

“Day” & “Night”

(John 11:9-10)

After leaving Yahudah (Judea), a place where the Hebrews had sought to seize and harm Yahusha, Martha and her sister Myryam (Mary) sent a Message to Yahusha about their Brother Al’azar (El’azar/Lazarus) being very sick, and on death's bed. Yahusha (יהושע) loved Martha and her sister Myryam (Mary) and Al’azar (El’azar/Lazarus) so, upon hearing this He made a decision, informing His disciples he was returning to Yahudah (Judea).

Who is Al’azar (Lazarus)

Ⲁ Aleph: Strength, Leader

Ⲍ Lamed: Control, Teach, Yoke, Toward, Bind

Ⲥ Ayin: To See, Experience, Watch, Know

ⲉ Zayin: Food, Nourish, Weapon, Cut Off

Ⲛ Resh: Head, Person, First, Top, Beginning

Lazarus is a given name and surname that is derived from the Hebrew אלעזר, El’āzār (Eleazar) meaning "Alahym has helped". Greek Meaning: God is my help. Lazarus is a masculine name of Greek origin and is the Latinized version of the Hebrew name Eleazar. Eleazar was

- the high priest son of Aaron
- Abinadab's son who cared for the ark
- the priest who rebuilt and dedicated the restored walls of Jerusalem in time of Ezra
- one of David's mighty warriors
- a Levite
- one of the line of Parosh
- There are two (2) men named Lazarus mentioned in the Brit Hadashah (New Testament)

1. The poor Al'azar (El'azar/Lazarus) who features in one of Yahusha's parables (**Luke 16:20**). Only Luke tells the story of the poor Al'azar (El'azar/Lazarus) who resides helplessly at the rich man's gate. When he dies he's taken into Abraham's bosom. The rich man goes to Hades, from which he cries out to Abraham and requests Al'azar (El'azar/Lazarus)'s resurrection so that he might preach to his five (5) brothers. Abraham informs him that if his five (5) brothers won't heed Moses and the prophets, they also won't heed someone who's been raised from the dead (**Luke 16:31**)
2. The second (2nd) Al'azar (El'azar/Lazarus), also called Al'azar (El'azar/Lazarus) of Bethany, also venerated as Righteous Lazarus the brother of Myryam (Mary) and Martha. In the context of the seven signs in the Gospel of John, the raising of Lazarus at Bethany – today the Palestinian town of Al-Eizariya in the West Bank, which translates to "the place of Al'azar (El'azar/Lazarus)" – is the climactic narrative: exemplifying the power of Yahusha "over the last and most irresistible enemy of humanity: death. For this reason, it is given a prominent place in the gospel."

The name Al'azar (El'azar/Lazarus) is frequently used in science and popular culture in reference to apparent restoration to life; for example, the scientific term Lazarus taxon denotes organisms that reappear in the fossil record after a period of apparent extinction, and also the Lazarus sign and the Lazarus syndrome. There are also numerous literary uses of the term.

The Gospel of John mentions Al'azar (El'azar/Lazarus) again in chapter 12. Six days before the Passover on which Yahusha is crucified, Yahusha returns to Bethany and Al'azar (El'azar/Lazarus) attends a supper that Martha, his sister, serves. Yahusha and Al'azar (El'azar/Lazarus) together attract the attention of many Jews and the narrator states that the chief priests consider having Al'azar (El'azar/Lazarus) put to death

because so many people are believing in Yahusha on account of this miracle.

The miracle of the raising of Al'azar (El'azar/Lazarus), the longest coherent narrative in John aside from the Passion, is the culmination of John's "signs". It explains the crowds seeking Yahusha on Palm Sunday, and leads directly to the decision of Caiaphas and the Sanhedrin to kill Yahusha.

A resurrection story that is very similar is also found in the controversial Secret Gospel of Mark.

These three (3) siblings were friends and disciples of Yahusha, and they were people Yahusha loved (**John 11:5**). Once, an urgent message came from Bethany to Yahusha: His friend Al'azar (El'azar/Lazarus) had become ill, and Myryam (Mary) and Martha wanted Yahusha to come and heal him, for he was near death. Yahusha then puzzled His disciples by saying that the illness would not lead to death; rather, it would be for Yahuah's glory (**John 11:4**). Then Yahusha stayed two (2) days where He was before suggesting going back to Yahudah (Judea), where Al'azar (El'azar/Lazarus) was but also where Yahusha's enemies had also recently tried to stone Him (**John 11:5–8**).

