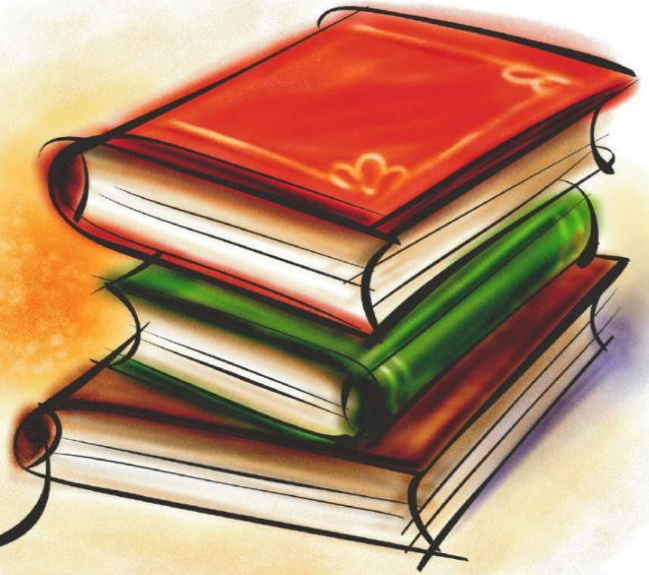


# Grammar 101 for Bible Study of the Term “Evening” in English & Hebrew

By  
Charlene Fortsch



How can a simple English word like “evening” present such a confusing problem when linked to the proper commencement for the days of creation?

Could it be the Church Leaders, Pastors and Bible Workers have not been diligent enough in their search?

Have they been misled by traditions, passing along what they have learned, to the nominal church member?

Can the nominal Bible Student really find out what the truth is of this matter?

See how simply this problem can be solved with simple grammar skills.

July 2016

# Grammar Lessons

for understanding the phrase from [Gen 1:5b](#)

"... and the evening and the morning were the first day."



**Does “sunset” mean “evening”?**

When conducting a study in Genesis chapter 1 on the Day-start topic, for the purpose of understanding exactly when Yahuah's day begins, many feel they find the answer in reading the last 10 words of the last part of Genesis 1:5. The whole passage includes about 90 words in the first five verses. So, why is it that most everyone will take the time to read only the last 10 words of a lengthy passage and feel they can discern the context for all five verses accurately?

I will answer this problem the best that I can, as the same problems keep surfacing. Even though every detail of the first day of creation has been explained very well in the study titled [Creation's Chronicle](#), the same question keeps coming back over and over again. Just recently the same question (from someone that still believes the day begins with "even") came from Africa worded like this:

Hi Charlene: This question is from an 'even to even' person. How will you respond? [They wrote:]

Hi everyone.

I have a question. What does it mean that the knowledge of the Hebrew word "ereb," which meant "even or evening," which meant "afternoon" or "sunset" is lost?

This is a good question, to be sure. And, there is an answer, so let's get started.

When undertaking any word studies in the Hebrew, we have to remember that we are working between two languages. Example:

When I want to learn French, as an English speaking person, I have to learn that "such and such a word in French" means "such and such a word in English." I need to find the ENGLISH words to understand the French words. If I say, "no, I don't want to learn the true meaning of the French words, I think I'll just guess at the meaning, and hope I'm right ..." Well ..... guess what? Likely that "good educated guess" is going to be 100% wrong.



It works the same between English and Hebrew, or any other language and Hebrew. No one has the right to say:

- "I'll just guess that the Hebrew word for "evening" means "afternoon ... or sunset ... or 'something else' ... whatever I want."
- NO ONE has the privilege of exercising such a decision, IF they want to find the truth. Yet, this is exactly what has been happening with the word "evening" (English for the Hebrew word <ereb>). (This is not an isolated problem with just the word "evening." It happens with many words.)

The next problem that we have to face is the fact that many of us have been taught that "evening" means "sunset" or means "afternoon" or whatever -- and very few of us have thought about challenging that point, because we really believed what we were taught was true. We were taught this concept from age 2. In fact our parents, and generations past, have all





been taught the same thing. So, how could it be wrong, and why would we ever question the meaning of such a simple word? **Most of us just take this for granted, because we really believe our leaders, teachers and pastors know the truth about such a matter.**

This is the part that was the hardest for me to accept when I realized the true definitions of the word "evening." My question still stands: "Why is it that most of our pastors, leaders or teachers have not taken the time to investigate the Hebrew definition by looking it up in an exhaustive concordance for Hebrew??"

