

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

Rightly Divide

the WORD

of

TRUTH



Grammar 101 (Pt 2) for the
Hebrew "evening" in Gen 1

Update for the Calendar Studies:

1. Grammar 101 (Part 1)

- Examined the 1st definitions for Day, Night, Evening, Morning & Twilight.
- Started to examine the 2nd definition for Evening.

2. Unleavened Bread Consumption

- Closer examination of how “evening” affects the number of days for consuming Unleavened Bread.

This Study: Definitions for Morning, Night and Day will be completed.

Then: Review of Grammar 101 Pt 1 & ULB.

Finally: Further examination of “evening” in the Gospels.

You might be wondering why there is so much emphasis on “evening” in the Covenant Calendar study?!



“Evening” is the trickiest and most challenging term to understand correctly.

Morning & Night Definitions (in the Creation Week)

Morning H1242
<boqer> dawn,
break of day

Night H3915
<layil> a twist
away of light

In Gen 1, both “morning” & “night” have basically just one definition each.

Alternate Definitions Used For Morning & Night (after the Creation Week)

2. Let's check
other definitions
for the word
"morning" that
are after Gen 1.

1. Night as H6153
<ereb> is found in:

- Gen 49:27
- Lev 6:20
- Job 7:4
- Ps 30:5

More on Morning

Morning H7836 <shachar>
dawn, break of day (Gen 19:15)



Morning H216 <owr>
light to noon (Neh 8:3)

Gen 1:3: Yahuah said, “Let there be light <owr>.” Here H216 is first defined as “light for the 12 hr. Day Season.”

Remember, there was NO twilight on THE 1st day.

“Day” <yowm> Other Definitions



Strong's day H3117 yowm;

[#1 definition – 12 hour Day Season]

- from an unused root meaning to be hot; a day (as the warm hours), whether literal (~~from sunrise to sunset,~~)

[**Note:** Strong's should have said from **dawn to dusk** according to the Hebrew definitions for **morning and evening.**]

[#2 definition – 24 hour Cycle of Day Season & Night Season]

- or from ~~one sunset to the next;~~

[**Note:** Strong's is incorrect in calculating the commencement of the day with sunset. He should have said from **“one day-break to the next.”**]

[#3 definition where one day equals 1 year, in prophecy.]

- or figurative (a space of time defined by an associated term).

There are other definitions for DAY that do not apply to Gen 1:5.

1st usage of a word in the Scriptures,
most often takes the 1st definition.

Light/Day

- a. 1st used in **Gen 1:5a**.
- b. 1st definition is the “warm hours” or 12 hours of the day.
- c. **Light** is called **DAY**.
- d. 2nd use of DAY in **Gen 1:5b** aligns with the two twilights, linking them to the **Day Season**.

Evening/Morning

- a. 1st usage in **Gen 1:5b**, **after** Day Season has been determined.
- b. 1st definition is correct as “**dusk**” and “**dawn**.”
- c. Both terms are twilights.
- d. **Evening** and **Morning** both belong to the **Day Season**.

Let's chart this information.

Large Components of the Day

Gen 1:5a

1st: there are 2 major divisions to divide the 24 hour cycle in half.

12 hrs. Day
12 hrs. Night



Notice: Everything about creation week started here with Day-Light.

Small Components of the Day



The twilight components are small slivers of transition between the light and night.

Evening twilight was placed 12 hrs. before the Morning twilight.

The Gen 1:5 "order" is correct!

Proper Order of the Components

4th: Morning twilight follows

[ends the 1st day & begins the 2nd day]

Light came 1st:
(called: DAY)

2nd:
Evening twilight follows

3rd: Night follows evening

In modern terms

Gen 1:5b would read this way:

And the dusk twilight, and the dawn twilight belong to the [day] – the hot part of the 12 hour Day Season.

Night as Compared to Twilight

4th Morning
twilight



2nd Evening
twilight



Night is the absence of LIGHT.
Twilight contains LIGHT.
That's why twilights are reckoned
as part of the "day" or DAY Season!

A Good Motivational Boot!

1st Review:

- * From the study on the consumption of Unleavened Bread in the week of the Passover Festival.

