

A Study on Yahuah's  
"Book of the Covenant" Calendar

Rightly Divide

the WORD  
of



TRUTH

The Hebrew Evening  
of Genesis 1



ARE YOU  
READY FOR  
THE NEXT  
PARADIGM  
SHIFT ABOUT  
EVENING?

A Study on the  
True Meaning of  
“evening” ...

... According to Hebrew Definitions

# WHEN IS THE HEBREW EVENING?

In order to understand the word “ereb” or “evening” there are several other terms that must be understood as well.

This will be a brief examination of five separate units given on Day 1 of Creation.

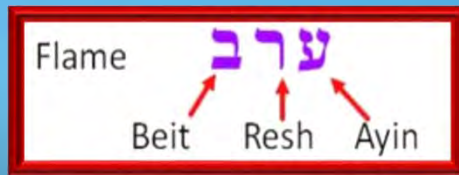
Have you been interested in when the Hebrew evening occurs, as seen and proven by example in the Scriptures?

Have you ever considered going to the original Hebrew language for the definitions of <ereb>, the Hebrew word that has been translated into English as

“EVENING”?

# COMPARISONS OF HEBREW LETTERS

- The word **ereb** (evening) consists of 3 Hebrew letters: Ayin, Resh Beit - and it looks like this:



Hebrew is read from right to left, the opposite of English. We must be very aware of this.

This word - **ereb** - is used 136 times in 129 verses in the Hebrew Concordance of the KJV.

Personally I equate the level of importance on this word, equal to oxygen.

No, I am not exaggerating here. It really is that important.

**Strong's Concordance** has given **ereb** the number of **H6153**, and it seems everyone has accepted that designation.

# The “UNITS” on Day 1 of Creation

The 1<sup>st</sup> day of creation houses 5 separate “units” (or components) found within the first 24 hour cycle.

They are:

1. light<sup>H216</sup>
2. **darkness**<sup>H2822</sup>
3. darkness<sup>H3915</sup>
4. ereb<sup>H6153</sup>
5. boqer<sup>H1242</sup>

## FIRST MENTION OF <ereb> IN GENESIS

The first usage of this word <ereb> is found in Gen 1:5.

We need to look at this very carefully, because there are those who desire to place the <ereb> evening in a location where **Yahuah** has not placed it.

We will not go into detail here as that will be seen in another study on Genesis 1.

# FIRST “TWO” UNITS IDENTIFIED

Let's examine verse 4 first as it sets the foundation for this interesting word <ereb>:

**Gen 1:4** And [Yahuah] saw the light<sup>H216</sup> that it was good, and God divided between the light<sup>H216</sup> [owr] and the darkness<sup>H2822</sup> [choshek].

THE FIRST “2” UNITS ARE:

Light<sup>H216</sup> [Owr]

Darkness<sup>H2822</sup> [Choshek]



# GEN 1:5: FIRST DIVISION OF <light<sup>H216</sup>> and <darkness<sup>H2822</sup>>

**Gen 1:4** And God saw the light<sup>H216</sup> that it was good, and God divided between the light<sup>H216</sup> [owr] and the darkness<sup>H2822</sup> [choshek].

Note carefully that **Yahuah** divided the light (owr) and the darkness (choshek).

➤ This (choshek) darkness<sup>H2822</sup> is first mentioned in Gen 1:2.

(It is an “evil contaminated atmosphere” that resulted from a very momentous event to be discussed later.)

## <darkness> GIVEN ANOTHER DEFINITION

Upon this division of light<sup>H216</sup> and darkness<sup>H2822</sup> in verse 4, another identity is brought forth called: <layil<sup>H3915</sup>>.

**Gen 1:5a** And God called the light<sup>H216</sup> Day,  
and the darkness<sup>H2822</sup> [**choshek**]  
he called Night<sup>H3915</sup>, [**layil**] ...

This <layil<sup>H3915</sup>> is likened to the night darkness we see during our Night Season today.

