



Laban's **Quenched Rage** Confirms **Creation**

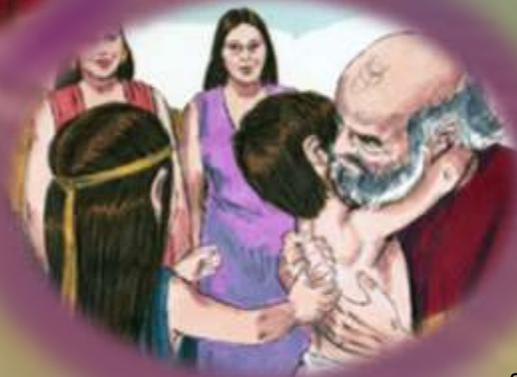
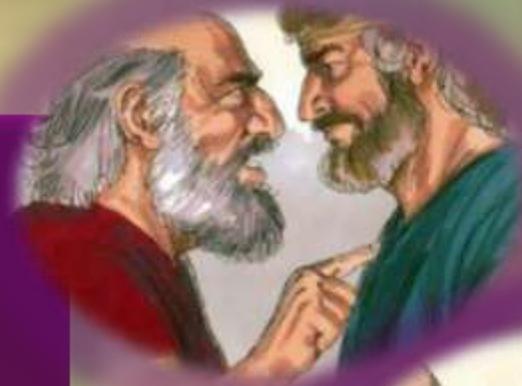
*Gen 31*

A TEACHING FROM Gen 31 &

# YAH'S COVENANT

Calendar

Visit: [studythecalendar.com](http://studythecalendar.com)





**A Spiritual Darkness**

**Reveals Yahusha's**

**Dawn to Dawn**

**LIGHT!**

# LABAN'S BLINDNESS

reveals

## Yahusha's LIGHT!

It was this blind ambition which plainly laid out Yahuah's cycle schedule set forth at creation.

Gen 31 - Speckled and Streaked Blessings

brilliantly expose the start of

Yahuah's cycles and - His Shaneh!

- **Yahuah** caused Ya'aqov {**Jacob**} to be very prosperous while serving his father-in-law Laban. That very blessing aroused agitating friction among the sons of Laban, and they suggested to Laban that Ya'aqov was taking advantage of the situation.
- Laban who served gods made by human hands, was highly susceptible to their influence. He initially disregarded that Ya'aqov served the Elohim of Hosts {**Tze'va'ot**},  
the One and only - **Almighty**.

- Laban had become agitated towards Ya'aqov (Jacob).

- And then – Gen 31:3 –

- And יהוה [Yahuah] said to Ya'aqob,

**“Return to the land of your fathers and to your relatives. And I am with you.”**



- Ya'aqov gathered his family and explained to them how it was that Yahuah caused the live stock to flourish in colourful specifications creating a separate and fully distinguishable flock from that of Laban and his family. This factor birthed the contention between Ya'aqov and Laban's family.



speckled  
spotted  
streaked

- What caused the hard sentiment in this event?
- Gen 31:11 “And the Messenger of Elohim spoke to me in a dream, saying, ‘Ya‘aqob.’ And I said, ‘Here I am.’”
- Gen 31:12 “And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are **streaked, speckled, and mottled**, for I have seen all that Laban is doing to you.”
- Gen 31:13 ‘I am the **Ĕl** of Běyth Ĕl, where you anointed the standing column (Gen 28:18) and where you made a vow to Me. Now rise up, get out of this land, and return to the land of your relatives.’”
- Gen 31:14 And Raḥēl and Lě‘ah answered and said to him, “Do we still have any portion or inheritance in our father’s house?”
- Gen 31:15 “Are we not reckoned by him as strangers? For he has sold us, and also entirely consumed our silver.”

- Gen 31:16 “For all the wealth which Elohim has taken from our father are ours and our children’s. Now then, do whatever Elohim has told you.”
- Gen 31:17 So Ya‘aqob rose and put his sons and his wives on camels,
- Gen 31:18 and he drove off all his livestock and all his possessions which he had acquired, his property of the livestock which he had acquired in Paddan Aram, to go to his father Yitshaq in the land of Kena’an.
- Gen 31:19 **And when Laban had gone to shear his sheep, Raḥēl stole the house idols that were her father’s.**
- Gen 31:20 And Ya‘aqob deceived Laban the Aramean, because he did not inform him that he was about to flee.

- Gen 31:21 And he fled with all that he had. And he rose up and passed over the river, and headed toward the mountains of Gil'ad.
- Gen 31:22 And on the third day Laban was told that Ya'aqob had fled.

