

How Important Are These Studies?

Rightly Divide

the WORD
of



TRUTH

**The Hebrew Evening
of Genesis 1**

SHOULD WE ...

FIND OUT
WHICH
FALSE
DOCTRINES
YOU'RE
BELIEVING
TODAY



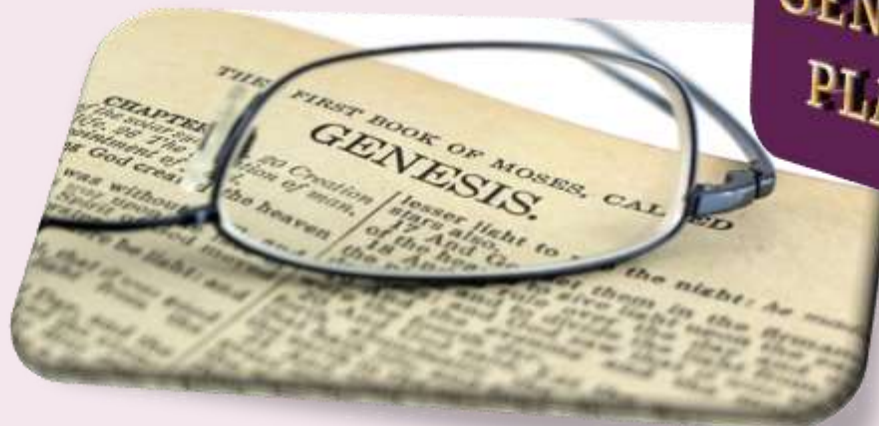
FALSE DOCTRINE

QUESTIONS TO PONDER

- 1) What is true about the Hebrew ereb/evening?
- 2) What tradition of ereb is false?
- 3) What is taught about ereb/evening that is false, but appears as truth?



TO ANSWER THESE
QUESTIONS, WOULD
GENESIS BE A GOOD
PLACE TO START?



WHAT DO WE THINK WE KNOW ABOUT THE HEBREW EVENING?

1. Have we inherited a false definition and as a result, a false doctrine, for the Hebrew term **ereb** (evening) from the traditions of man?
2. Is the correct reckoning of the day-start essential to understanding Yahuah's Feasts and Covenant Count?
3. Will a better understanding of ereb/evening and the day-start give a clearer vision of the TIMING and Appointments for the Bride of Yahusha?



FALSE DOCTRINE



ARE YOU
READY FOR A
NECESSARY
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.

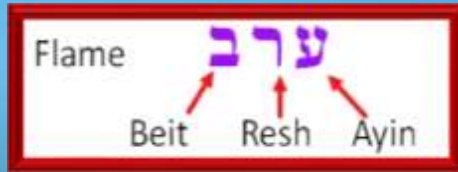
Have you been interested in when the Hebrew evening occurs, as seen and proven by example in the Scriptures?

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:



Be aware: Hebrew is read from right to left, the opposite of English.

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

They are:

1. light^{H216}
2. darkness^{H2822}
3. darkness^{H3915}
4. ereb^{H6153}
5. boqer^{H1242}



Two
types of
darkness
on the
first day?

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 exposed in the forthcoming studies.

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^{H216} that it was good, and [Yahuah] divided between the light^{H216} [owr] and the darkness^{H2822} [choshek].

THE FIRST “2” UNITS ARE:

Light^{H216} [Owr]

Darkness^{H2822} [Choshek]

GEN 1:5: FIRST DIVISION OF <light^{H216}> and <darkness^{H2822}>

Gen 1:4 And [Yahuah] saw the light^{H216} that it was good,
and [Yahuah] divided between the light^{H216} [owr] and
the darkness^{H2822} [choshek].

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

- This (**choshek**) darkness^{H2822} is first mentioned in
Gen 1:2.

Yahuah's perfect creation - **EARTH** -

rapidly transitioned into

"a very chaotic and contaminated atmosphere" far from
Yahuah's original design.

Yet provision for this "destructive component" was made by
Yahuah due to events that had happened in heaven which
resulted in this very momentous high impact event.