I still can't figure it out! I think one of the main reasons is this:

The Jews believe "evening" means "sunset." **We've been taught** that the Jews have the right day of the week as Sabbath, so they must be right about the evening/sunset issue too. Well, I can see how that could easily happen, but we've forgotten one very important thing: **There are 8 verses in the gospels that talk about the traditions of the Jews. Who has researched to see what these traditions are so we can get away from them?**

Fortunately, our Father is now exposing these traditions one by one (especially those traditions around His worship statutes) so that we can come into complete harmony and covenant relationship with Him, worshipping Him as He has asked us too. I totally believe that this sunset tradition has to be exposed for the lie that it is, and that the DAWN day is part of the new light that will restore Yah's worship statutes before the end of time.

But, we're not going to talk about traditions here. There is more to understanding how to work between two languages ... which involves a bit of a grammar lesson, as most of us have forgotten our high school grammar far too soon. Once we remember and put into practice some easy grammar lessons, this will help us with not only this "evening" problem, but with many other studies in the whole Bible. When I was writing the *Daniel* book, my mentor (of 80+ years with a Masters of Education degree), told ME that I had to pay attention to some very easy and necessary grammar rules. In fact, she had to remind me again, and I have found that this is the root of the whole problem for just about all "lay people" that are trying to study and understand the Bible for themselves. Now, I'm not going to do a whole grammar lesson today, but I will give you the highlights, and then zero in on the grammar lesson for the particular question that has been asked about "evening."

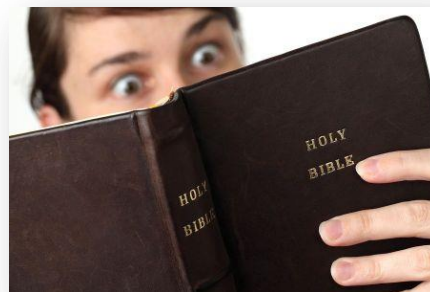


Anyone that wants to know how to study the Bible has to know these basics:

**1. Read the content of the study material carefully.** In Bible study this could be several verses or chapters before and after the verse or word in question.

**2. Learn to read in context.**

Know exactly what every verse or chapter is talking about.  
(See pages 18-20 for an exercise using Lev 23:26-32.)

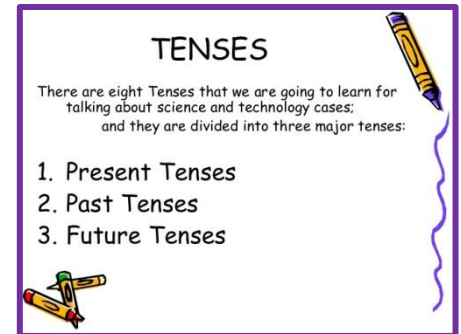


3. Know how to identify nouns, pronouns, adjectives, verbs, adverbs. Knowing these are the absolute basics. Our study today has no need to define these terms as all of them are nouns. However, do take note that “day/daily” can be used as nouns, adjectives and adverbs. In such cases it is important to know the category of the word in question. Why? Because the context changes for words when they can act as a noun, adjective or adverb.

verb  
adverb  
noun  
pronoun  
adjective

4. Know how to identify "tenses" ... like:

- 1) past tense    2) present tense
- 3) future tense. This is a difficult problem for many students. (Rev 13:1-5 is a good exercise to learn how to work with “tenses.”)



Let me repeat again: taking all of the above into consideration, you **MUST** know how to read in **CONTEXT** -- you must know what each verse is saying in a passage.

- a. The passage of Lev 23:26-32 is a perfect and excellent exercise for learning to read in context (another day-start lesson). These verses are for Day of Atonement. You cannot expect to read the last 9 words of the passage (“... from even unto even you shall celebrate your Sabbath”) skipping the first 180 words that contain the content and context. Reading only the last portion can lead to a conclusion, but often it won’t be the right conclusion. I cannot emphasize this enough.
- b. Another perfect example is Gen 1:1-5 which we will work with today. Reading in context is absolutely mandatory. As you begin to study in and around other parts of the Bible, you will find that "reading in context" is the number one rule to follow.

5. Make sure you know the proper definitions of words. Don’t overlook some of the simple, easy words if you are not exactly sure what they mean. In this study the words “day” and “evening” are two of those words where we think we know the definitions, but we may be mistaken. Always check to make sure. (Definition of the word “day” is different than the word “daily.”)