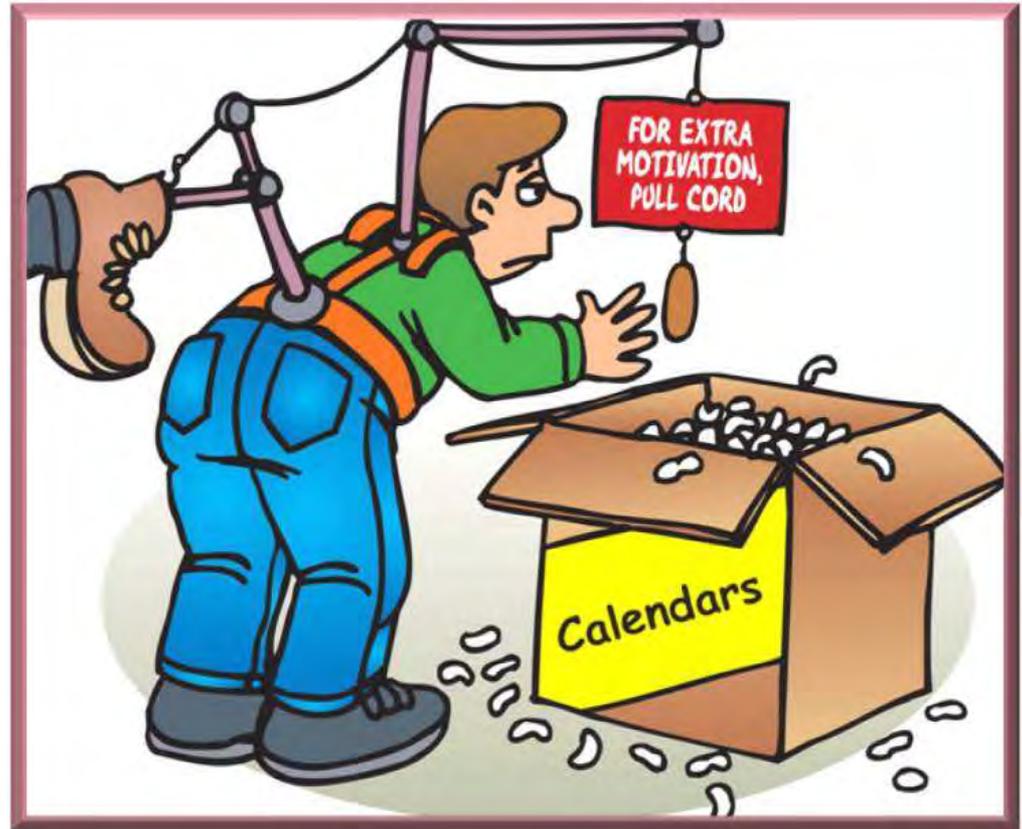


2nd Review:

- * From Grammar 101 Part 1: "evening" definitions & qualifier in the Tanach.

Both Reviews link to Part 2:

- * The word "evening/ereb" is still under investigation.
- * Comparing dictionary definitions of "ereb" in Hebrew & Greek.



Result: Finding a new discovery for "ereb;" or understanding the great importance of this twilight component in the 24 hour cycle.

FIRST
(ULB #1)

Understanding “Ereb”

R
E
V
I
E
W

Ereb – Evening

- * To mix, mingle, mixed multitude,
- * to be darkened, duskily obscured,
- * **[beyn ha arbayim] between the evenings;
or more literally ...**
- * **between the MIXTURES.**

A Hebrew Lexicon - J Parkhurst 1762



SECOND
(ULB #2)

“Ereb” is often a Verb

**Many definitions for ereb are
descriptive action words.**

**Boqer/morning [the noun] identifies a general
portion of the light season [a noun]
also known as - *shachar* - (Dawn’s Light).**

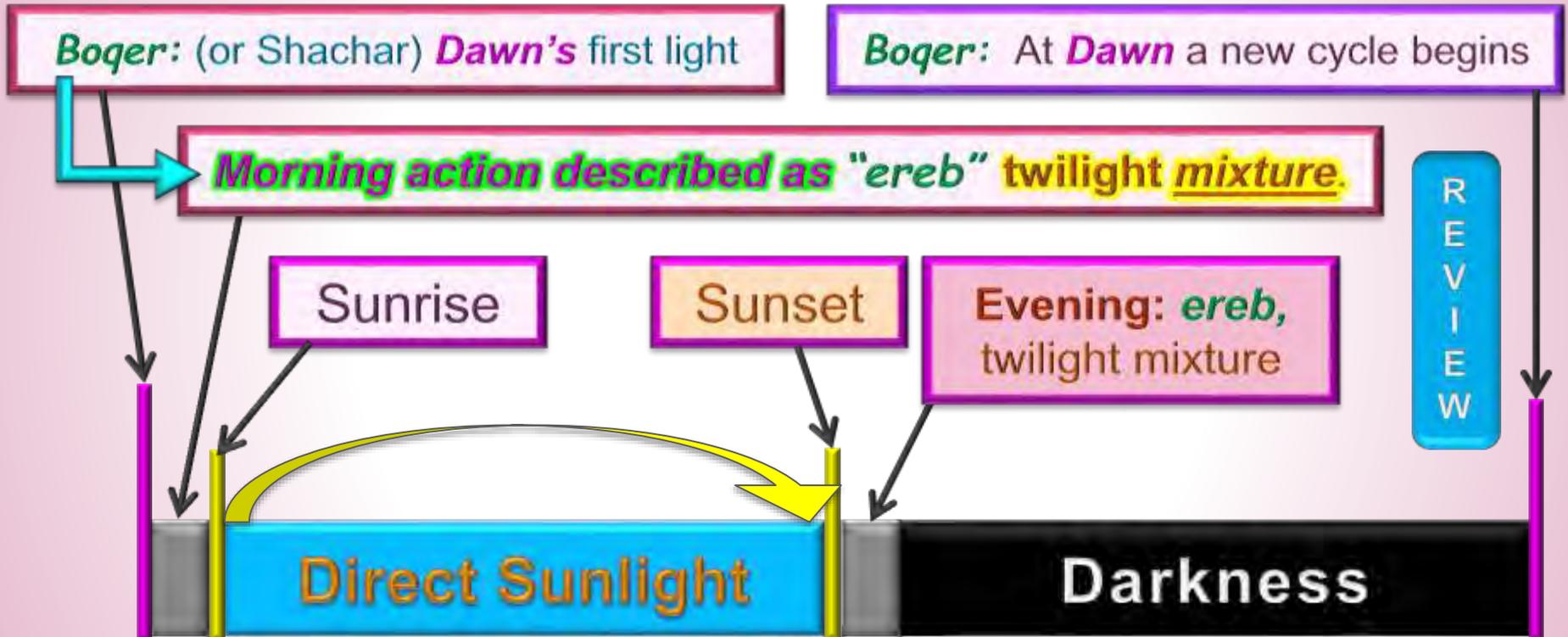
**Ereb, when it is applied to
morning {boqer} -
describes the mixing [the action/verb] of
“light and darkness” occurring
in the sky at that particular time.**

**B
R
A
N
D

N
E
W**

“Nouns” and “Verbs”

[Boqer/morning] [Ereb/twilight]



Working Together

Review for Pt 1 of Grammar 101

THIRD
(Grammar)

R
E
V
I
E
W

- Remember we examined only the 1st definitions for Day, Night, Evening, Morning & Twilight.
- We started to examine the 2nd definition for Evening. (We'll do a review then continue on with the rest of the lesson for the 2nd definition.)