<darkness> GIVEN ANOTHER DEFINITION

Upon this division between light^{H216} and darkness^{H2822} in verse 4, another identity is brought forth called: <layil^{H3915}>.

Gen 1:5a And [Yahuah] called the light^{H216} Day,
and the darkness^{H2822} [choshek]
he called Night^{H3915}, [layil] ...

This <layil^{H3915}> is likened to the night darkness we see during our Night Season today.

3rd 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^{H216}
2. darkness^{H2822} (chaotic contaminated atmosphere)
3. darkness^{H3915} (**night**) (3rd Unit)

Gen 1:5a And [Yahuah] called the light^{H216} Day,
and the darkness^{H2822} [choshek]
he called Night^{H3915} [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: 4th & 5th 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 [**Yahuah**] 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^{H216}
2. darkness^{H2822} (**chaotic heavily contaminated atmosphere**)
3. darkness^{H3915} (**night**) (3rd Identity)
4. **ereb**^{H6153} (**evening**)
5. **boqer**^{H1242} (**morning**)
(Boqer is not discussed until another study.)

Compare
with Isa 45:18.

Addressing Possible Confusion

darkness^{H2822} & darkness^{H3915}

Gen 1:5 And [Yahuah] called the light^{H216} Day,
and the darkness^{H2822} he called Night^{H3915} ...

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

a. darkness - choshek^{H2822}

b. darkness - layil^{H3915}

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 Hebrew to English.

There is NO Confusion in Hebrew!

(between) darkness^{H2822} & darkness^{H3915}

Gen 1:5 And [Yahuah] 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. choshek^{H2822} (darkness) is basically a chaotic contaminated atmosphere that came about due to a disastrous event which happened between vss 1 and 2. In simple terms, this “H2822 (choshek) darkness” needed cleansing to establish the unit Yahuah calls:

b. Layil^{H3915} darkness - or what we now call night.



FIRST THINGS FIRST!

Gen 1:5 And **[Yahuah]** 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 Light Season.

Question: 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 1828 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 Rabbinites,** 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.]

Review

... **and the Rabbinitists**, considered the time **WHEN THE SUN BEGAN TO DESCEND** to be called “the first evening” ... (all emphasis supplied)

Are the Rabbinitists adhering to the **mixing** definitions seen throughout all Hebrew Lexicons and Etymological Dictionaries?

Or have they inserted a designer definition to accommodate their MANIPULATED religion that

STARTS THE DAY AT SUNSET?

Is - descend, the same as - **MIXING?**

The Pharisees and the Rabbinist's (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.*



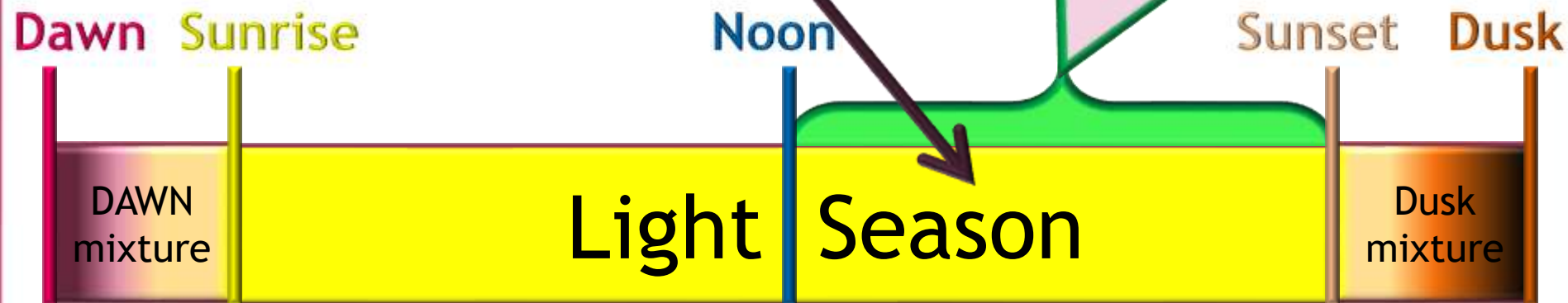
Thus they declare that the start of the 1st evening is at the point of noon when the sun appears to descend in the sky.

