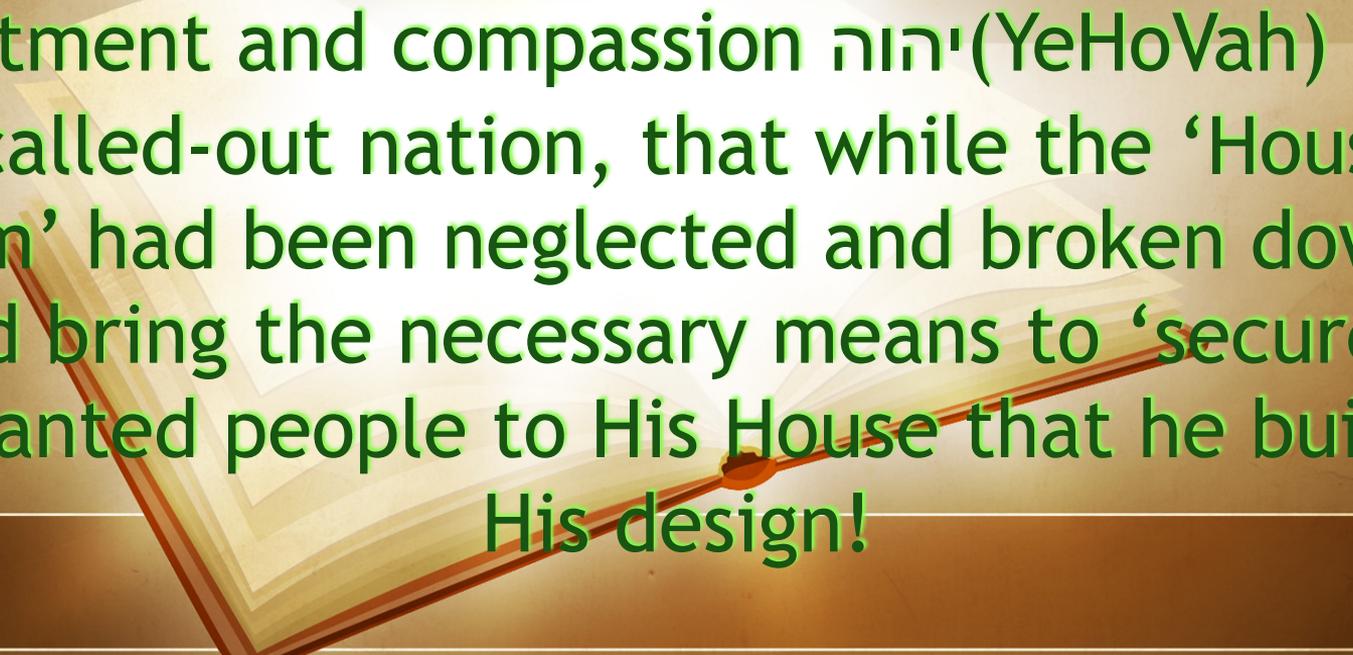
The way we, as 'clay vessels', are secured into the House of Elohim is by being secured by the peg!
Listen to what it says in the following passage:



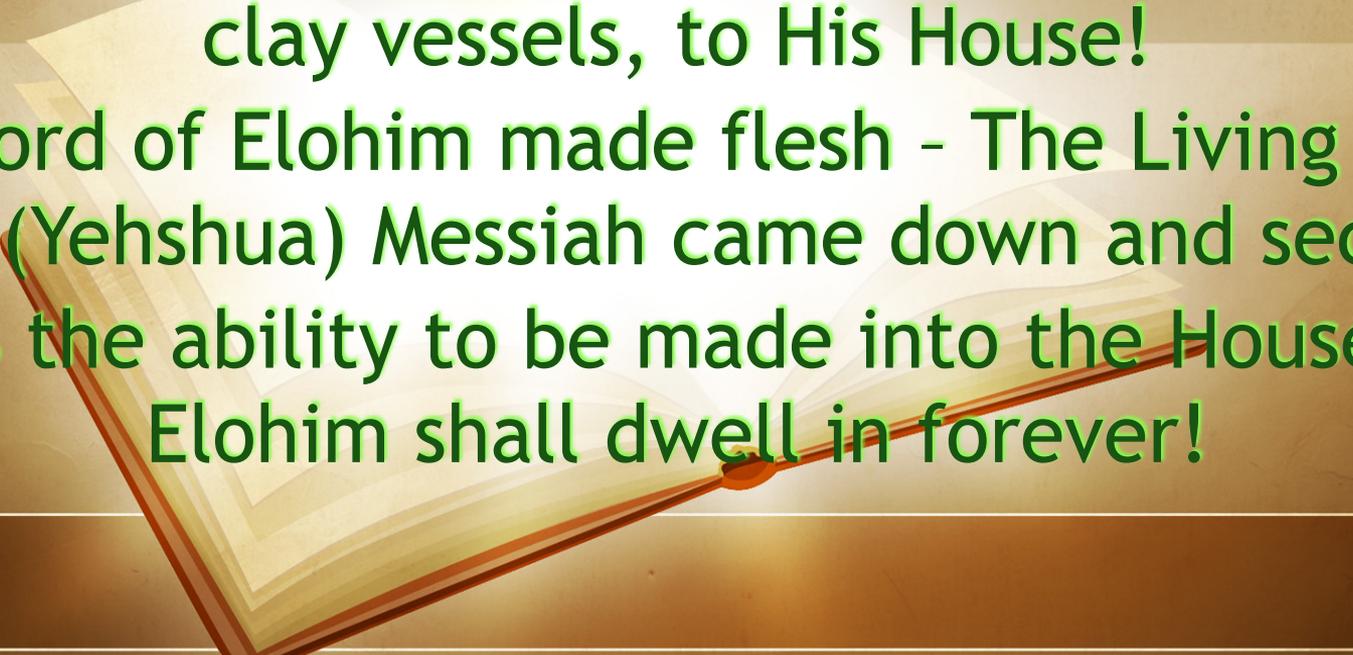
Yeshayahu/Isaiah 22:22-24 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”

We know that this is a great picture of how through יהושע (Yehshua) Messiah we are fastened in a steadfast place!

Ezra 9:8 “But now, for a short while, favour has been shown from יהוה (YeHoVah) our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