During Yahusha's delay, Al'azar (El'azar/Lazarus) died, but Yahusha referred to Al'azar (El'azar/Lazarus) as "asleep" and told the disciples He was going to wake him up (**John 11:11**). The disciples responded, "Adon, if he sleeps, he will get better," clearly thinking of physical sleep (**John 11:12**). Then Yahusha told them plainly that Al'azar (El'azar/Lazarus) had died, but they were still going to see him (**John 11:14**). Thomas perfectly expresses the disciples' confused frustration by saying, "Let us also go, that we may die with him" (**John 11:16**)—he saw that Yahusha was resolute, but knew the dangers of such a trip (**John 11:8**).

The entire episode of Al'azar (El'azar/Lazarus)' sickness, death, and restoration to life worked toward giving glory to Yahuah and increasing the Amunah (faith) of Yahusha's followers, just as Yahusha had said when He heard of Al'azar (El'azar/Lazarus)' illness.

Just before He raised Al'azar (El'azar/Lazarus), Yahusha prayed, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me" (**John 11:41–42**). Yahusha's prayer was answered: Al'azar (El'azar/Lazarus) came back to life, and "many of the Hebrews who had come to visit Myryam (Mary), and had seen what Yahusha did, believed in him" (**John 11:45**).

Yahusha and Al'azar (El'azar/Lazarus) had a special friendship. This friendship existed long before Al'azar (El'azar/Lazarus) became ill. Their relationship was a loving friendship so, when he was sick, his sisters sent for Yahusha with the message, "Master, behold, he whom you love is sick." — **John 11:3**. Al'azar (El'azar/Lazarus) is the only individual character in the four (4) Gospels explicitly acknowledged by name as Yahusha's friend.

When Yahusha learns that Al'azar (El'azar/Lazarus) is ill, he stays in Bethany two (2) extra days, but he then leaves for Yarusalym (Jerusalem). Shortly after, Yahusha learned of Al'azar (El'azar/Lazarus)' death he was devastated, as any friend would be. Yahusha experienced genuine love and grief as a human. When Yahusha arrived back in Bethany, Al'azar (El'azar/Lazarus) had been dead for four (4) days. Yahusha enters the tomb and performs a miracle, raising Al'azar (El'azar/Lazarus) from the dead. It was witnessed by Al'azar (El'azar/Lazarus)' sister, Martha.

The story of Al'azar (El'azar/Lazarus) shows us the love that Yahusha expressed, and that he has power over life and death. The resurrection of Al'azar (El'azar/Lazarus) also foreshadows the death and resurrection of Mashiach. It also shows us Yahusha felt the power of friendship, which the

Brit Hadashah (New Testament) often uses the word 'kinship' to describe bonds among the believers.

Upon hearing that Yahusha wanted to go to Al'azar (El'azar/Lazarus), His disciples responded, "Rabbi, lately the Hebrews sought to stone You, and are You going there again?"

(9) Yahusha answered, "**Are there not twelve (12) hours in the day?** If anyone walks in the day, he does not stumble, because he sees the light of this world.

(10) But if one walks in the night, he stumbles, because the light is not with (in) him."

Yahusha is pointing out that it's important to act while there is still daylight. That light prevents danger which comes after dark. Since Yahusha is "walking in the light"—according to the knowledge and will of Yahuah—His actions are only as dangerous as Yahuah intends them to be.

Yahusha used a figure of speech, an analogy to make His point. The comparison of "day" (light) and "night" (darkness) is quite dramatic. When there is no light, nothing may be seen and direction cannot be established. Only when there is light is it possible for one to truly see his surroundings. Only when there is light is it possible for one to truly identify the correct path to take in order to avoid stumbling.

On a secular level the aspects of "light" and "darkness" were addressed by Alahym in the creation of the earth, and He determined that light was "good" and was to be "divided" from the darkness (**Genesis 1:3, 4**). And on a spiritual level, this division is even more intense. For the Creator has clearly informed His creation that He alone is "Light" (**1 John 1:5**), that He alone can portray and convey absolute Truth, and that He portrays and conveys it by means of His Word (**Psalms 119:105, 130**). So, where there is "light" there is "truth."