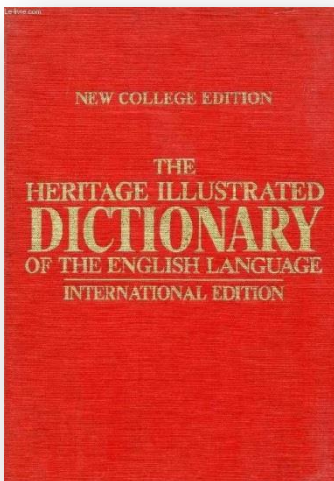


MOST people that are studying the Bible (especially with regards to new truths) are not paying attention to these simple rules -- all of them. Many of them don't even know how, because we have been **conditioned** to be unskilled readers. Many have been **conditioned** to believe that we don't have to study for ourselves; we have been **conditioned** to believe that our leaders will teach us and they will teach us the truth. By the way: most of our religious teachers don't follow these simple Bible study rules either!

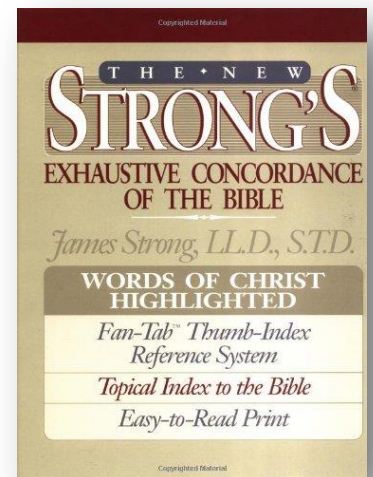
Next, let's do a little extra work on the 5<sup>th</sup> point, which is:

**How to use a dictionary!** When working between two different languages, a dictionary is going to have to be used to understand what words mean in the unknown language. That's nothing new. Well, Hebrew is no different. Our Hebrew dictionary is called an "exhaustive concordance" and so far the most popular is the work of James Strong. Is his work 100% perfect? I doubt it! Because he is human just like the rest of us, there's bound to be some errors. I have found some errors, but in regard to the "evening" issue, I do not find any errors YET, when searching out every verse in the Scriptures on the "evening" topic.

No matter what "word study" you are doing from Hebrew in the *Strong's*, you must do a total search of every verse from cover to cover -- here a little and there a little, line upon line and precept upon precept! That's the Biblical instruction found in **Isa 28:10-13**. If people will not take the time to make this effort, their studies will be weak and likely very mistaken. (In other words: everyone should be expected to follow simple grammar rules for proper Bible study.)



**It is most essential to learn to use a variety of everyday dictionaries and a Hebrew exhaustive concordance PROPERLY for the best study results.**



**Next, we will use the example of defining the word "star" to demonstrate how definitions are placed in a certain rank and order.**

# Full Definition of *star*

<http://www.merriam-webster.com/dictionary/star>

- 1a: a natural luminous body visible in the sky especially at night  
b: a self-luminous gaseous spheroidal celestial body of great mass which produces energy by means of nuclear fusion reactions
- 2a (1): a planet or a configuration of the planets that is held in astrology to influence one's destiny or fortune  
— usually used in plural  
(2): a waxing or waning fortune or fame <her star was rising>b obsolete: [destiny](#)
- 3a: a conventional figure with five or more points that represents a star; especially: [asterisk](#) [\*]  
b: an often star-shaped ornament or medal worn as a badge of honor, authority, or rank or as the insignia of an order  
c: one of a group of conventional [stars](#) used to place something in a scale of value
- 4: something resembling a star <was hit on the head and saw stars>
- 5a: the principal member of a theatrical or operatic company who usually plays the chief roles  
b: a highly publicized theatrical or motion-picture performer  
c: an outstandingly talented performer <a track star>  
d: a person who is preeminent in a particular field

Charlene has an extra "dental" definition for "false teeth or dentures" ---  
They are like "stars" -- they come out at night!

As you can see, there are many different definitions for the word "star" from the stars in the sky, to an (\*) as a star ... to movie "stars" and "seeing stars"! Many definitions, all very different! But who decides in which order the definitions should be listed? And, which definition actually gets first place?

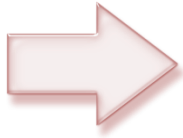
This is why we have to learn to use a dictionary properly: If I say: "The stars were great last night" – which "stars" would the listener think I am talking about? The stars in the sky? or, the "movie stars" at the Emmy awards, or the track stars at the Olympics? How are you going to know what I am talking about, UNLESS I give you more information, OR you gather more information from me to discern the context?