## 3<sup>rd</sup> UNIT BROUGHT FORTH

Note carefully that we have seen 3 separate UNITS given at this point in Day 1 of creation. They are:

1. light<sup>H216</sup>
2. darkness<sup>H2822</sup> (evil contaminated atmosphere)
3. darkness<sup>H3915</sup> (night) (3<sup>rd</sup> Unit)

**Gen 1:5a** And God called the light<sup>H216</sup> Day,  
and the darkness<sup>H2822</sup> [**choshek**]  
he called Night<sup>H3915</sup> [**layil**] ...

**Note:** The choshek darkness is also a part of our cycles (increasingly so in these latter times).

We will not be concentrating on the choshek darkness (in this study) for that is another topic altogether.

# GEN 1:5b: 4<sup>th</sup> & 5<sup>th</sup> UNITS GIVEN

In Gen 1:4 & 5, there are a total of 5 UNITS named by **Yahuah** as being fully part of the first cycle of the week.

Having already identified 3 UNITS of the 24 hour cycle, we need to look closely at “the last part” of **Genesis 1:5** to identify the last 2 UNITS.

**Gen 1:5** **And God called the light Day,**  
**and the darkness he called Night,**  
**and there was evening [ereb]**  
**and there was morning, [boqer] the first day.**

Here we see the last two UNITS: **ereb** (evening) and **boqer** (morning).  
Another generic term for both evening and morning is twilight.

This is the final list of 5 UNITS for Day 1 of Creation:

1. **light**<sup>H216</sup>
2. **darkness**<sup>H2822</sup> (evil contaminated atmosphere)
3. **darkness**<sup>H3915</sup> (night) (3<sup>rd</sup> Identity)
4. **ereb**<sup>H6153</sup> (evening)
5. **boqer**<sup>H1242</sup> (morning)  
(Boqer is not discussed until another study.)

# Addressing Possible Confusion

darkness<sup>H2822</sup> & darkness<sup>H3915</sup>

**Gen 1:5** And God called the light<sup>H216</sup> Day,  
and the **darkness**<sup>H2822</sup> he called **Night**<sup>H3915</sup> ...

Perhaps you have noticed on Day 1 of Creation, the word “darkness” is listed with two different Hebrew word numbers as:

- a. darkness<sup>H2822</sup>
- b. darkness<sup>H3915</sup>

Why does **Yahuah** apply two different units with the same “word” to one phase of this cycle? **Would this not be confusion?**

**Answer:** Yes, to us it could be confusion. However, in Hebrew, H2822 & H3915 are two very different words, with two very different meanings. Therefore this area needs more clarification because there is a lack of word choices when translating from one language to another - especially to English.

# There is NO Confusion in Hebrew!

(between) darkness<sup>H2822</sup> & darkness<sup>H3915</sup>

**Gen 1:5** And God called the light Day,  
and the darkness he called Night ...

There is no need for confusion between these two Hebrew word numbers that have the same word of "darkness" in the English language. They have completely different word definitions.

a. darkness<sup>H2822</sup> is basically an evil contaminated atmosphere that came about due to a disastrous event which happened between verses 1 and 2.

In simple terms, this "H2822 darkness" needed cleansing to establish the unit **Yahuah** calls:

b. darkness<sup>H3915</sup> - or - what we now call night.



# FIRST THINGS FIRST!

**Gen 1:5** And God called the light **Day**,  
and the **darkness** he called **Night** ...

In the first part of Gen 1:5, the **Light Season** that is named "**DAY**" is **direct light** - or for us today - actual **direct SUNlight** when the sun is above the horizon.

**Darkness** (**night-H3915**) is the total absence of **LIGHT**"  
- or for us today the total absence of "**SUNlight.**"

So what are these other two identities:

**ereb** and **boqer** [twilights]?

# Time to Examine <ereb>!

The reason for this study is because some feel the two units of - **ereb** and **boqer** - (or twilights) have nothing in common with the Night Season. But, do these twilights of - **ereb** and **boqer** - HAVE ANYTHING IN COMMON with the Light Season where there is direct sunlight? **For clarification, direct sunlight is ... when the sun is above the horizon.**

Because of these questions, we must examine some Hebrew definitions to arrive at concrete conclusions.