Understanding Evening

1st Definition of
Evening is a
“mixing” of light
and night - or -
dusk twilight.

R
E
V
I
E
W

Evening: 2nd Definition

[2nd definition H6153] **day**

At this point the question was asked as to why “day” is ever listed as a definition!



WHY

Because “ereb” is defined as a “mixing of light and night.”

Coming up:

Examination of the “day” definition for “evening” in the Hebrew.

R
E
V
I
E
W

Evening: 3rd & 4th Definitions

[3rd definition H6153] even (-ing, tide)

[eventide] - old English term meaning dusk "twilight."]

[4th definition H6153] night.

R
E
V
I
E
W

Note: Sunset [shemesh bow] is NOT one of the definitions for <ereb>.

Sunset is a point of time that ushers in <ereb>.

"sun" H8121 shemesh; to be brilliant; the sun.

"going down" H935 bow'; a primitive root; to go or come.

"Evening" [H6153] is not the same as "sunset" [H8121 & H935].

N
E
W

Evening <ereb> rightly claims
the 1st definition as dusk -
the mixing of light and night.

R
E
V
I
E
W

Evening <ereb> can only claim the
2nd definition of "day" [or no mixing] ...

WHEN linked to a "qualifier"!

What does it mean to have a "qualifier"?

The 1st Example from Torah:

1) The Quail in Exodus 16



The Quail of Exodus 16

Exo 16:13 And it came to be that quails came up at evening [H6153-dusk?] and covered the camp... *The Scriptures*



Location of Ereb^(s)!

One (single) **ereb**,
light & darkness mixture;

Pre-Sunrise

R
E
V
I
E
W

One (single) **ereb**,
light & darkness mixture;

Post-Sunset

Dawn

Sunrise

Sunset

Dusk

Light Season

Night

Ereb & Arbayim are Family Words

Arbayim (Plural)

One (single) ereb,
light & darkness mixture;

Pre-Sunrise

One (single) ereb,
light & darkness mixture;

Post-Sunset

R
E
V
I
E
W

Dawn

Sunrise



Sunset

Dusk

Light Season

Night

At which "ereb" do the quails arrive?

The Hebrew phrase **Beyn ha Arbayim** only means one thing:

Between - the **Light and Darkness mixtures**



cannot mean -
after sunset!

R
E
V
I
E
W



Do the quail arrive **Beyn ha Arbayim**?

The Quail's Qualifying Statement is Exo 16:12

R
E
V
I
E
W

Exo 16:12 I have heard the grumblings of the children of Yisra'el. Speak to them, saying, Between the evenings [between sunrise & sunset] you are to eat meat ...

Exo 16:13 And it came to be that quails came up at evening [H6153 - before sunset to dusk] and covered the camp ... *The Scriptures*



Quail roost in the evening. Vs 12 is qualifying the quail arrived before sunset; the people were eating the meat "between the two mixings." Therefore the "evening" of vs 13 connects to the "day" definition, likely just before sunset.

Evening: Opposite Definitions

[2nd definition] day, and [4th definition] **night** are opposites.

*Note: The 2nd def. for Evening can be used to mean any part of the Day Season **AFTER** sunrise to sunset*

1. IF the qualifying phrase “between the evenings” [beyn ha arbayim] is present or ...

2. IF there is **Divine Intervention**.

*Evening never takes the definition of an **AFTERNOON** time without a qualifying verse.*

R
E
V
I
E
W

N
E
W

“Afternoon” H5186 <natah>

*“Afternoon” is used
only once in the KJV.*

R
E
V
I
E
W

Judg 19:8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee.

And they tarried until afternoon, [H5186] and they did eat ...

H5186: Afternoon Definition

* **Strong's** afternoon H5186;

to stretch or spread out;

to bend away;

bow (down)...

decline... go down, stretch (forth).

* **Note:** The shadows of the “light of the day” begin to stretch, spread out, bend away and go down in the afternoon when the sun passes the meridian until the shadows are overtaken by dusk.

H5186: Afternoon <natah>
and

H6153: Evening <ereb>

R
E
V
I
E
W

In Hebrew, these words are not related:

- 1) Through the same Hebrew Root (H5186/H6153)
- 2) Through phonetics (<natah/ereb>)
- 3) Through 1st definitions (afternoon/dusk)



“Evening Study”

Part 2

❖ This will be a comparison of the definitions for “evening” between the Hebrew and the Greek.
Will there be any conflict?

❖ The comparison will be between:

1. Evening used as “dusk.”
2. Evening mixings found during the Day hours.

for I,

Yahuah

do not change

Malachi 3:6

What About the Greek Scriptures?

- * Working with definitions in the Greek Scriptures can be tricky and complicated.
- * Often for clarity, one must take definitions back to the Hebrew.
- * For the word "evening" in the Greek one must be very careful ... considering context and a variety of Greek word numbers.
- * In the example of Joseph's request of Yahusha's Body, a search for a qualifying verse must be made.



Note: The Gospel account cannot be understood if Gen 1, Exo 12 & 16 are not understood first!

What does it mean to have a "qualifier" for "even/evening"?

The 2nd Example for a "qualifier" in Greek:

Joseph's request for the Body of Yahusha



Was Joseph's timed request:

1. Late afternoon "evening" before sunset?
2. The "evening" after sunset?



Evening: Greek Scriptures

1. In Greek there are **two** different numbers for “evening.”

15 New Testament verses using **G3798** for the words:

“even,” “evening” or “eventide.”

Matt 8:16; 14:15, 23; 16:2; 20:8; 26:20; 27:57;

Mark 1:32; 4:35; 6:47; 11:11; 14:17; 15:42;

John 6:16; 20:19.

3 New Testament verses using **G2073** for the words:

“evening” or “eventide.”

Luke 24:29;

Acts 14:6; 28:23



We'll examine G2703 first.