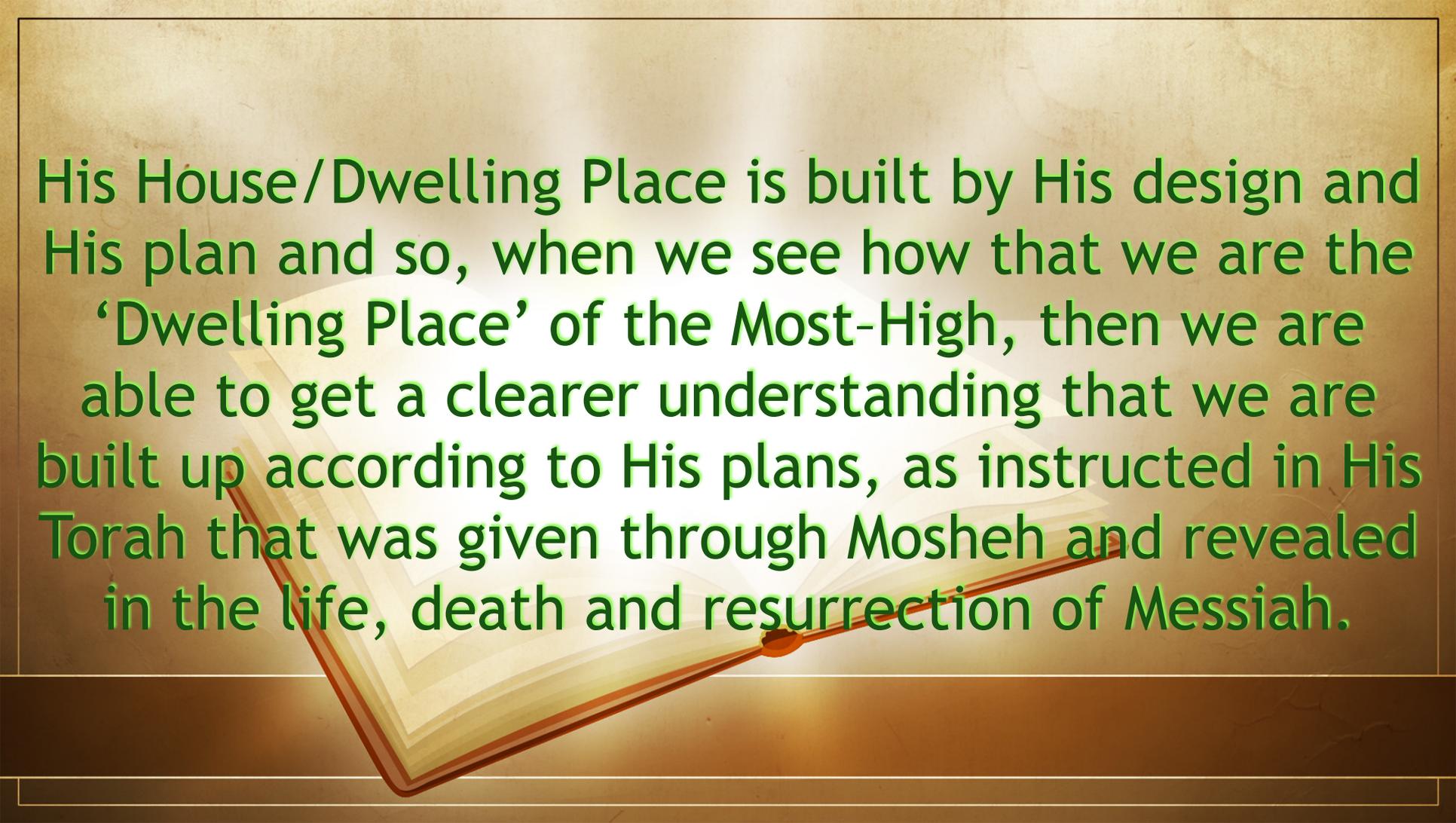


This again, is a wonderful promise given, amidst a time of bondage - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה (YeHoVah) has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down He would bring the necessary means to 'secure' His covenanted people to His House that he builds by His design!



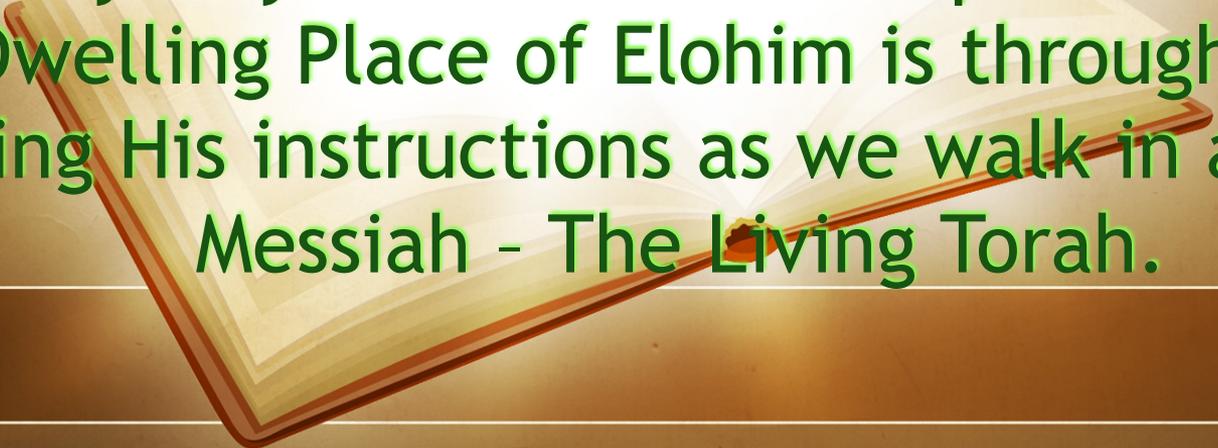
It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh - The Living Torah, יהושע (Yehshua) Messiah came down and secured for us the ability to be made into the House that Elohim shall dwell in forever!

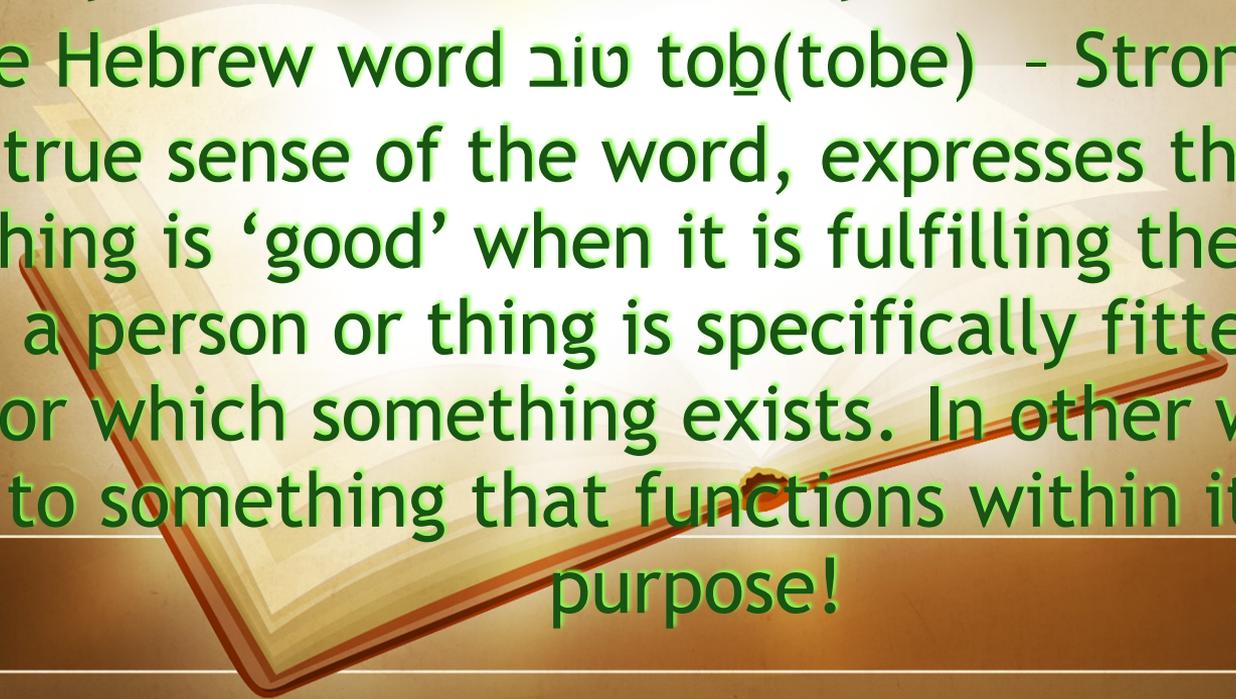


His House/Dwelling Place is built by His design and His plan and so, when we see how that we are the 'Dwelling Place' of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans, as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah - The Living Torah.