Another thing we have to remember is this: The way any word is used the MOST will command first place in the list of definitions. That means "movie stars" are not listed as the #1 definition, because that is NOT the way the word "star" is used the most in the English language. Check out the above list and see where "movie stars" and "track stars" rate in the order of importance. They are not at the top.

Do you remember learning these lessons in your high school grammar classes? I hope so. But, the point is – most of us did learn these grammar lessons, and then promptly forgot them when we were conditioned to believe everything we are taught, and we no longer have to check things out – because someone else already did the homework. I don't know about you, but that's what happened to me. So, the problem most people are having with the word "evening" is the exact same problem all of us could have with the word "stars." However, because "evening" is our English word, we need to go back to the Hebrew exhaustive concordance and find out what the Hebrew definition for "evening" really IS, and what "evening" really MEANS. Would you agree?



**Why?** Because the Hebrew dictionary works exactly the same way. No one has to be trapped by "traditional teachings" anymore. It is our duty to check out the evidence and see if what we have been taught aligns with the teachings in the Scriptures.



Now, here's the next rule we have to remember:

6. The very first definition of any word in the dictionary represents the way the word is used the most in any language. Therefore, the very first time a word is used in the Hebrew, **to see if the context takes the FIRST definition** – because that is the way the word is used the most in the Hebrew language.

This study will break open the different definitions of the word "evening" in Hebrew. But in order to understand "evening" properly in the first chapter of Genesis, we have to also consider the first definitions of "day" – "night" and "morning." Genesis 1:5 is the first place where any of these four terms are found for the first time in the *KJV*.

(First usage of "Day"): And God called the light Day,

(First usage of "Night"): and the darkness he called Night.

(First usage of "evening"): And the evening

(First usage of "morning"): and the morning were the first day.

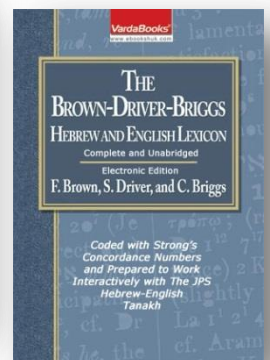
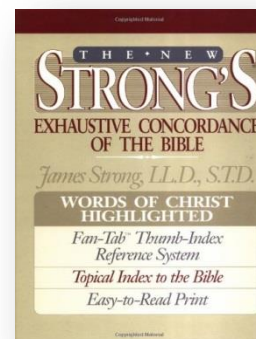
Let's begin our examination of only the first definition of these four terms in the:

## Hebrew Dictionary

I'm using the *Strong's Exhaustive Concordance* and *Brown-Driver-Brigg's Hebrew Lexicon* from my computer program that I have used since 2003.

Finding the **"FIRST"** Hebrew Definition for:

1. Day
2. Night
3. Evening
4. Morning



Note the following comparisons between *Strong's* and *Brown-Driver-Brigg's Hebrew Lexicon*. Only the first definition will be given in this section. The full definitions are found at the end of this study paper.



## Day:

**Strong's** day OT:3117; yowm; from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset ... [basically the 12 hours of light]) [or a more accurate explanation would be "from dawn to dusk."]  
In a short time you'll see how this wording will be corrected by the Hebrew definitions of "evening" and "morning."]

**Brown-Driver-Brigg's Hebrew Lexicon** day OT:3117 yowm – day.

- a) day (as opposed to night) [basically the 12 hours of light]

## Night:

**Strong's** night OT:3915; layil; from the same as OT:3883; properly, a twist (away of the light), i.e. night: KJV - night (season).

**Brown-Driver-Brigg's Hebrew Lexicon** night OT:3915; layil – night

- a) night (as opposed to day)

## Evening:

**Strong's** evening OT:6153; ereb (eh'-reb); from OT:6150; dusk:

OT:6150; `arab (aw-rab'); a primitive root [identical with OT:6148 through the idea of covering with a texture]; to grow dusky at sundown: KJV - be darkened, (toward) evening.

OT:6148; `arab (aw-rab'); a primitive root; to braid, i.e. intermix.

**Brown-Driver-Brigg's Hebrew Lexicon** evening OT:6153; `ereb – evening ...

## Morning:

**Strong's** morning OT:1242; boqer; from OT:1239; properly, dawn (as the break of day).

OT:1239; baqar; a primitive root; properly, to plough, or (generally) break forth.