Our concentration will be on the word - **ereb**.

Unlike the word "darkness" the definitions for **ereb** are tied directly to **boqer**!

Because *Strong's* is so common, let's start looking at **H6153**, where the root word is declared to be **H6150**.  
**We will then compare to several other sources.**



## *Strong's: <ereb> H6150*

H6150 ערב **ereb** - with 6148 through the idea of covering, with a texture; to grow dusky at sundown: be darkened (toward) evening.

H6151 ערב **ereb** - to commingle; - mingle (self) mix,

H6153 ערב **ereb** - from 6150 dusk: -+day, even(ing), tide), night

H6151 ערב **ereb** - from 6148 the web (or transverse threads of cloth); also a mixture, (or mongrel race) Arabia, **mingled** people, **mixed** (multitude), **woof**.

Note: the base theme of this word is: **mixture/mingling**.

## *Etymological Dictionary of the Hebrew Language: <ereb> H6150*

<`ereb> - ערב, [some definitions apply to Light], to set [said especially of the sun], to enter, to go in, to go down, it became evening, it grew dark, sunset, evening, mixed, to mix, was mixed, was mingled, mixture, woof.

**Question:** What is “woof”?

Let's check the *Webster's Dictionary*:

**Answer:** **Woof** = to weave, the threads that cross the warp, the weft. [In other words: **a mixing!**]

# *Hebrew English Lexicon* *By John Parkhurst (1762): <ereb>*

*Evening* - ערב

To mix, mingle, be mingled, a mixture, mixed multitude, rabble, of flies or insects [J Parkhurst then gives texts where flies apply] the mixers, mixed ones, light and spirit mixed together, the heavens or celestial fluid consists of this mixture, to be darkened, duskily obscured, [**beyn ha arbayim**] **between the evenings or more literally between the mixtures**, at sunset when the cool dark air mixes or night air mixes with it.

The evening air from the western or darkened part of the heavens begins to mix with the day, which mixture continues till night, when the day is overpowered the darkness prevails and the mixture of daylight ceases.

Gen i.5, xxiv.11.

## *Gesenius Lexicon:*

*(Blue Letter Bible online) <ereb>*

1. According to the opinion of the Karaites and Samaritans, (which is favoured by the words of Deut 16:6) the time between sunset and deep twilight. **The Pharisees**, however (see Joseph Bellum Jud.vi:9,3) **and the Rabbinists**, considered the time when the sun began to descend to be called the first evening (Arab - little evening, when it begins to draw toward evening); and the second evening to be the real sunset. [Emphasis supplied.]

The Pharisees and the Rabbinists (Talmud) do not consider the original Hebrew definitions of the word ereb.

Instead they declare **(manipulate)** that “ereb” (evening) has the meaning of - *when the sun starts to lower itself in the sky.*

Thus they declare that the start of the 1<sup>st</sup> evening is at the point of noon when the sun appears to descend in the sky.

Lets look at a graphic and determine if there is any possibility of darkness arriving to begin the mixture with the light of day, at this time.

- ⦿ The **Pharisees** and **Rabbinists** tell us that when the sun starts to “go down at noon,” - THAT IS the first (ereb) - **evening**”?

From whence cometh the **darkness** to mix with the direct sunlight of the day?

Rabbinical 1<sup>st</sup> ereb (evening)



- ⦿ **Questions:**

1. How many times have you heard of “**the two evenings,**” with the first one starting at noon as “the sun begins to go down in the sky”?
2. Did you ever question the origin of this concept?