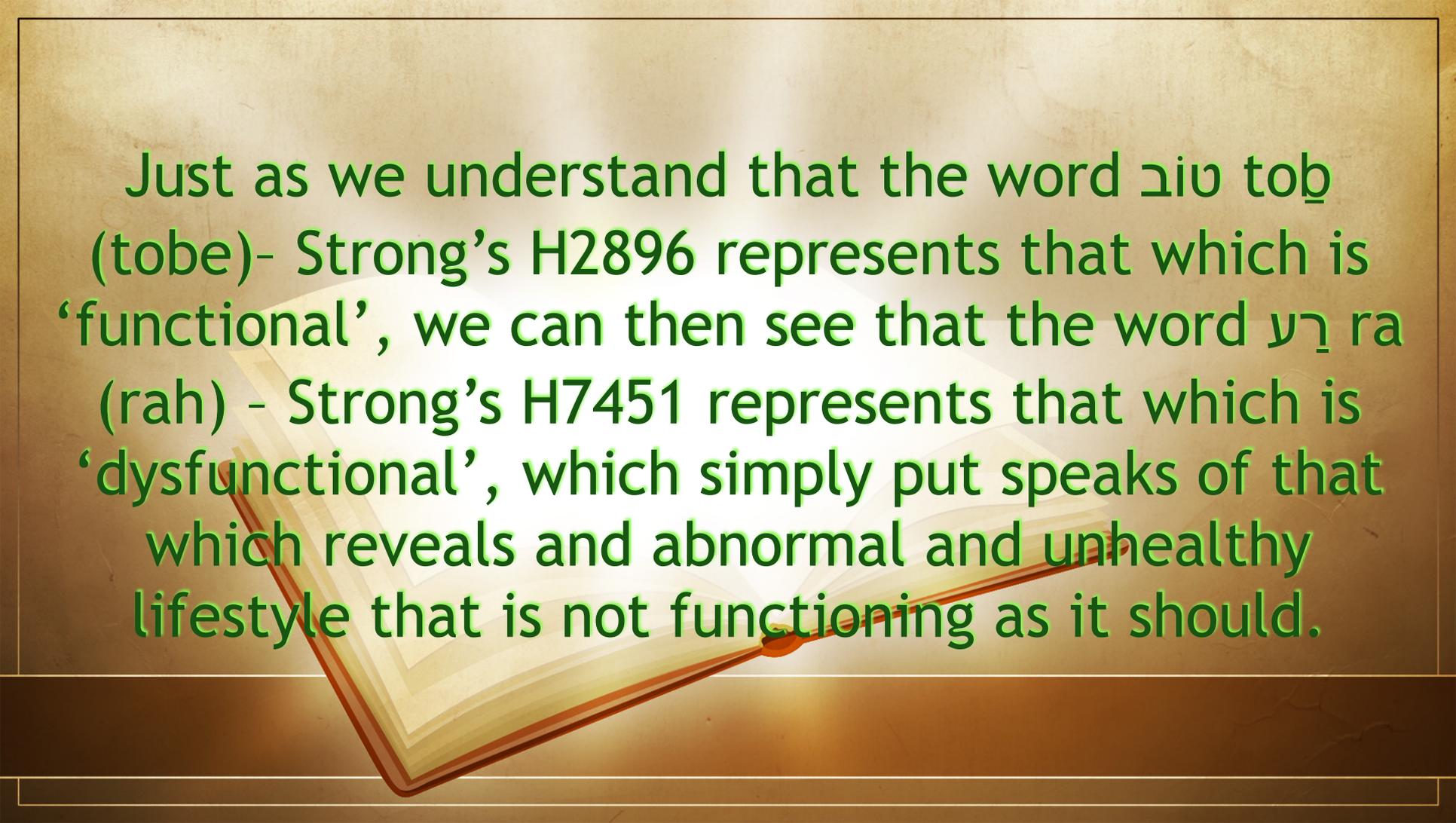


When something is working properly, we might say today something like, ‘working like a well-oiled machine’, when speaking of that which is functioning the way it should and the way it was designed to. So, the Hebrew word טוב (tob) - Strong’s H2896, in the true sense of the word, expresses the idea that something is ‘good’ when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists. In other words, it refers to something that functions within its intended purpose!



The opposite of טוב tob(tobe) - Strong's H2896 (good) is 'evil', which, in Hebrew, is the word, רע ra (rah) - Strong's H7451 meaning, 'bad, evil, wicked, harmful'.

The tree of knowledge in the garden was of טוב tob (tobe) - Strong's H2896 (good) and רע ra (rah)- Strong's H7451 (evil)!



Just as we understand that the word טוֹב tob (tobe)- Strong's H2896 represents that which is 'functional', we can then see that the word רַע ra (rah) - Strong's H7451 represents that which is 'dysfunctional', which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

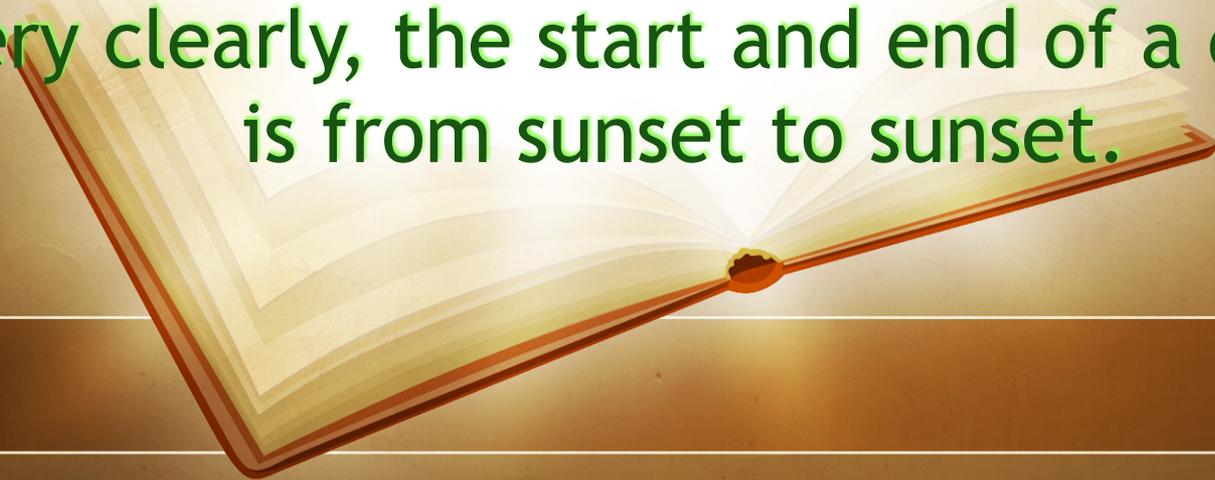
We may often think something is good, yet if it is not 'functional' according to the plumb line of the Torah of יהוה (YeHoVah), then we had best be careful to consider our steps!



Gen 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day.



Elohim called the light day and the darkness He called night and after an evening and a morning, there was the first day. Here, we are also able to see very clearly, the start and end of a day, which is from sunset to sunset.



The majority of the world today, has accepted midnight as being the beginning of a 24-hour period/day.

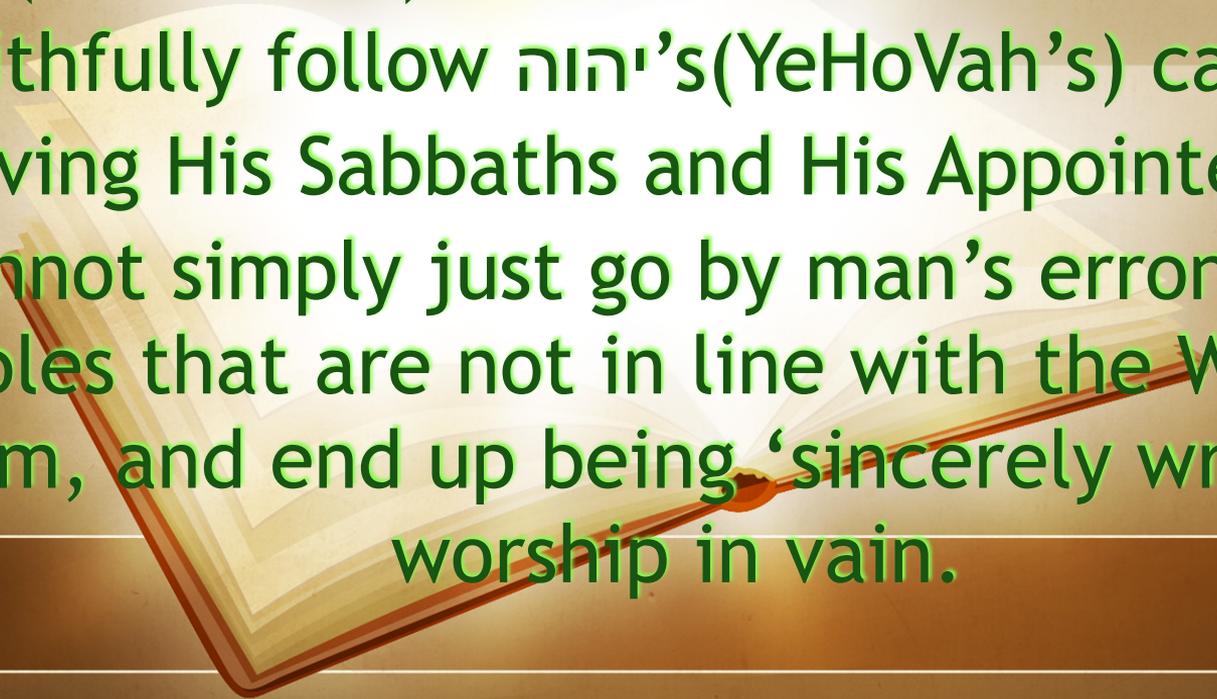
The common calendar that is used by the world today, as a means of communication, is calculated with a day beginning and ending at midnight.