Laban was justifiably upset that his offspring had left without notice, the flocks in contention were removed, and most importantly (to Laban), his gods of wood and stone had vanished at the same time.

Laban was hot with anger at being deceived and had full intentions of bringing forth justice of his own determination.

How do we know this?

- Gen 31:23 Then he took his brothers with him and pursued him for seven days' journey, and he overtook him in the mountains of Gil'ad.

This was an intense chase! Please note that **Yahuah** knew very well of Laban's deeper **EVIL** intentions.

- Gen 31:24 But in a dream by night Elohim came to Laban the Aramean, and said to him, "Guard yourself, that you do not speak to Ya'aqob either good or evil."

Note carefully this - **dream by night (H3915 Layil).**

The **TIMING** of this dream will become paramount for understanding Yahuah's seven

**Dawn to Dawn** cycles which formulate a completed week.

The time frame of Yahuah's communication (in a dream)  
to Laban.

**Night** - #H3915 <layil>

1) night

a) night (as opposed to day)

b) of gloom, protective shadow (fig.)

Now to read the narration that took place between Laban  
and Ya'aqov.

- Gen 31:25 Then Laban overtook Ya'aqob. Now Ya'aqob had pitched his tent in the mountains, and Laban with his brothers pitched in the mountains of Gil'ad.
- Gen 31:26 And Laban said to Ya'aqob, "What have you done, that you have deceived me, and driven my daughters off like captives taken with the sword?"
- Gen 31:27 "Why did you flee secretly and deceive me, and not inform me, and I would have sent you away with joy and songs, with tambourine and lyre?"
- Gen 31:28 "And you did not allow me to kiss my sons and my daughters. Now you have been foolish to do this."

## Laban speaks directly, to Ya'aqov

- Gen 31:29 (a) “It is in the power of my hand to do evil to you, but the Elohim of your father spoke to me ...

Laban, who had sunk into idol worship, understood clearly exactly who **Yahuah** is. Further on, Laban did show a good measure of respect for the Elohim of Ya'aqov.

Laban knew he could physically overpower and destroy Ya'aqov. Yet because Laban had witnessed the **power of Yahuah** through the prosperity in numbers of Ya'aqov's flock, Laban knew he had best listen to the dream given to him.

# WHEN did Yahuah “speak” to Laban

- Gen 31:29 (a) “It is in the power of my hand to do evil to you, but the Elohim of your father spoke to me ...

H570 Emesh

... LAST NIGHT, ...

YEESTERNIGHT

Geneva (1587), KJV 1611  
& Bishops (1568)

DAWN

Yahuah gave the dream to Laban.

Laban related Yahuah’s dream factor to Ya’aqov - in the Light Season.

Laban and Ya’aqov were speaking in the Light Season immediately following the (H3915) Night Season of the dream.

How do we know this? Let’s look at the Hebrew word for ‘yesternight.’

Lexicon :: Strong's H570 - 'emesh

אֶמֶשׁ

Transliteration

'emesh

Pronunciation

eh'·mesh (Key)

Part of Speech

adverb

Root Word (Etymology)

Unknown derivation

Dictionary Aids

TWOT Reference: 120

KJV Translation Count — Total: 5x



The KJV translates Strong's H570 in the following manner: yesternight (3x), former time (1x), yesterday (1x).

This is taken from the Blue Letter Bible online app.

Notice that the word **emesh** was originally translated as **YESTERNIGHT.**

אֶמֶשׁ 'emesh, eh'-mesh; time past, i.e. yesterday or last night: former time, yesterday(-night)

## Gesenius' Hebrew-Chaldee Lexicon [?]

אֶמֶשׁ (for אֶמְשָׁה, from the root מָשָׂה מִשָּׁה to do at evening, compare אֶשְׁרָה from שָׁרָה).

(1) *yesternight*, and adv. *in yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i.q. הַיּוֹם 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon

Gesenius  
illustrates  
and  
compares  
“emesh.”

yesterday. Compare مساء to do at evening; and as used of to-morrow, Heb. בֶּקֶר in the morning, and to-morrow, like the Germ. Morgen; Gr. αὔριον, from αὔρα the morning breeze; Arab. غَدَاة the time of the morning, غَد to-morrow, غَدًا adv. to-morrow. Hence—

(2) night, darkness, generally. Job 30:3, “they flee לְמַשְׁחָה וּלְמַשְׁחָה into the night,” or “darkness of a desolate waste.” The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desola-*



- John Parkhurst references the texts of **Gen 19:34, 31:42** and **2 Kings 9:26** in his definition of the word **H570 Amsh**.
- Interestingly, these texts also show a **context of a separate time frame** other than when the speaking was done.
- Yes, Strong's shows definitions also, yet they are not as clarifying.