Evening Definitions: G2073 & G3798

2. For **G2073**: “evening” is the only definition.

Strong's evening G2073; hespera; feminine of an adjective hesperos [1st definition] (evening); the eve (G5610 being implied [an hour]):
KJV - evening (-tide) [eventide].

Thayer's Greek Lexicon evening G2073;
[1st definition] evening, even-tide: Acts 4:3; 28:23.

★ 3. For **G3798**: the “afternoon” definition is listed before the “evening” definition in:

Strong's evening G3798; opsios; from G3796; late [in the day];
feminine (as noun)

★ [1st definition] afternoon (early eve) or
[2nd definition] nightfall (later eve):
KJV - [3rd definition] even (-ing, [-tide]).

Thayer's Greek Lexicon evening G3798; late
1. as an adjective

Which definition
is going to apply
to Joseph?





Important Note For G3798

R
E
V
I
E
W

For G3798: the “afternoon” definition is listed before the “evening” definition in:

Strong’s evening G3798; opsios; from G3796; late [in the day];

★ [1st definition] afternoon (early eve) or

[2nd definition] nightfall (later eve):

KJV - [3rd definition] even (-ing, [-tide]).

G3796: by extension, after the close of the day.

Remember there are 15 New Testament verses using G3798 ... BUT only the words “even,” “evening” or “eventide” are used.

None use the words afternoon or nightfall.

Matt 8:16; 14:15, 23; 16:2; 20:8; 26:20; 27:57;

Mark 1:32; 4:35; 6:47; 11:11; 14:17; 15:42; John 6:16; 20:19.



Note: In the KJV, afternoon is not used, thus no Greek word number.

Vss. Considered as Afternoon

* “the 6th hour” or **NOON** [most often]

Matt 27:45; Mark 15:33; Luke 23:44; [darkness at the cross]
John 4:6; ~~John 19:14~~; Acts 10:9.

* **John 19:14** And it was the preparation of the passover, and **about the sixth hour**: and he [Pilate] saith unto the Jews, Behold your King!

(Please compare this verse to Matthew, Mark and Luke using DAWN day timing.)

* **Special note: John 19:14** is crossed out for a very special reason.

Yes, this verse does mention the 6th hour – it was the time that Yahusha was standing before Pilate after a night of interrogation.

JOHN does NOT use the DAWN DAY reckoning of time for the verses of Yahusha’s Passion account.

Instead he uses Roman Reckoning of time that begins the day at midnight, just like Rome does today.

Six hours from midnight, would be 6 AM according to Roman time, or DAWN and the beginning of the first hour according to Yahuah’s time.

Vss. Considered as Afternoon

* **“the 7th hour”** or 1 PM Roman Time (John 4:52).

Nobleman’s son is healed.

(Note: John is using the DAWN day reckoning of time here.)

* **“the 9th hour”** or 3 PM Roman Time [aligns with “between the evenings” because the cross is “between” sunrise & sunset].

Passover “dusk” in Jerusalem is a few minutes after 6 PM or the 12th hour. Night follows shortly after.

(Pay special attention to the gospel examples.)

Matt 20:5; Matt 27:45, 46; Mark 15:33, 34; Luke 23:44; Acts 3:1; 10:3, 30.

* **“the 11th hour”** or 5 PM Roman Time (Matt 20:6,9).

Parable of the workers in the vineyard [late afternoon].

Not one of the “hour” verses is linked to G3798 defined as “evening/eventide.”

Joseph's Request

Joseph's request for Yahusha's body was at "even." Would that timeframe be at:

- 1) The "even" timing between the "mixings"... after sunrise and/or before sunset?
- 2) The "even" timing ONLY after sunset?

We will examine some Scriptures to see if there is a reasonable solution.



Joseph's Request in Matthew

Matt 27:57-58 When the even [G3798] was come, there came a rich man of Arimathaea, named Joseph, who also himself was [Yahusha's] disciple: **58** He went to Pilate, and begged the body of [Yahusha]. Then Pilate commanded the body to be delivered. *KJV*

* **Strong's evening** G3798; late [in the day];

[1st definition] afternoon (early eve) or

[2nd definition] nightfall (later eve):

[3rd definition] even (-ing, [-tide]).

Taking the 1st definition of “afternoon” sounds as if Joseph asked for Yahusha's Body before sunset. **Did he?**

Joseph's Request in Mark

Mark 15:42-43 And now when the even [G3798] was come, because it was the preparation, that is, the day before the [high] sabbath,

43 Joseph of Arimathaea ... went in boldly unto Pilate, and craved the body of [Yahusha]. *KJV*

The reading in Mark still provides the possibility that Joseph asked for the Body in the afternoon because G3798's

1st definition is listed as “afternoon.” **Did he?**



Is there a qualifying verse?

Mark's Qualifying Verse

Mark 1:32 And at even [G3798 3rd Def. 'evening'],
when the sun did set, they brought
unto him all that were diseased, and
them that were possessed with devils. KJV

Mark uses “even/eventide” six times.

In each case he's referring to
the “**dusk**” **after sunset** ~ **not afternoon!**

(See: Mark 1:32; 4:35; 6:47; 11:11; 14:17; 15:42.)

Mark qualifies Joseph received Yahusha's
Body at “**even**” after the sun had set.

Another “Qualifier” for Matthew 27:57-58

Matt 27:57-58

When the even [H6153
<ereb>] was come,
there came a rich
man of Arimathaea,
named Joseph ...
58 and begged the
body of Yahusha.

Hebrew Edition of Matthew

In the **Hebrew
manuscript** of
Matthew, the
word “**even**”
is **H6153**,
linking to the
first definition
of “**ereb**”
as “**dusk.**”

1st definition for H6153 is “**dusk.**”

Partial Summary for <ereb>

Between Hebrew and Greek,
“evening” <ereb> can maintain the
meaning of the word “day”

as the 2nd definition when used

1. with “beyn ha arbayim”
in Hebrew, **or** with a

2. qualifying verse in Greek.