The midnight-to-midnight system came from pagan Rome, along with many other inherited customs of today.

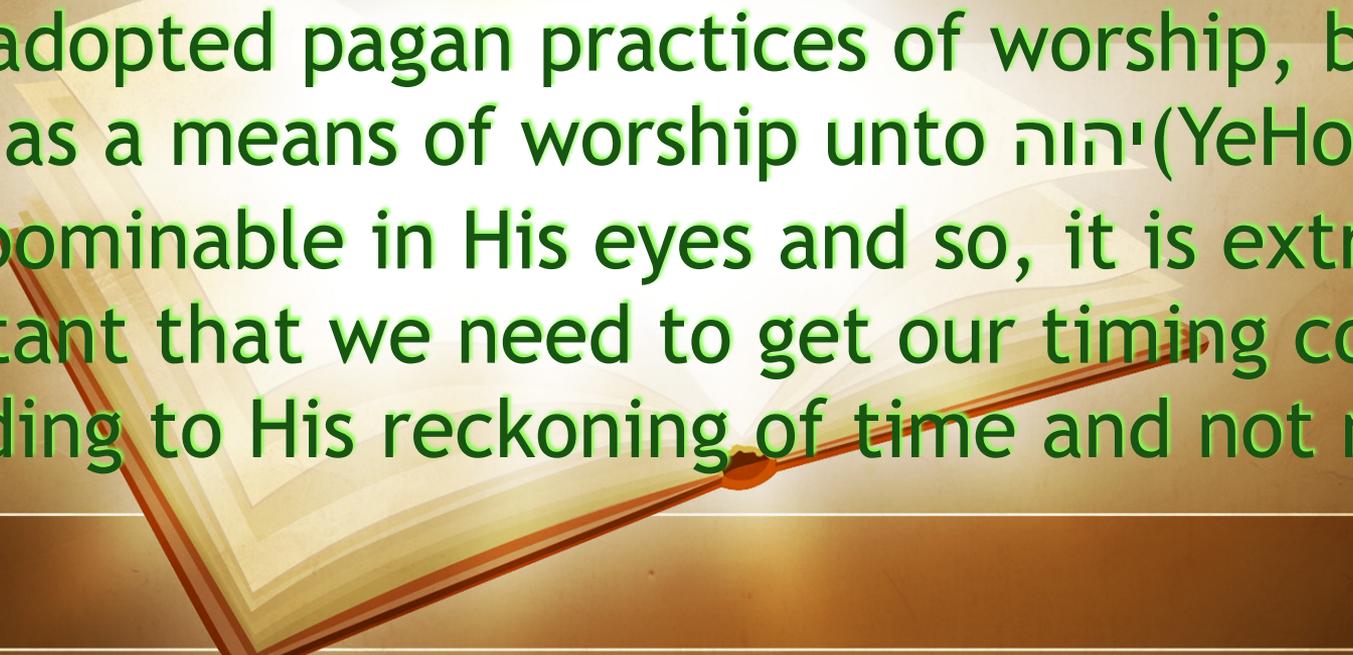
Historically it is easy to see how various cultures determined the start of their day in various ways.

○ For example, the Mitsrians (Egyptians) and Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Athenians, Numidians, and Phoenicians reckoned a day from evening to evening (sunset to sunset).

The Hebrews also started their day at sunset (Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 2, p. 702).



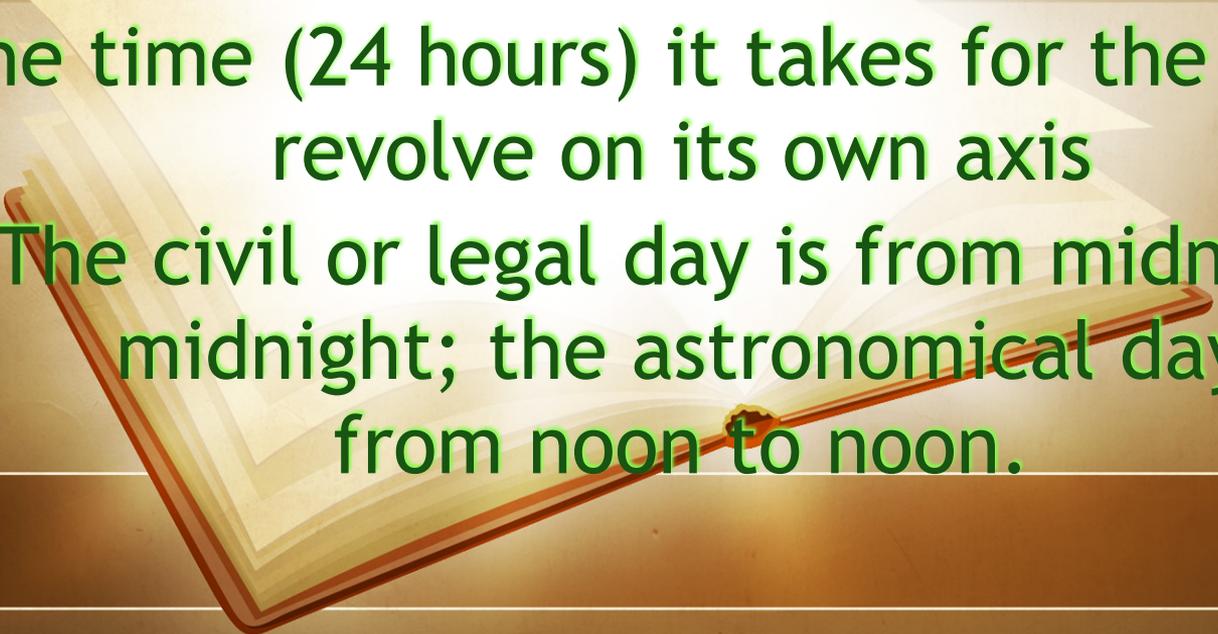
It is vital that we learn the correct Scriptural principles of counting time, according to יהוה's (YeHoVah's) established timetable, so that we faithfully follow יהוה's (YeHoVah's) calendar, in observing His Sabbaths and His Appointed Times. We cannot simply just go by man's erroneous time tables that are not in line with the Word of Elohim, and end up being 'sincerely wrong' and worship in vain.



We just have to go back to the ‘golden calf’ incident at Mount Sinai, to be reminded of how the adopted pagan practices of worship, being used as a means of worship unto יהוה (YeHoVah), was abominable in His eyes and so, it is extremely important that we need to get our timing correct, according to His reckoning of time and not man’s!

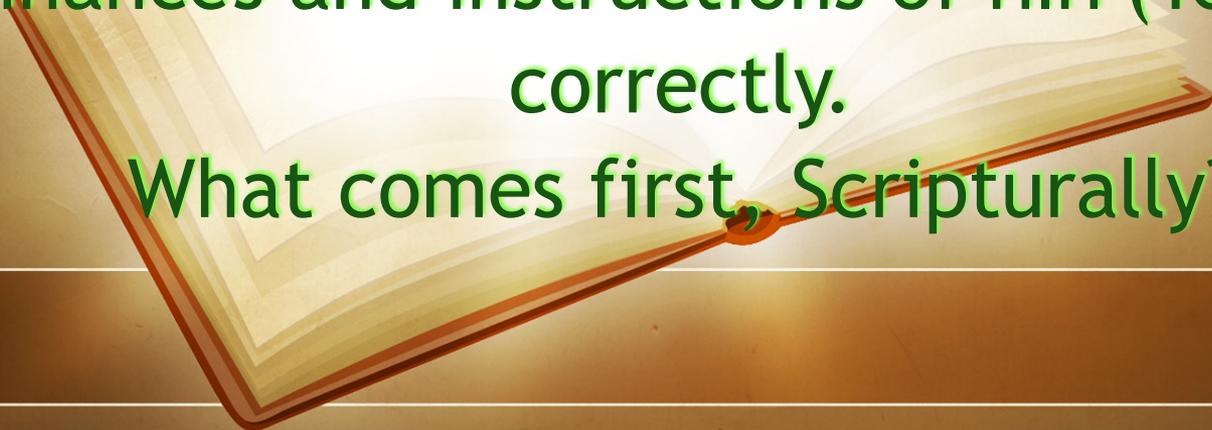
As one looks at the word 'day', there can be great confusion, as many differing dictionaries seemingly contradict each other, as various definitions include and are not limited to:



- 
- a) A 24-hour period including day and night
 - b) 'Daylight' - known as the time between the rising and setting of the sun
 - c) The time (24 hours) it takes for the earth to revolve on its own axis
 - d) The civil or legal day is from midnight to midnight; the astronomical day from noon to noon.