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 **Rabbinist's** 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 1st
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 **Rabbinist's** 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 - **owr** (light/day). Are the Rabbi's and Pharisees placing themselves on Yahuah's Throne when they overrule Yahuah's declaration by naming **owr**^{H216} (the direct sunlight) - **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:

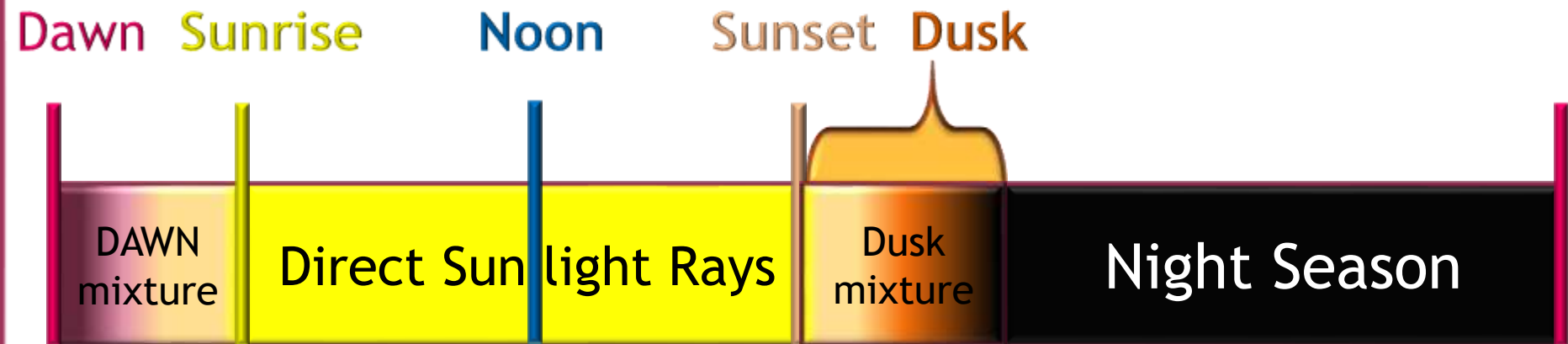
After reading the definitions from a variety of different sources, the central theme of **“mixings of separate substances” or “units” is very distinct!** It is only in these two [twilight] portions of the 24 hour cycle, (the **morning** <boqer> twilight and the **evening** twilight), that the mixing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

Yahusha brought forth His LIGHT first;

In order to fulfill the Hebrew definition of “**Ereb**” - a **MIXTURE**, - **Light MUST BE PRESENT FIRST** to enable a twilight mixture before darkness!

Day One -
Echad =
Unity!



1st Light
Season

The light of the 1st light season began to **MIX** with the oncoming darkness of night season. **Ereb** (evening) mixture occurred!

Gen 1:5 (b) And there came to be evening.

It is very simple -

No Light First?

No ereb (evening)

twilight mixture!

Genesis 1:1-5 “Order” & Alignment

Yahusha brought forth His LIGHT first;

Evening mixture follows - second;

next, the Night Season passes;

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

The VERY
FIRST
INDICATION
OF NEW
LIGHT,
triggers the
ending of the
previous 24
hour cycle!
DAY ONE
FINALIZED!!!



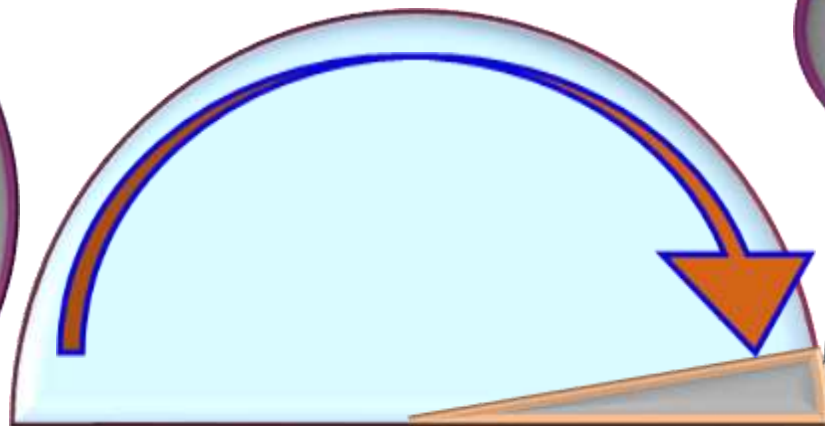
Day One -
Echad = Unity!