Afternoon is part of “beyn ha arbayim.”

Dusk/twilight belongs to “ereb.”



Will we find an "ereb/mixing" around the cross?

The 3rd Example Regarding Yahusha's life:

Darkness of Yahusha's Cross at the 6th Hour



1. How did this unusual darkness arrive & leave?
2. Was Yahuah bound by His own "covenant of the day" including the placement of twilights?



Who Has **The** Last Word?

John 21:24-25

This is [John] the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which [Yahusha] did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. *KJV*



There is ample evidence in several “calendar studies” that Yahusha has “**THE LAST WORD**” around many uncertain issues regarding “calendar.”

Will Yahusha have **The** Last Word on ereb's definition of “day”?

Before Going Further

Things to Ponder:

1. There are questions and statements that need to be considered.
2. We must know if we “agree” or “disagree” with general hermeneutic principles as found in our Scriptures.



Laying down Hermeneutic Principles

When contemplating Yahuah, do we agree, or disagree?



1. Yahuah does not change?!

- Mal 3:6 For I am Yahuah, I change not.
- Heb 13:8 Yahusha ha Mashiach the same yesterday, and to day, and for ever.

2. Yahuah does not lie?!

- Num 23:19 Yahuah is not a man, that he should lie.
- Titus 1:2 In hope of eternal life, which Yahuah, that cannot lie, promised before the world began.

3. Yahuah will not break His covenant?!

- Ps 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.



Laying down Hermeneutic Principles

4. Does Yahuah have a covenant of the day and a covenant of the night?!

- Jer 33:25-26 Thus saith the [Yahuah];
If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;
26 Then will I cast away the seed of Jacob, and David my servant ...



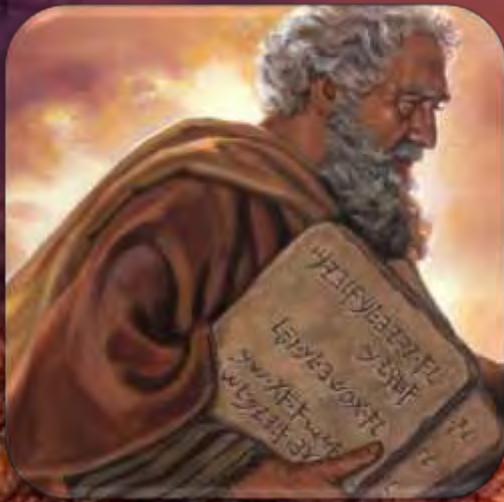
5. Does His covenant of the day and night include two twilights?!

- Gen 1:5 And the evening [twilight] and the morning [twilight] came to be part of the first day [season].

Our Questions Continue:



In the covenant of the day and the night, is it impossible to travel from "light to night" or "night to light" without passing through a twilight first?



Yes! Yahuah said so - with 6 references to this principle in the creation week.

Moses has additional instructions.

The Prophet MOSES

(#1) Deut 4:14-19, 23

And [Yahuah] commanded me [Moses] at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves ...

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, 17 ... of any beast ... of any winged fowl ... 18 of any thing that creepeth on the ground ... of any fish that is in the waters beneath the earth:

* 19 And lest thou lift up thine eyes unto heaven, and **when thou seest the sun**, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them ...

* 23 Take heed unto yourselves, lest ye forget the covenant of Yahuah your Elohim ... and make you a graven image, or the likeness of any thing, which Yahuah thy Elohim hath forbidden thee.

The Twilight Safeguard

(#2) DEUT 17:2-5

If there be found among you ... man or woman, that hath wrought wickedness in the sight of Yahuah thy Elohim, in transgressing his covenant,

* 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

* 4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true ... that such abomination is wrought in Israel:

* 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates ... and shalt stone them with stones, till they die.