For our purposes, in the presentation of the topic of the Sabbath and when it is etc., we are specifically referring to a 24-hour calendar day, in order to diligently observe and keep the ordinances and instructions of יהוה (YeHoVah) correctly.

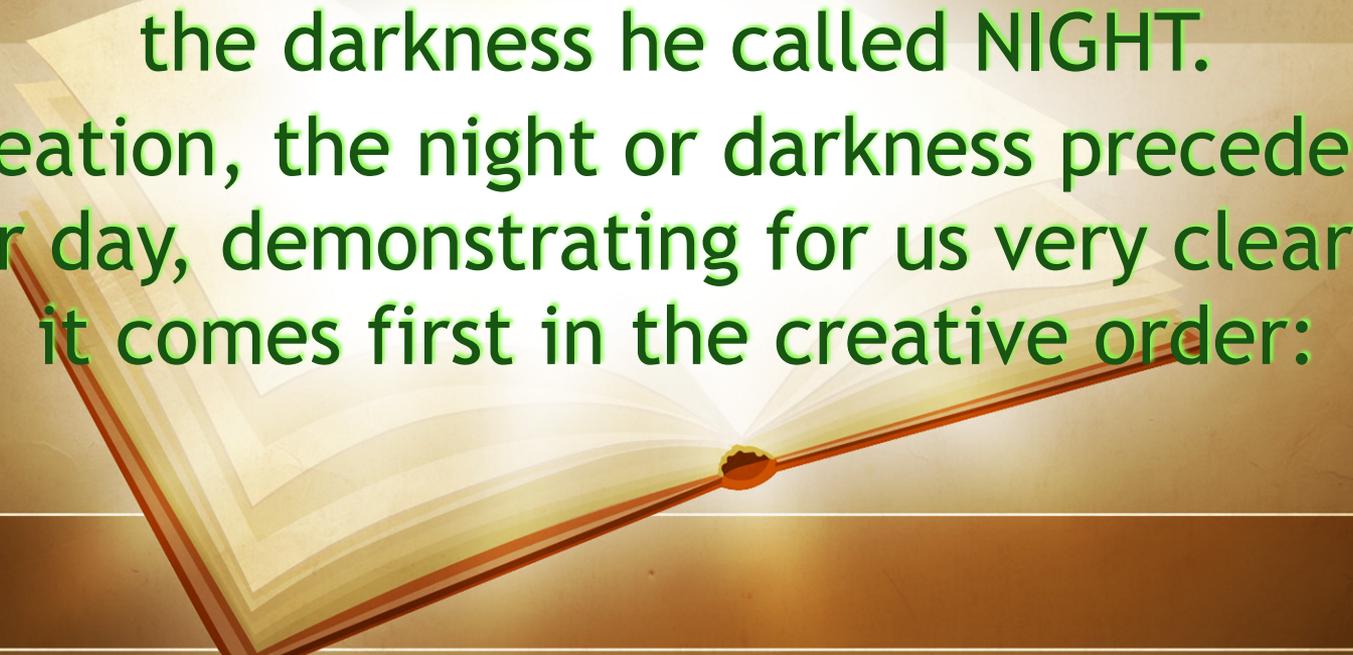
What comes first, Scripturally?



I must make it very clear, that in order to determine the Truth, we must always go back to the Truth, for when you know the Truth, then the Truth will set you free!

Free from misunderstanding and confusion and free from man's attempts at changing the Creator's reckoning of time!

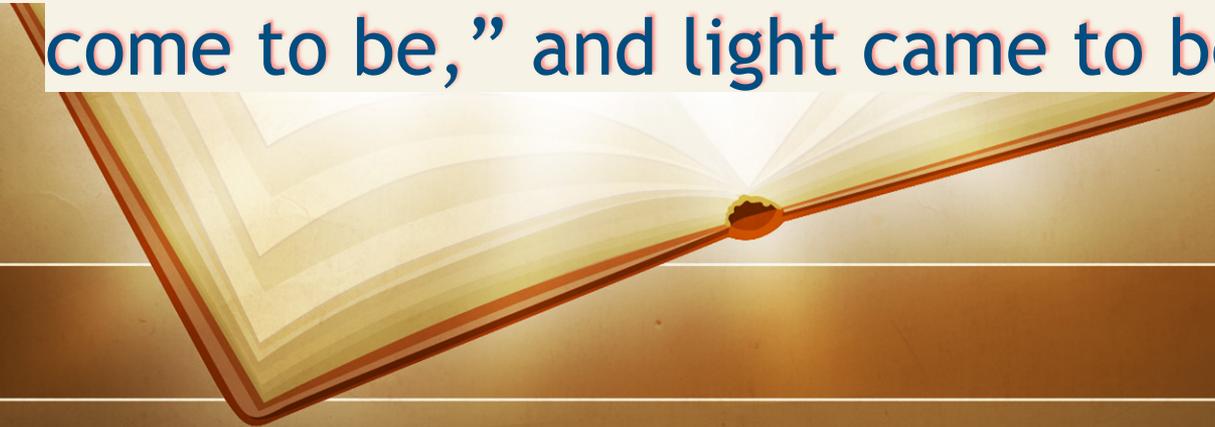
So then, as we are defining, according to Scripture, when a day begins, we need to determine what comes first!



Scripture says that Elohim called the light DAY, and the darkness he called NIGHT.

At creation, the night or darkness preceded the light or day, demonstrating for us very clearly that it comes first in the creative order:

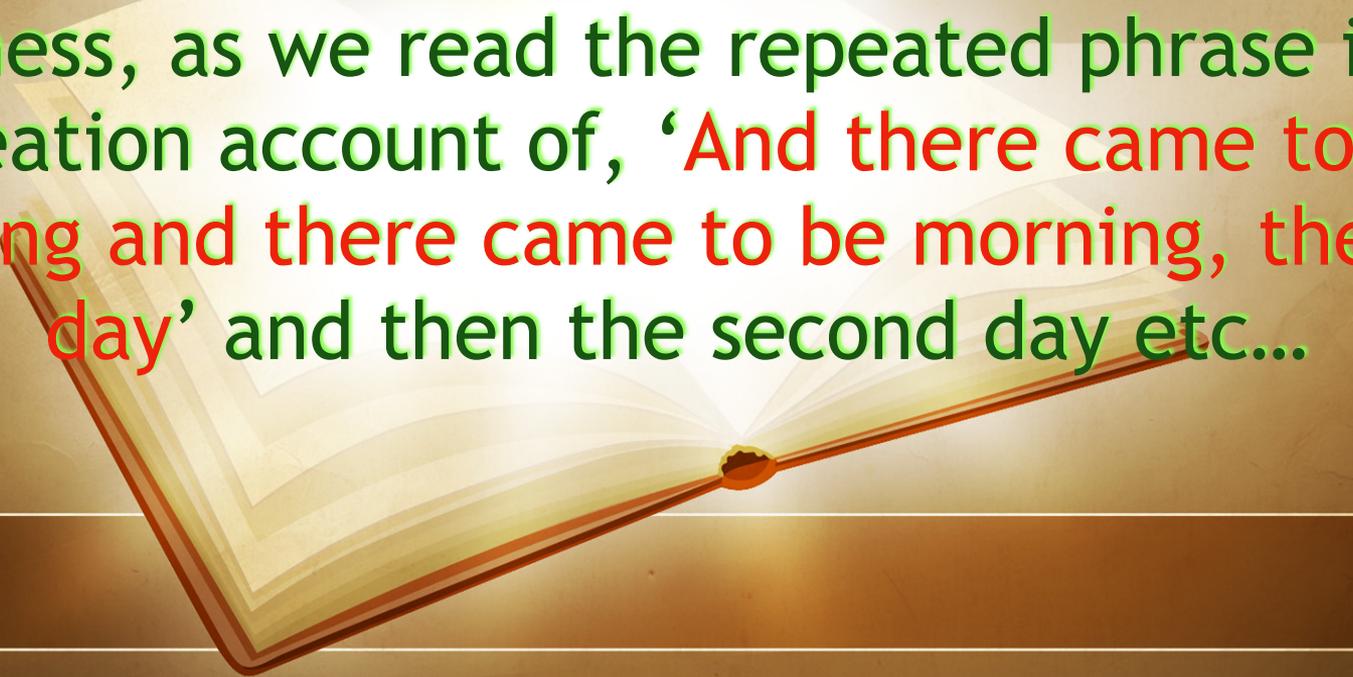
Berēshith/Genesis 1:2-3 “And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, “Let light come to be,” and light came to be.”