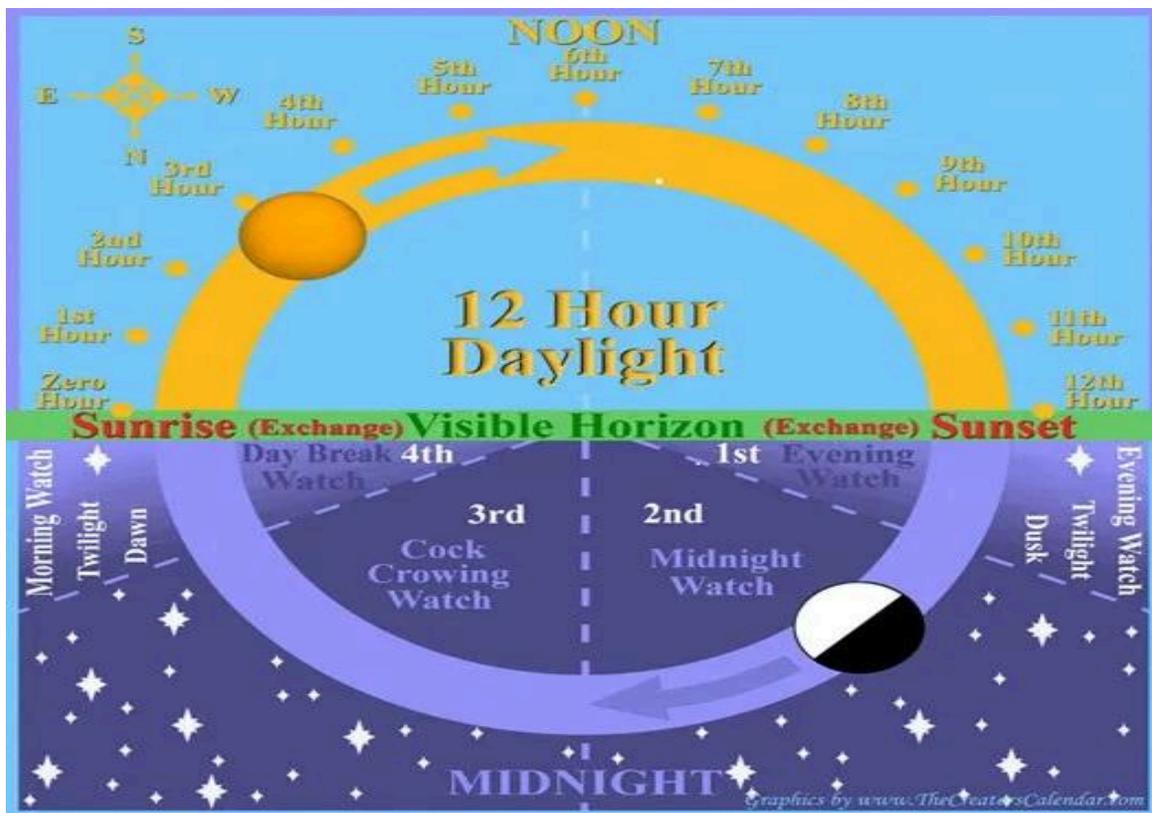
When someone is centered in Yahuah's Word, he is centered in Yahuah's will, a position that will keep him from stumbling. On the other hand, if one

avoids the Word of Yahuah, he cannot be in Yahuah's will, which will result in his stumbling because "the light is not with (in) him." Yahusha was informing His disciples that as long as He walked in the Light, He was centered in Yahuah's will and nothing and no one could harm Him, a critical lesson that believers must learn and follow throughout all stages of their life. But as for believers, we must know that the Light of Yahuah has been fully manifested in the Person and Work (Sacrifice) of Yahusha HaMashiach (**John 1:4-9; 8:12; 12:35, 36, 44-46**).

Day & Night

The Day "Light" period of a day according to scripture is the 12 phases (hours) of daylight starting at daybreak or Morning continuing until Evening, which then begins the next day.

Genesis 1:5 Alahym called the light "Day," and the darkness He called "Night." And there was Evening (darkness "Night"), and there was Morning (Daylight) the first day. Then there was Evening and Morning day Two....



When the Evening shadows began to fall on the gates of Yarusalym (Jerusalem), just before the Sabbath, I ordered that the gates be shut and not opened until after the Sabbath. I posted some of my servants at the gates so that no load could enter on the Sabbath day. **Nehemiah 13:19**

Yahuah is Light

1 John 1:5 says that Yahuah is light and in Him is no darkness at all.

This is the Alahym who said, “Out of darkness light shall shine...” and the same Alahym, “...who shined in our hearts to illuminate the knowledge of the glory of Yahuah in the face of Yahusha HaMashiach (**2 Corinthians 4:6**).”

When Yahusha came, He introduced Himself in **John 8:12** as, “...the light of the world.” He did this so that, “...everyone who believes in [Him] would not remain in darkness (**John 12:46**)” or, “...walk in darkness.” Rather, “...he who follows [Him] shall have the light of life (**John 8:12**).”