What does “**yester**” mean?  
Online Etymological Dictionary

**yester** - Old English *geostran* "yesterday," from Proto-Germanic \**gester-* (source also of Old High German *gestaron*, German *gestern* "yesterday," Old Norse *gær* "tomorrow, yesterday," Gothic *gistradagis* "tomorrow"), **originally** **"the other day" (reckoned from "today," either backward or forward)**, from PIE root \**dhgh(y)es-* "yesterday" (source also of Sanskrit *hyah*, Avestan *zyo*, Persian *di*, Greek *khthes*, Latin *heri*, Old Irish *indhe*, Welsh *doe* "yesterday;" Latin *hesternus* "of yesterday").

Note that **"the other day"** strongly indicates a 24 hour period  
**SEPARATE FROM THE EXISTING ONE!**

**Yesternight**, will reflect this meaning in realizing - the previous 24 hour period, other than which is spoken on the present one.

**IN**clusive

Why do we say  
“today” and “tonight”



but not  
“yesternight”?

**EX**clusive

# Yesternight

- Yesternight in American English
- ( 'jɛstər ,naɪt )
- **NOUN, ADVERB** *Archaic* (on)  
*the night before* today;  
*last night*



“Yester” does **NOT** support an inclusive meaning.  
Yester indicates having been distinguished as *separate!*

## WHERE is the Cycle Separator?

- Gen 31:29 (a) “It is in the power of my hand to do evil to you, but the Elohim of your father spoke to me ...

This Night Season was a **DIFFERENT** (and on a **PREVIOUS**) weekly cycle!

Yahuah gave a dream to Laban.

# Yesternight

**DAWN**

Laban spoke to Ya'aqov (Jacob) on this present Light Season.

Laban related Yahuah's dream factor to Ya'aqov.

What Divine institution **separated, divided** and **distinguished** these two different cycles of the week? Have we yet realized right from creation week, that the **DAWN** was, **AND STILL IS,** the separating point of reckoning - **according to Yahuah?**

## And the Consensus is - ??

This 24 hour cycle was finished at the point of the first light above the dark horizon. Dawn brings the light of the next cycle!

WYX “Amsh” Yesternight

Yahuah gave a dream to Laban.

Yahuah provided the **Boqer (Dawn)** at Creation, for determining the cycles of the week.

**Dawn - Divider!**

Laban related (spoke) Yahuah's dream factor to Ya'aqov.

On the former Night Season which was the previous 24 hour cycle, Yahuah issued protection for Ya'aqov, in the form of a dream.

Recall ch. 31:2 (c) ... **And I am with you!** 😊

# WHAT WAS LABAN'S MAJOR DARKNESS?

- Gen 31:30 “And now you have gone because you greatly long for your father’s house, but **why did you steal my mighty ones?**”
- Ya’aqov consequently declares this –
- Gen 31:32 “With whomever you find your mighty ones, do not let him live. In the presence of our brothers, see for yourself what is with me and take it with you.” For Ya’aqob did not know that Raḥēl had stolen them.

Laban was incensed that “his gods” had been removed from his house! Worshipping pagan gods, and graven images, was **Laban’s evil darkness** and he desperately wanted them back!

- Interestingly, Laban did have a certain level of respect for his daughter – Rachel. When she declared her situation as that of the monthly time of a lady, Laban did not force her to stand up. Whether this time was the truth or not, we do not know.
- Once again, **Yahuah** protected Ya'aqov from severe grief.
- **Yahuah is in the business of bringing forth good results out of many very awkward situations. 😊**
- In verses **36** to **41** the intense feelings between Laban and Ya'aqov were voiced passionately.

***Lets examine verse 42!***

# Ya'aqov speaks a second witness: **A Confirmation!**

Gen 31:42 “Unless the Elohim of my father, the Elohim of Abraham and the Fear of Yitshaq, had been with me, you would now have sent me away empty-handed. Elohim has seen my affliction and the labour of my hands, and rendered judgment

**LAST NIGHT.”**

H570 Amsh

WYX “Amsh” Yesternight

Creation's Boqer, the  
“daily belt buckle!”

Dawn - Divider!

Night of Laban's Dream

Ya'aqov concludes his  
defense toward Laban.

# Ya'aqov's Witness **Confirms Genesis 1!**

## **VERY NOTEWORTHY!**

Ya'aqov did **NOT** consider the previous Night Season as integral with the Light Season of high contention dialogue with Laban!

Ya'aqov spoke of the dream night as being separated and divided by the Boqer (Dawn) light, exactly as **Yahuah** stipulated at creation!