From this above Scripture, we can clearly see that DARKNESS was already present and came first on the first day of creation and darkness also came first on each day that followed.

The Spirit of Elohim moved in the darkness to create light.





It is apparent to us that the day begins with darkness, as we read the repeated phrase in the Creation account of, ‘And there came to be evening and there came to be morning, the first day’ and then the second day etc...

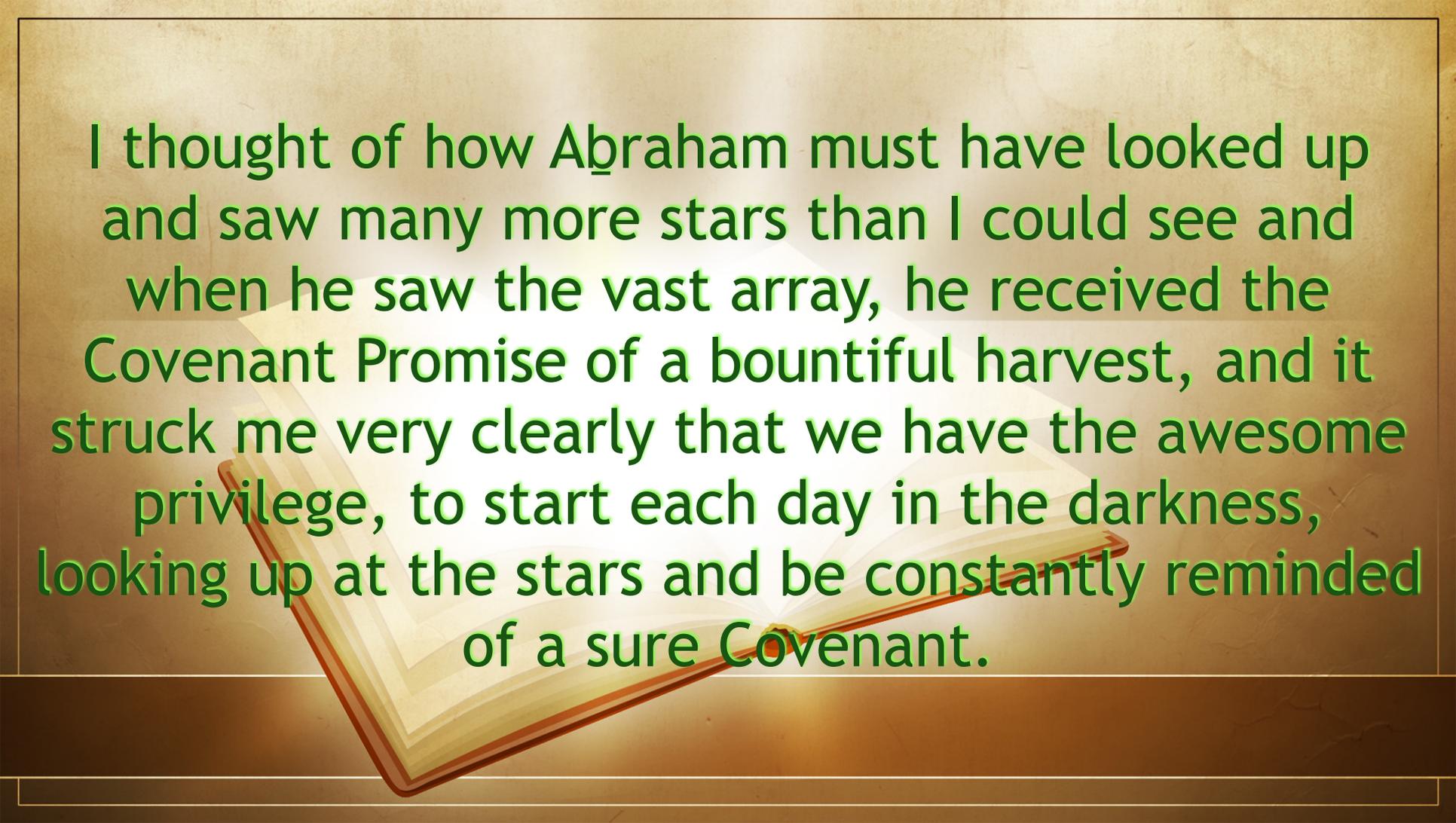
The Hebrew word that is translated as 'evening' comes from the root word עֶרֶב ereb (eh'-reb) (Strong's H6153) which means 'dusk, evening, night'.



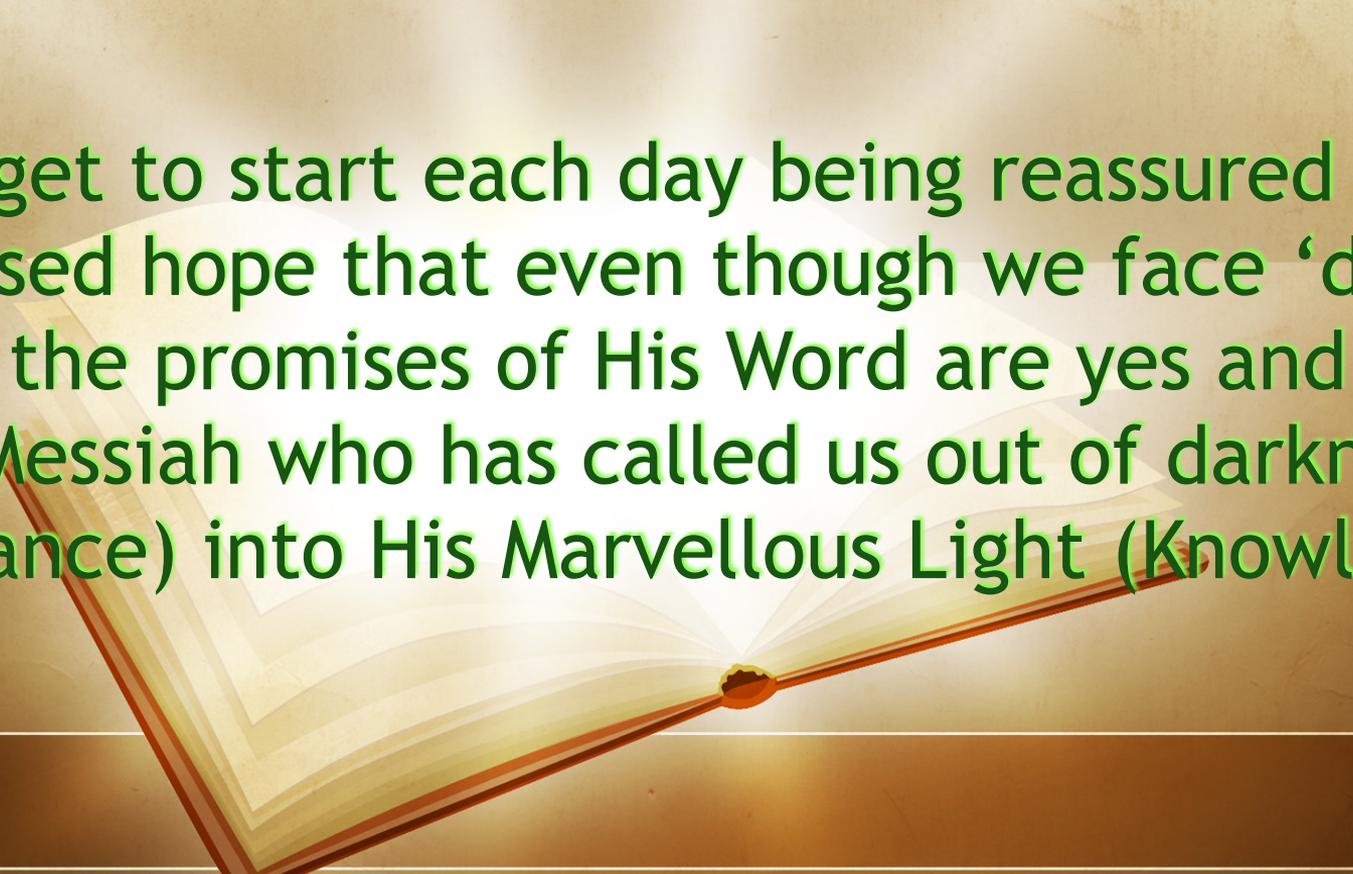
It is important to understand this phraseology, as it shows us that, as יהוה (YeHoVah) was creating the world, He was also creating time and its proper determination.