**Brown-Driver-Brigg's Hebrew Lexicon** morning OT:1242; boqer – morning, the break of day

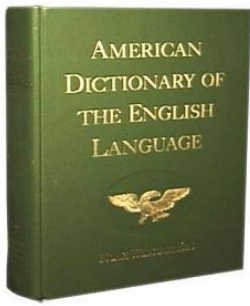
- a) morning
- 1) used of end of night
  - 2) used of coming of daylight
  - 3) used of coming of sunrise
  - 4) used of beginning of day

First definitions are so important because they most often apply to any Hebrew word the first time the word is used in the Scriptures. Perhaps you noticed that the Hebrew dictionary works a bit different than today's English dictionary. Instead of listing all of the definitions under just one number, the Hebrew often times refers to other Hebrew numbers that connect back to a number that is assigned as the primitive root. Specifically, this happened with:

1. "evening" (connecting to three numbers: OT:6153 to OT:6150 and OT:6148) and
2. "morning" (connecting to OT:1242 and OT:1239).

These definitions took us back to the original root, something that is very important.

## Determining the Meaning of “dusk” and “dawn” With an English Dictionary



This study is specifically examining the word “evening,” which (as will be seen shortly), has similarities to the word “morning.” Both portions of the small sliver of time in the 24 hour cycle are similarly defined as “twilight” because they both contain the mixture of “light and night.” The “evening twilight” is called “dusk” and the “morning twilight” is called “dawn.” Surprising as it may seem, there are several people that do not really know the true meanings of these three terms: dusk, dawn and twilight. Therefore, we will use the 1828 Noah Webster’s dictionary to make sure we are working with the correct definitions to remove all confusion.

The 1828 dictionary gives the most accurate definition of English words as they connect to the Hebrew definition. For extra verification, use several everyday dictionaries as well if needed. Both of these words are nouns, so we’ll be looking for only the “noun definition.” Only the definitions that apply to this study will be listed. (Note: “dusk” and “dawn” are not used in the KJV Old Testament. Twilight is used nine times in the Old Testament.)

### **DUSK**, noun.

1. A tending to darkness; incipient or imperfect obscurity; **a middle degree between light and darkness; twilight;** as the dusk of the evening.
2. Tendency to a black color; darkness of color. Whose dusk set off the whiteness of the skin.

### **DAWN**, noun.

1. The **break of day**; the **first appearance of light, in the morning**.  
They arose about the dawn of the day. Joshua 6:15.  
The word may express the whole time from the first appearance of light to sunrise.

### **DAWNING**, noun.

1. **The first appearance of light in the morning.**

### **TWILIGHT**, noun.

1. **The faint light which is reflected upon the earth after sunset and before sunrise;** crepuscular light.  
In latitudes remote from the equator, the twilight is of much longer duration than at and near the equator.

**Strong’s** twilight OT:5399; nesheph; from OT:5398; properly, a breeze, i.e. (by implication) dusk [1<sup>st</sup> definition] (when the evening breeze prevails): KJV - dark, dawning of the day [2<sup>nd</sup> definition] (morning), night, twilight.

#### 1<sup>st</sup> Note:

1. The first definition of “twilight” refers to “dusk” or evening.
2. The second definition of “twilight” refers to “dawn” or the dawning of the day at morning.

When twilight is used the first time in **1 Sam 30:17**, it will likely take the 1<sup>st</sup> definition of “dusk” for the meaning. In the other 8 references in the KJV that use “twilight” – the content and context would have to be carefully examined to determine exactly which twilight is being referred to – dawn, or dusk.

2<sup>nd</sup> Note: Remember, both the “dusk twilight” and the “dawn twilight” contain “a mixture of light and night.” The first definition for the word “day” is the 12 hours of Day Season that has the presence of “light.”

3<sup>rd</sup> Note: “Night” is the absence of any [day] “light” that is naturally seen in the “day” sky – specifically, the absence of “sun light.” By default neither twilight can belong to, or be part of, the Night Season.

[For comparison and further information note the vague definition from:]

**Brown-Driver-Brigg’s Hebrew Lexicon** twilight OT:5398; nashaph –  
(Qal) to blow [Qal = the most common literal message for proper interpretation.]

## Listing the true meaning of Gen 1:5 using the “FIRST” Hebrew Definitions

And God called the light Day, meaning to be hot; (as the warm hours), (from sunrise to sunset ... ) [dawn to dusk]  
and the darkness he called Night. a twist (away of the light), night (season)  
And the evening dusk; to grow dusky; be darkened, a primitive root; to braid, intermix  
and the morning were the first day. properly, dawn (as the break of day; a primitive root; (generally) break forth.