WYX “Amsh” Yesternight

Night of Laban's Dream

The light season of contentious conversation was -

**Separated** from the dream night, by the Dawn!

Laban, recalling Yahuah's command in the dream, decides to lead out and diffuse the situation -

- **Gen 31:43** And Laban answered and said to Ya'aqob, "These daughters are my daughters, and these children are my children, and this flock is my flock, and all that you see is mine. But what shall I do today to these, my daughters or to their children whom they have borne?"

Now we come to an extremely important portion of this event.

# *The Covenant!*

## *The 4 Scriptural Components of an Everlasting Covenant*

*1. The Proposal*

*2. The Acceptance*

*3. The Anointing (a **blood** sacrifice)*

*4. The Sealing Meal together*

Gen 31:44 “And now, come, let us make a covenant, you and I, and it shall be a witness between you and me.”

Note this word! 😊

# The Covenant!

The 1<sup>st</sup> Scriptural Component of their Covenant –

## 1. The Proposal (vs 44)

Gen 31:44 “And now, come,  
let us make A COVENANT, you and I,  
and it shall be a witness between you and me.”

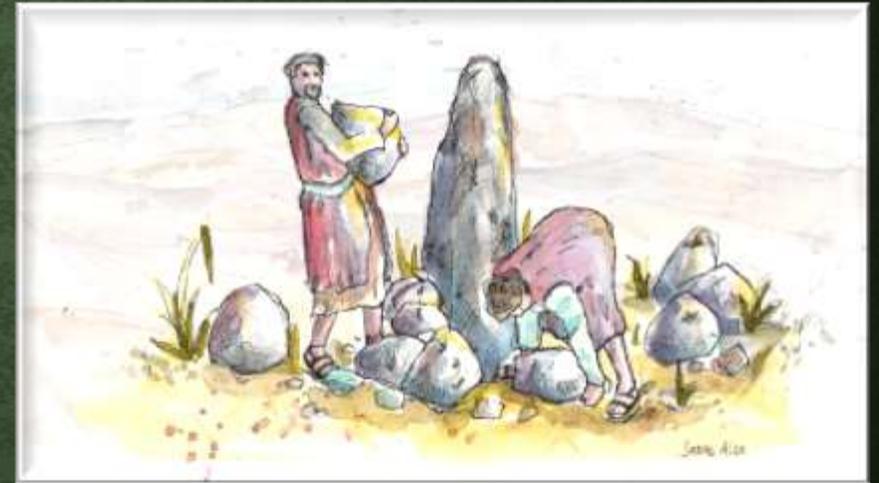
Note that even Laban recognized the authority of the Ancient Suzerain Treaty system of that era. This is the same type of agreement that Yahuah met Abram with, on his level.

# The Covenant!

The 2<sup>nd</sup> Scriptural Component of their Covenant.

## 2. The Acceptance (vs 45)

Gen 31:45 So Ya'aqob took a stone and set it up as a standing column.



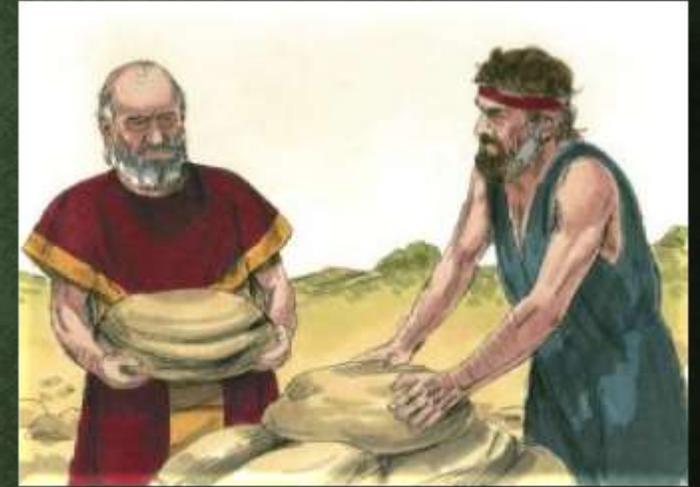
Ya'aqov recalled the words of Yahuah – And I am with you (31:3) and he immediately accepted Laban's (#1) Proposal.

- Gen 31:46 (a) And Ya'aqob said to his brothers, "Gather stones." And they took stones and made a HEAP, ...

Ya'aqov wrestled with Yahusha (Gen 32), after which he made a vow and then raised a commemorative stone and anointed it. Once again on account of the covenant, column to blood covenant with Laban. Ya'aqov raised up a stone permanently witness the event and location,



- We will be returning to the last part of verse 46 soon, but we need to look at the narration of this event first.
- Gen 31:47 And Laban called it Yegār Sahadutha, but Ya'aqob called it Gal'ēd.
- Gen 31:48 And Laban said, “This HEAP is a witness between you and me today.”  
That is why its name was called Gal'ēd.