Each period of 24-hours had an evening and a morning.

The hours of darkness, called evening, came first; and then hours of daylight, called morning, came second.

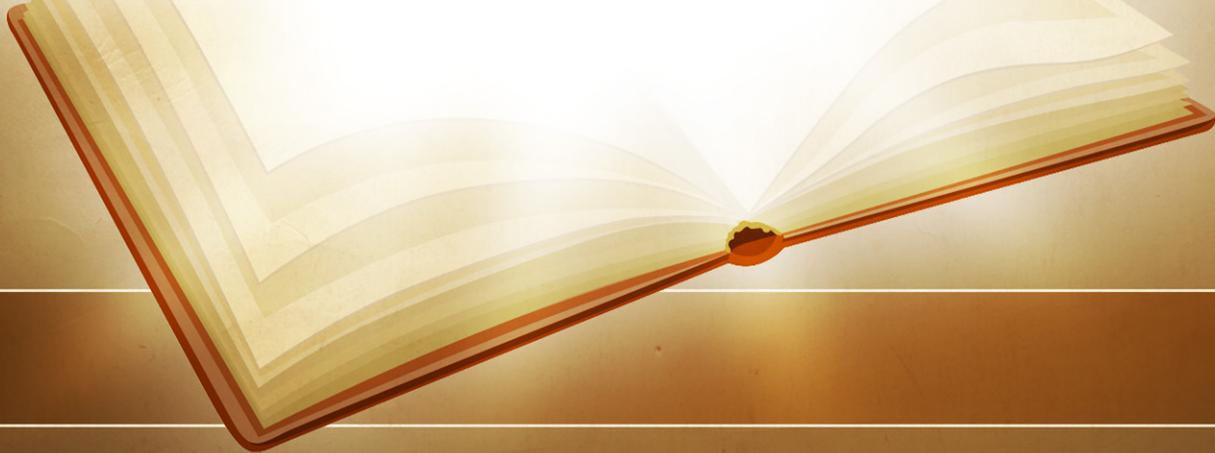


I thought of how Abraham must have looked up and saw many more stars than I could see and when he saw the vast array, he received the Covenant Promise of a bountiful harvest, and it struck me very clearly that we have the awesome privilege, to start each day in the darkness, looking up at the stars and be constantly reminded of a sure Covenant.

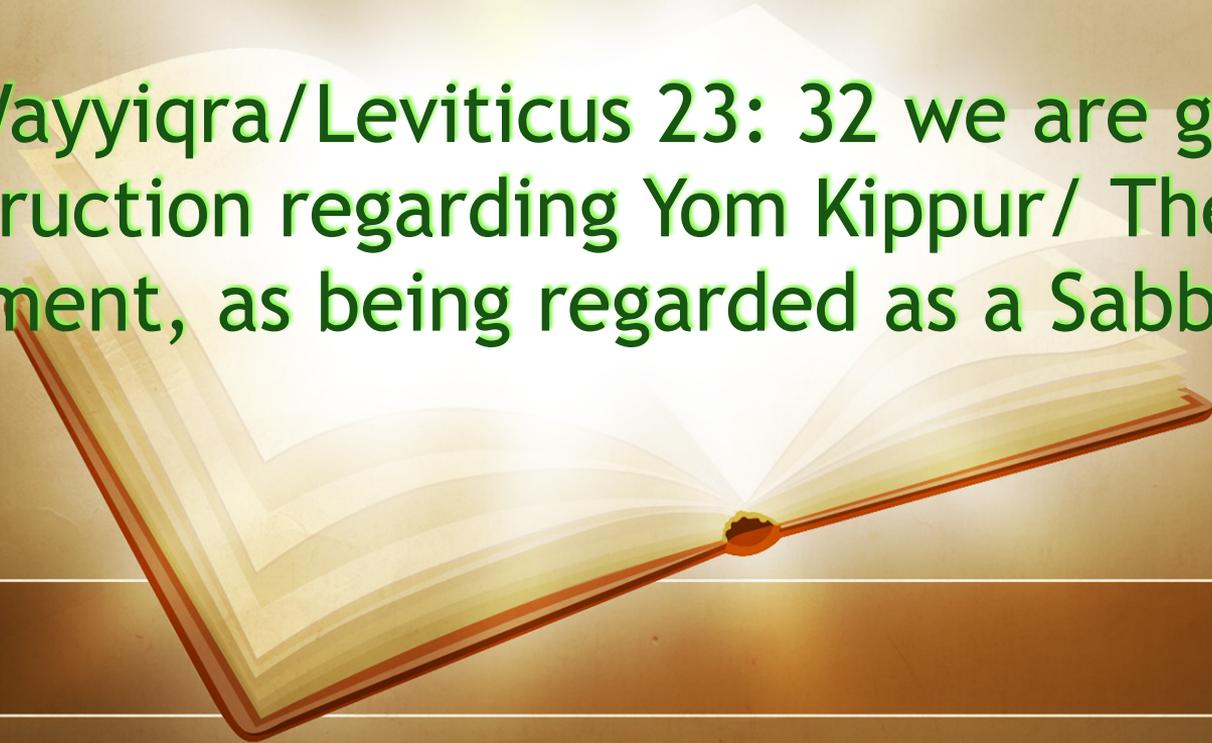
An illustration of an open book with glowing, golden pages, set against a warm, textured background. The book is positioned at the bottom of the frame, with its pages fanning out. The text is overlaid on the upper portion of the image.

We get to start each day being reassured of a Blessed hope that even though we face 'dark' times, the promises of His Word are yes and amēn, in Messiah who has called us out of darkness (ignorance) into His Marvellous Light (Knowledge).

let us now look a little more at what Scripture says,
regarding the beginning or the ending of the day:



In Wayyiqra/Leviticus 23: 32 we are given the instruction regarding Yom Kippur/ The Day of Atonement, as being regarded as a Sabbath for us:



Wayyiqra/Leviticus 23: 32 “It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”



As we know, Yom Kippur is kept on the 10th of the
7th month:

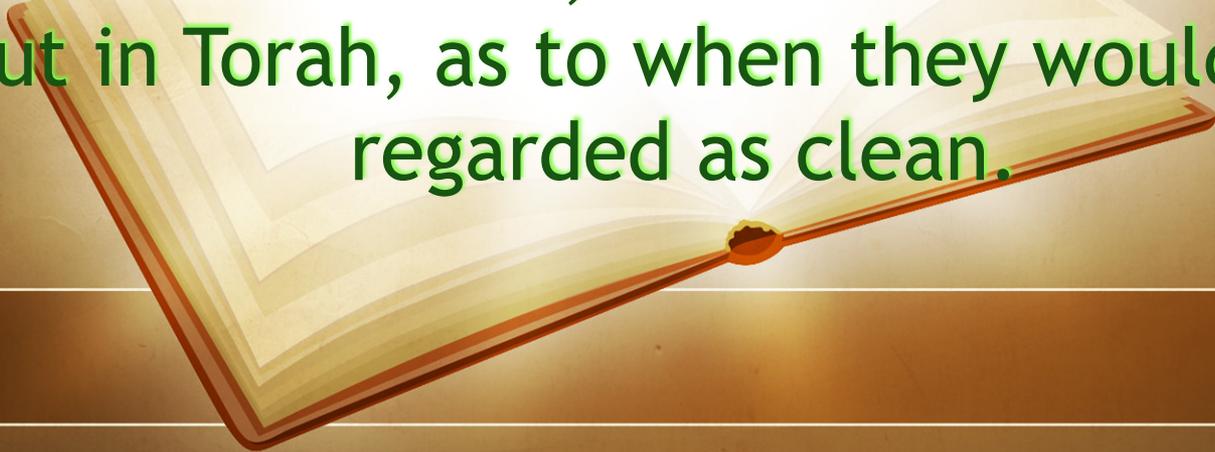
Wayyiqra/Leviticus 23:27 “On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה (YeHoVah).”