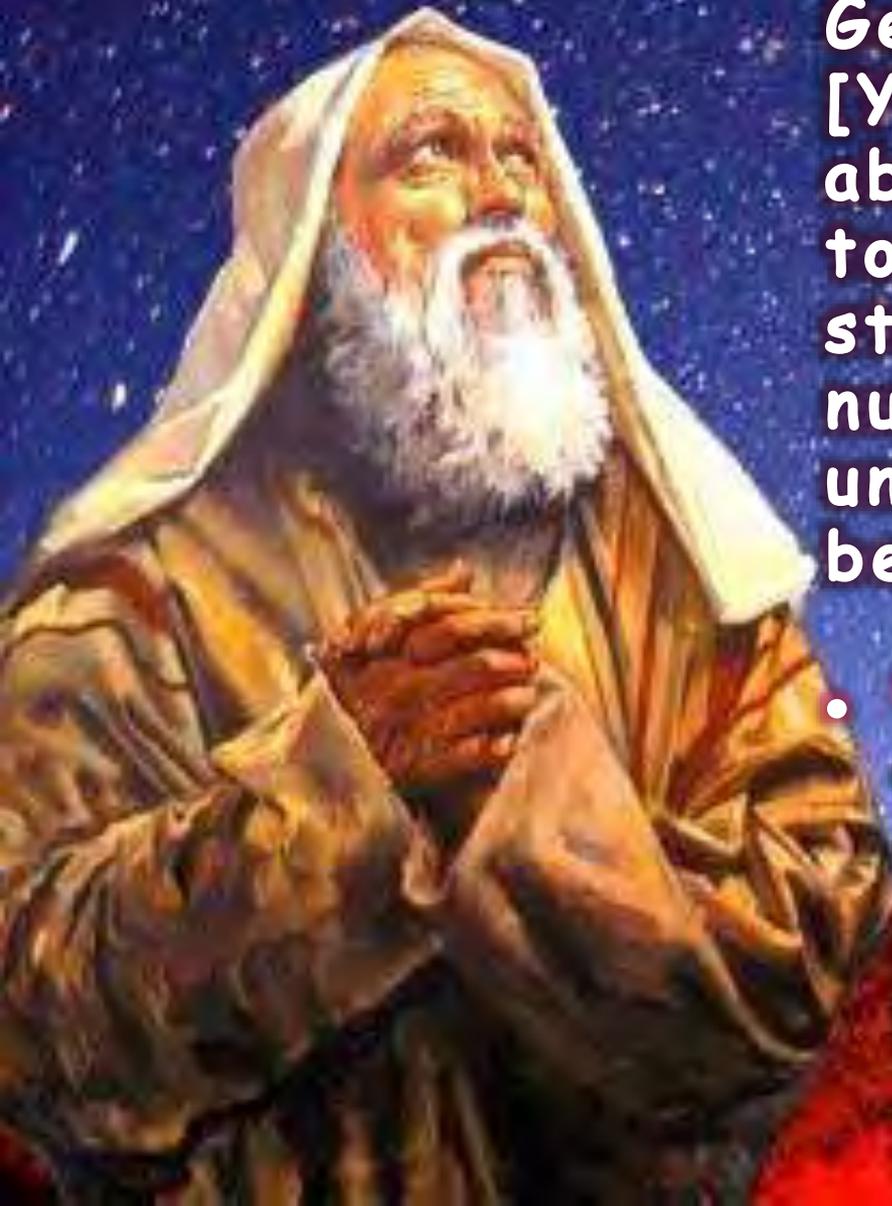


Do these commands
really mean we can
never again admire
the light-givers
in the sky?:



**Absolutely
NOT!**

Abraham & the Stars



Genesis 15:5 And he [Yahuah] brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

- "look" H5027 nabat: to scan, look intently at; to regard with pleasure, favor or care; have respect.

Job Looks to the Heavens

Job 35:5

Look [H5027] unto the heavens,
and see; and behold the clouds
which are higher than thou.



Ps 89:6 For who in the heavens can be compared to [Yahuah]?

NKJV



Ps 72:5 They shall fear You as long as the sun and moon endure.

NKJV



Simply take time to appreciate the beauty and wonder of the heavenly lights as faithful witnesses to our Mighty Yahuah!

Something Interesting to Take Note of:



These very serious commands from Moses in Deut 4 and Deut 17 are NOT found in the 613 Commands that are to be upheld with Torah.

HOLY
BIBLE
CONCORDANCE



THE 613
MITZVOT

Why not?

Why not? ... is a good question!



In a nutshell explanation, Jews cannot include these commands of Moses because their feast worship calendar is firmly connected to: 1) observing the sunset commencement for Yahuah's Sabbaths, and 2) sighting the moon for their calendar months. Both were some of the traditions they eagerly brought back from Babylon.

Moses prophesied they would run after other gods when he died.

(Eventually this piece of history will be covered in the calendar studies.)



HOLY
BIBLE
CONCORDANCE

GETTING BACK to the CROSS

We know “twilights” are a safeguard so we do not transgress the command of Moses by looking to the sun to determine “day-start.”

We know the Day Season cannot begin until the twilight component arrives first.

That means Yahuah’s components of LIGHT and Darkness always linked to a “mixing transition” that separates the Light Season from the Night Season.

So, what happened at the cross at the 6th hour? ... and the 9th hour?



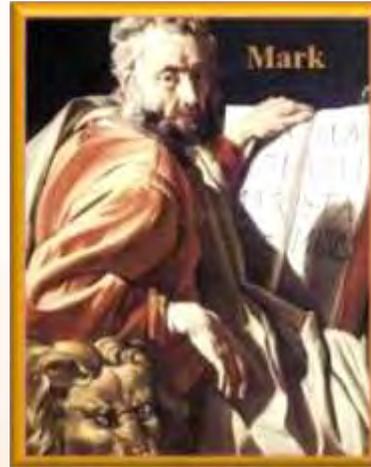
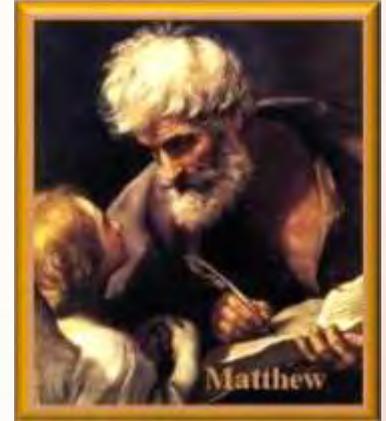
The Synoptic Gospel Writers

* John does not record any details around the cross for the 6th to the 9th hour.

* Using Matthew, Mark and Luke, we will combine all the details into one passage from their selected verses.

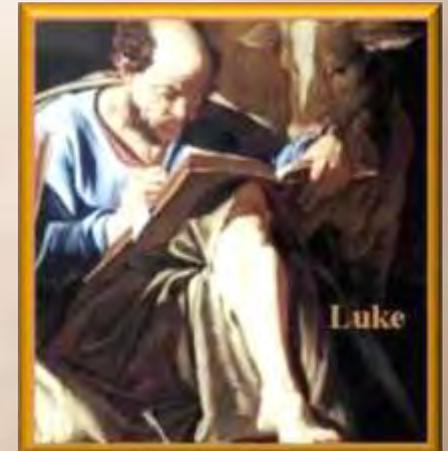
* Do note, Mark gives much more detail.