### Gesenius' Hebrew-Chaldee Lexicon [?]

(2) with the art. הַגְּלֵעַר (“hard, stony region;” according to Gen. 31:41, i.q. גְּלֵעַר “hill of witness” [which is of course the true etymology]), *Gilead*, a

Gen 31:48 (b) ... That is why its name was called Gal'ed,  
Gen 31:49 also Mitspah, because he said, "Let יהוה [Yahuah] watch  
between you and me when we are out of each other's sight.

A Hebrew Lexicon  
by W. H. Barker.  
1776



צִלַּי shadowing, deep, *see* צִל  
מִצֵּעַ a bed, *see* יִצֵּעַ in צֵעַ  
מִצְפָּה watching, watch-tower, *see* צְפָה  
מִצְקַי straitness, pillar, pipe, *see* צִק

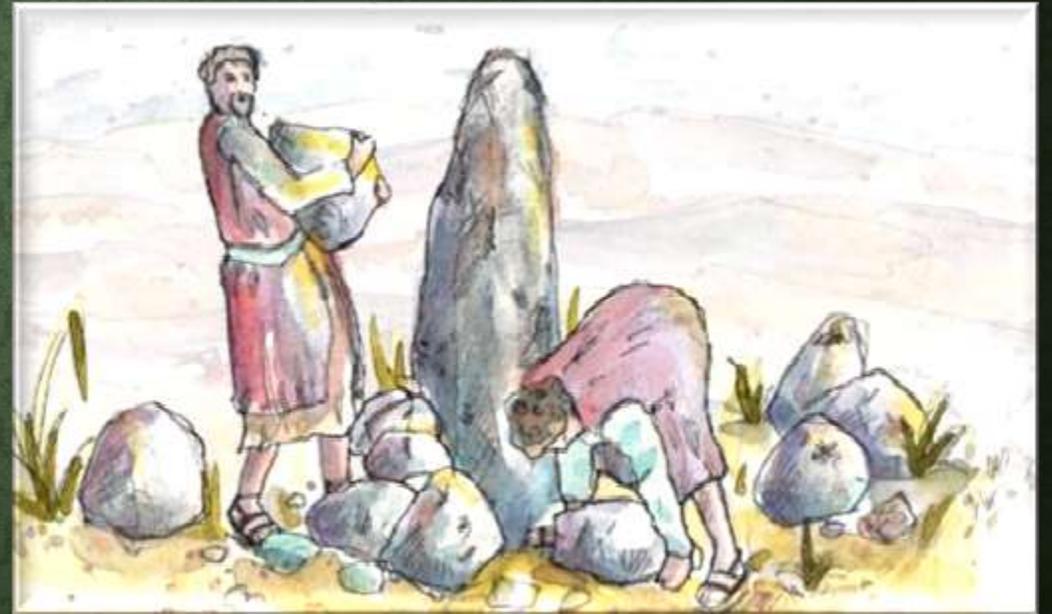
Have you noticed that even though Laban worshipped graven images, in this verse, he consented full authority to Yahuah in observing the future interactions between him and Ya'aqov!

Can this picture be summarized as – **syncretism by Laban?** Is there more evidence of syncretism? **Paganism and some Divinity?**

Laban defines more Covenant details; between him and Ya'aqov –

Gen 31:50 “If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us; see, Elohim is witness between you and me!”

Gen 31:51 And Laban said to Ya'aqob, “See this heap and see this standing column, which I have placed between you and me.



Gen 31:52 “This heap is a witness, and this standing column is a witness, that I do not pass beyond this heap to you, and you do not pass beyond this heap and this standing column to me, for evil.