## Revealing the true meaning of Gen 1:5 using the “FIRST” Hebrew Definitions

And God called the light Day, the warm hours from sunrise to sunset [called the Day Season as dawn to dusk]  
and the darkness, a twist (away of the light),  
he called [the] Night season.

\*And the evening dusk; [belongs to the Day Season because this twilight is a mixture of light and night].

\*and the morning ploughs forth the dawn as the break of day; [also belonging to the Day Season because this twilight is also a mixture of light and night].

~~were~~ \*the first day.

(The \*phrases of verse 5 are not a definition for WHEN a day begins!

These two phrases regarding “evening” and “morning” – by definition – are “mixtures of light and night” or “twilight.” **True Definition:** Any portion of the 24 hour cycle that has a “twilight mixture” belongs only to the Day Season – NOT the Night Season. (Therefore, the evening has nothing to do with how a day begins.) But the morning is even more special. The morning ends the former 24 hour cycle, and begins the new 24 hour cycle at the moment of daybreak.

In this verse morning ends Day One and begins Day Two.



The two “day season”  
twilights are before sunrise and after sunset.  
Neither twilight belongs to the Night Season.

At this point you might still be wondering why the “evening” cannot be the beginning of each new day. If this is the case, let’s try to answer this again:

- The 24 hour day cycle cannot begin with the “dusk of evening” because this “dusk twilight” has a mixture of light and night. LIGHT has to be present first for an “evening” to follow. On the first day of creation, it is recorded three times in verses 3, 4 and 5 that LIGHT was present before there ever was an “evening” or a “night.” Once the night passes, the morning light appears and ushers in the new day.

Let’s continue our search on the other definitions for the word “evening.”

The word "evening" in Hebrew has other definitions as well. They are:

[2<sup>nd</sup> definition] day,

[3<sup>rd</sup> definition] even (-ing, tide)

[‘eventide’ - or in old English this is another term that means dusk "twilight"],

[This twilight is not to be confused with DAWN, or morning twilight.]

[4<sup>th</sup> definition] night.

[#2 definition] Yes, "evening" can be used to mean any part of the “day [season]” only AFTER the sun passes the meridian at high noon when the sun is still above the horizon. But, this definition is only in 2<sup>nd</sup> place, not 1<sup>st</sup> place. This definition includes the time periods from the 6<sup>th</sup> hour to the 12<sup>th</sup> hour. In the American culture, this timeframe is better known as “afternoon,” a word used only one time in the Scriptures. Following are Scriptures that would qualify the word “evening” as part of the “day definition.” All Scriptures are from the New Testament.

Note the Greek definitions for “evening” before reading further. There are two different numbers. Notice in the Greek, the “afternoon” definition is listed before the “evening” definition in NT:3798; and “evening” is the only definition for NT:2073.

There are 15 New Testament listings using NT:3798 as “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.)

**Strong’s** evening NT:3798; opsios; from NT:3796; late; feminine (as noun) [1<sup>st</sup> definition] afternoon (early eve) or [2<sup>nd</sup> definition] nightfall (later eve): KJV - [3<sup>rd</sup> definition] even (-ing, [-tide]).

**Thayer’s Greek Lexicon** evening NT:3798; late

1. as an adjective

There are 4 New Testament listings using NT:2703:

(Luke 24:29; Acts 14:6; 28:23; Heb 6:18.)

**Strong’s** evening NT:2073; hespera; feminine of an adjective hesperos [1<sup>st</sup> definition] (evening); the eve (NT:5610 being implied): KJV - evening (-tide) [eventide].

**Thayer’s Greek Lexicon** evening NT:2073; [1<sup>st</sup> definition] evening, even-tide: Acts 4:3; 28:23.



## New Testament Scriptures that would be considered as “afternoon” according to the first definition of NT:3798 <evening>:

- “the 6<sup>th</sup> hour” or **NOON** (Matt 27:45; Mark 15:33; Luke 23:44; John 4:6; ~~John 19:14~~; Acts 10:9).
  - **Special note:** **John 19:14** is crossed out for a very special reason. Yes, this verse does mention the 6<sup>th</sup> hour – it was the time that Yahusha was standing before Pilate after a night of interrogation. **In ONLY the Passion account, JOHN does NOT use the DAWN DAY reckoning of time. He is using Roman Reckoning of time that began their day at midnight**, just like it 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. (Matthew, Mark and Luke all use ONLY the Creation DAWN day calculation of time.)
    - **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 to Matthew, Mark and Luke.)
- “the 7<sup>th</sup> hour” or **1 PM Roman Time** (John 4:52). The 7<sup>th</sup> hour from DAWN would be 1 PM Roman Time or one hour past noon. (Note: John is using the DAWN day reckoning of time here.)
- “the 9<sup>th</sup> hour” or **3 PM Roman Time. The 9<sup>th</sup> hour is also termed “between the evenings” because it is “between” NOON and dusk. Passover “dusk” in Jerusalem is approximately 6 PM or the 12<sup>th</sup> 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; Acts 10:3, 30).
  - We have heard the expression “between the evenings” -- (that Yahusha died “between the evenings” which we know to be the 9<sup>th</sup> hour, or 3 PM Roman Time). The “evening” in this case has a beginning point, and an ending point. The beginning point of this “evening” is the moment after high noon, and the ending point is the moment that night arrives (please notice night is the 4<sup>th</sup> definition of evening because ... evening eventually gives “way” to night – always!) So, just do the math for Passover time: The “evening twilight” would arrive in Jerusalem shortly after 6 PM. The TIME between high noon and 6 PM is indeed 3 PM ... or between the “beginning of the evening at noon” and the “ending of the evening at twilight.” We don't use these expressions in our everyday English, because we have the word “afternoon” in our vocabulary. Or we would just say 3 PM. We have to remember, Hebrew and Greek often do not express certain phrases the same way as we would say them in English.
- “the 11<sup>th</sup> hour” or **5 PM Roman Time** (Matt 20:6, 9).

## Old Testament Scripture using the word “afternoon”:

**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, and they did eat both of them.

**Strong's** afternoon OT:5186; natah; a primitive root; to stretch or spread out; by implication, to bend away; used in a great variety of application (as follows): KJV - afternoon, apply, bow (down, -ing), carry aside, decline, deliver, extend, go down, be gone, incline, intend, lay, let down, offer, outstretched, overthrown, pervert, pitch, prolong, put away, shew, spread (out), stretch (forth, out), take (aside), turn (aside, away), wrest, cause to yield.

- **Note:** The *Strong's* definition for “afternoon” is attempting to show that 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. These afternoon (or evening) shadows continue to do so until they are overtaken by night.

I hope this takes care of the fact that the word “evening” can maintain the meaning of the word “day” as the 2<sup>nd</sup> definition. “Afternoon” definitely qualifies as part of the Day Season just as the “dusk twilight” does. Again: any portion of the 24 hour cycle that has light from the sun is considered part of the Day Season.

Now: what about the **sunset** part of the question found at the beginning of this paper? Our African friend said that **sunset** is taken away from the definition of "evening." Well, if you remember, in the **Strong's** Hebrew definitions for "evening" [OT6153], there is no mention of a sunset at all. And, rightly so! Because, on days 1, 2, and 3 ... there was no sun – to set and mark – the evening for the first three days. (This is why **BDB's** mention of **sunset** as a definition for evening cannot be correct.) But Genesis says there was an "evening" ... a "dusk" ... a "mixing" of "light and night." In the first place, "light" and "night" were the only two things that were present and "could be mixed" on the first three days of creation.

Yes, in the **Strong's Concordance**, OT:6150 does say **to grow dusky at sundown**. We now know we can't use anything with "sundown" on days 1, 2, and 3. However, once the sun is placed in the sky on Day 4, the "mixing of light and night" does happen when the **sun is set**. The first definition of "dusk" for "evening" is still maintained. But, **SUNSET is not the definition of "mixing" – sunset just means the "sun is set" – that's all**. Sunset is never defined as "mixing." However, once the sun is set, **that event** ushers IN the mixing of light and night.

We have been so **conditioned** to believe that "sunset" and "evening" are synonyms. So much so, that we can't sort out the true meaning of Gen 1:5 anymore. Why? **Because we have forgotten our basic grammar lessons, especially the ones about how to use a dictionary!** This is so extremely serious, that I wonder how to get this point across. I really hope that you can grasp that the dictionaries and concordances give us the exact information that we need to understand the context in Genesis.