Matt 27:45-51



Mark 15:33-34

Luke 23:44-46



The Synoptic Gospel Account

Matt 27:45-51

Mark 15:33-34

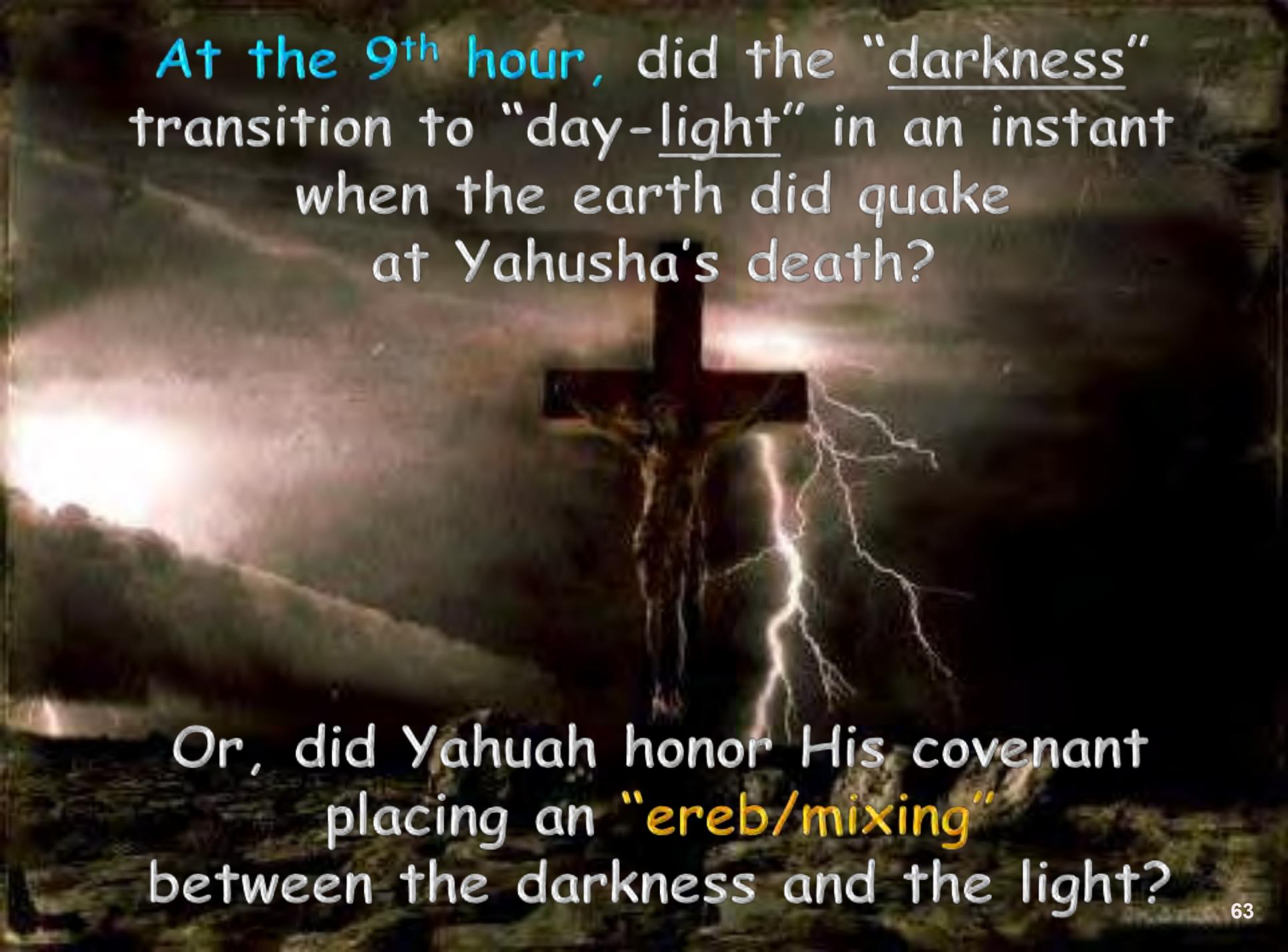
Luke 23:44-46

- * And when the sixth hour was come, there was darkness over the whole land [and] over all the earth ...
- * And the sun was darkened until the ninth hour. At the ninth hour Yahusha cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My El, my El, why hast thou forsaken me?
- * And when Yahusha had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ruach;
- * And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent.

At the 6th hour, did the “day-light”
transition to “darkness” in an instant?



Or, did Yahuah honor His covenant
placing an “ereb/mixing”
between the light and darkness?

A dramatic landscape with a crucifix in the center. The background is a dark, stormy sky with a bright light source on the left, possibly the sun or moon, and several bright lightning bolts striking down. The foreground shows a dark, rocky terrain with some greenery.

At the 9th hour, did the "darkness"
transition to "day-light" in an instant
when the earth did quake
at Yahusha's death?

Or, did Yahuah honor His covenant
placing an "ereb/mixing"
between the darkness and the light?

**Do you wonder what it
would have been like to be
at the cross THAT day
to see these
extraordinary things?**

**Do you think
the people said [again]:
"We have seen
remarkable things today."
Luke 5:26 NAS**

Extra-ordinary Things



How did the light around the cross transition straight to darkness at noon and then straight back to light at the 9th hour?



In accordance with Yahuah's covenant there were four "ereb" transitions on THAT day!

A New Fact About <ereb>?