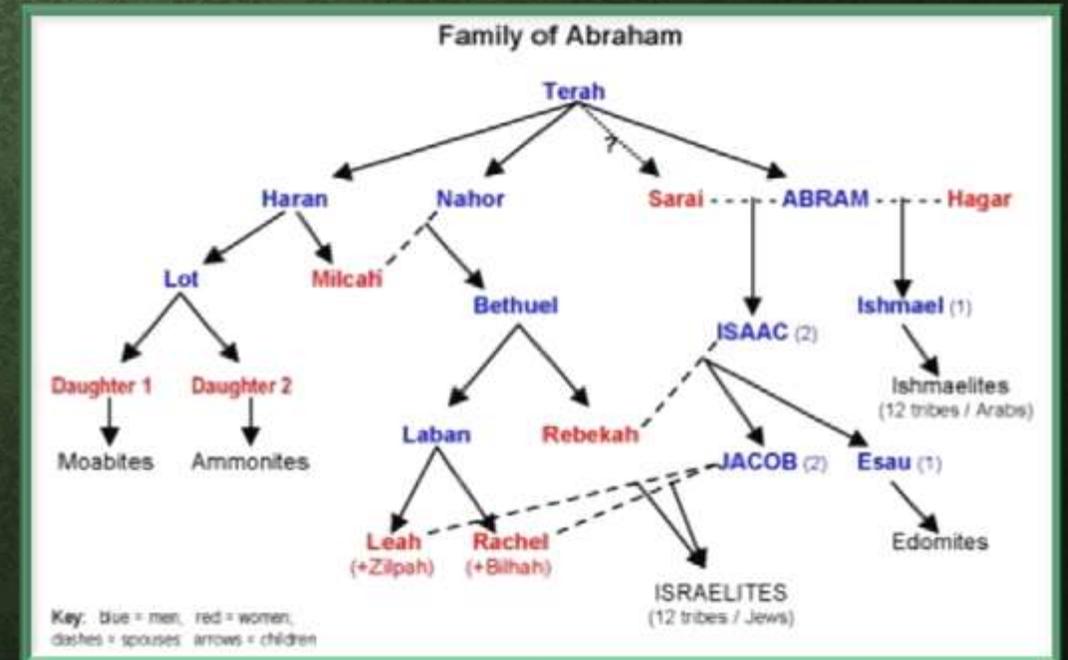
Laban speaks his final Covenant statement.

Gen 31:53 “**The Elohim of Abraham, the Elohim of Nahor, and the Elohim of their father rightly rule between us!**”  
**And Ya’aqob swore by the Fear of his father Yitsḥaq.** (Isaac)

Ya’qov clarified his oath by the Elohim (**Yahuah**) of his father Isaac so there could be no mistake upon whom his allegiance was given.

Here, Laban divided authority unto **Yahuah** alongside the no-gods associated with Terah, to be the Watchmen between these two men forming their Covenant.

But **WHY Terah?** Recall that Terah was a vender of graven images!



And what of the Covenant being formed? Is there more?  
We have seen the first two components! What is the third?

### 3. The **Anointing** (a **blood** sacrifice – vs 54)

Gen 31:54 (a) And Ya'aqob brought an **offering** on the mountain ...

*Once again, this is an Ancient Suzerain type treaty which has the 4 components identical to the one Yahuah commanded to Abram. Yahuah integrated the ultimate type of authority which Abram recognized at that time.*

*Yahuah “met Abram” where he was at, psychologically.*

*This **blood** Covenant between Laban and Ya'aqov was no different!*

### 3. *The Anointing (a **blood** sacrifice – vs 54)*

Gen 31:54 (a) And Ya'aqob brought an offering on the mountain ...

This sacrifice was **ALSO** divided into two halves. The two men were required by the type of official treaty that it was, to walk between the two halves of the **blood** sacrifice!

This treaty **ALSO** had a death penalty for the one who chose to violate the treaty!

**HOW DO WE KNOW THIS SACRIFICE WAS SPLIT**

**the same as Yahuah's Covenant as given to Abram?**

# Inter Linear Scripture Analyzer Gen 15:18

את אברם ברית לאמר לזרעך נתתי את הארץ הזאת מנהר מצרים עד הנהר הגדל נהר פרת  
 : phrth - ner e-gdl e-ner - od mtzrim m-ner e-zath e-artz - ath nththi l-zro-k l-amr brith abrm - ath  
 H6578 H5104 H1419 H5104 H5704 H4714 H5104 H2063 H776 H853 H5414 H2233 H559 H1285 H87 H854 H

Search : WLC

LEX

כרת	7 ▶	ביום	15:18
krth		b-ium	
H3772	2 ▶	H3117	
כרת			
krth			
he-cut	11 ▶		

Check which word was used in the Covenant with Abram!

## Gesenius' Hebrew-Chaldee Lexicon [?]

כָּרַת fut. יְכַרֵּת. — (1) TO CUT, TO CUT OFF, as part  
 (3) specially כָּרַת בְּרִית; Gr. ὄρκια τέμνειν, τέμνειν  
 σπονδὰς, to make a covenant, so used from slaying  
and dividing the victims, as was customary in making  
a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Laban spoke -

Gen 31:44 “And now, come, let us **make** (H3772) a covenant, you and I, and it shall be a witness between you and me.”

The sacrifice was to be divided in half to facilitate the two men passing between the two halves.