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.

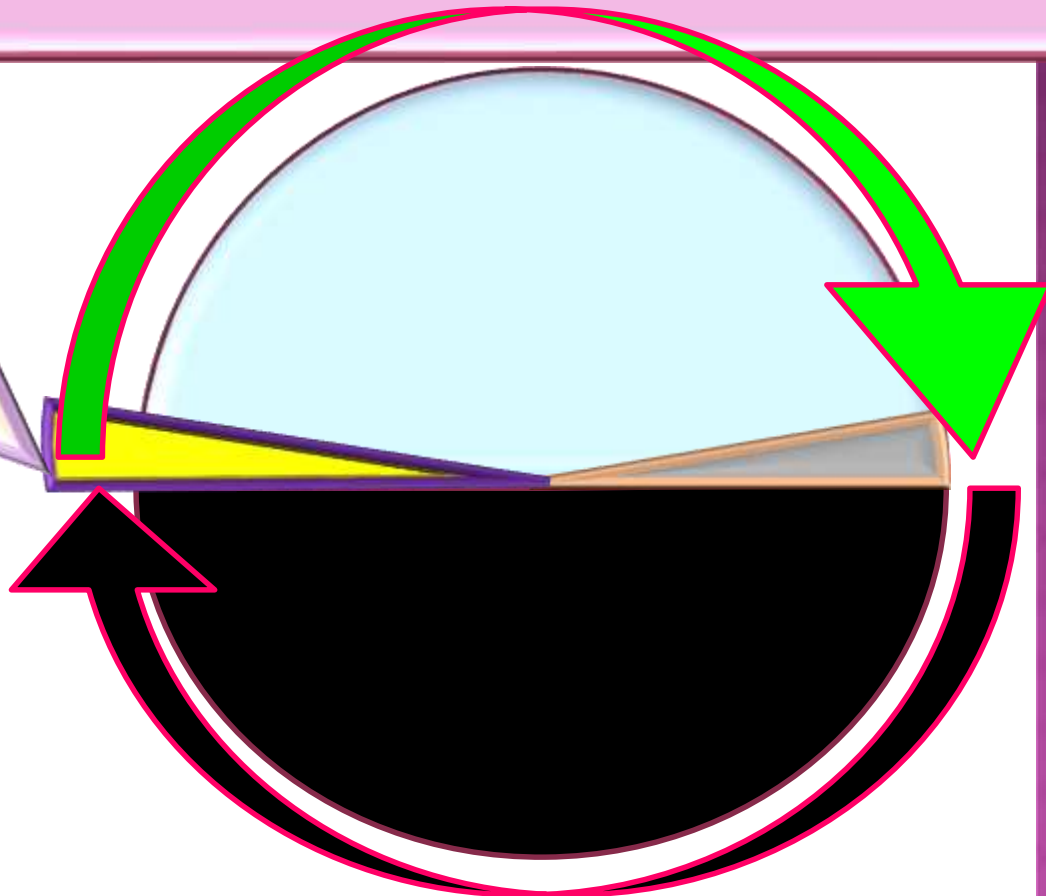


Ereb
Evening

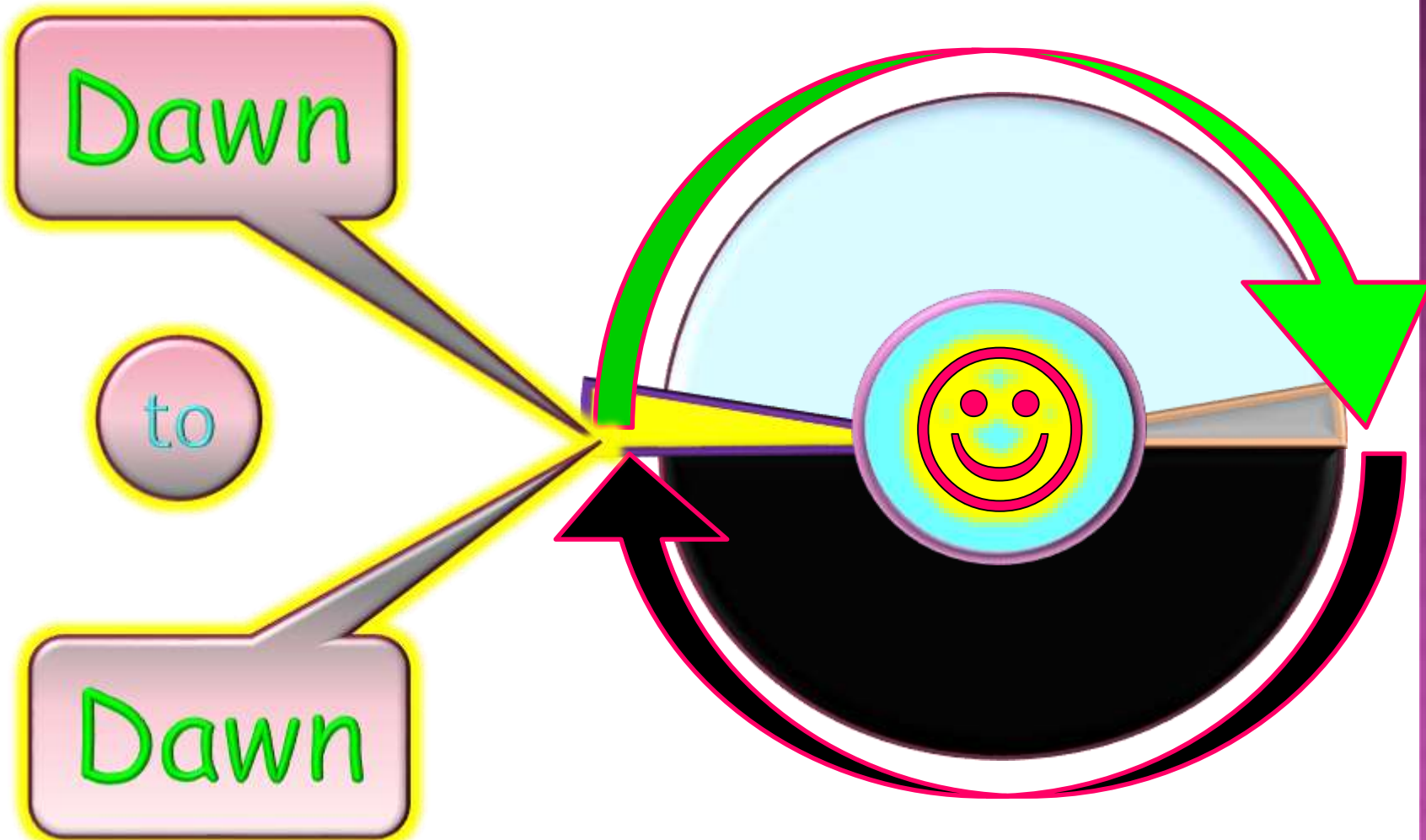
After the ereb **(evening)** darkness occurred, the Night Season darkness **(layil)** passed by unannounced.

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!