## *Further Comment for Gesenius Lexicon:*

2. Foreigners, strangers, hence foreign kings who made alliance with the Israelites.

**Note:** On the #2 definition, we see once more the theme of a *mixture/mingling*.

I find the comment made about the **Pharisees** and **Rabbinists** concept of the **ereb evening** beginning at noon, extremely interesting to say the least.

I will comment by asking a question.

**Yahuah** named the time of **direct sunlight ovr** (**light/day**). **Are the Rabbi's and Pharisees placing themselves on Yahuah's Throne when they overrule Yahuah's declaration by naming this specific time of [ovr<sup>H216</sup> - (light)] as "evening"??**

By the first usage in the Scriptures, the "afternoon evening" does not align to any Divine example!

## *Hebrew Lexicon:*

*(W H Barker 1776) <ereb>*

Evening to mix, mingle, the evening, when darkness mixes with light; to be darkened, obscured, to intermeddle with, surety, to engage for another, to mortgage - Neh 5:3, the woof, intermixed with the warp, a mixed multitude, swarm, to trade, intermix in dealing, to be sweet and pleasant, where the mixtures are agreeable, the willow, it being of a mixed colour, pale on one side and green on another, a wilderness, where vegetables are mixed and confused, the weft, evening, the heavens or mixtures.



# *A Hebrew & English Lexicon of the Old Testament (1906): <ereb>*

Based on **William Gesenius**,  
translated by **Edward Robinson**

“Mix, mixture, mixed company, interwoven, swarm, pledge to give in exchange, a surety for exchange, token, in the phrase - between the evenings probably between sunset and dark, for all combinations with boqer [morning] become evening, grow dark, 1 Sam 17:16 - doing it at morning and at evening, west - place of sunset, be black, black as a raven.”

Again, there is a heavy emphasis on a mixing of the sunset to darkness period when considering time.

**Question: Is there a mixing of light and darkness before the sun sets?**

# *The Hebrew & Aramaic Lexicon of the Old Testament: <ereb>*

## **Koehler & Baumgartner: ereb**

To participate in, get involved with someone, to turn into evening, metaph. to go down, descent of the sun, sunset, at evening, between the two evenings i.e. between sunset and nightfall, together with, a type of weaving, woven material, mixing, mixed race, a willow.

### Comments:

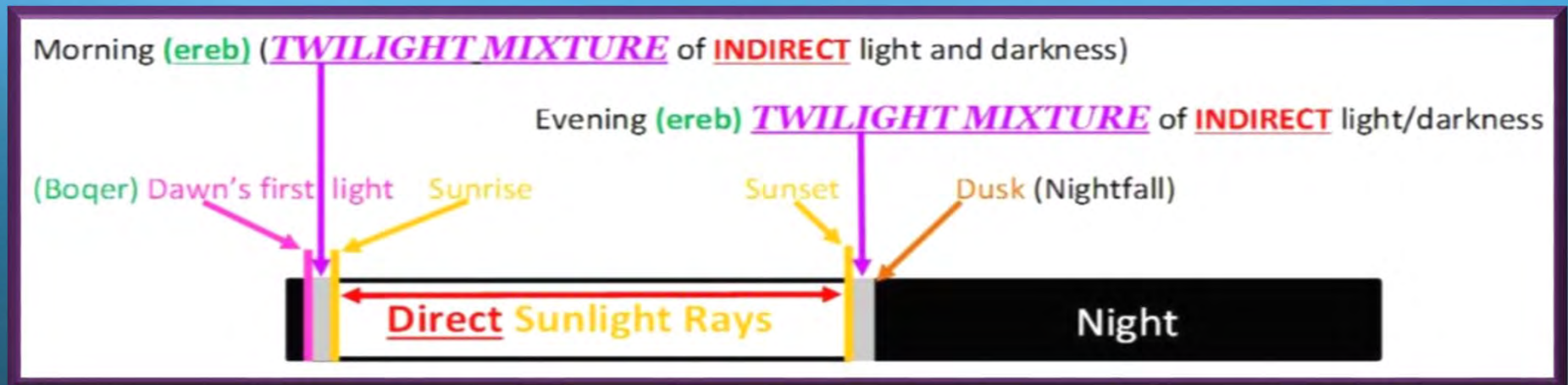
After reading the definitions from a variety of different sources, the central theme of **“mixings of separate substances” or “units” is very distinct!** It is only in these two [twilight] portions of the 24 hour cycle, (the **morning** <boqer> twilight and the evening twilight), that the mixing of light and darkness occurs and the word **ereb** can apply. However this word is only used in conjunction with **boqer** when referencing the **morning** twilight.