### Gen 31:44 (Laban)

אני	ואתה	והיה	לעד	ביני	ובינך
ani	u-athe	u-eie	l-od	bin-i	u-bin-k
H589	H859	H1961	H5707	H996	H996

Search : strong

LEX

נכרתה	2 ▶	ועתה	31:44
nkrthe		u-othē	
H3772		H6258	

---

נכרתה			
nkrthe			
we-shall-cut	2 ▶		

We see the same word (H3772) Karat being used in this Covenant, the **FOUR identical Components** recorded, and the full authority given to Yahuah by Ya'aqov. This pattern clearly shows this Covenant also was split and contained the death penalty for the one who broke it.

## We have seen 3 of the Scriptural Components:

1. *The Proposal (vs 44)*

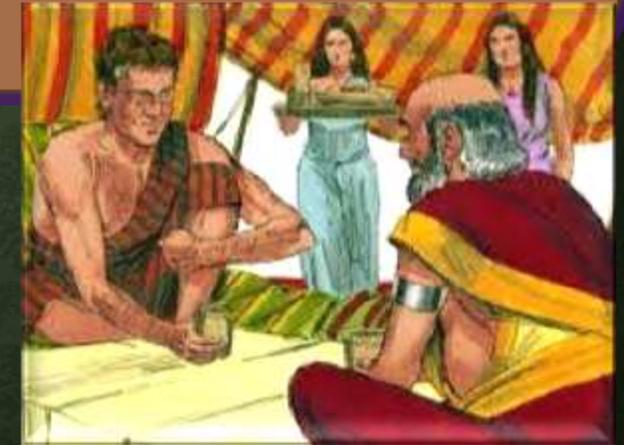
2. *The Acceptance (vs 45)*

3. *The Anointing (a **blood** sacrifice – vs 54)*

4. *The Meal of Confirmation*

For the 4<sup>th</sup> segment, we must view the last part of **Gen 31: 46**  
for the 1<sup>st</sup> witness of *Component #4*.

Gen 31:46 And Ya'aqob said to his brothers,  
“Gather stones.” And they took stones and made  
a heap, and they **ATE** there on the heap.



As in the Covenant with Abram, there was also a sealing meal here!  
*What about the 2<sup>nd</sup> Meal Witness of Laban and Ya'aqov?*

Gen 31:54 And Ya'aqob brought an **offering** on the mountain, and called his brothers to eat bread. **And they ate bread** and spent the night on the mountain.

?

They ATE BREAD!

There is our 4<sup>th</sup> Component of the Ancient Suzerain Covenant!

Abram had one, Laban and Ya'aqov had one and the next MAJOR one would be at Mt Sinai!

Yet Abram's Covenant had a 400 year timeline (Gen 15:13) built within the Covenant, spoken by Yahuah, until the Meal of Confirmation was eaten at the Passover in Mitsrayim (Egypt).

Now; the Covenant investigation **between Laban and Ya'aqob** has been completed. **What about Dawn to Dawn?**

Gen 31:54 And Ya'aqob brought an offering on the mountain, and called his brothers to eat bread. **And THEY ATE bread and SPENT THE NIGHT ON THE MOUNTAIN.**

DAWN

24 hours

Dawn to -

Laban furiously chased Ya'aqov.

Yahuah gave a stern warning in a dream to Laban.

When was the dream?

W 1/2 X

**"Amsh" Yesternight**

The next 24 hour cycle arrived!

DAWN

Ya'aqov & Laban hash out the heated contentions and a decision is made to **CUT** a Covenant of peace. 4 Components recorded, the Sealing Meal is eaten. They stay **THE NIGHT** on the mountain.

Ya'aqov and Laban "campout"!

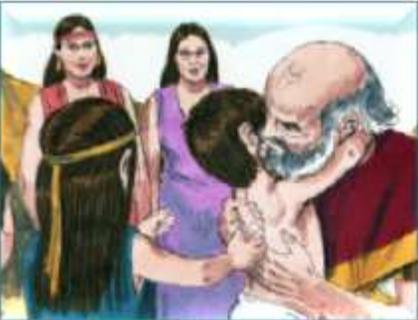
**When did Laban arise to leave?**

Gen 31:55 And Laban ROSE UP EARLY IN THE MORNING,  
 and kissed his sons and daughters and blessed them.  
 And Laban left and returned to his place.

We know that when Mosheh arose early to converse with Pharaoh, it was **Boqer**, at the break of Dawn! Is Laban's timing the same?