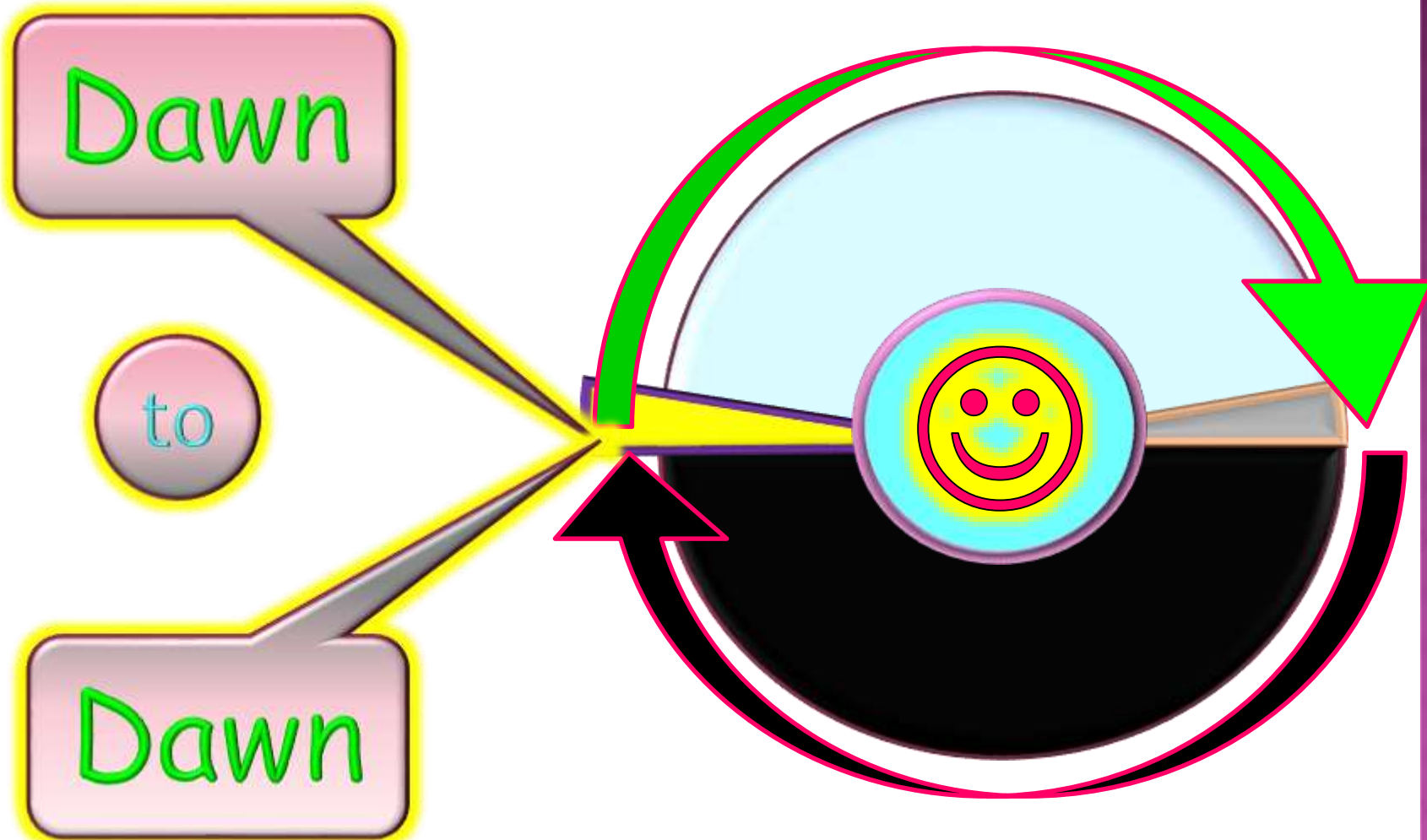


Yahuah's Days of Creation - Dawn to Dawn



Yahusha's *Passion Week*

- 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 1st 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 1st 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 looking to the sun that
persistently prompted Israel & Judah to
serve & worship the sun
to commence their worship days?

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.

BACK TO OUR QUESTIONS ABOUT THE HEBREW EVENING?

1. Have we inherited a false definition and as a result, a false doctrine, for the Hebrew term evening or ereb from the traditions of man?
2. Is the correct reckoning of the day-start essential to understanding Yahuah's Feasts and Covenant Count?
3. Will a better understanding of evening/ereb and the day-start give a clearer vision of the TIMING and appointments for the Bride of Yahusha?



The End

Yahuah's
Divine
Covenant
Count
is found
between the
pages of
Genesis 1:1 to
Exodus 24:11
exactly
where the
blood-ratified
everlasting Book
of the Covenant
is found from
our Melchizedek
High Priest.

YAHUAH'S TRUTHS PASS 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 1st day of creation?

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