**Yahuah** has broken down the 24 hour cycle into 4 separate segments so we are able to conduct our lives accordingly.

Let's examine a linear graphic first and then a circular one to be sure we are all on the same page.

# Light, Darkness, Evening & Morning According to Genesis 1

Most of us are Greek linear minded people so this chart should be easy to relate to.



1. The grey boxes are the areas where a mixing of light and darkness occurs.
2. These locations for evening are according to the Hebrew language definitions.
3. These twilights cannot be found before the sun sets, nor after the sun has risen [beginning with Day 4's sunlight].
4. Direct sunlight does not allow for any mixing action to occur.

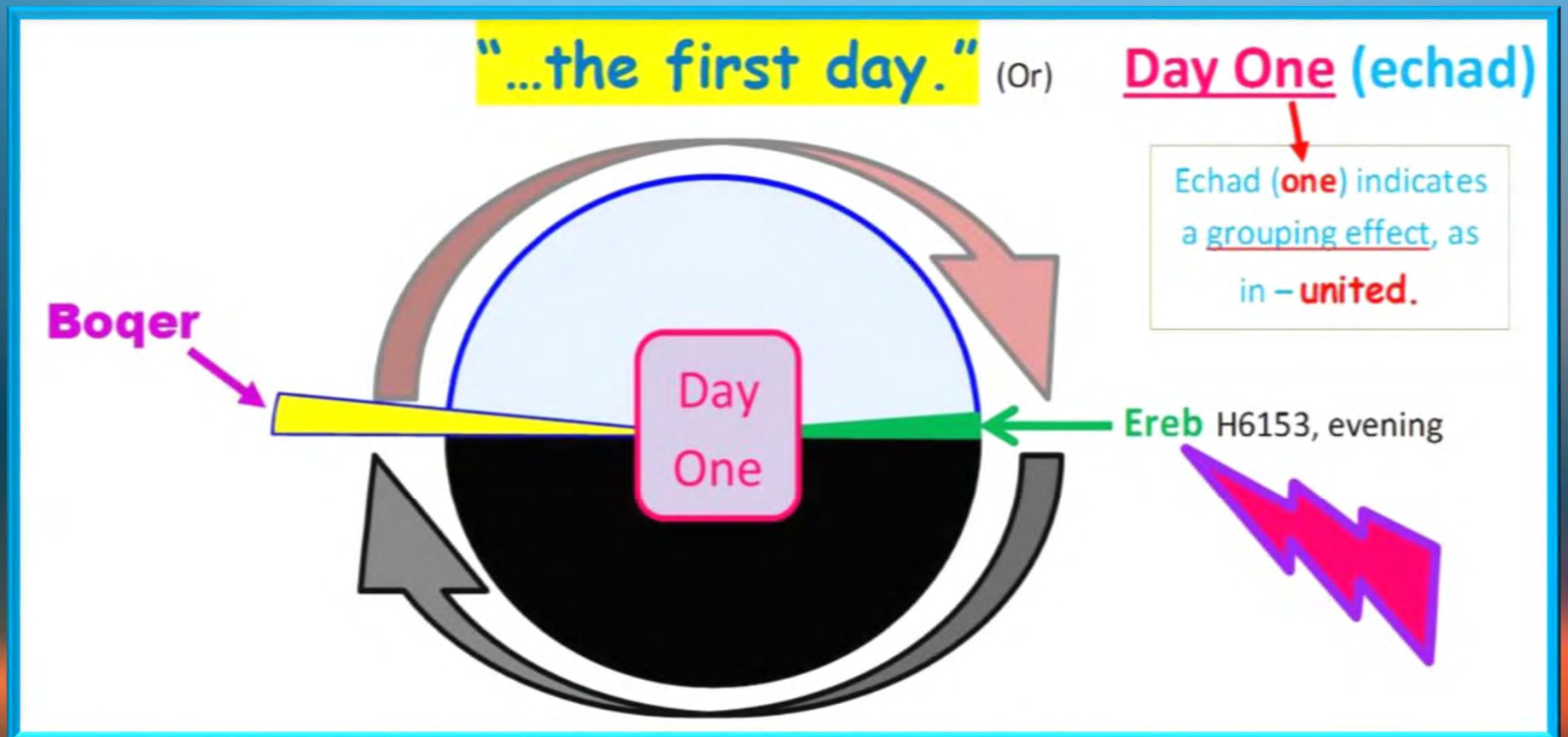
# Genesis 1:1-5 Order & Alignment

Yahuah brought forth LIGHT first;

**Evening mixture follows second;**

**next,** the Night Season passes;

**last,** Boqer morning twilight arrives ... finishing ...

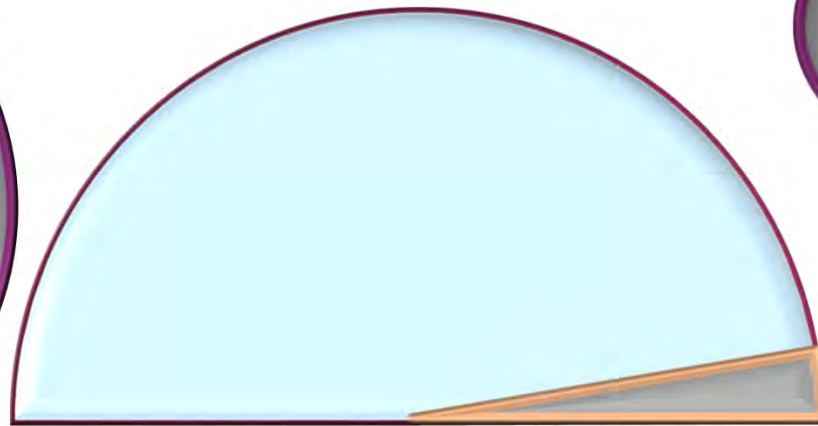


On days 1 to 6, we see that Yahuah is busy during the *Light Season* with the events of creation.

Then we read that the evening (**ereb**) came to be.

To fulfill the mixing definition & description of **ereb** (evening) the light must be present **first** to provide a base for the ensuing darkness mixing action with the **light**.

And  
there  
came  
to be  
evening.