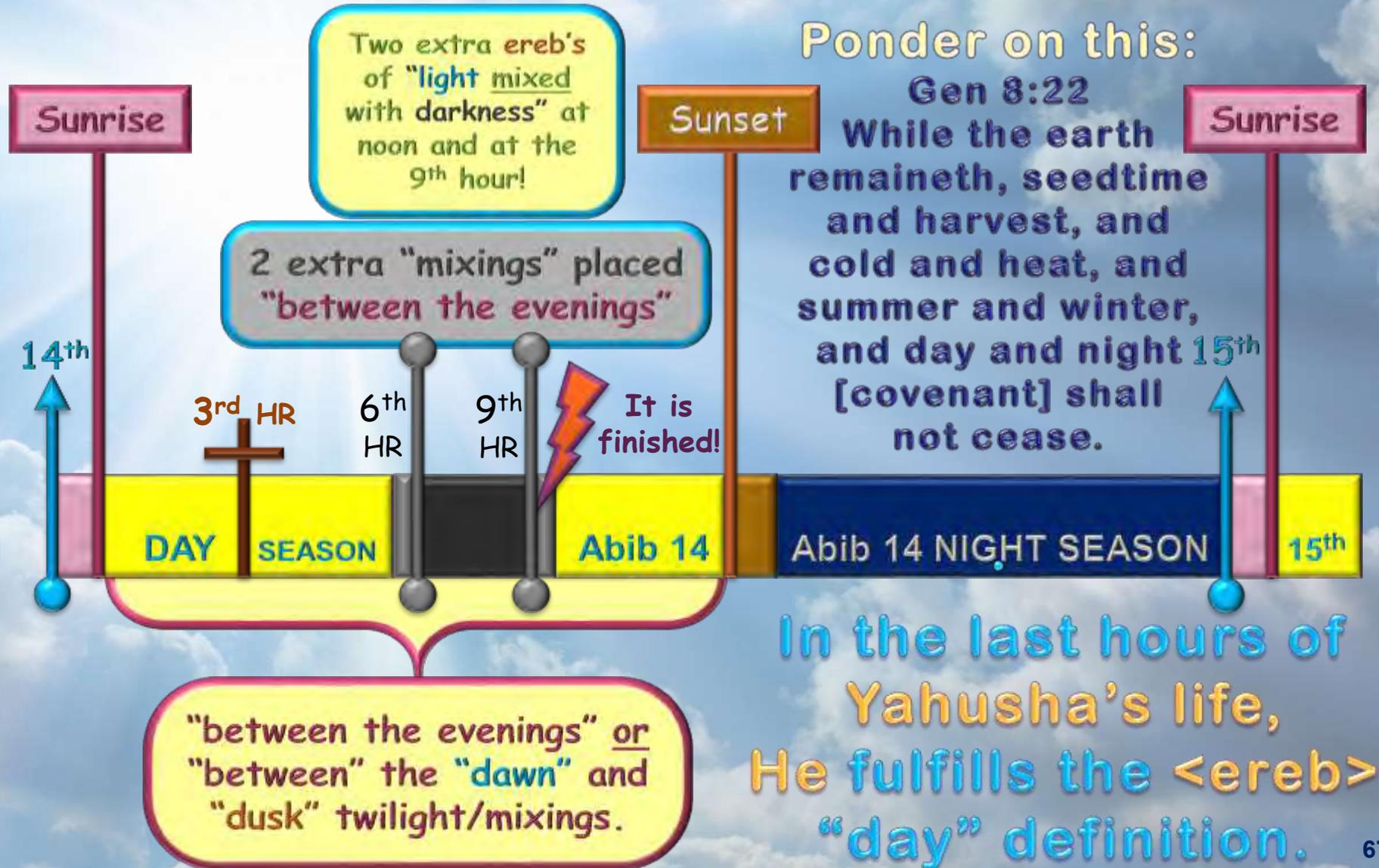
Remember: In Part 1 we had the understanding the only time when INDIRECT sunlight could be seen in the 24 hour cycle is either:

1. just before sunrise, or
2. just after sunset.



However: When there is Divine intervention, the mixing of light and darkness did occur during the “day-light” hours before the 6th hour [noon] and after the 9th hour of the cross.

Charting Abib 14 <ereb> at the Cross to Fulfill the 2nd Definition of "day"



Extra-ordinary <erebs>!

- * The earth quaked at the 9th hour (the moment Yahusha laid down His life).
- * Next, the twilight is ushered in, which in turn escorts in the last part of the afternoon light.
- * Thus, the 3 hours of darkness would have been ushered in and out by two twilights.

- * These “twilights” are still the same “mixing of light and darkness” as defined by “ereb.”
- * At the cross there is an “ereb” at noon and an “ereb” at the 9th hour – both positioned during the Day Season hours where there is normally no mixing of light and darkness.
- * Therefore, these “erebs” did occur during the Day Season due to Divine intervention.

The "ereb/mixing" around the cross was of Divine Intervention!

Yahusha's Cross Explains an Interesting Truth of Ereb.

1. The unusual darkness of Abib 14 arrived and left with "ereb boundaries."
2. Yahuah honoured His "covenant of the day" placing "ereb/mixings" before and after the "noon-day" darkness.



Forenoon Light



Darkness



Noon - 9th HR

Abib 14

Afternoon
Light

For Yahuah to honor
His covenants of the
day and the night,
He must also include
the "mixings"
to transition from
light to darkness
at the cross.

1. Evening <ereb> rightly claims the 1st definition as dusk - the mixing of light and night.

R
E
V
I
E
W

2. Evening <ereb> can only claim the 2nd definition of "day" [or no mixing] ...

R
E
V
I
E
W

WHEN linked to a "qualifier"!

At the cross did 'evening' <ereb>
rightfully claim its 1st definition of
a "mixing of light & darkness"?



3.

Yes ... but the timeframe
picked up the 2nd definition
of "day" at "mid-day" ...

ONLY by Divine Intervention!

B
R
A
N
D

N
E
W



The cross has "THE Last Word" to show the "mixing" of "light and darkness" during the mid-day hours.

Final Summary for <ereb>

1. Between Hebrew and Greek, “evening” <ereb> can maintain the meaning of the word “day” as the 2nd definition when used with “beyn ha arbayim” in Hebrew, **or** with a qualifying verse in Greek.

Afternoon is part of “beyn ha arbayim.”

Dusk/twilight belongs to “ereb.”

2. The word <ereb> as a mixing of light/darkness can also take place during the day-light hours only by Divine Intervention as at the cross.



With your Bible, an exhaustive concordance and good study skills, you will be able to answer most calendar challenges easily. May Yahuah Bless You Abundantly!





The next Covenant Calendar Study will cover:

- Examination of the full creation week.

May this study take you to higher heights!!

Questions/Comments on

Melchizedek's Gen 1 day-start?

calendar@torahtothetribes.com