This is not in contradiction with each other but rather, Scripture clarifies for us the beginning and ending of that Day of Atonement!

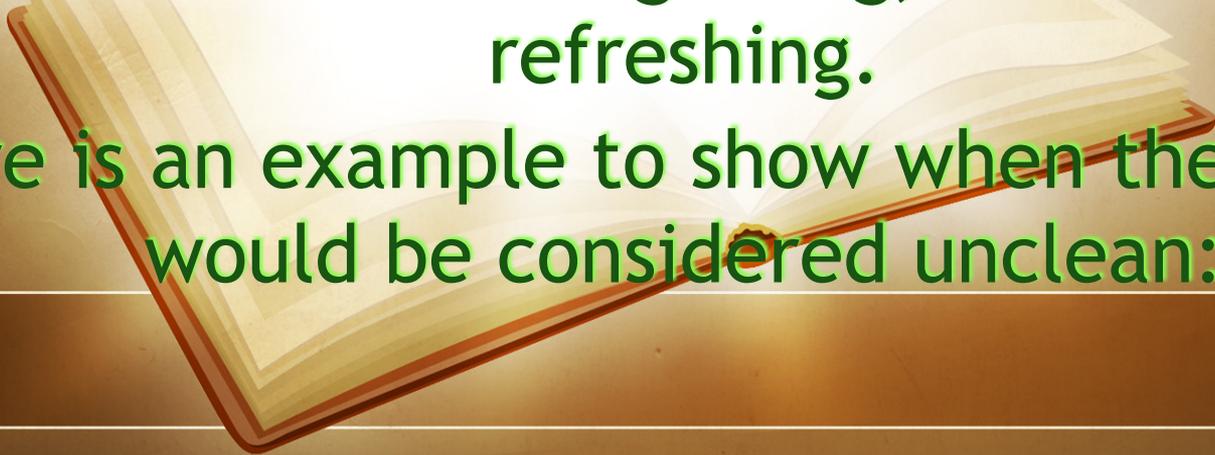
It is on the 9th day 'at evening' - that is when the 9th day ends, at sunset, and we begin to keep this Appointed Time of יהוה (YeHoVah), from evening to evening - that is: from the end of day 9 and the start of day 10 (at ereb/sunset/dusk) until the end of day 10 which is also at even/dusk/sunset!

Other examples of Scripture, revealing to us that the day ends/begins at sunset is seen in the often-repeated instructions, regarding when one who had become unclean, due to various reasons, as laid out in Torah, as to when they would again be regarded as clean.



The phrase, 'unclean until evening', is a phrase that we see repeatedly being used in the Torah, as it was a clear marker of time and defines for us that, as the new day begins 'at evening', it represented a new beginning, a renewal and a refreshing.

Here is an example to show when the person would be considered unclean:



Wayyiqra/Leviticus 22:6-7, “the being who has touched it shall be **unclean until evening**, and does not eat the set-apart offerings, but shall bathe his body in water. 7 ‘And **when the sun goes down he shall be clean**, and afterward eat the set-apart offerings, because it is his food.”



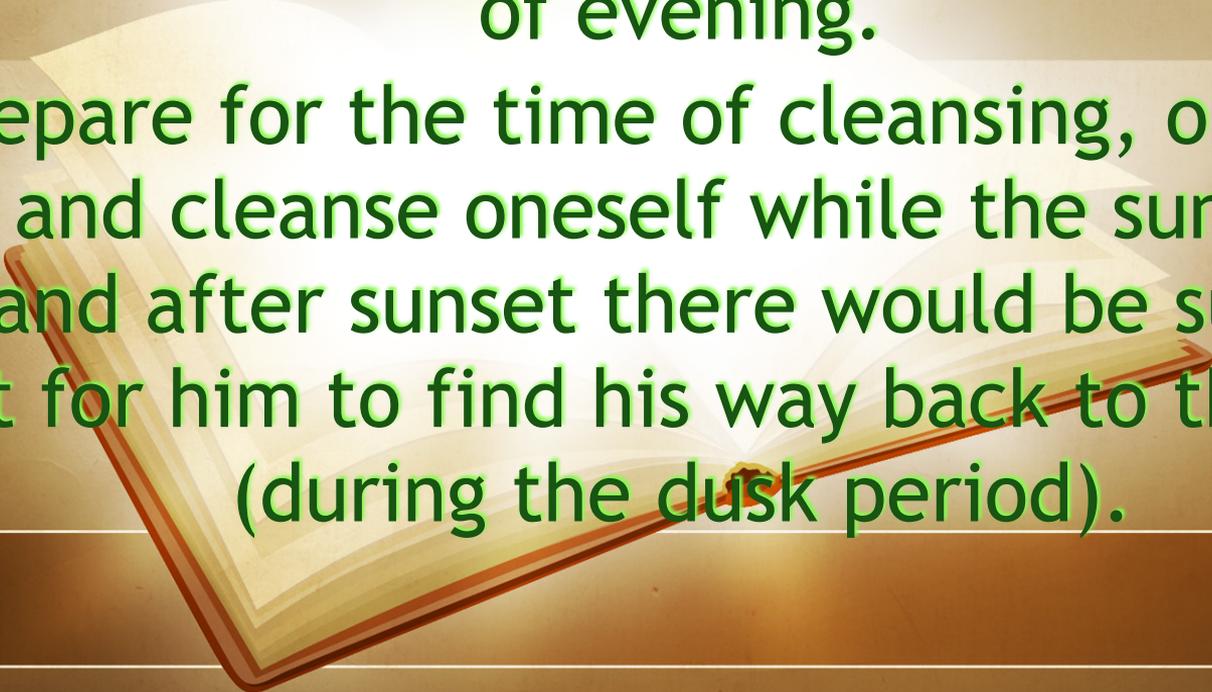
Please notice very carefully that the Scripture does not say a person shall be unclean until midnight or until sunrise.

Days, according to Scripture, change at sunset, not midnight or at sunrise.

Anyone touching an unclean thing would be considered unclean until even, when the sun had set, which started a new day. Then the one who was unclean, would be considered clean again.

He was not unclean until midnight or dawn, but until sundown, when a new day began at the start of evening.

To prepare for the time of cleansing, one was to wash and cleanse oneself while the sun was still up, and after sunset there would be sufficient light for him to find his way back to the camp (during the dusk period).



Debarim/Deuteronomy 23:10-11 gives us two definite points of time: “When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp. 11 “And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp.”

Notice that the unclean man was to wash himself, as sundown approached, in anticipation of the new day.

Then after the sun had set he was free to return to the camp, clean once more because the new day had arrived with sunset.

Notice carefully, at the first part of Debarim/Deuteronomy 23 above, beginning with verse 10, where the rite of cleansing was for “because of an emission in the night ”

Now, if a new day begins at sunrise, it would be perfectly logical, and acceptable, for the unclean man to return to camp at dawn right.

But יהוה (YeHoVah) said he was to wait: “And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp.”

Do you see clearly, what the correct timing of a day is - the start and end of a day is at sunset!

In Shophetim/Judges 14 we see another example of the beginning and ending of a day, when Shimshon (Samson) set forth a riddle in Shophetim/Judges 14, giving 7 days for the men of the city to solve the riddle.

In Shophetim/Judges 18 the men of the city came to him, on the 7th day, before the sun went down and answered, solving the riddle just in time!