**ISA Gen 31:55**

לְמַקְמוֹ	לְבֵן	וַיִּשָׁב	וַיִּלֶךְ	אֶתְהֶם	וַיְבָרֶךְ	וְלִבְנֹתָיו	לְבָנָיו	וַיִּנְשָׁק	וַיִּשְׂכַּם	31:55
: l-mqm-u	lbn	u-ishb	u-ilk	ath-em	u-ibrk	u-l-bnuthi-u	l-bni-u	u-inshq	u-ishkm	
H4725	H3837	H7725	H1980	H853	H1288	H1323	H1121	H5401	H7925	



Search : strong  
 LEX  
 וַיִּשְׂכַּם  
 u-ishkm  
 H7925  
 וַיִּשְׂכַּם  
 uishkm  
 and-he-is-<sup>r</sup>ising-early

לְמַקְמוֹ	לְבֵן	וַיִּשָׁב	וַיִּלֶךְ	אֶתְהֶם	וַיְבָרֶךְ	וְלִבְנֹתָיו	לְבָנָיו	בְּבֹקֶר	וַיִּשְׂכַּם	(32:1)	31:55
: l-mqm-u	lbn	u-ishb	u-ilk	ath-em	u-ibrk	u-l-bnuthi-u	l-bni-u	b-bqr	u-ishkm		
H4725	H3837	H7725	H1980	H853	H1288	H1323	H1121	H1242	H7925		

Search : WLC  
 LEX  
 בְּבֹקֶר 3 ▶  
 b-bqr  
 H1242 2 ▶  
 בְּבֹקֶר  
 bbqr  
 in-<sup>the</sup>-morning 2 ▶

- What does **Boqer** indicate, what are the definitions?

56 A Hebrew Lexicon by J. Parkhurst 1762 בקר

IX. **To break forth,** as the light through darkness. Isa. lviii. 8. So LXX φαγησεται, and

Gesenius' Hebrew-Chaldee Lexicon

בִּקְרָה pl. בִּקְרָיִם.—(1) *morning, daybreak, dawn* [“and even before light, Ruth 3:14”], so called from **the breaking forth of light;** see the root No. 2. (Arab. بكرة id.; compare the root بَكَر No. 1).  
 בִּקְרָה אֹר morning light, 2 Sa. 23:4. In acc. adv. in

At what point does the light **BREAK FORTH** through the darkness of the night? Are there other definitions that describe **Dawn**?



Can we see that the **boqer** means to divide, separate, split apart, lay open as in distinguishing different identities?

The Dawn period of the 24 hour cycle is the ONLY 24 hour portion that contains these definitions!

The Dawn is like a belt buckle! The 24 hour cycle fulfills a complete circuit and then is split apart by the ox pulling a plow!

\* **בָּקַר** in Kal not used, pr. i. q. Arab.

**בָּקַר** to cleave, to divide, to lay open, kindr. with **ר. בָּקַר**. The notion of cleaving, laying open, is in this root transferred to signify :

1. to cleave the soil, to plough, Lat. *arare*, comp. **חָרַשׁ**, **פָּתַח**, **גִּידוּר**. Hence **בָּקַר** armentum qs. aramentum, cattle.

2. to burst forth, to break forth, as light, see **בָּקַר** Kal and Niph. no. 3. Hence **בָּקַר** morning.

# Dawn's Light Breaking Forth!



Dawn is likened to an ox & plow.  
One side is completed, the next portion is to be conquered!



**בָּקָר** comm. gend. m. Ex. 21, 37 ; £  
Job 1, 14.

1. *a beeve*, Lat. *bos*, male or female, *ox* or *cow*, so called as used for ploughing ; see r. **בָּקָר**, no. 1. So according to Varro de L. L. 4. 19, Lat. *armentum* for *uramentum* ; and Arab. **بَقَرٌ**, according to Damiri so called as cleaving the ground with a plough ; see Bochart

- **What part of DAWN/ Boqer have we missed in the last 2,700 years?**
  - **WHO TAUGHT US THAT THE BOQER HAD NO IMPORTANCE? WHO?**
- “You have removed the key of knowledge!”**

Luke 11:52

- Ya'aqov and Laban's contentious day which turned into a Covenant of Peace started at Dawn.

For the ensuing Night Season of camping on the mount, there are no Hebrew words that indicate in any way shape or form, of a separation action. There are no Hebrew definitions that would distinguish the Night Season as on a separate 24 hour period from the Light Season.

- Laban arose at BOQER/DAWN, the BREAK OF THE DAY where there are many various evidences and equal examples (*read also Gen 32:24, 26, 31*), and the very beginning of the new cycle of the week, to begin his journey home.

May **Yahuah** bless, guide  
and give you wisdom and  
understanding to set up  
your pillars for Him.

*Send your questions  
& comments to:*



[tim@studythecalendar.com](mailto:tim@studythecalendar.com)