Ereb  
Evening

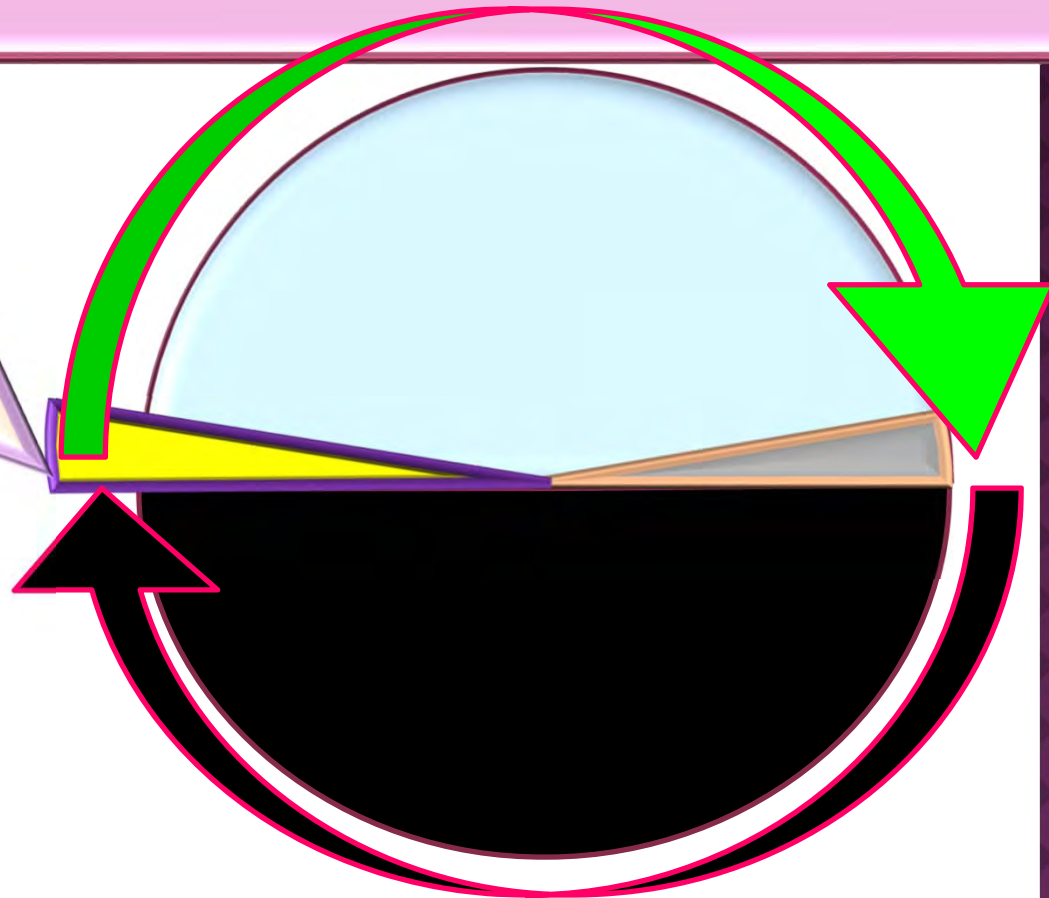
After the ereb (**evening**) darkness occurred, the Night Season darkness (**layil**) passed by unannounced.

Then the **boqer (DAWN / morning)** light triggers the termination of the previous 24 hour period.