Unfortunately,

19...men loved the darkness rather than the light, for their works were evil. **20** For every one who practices evil, hates the light, and does not come to the light, lest his works be reproved (**John 3:19-20**).

But,

...he who does the truth comes to the light, that his works may be manifested that they are wrought in Alahym (**John 3:21**).

Walk in the Light

1 Thessalonians 5:4-6: But you, brothers, are not in darkness that the day should overtake you like a thief; **5** For you are all sons of light and sons of the day. We are not of the night nor of darkness. **6** So then let us not sleep, as the rest do, but let us watch and be sober.

John 1:6-7 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; **7** But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Yahusha His Son cleanses us from every sin.

In **John 9:5**, Yahusha said, “While I am in the world, I am the light of the world.” It’s very interesting that He added the qualifying phrase, “While I am in the world.” Then three (3) chapters later, in **John 12:35-36**, He tells us to, “...walk...so that darkness may not overcome you.” Then He goes on to say that we should, “...believe in the light, so that [we] may become sons of light.” So even though He would eventually leave the world, we should believe in the light and walk in the light. Then we will not be overcome by darkness and can even become sons of light.

Moreover, in **Matthew 5:14**, He goes further to tell us, “You are the light of the world.” As those who have believed into the light and have received Alahym into our heart as light, we are now the light of the world.

To open their eyes, to turn them from darkness to light and from the authority of HaSatan to Alahym, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by Amunah (faith) in Me. (**Acts 26:18**)

As the disciples of Yahusha and His continuation on the earth today, we have a responsibility to be the light of the world just as He was. In **Matthew 5:14-16**, Yahusha charged us in this way:

14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden. **15** Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. **16** In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the Shamym (heavens).

We should be those who walk in the light, in fellowship with Adon (Master), constantly working out our own salvation that we, ...may be blameless and guileless, children of Yahuah without blemish in the midst of a crooked and perverted generation, among whom [we] shine as luminaries in the world. **(Philippians 2:15)**

In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from Yahuah, whose name was Yahukanon (John). This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. **(John 1:4-9)**

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in Alahym. **(John 3:19-21)**

Then Yahusha spoke to them again, saying, "I am the Light of the world. He who follows Me shall not walk in darkness, but have the Light of life." **(John 8:12)**

I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world. **(John 9:4-5)**

Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? **(2 Corinthians 6:14)**

Therefore do not be partakers with them. For you were once darkness, but now you are light in Yahuah. Walk as children of light (for the fruit of the Ruach (Spirit) is in all goodness, righteousness, and truth), finding out what is acceptable to Yahuah. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, Arise from the dead, and Mashiach will give you light." See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. **(Ephesians 5:7-16)**

Do all things without complaining and disputing, that you may become blameless and harmless, children of Yahuah without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Mashiach that I have not run in vain or labored in vain. **(Philippians 2:14-16)**

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light. **(1 Peter 2:9)**

Yahuah is my light and my salvation; whom shall I fear? Yahuah is the strength of my life; of whom shall I be afraid? **(Psalm 27:1)**

He shall bring forth your righteousness as the light, and your justice as the noonday. **(Psalm 37:6)**

Oh, send out Your light and Your truth! Let them lead me; Let them bring me to Your Qadosh (holy) hill and to Your tabernacle. **(Psalm 43:3)**

Baruk (Blessed) are the people who know the joyful sound! They walk, O Yahuah, in the light of Your countenance. (**Psalm 89:15**)

Light is sown for the righteous, and gladness for the upright in heart. (**Psalm 97:11**)

Barak (Bless) Yahuah, O my soul! O Yahuah my Alahym, You are very great: You are clothed with honor and majesty, who cover Yourself with light as with a garment, who stretch out the Shamym (heavens) like a curtain. (**Psalm 104:1, 2**)

Unto the upright there arises light in the darkness; He is gracious, and full of compassion, and righteous. (**Psalm 112:4**)

Alahym is Yahuah, and He has given us light; bind the sacrifice with cords to the horns of the altar. (**Psalm 118:27**)

Your Word is a lamp to my feet and a light to my path. . . . The entrance of Your Word gives light; it gives understanding to the simple. (**Psalm 119:105, 130**)

But the path of the just is like the shining sun, that shines ever brighter unto the perfect day. The way of the wicked is like darkness; they do not know what makes them stumble. (**Proverbs 4:18, 19**)

For the commandment is a lamp, and the Turah (law) a light; reproofs of instruction are the way of life. (**Proverbs 6:23**)

O house of Yaqoob (Jacob), come and let us walk in the light of Yahuah. (**Isaiah 2:5**)