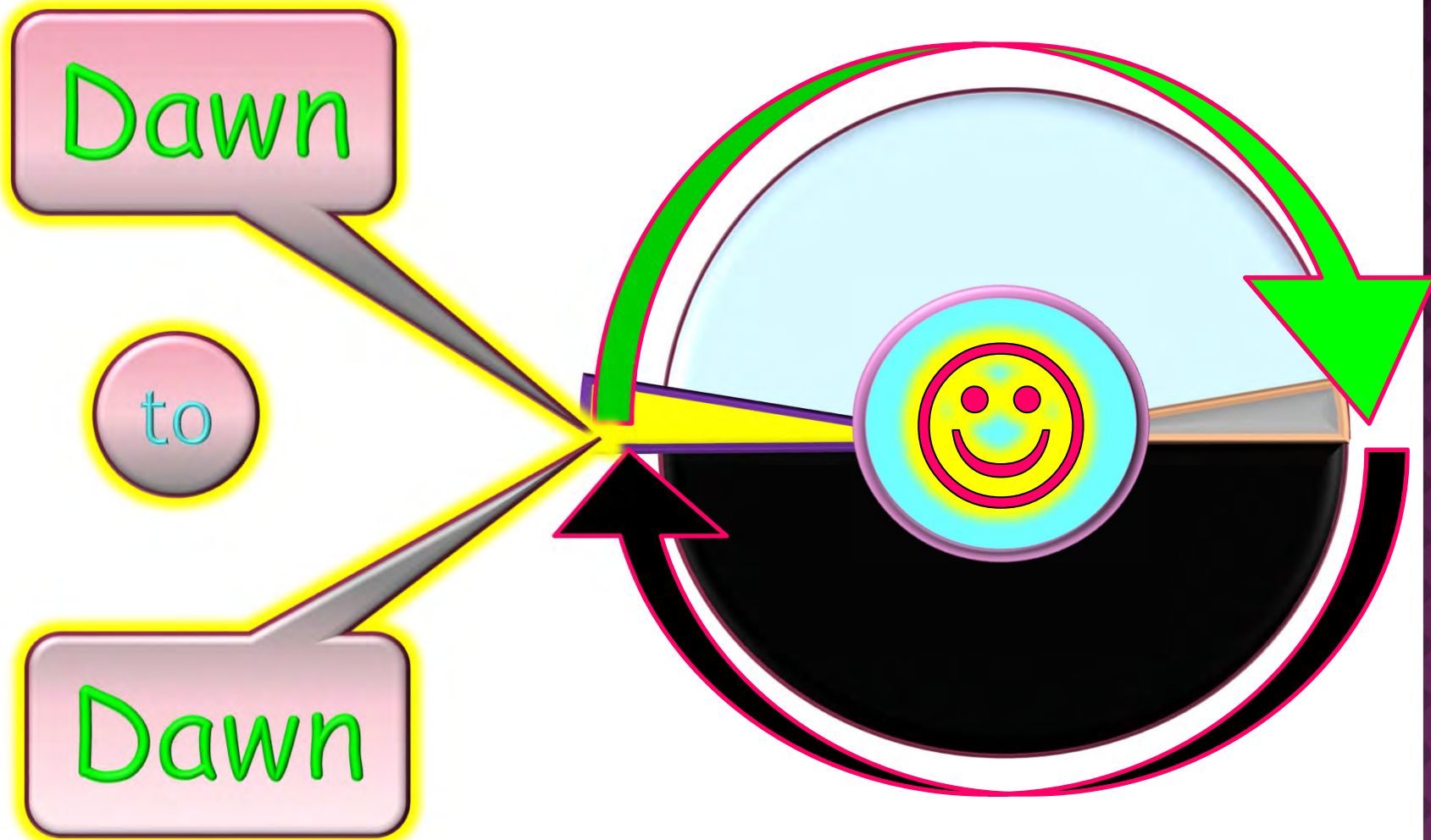
**Day 1**

(through 6!)

No work  
was done  
on Day 7!



# Yahuah's Days of Creation - Dawn to Dawn



# Conclusion for <ereb>

- ◉ Not one “day” can begin with evening <ereb> because the evening contains “light” received from the Day Season.

It is impossible for  
evening to begin any “new day”  
because “light” must be present first.

- ◉ LIGHT begins everything. Have you noticed that Yahuah does not even mention the sun, neither in rising nor in setting for the 1<sup>st</sup> day of creation? Why?
- ◉ Because, the sunLIGHT could not begin the “day” until it was commanded too. But, from the beginning, the “evening unit” always belonged to the “Light Season” because it has the mixing of “light” with the “night.”



## Conclusion for <ereb>

Why do you suppose **Yahuah** did not begin  
the 1<sup>st</sup> day of creation  
with light from a created sun?

Could it be: this is His planned system,  
(or His built-in preventative method),  
to restrain us from worshipping the sun?

Let's always look to the **"light"** for the  
beginning of each new day - the first  
**"light"** that breaks the day before  
any sun is seen above the horizon.

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by  
Torah to  
the Tribes

Covenant  
Calendar  
Club

## ALL TRUTH PASSES THROUGH THREE STAGES:

FIRST: IT IS RIDICULED;

SECOND: IT IS VIOLENTLY OPPOSED, AND

THIRD: IT IS ACCEPTED AS SELF-EVIDENT.

Arthur Schopenhauer – Philosopher



Questions & Comments  
for Melchizedek's "evening"  
on the 1<sup>st</sup> day of creation?

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