The "sunset" or "sundown" problem gets solved when we take the Hebrew definition of "even/evening" back to the primitive root. Anyone that wants to use the Hebrew exhaustive concordance will want to learn what it means to get back to the original root word. In this case:

**OT:6148; a primitive root; [means] to braid, i.e. intermix.**

**This primitive root does not support "sunset" or "sundown" in any form.** The primitive root is simply verifying that the 1<sup>st</sup> definition of "evening" is just a "mixing time" ... or the dusk twilight ... which happens to be a very small sliver of time in the 24 hour cycle that gives way to the dark of night.

... UNTIL ... the night gives way to another sliver of twilight ... called DAWN, break of day, or morning twilight.

The phrase "and the evening and the morning, the first day" has been taught to us as:

- i. **the definition of when a day begins ...**
- ii. **then we were taught that evening really means sunset ...**
- iii. **so now, the phrase really is saying: at sunset the new day begins. Right??!**

Again, we have been taught that **these few words are the definition of when a day begins.**

Again, I repeat ... **this is completely false.** The 1<sup>st</sup> definition for the word "day" <yowm> is the "hot hours of the day" or the part of the day that has light in the sky. According to that definition, the "day" begins with the first light in the sky. The "day" continues as it moves towards the "hot hours." **The "day" does not begin with the "cooling hours" of dusk.**

**Remember:** most often the first time a word is used in the Bible, it takes the first definition! The first definition of DAY is the 12 hours during the hot portion of the day. The word DAY is first used in Gen 1:5. Day is used the second time in Gen 1:5 – as the last word – still connected to "evening" and "morning" context! Therefore, the "evening and morning" belong to the 12 hour portion of the day that has light in the sky.

The phrase "and the evening and the morning, the first day" is simply telling us that the "evening and the morning" belong to the DAY hours where there is light in the sky from the sun. The "evening and morning" are PART of the DAY – they are not part of the night. Why? Because the "evening and morning" twilights both have a mixture of "light" in their twilights. Any portion of the 24 hour cycle that has "light in the sky from the sun" whether the sun is above or below the horizon – belongs to the DAY season of LIGHT.

**NIGHT** is an absence of sunlight. That is a fact we should all be able to agree upon. Therefore, the evening and morning twilights, by Hebrew definition, logic and common sense, can never belong to the **NIGHT**. They are always placed in the category with the DAY Season.

**The Gen 1:5b phrase in question – in our modern terminology – should be written this way:**

- **And the dusk twilight and the morning twilight, belong to the hot part of the 12 hour Day Season.**

This wording uses the first definitions correctly for the words "evening," "morning" and "day."

## **What problem did the Seventh-day Adventist pioneers in the mid-1800s have that they could not understand this easy lesson?**

Why is it they could not get this figured out for themselves (and for those of us that don't know how to do the homework)? Well, there are a few reasons that I have discovered. I'll list them:

1. They had Hebrew exhaustive concordances, but they did NOT use them to look up the word "evening"! This piece of their Sabbath commencement problem was so easy, they could have had the answer in a few minutes. They just never bothered to look up the Hebrew definition of the word "evening" in **Gen 1:5**. **Big mistake!**
2. In the culture of America at that time, "evening" meant "SUNSET." So, their culture detoured them ... they did not check to see if their culture agreed with the Hebrew definition of "evening." **Another big mistake!!**
3. The word "afternoon" is also a problem. Technically, according to Hebrew, the evening begins right after noon, or after 3 PM. Many cultures still use the word "evening" instead of "afternoon" - as I was told by my Trinidad friends. It seems the pioneers did not understand the word "evening" could be another portion of the 24 hour cycle besides sunset. This is what they assumed ... **SUNSET "was" EVENING ... and** Evening lasted until NIGHT. It's a huge twist of the Hebrew Scriptures. **Just another huge mistake!!!**

At this point it is necessary to show you the definition of "evening" from the *1828 Webster's* dictionary. This dictionary aligns with the Hebrew definitions, but also gives the popular use of the word "evening"

in the 1800s, the time of our pioneers. For those that are still having difficulty with "content and context" I will add extra help in [red brackets]. Noah Webster has this to say:

EVENING, n. [See Eve, Even.]

- The latter part and close of the day, and the beginning of darkness or night; properly the decline or fall of the day, or of the sun. [This is exactly what the first Hebrew definition says. The "latter part and close of the day" is specifically the "dusk twilight" which precedes the night.]  
The evening and the morning were the first day. Genesis 1:5.
- The precise time when evening begins, or when it ends, is not ascertained by usage. The word often includes a part at least of the afternoon, and indeed the whole afternoon; as in the phrase, "The morning and evening service of the sabbath." [Here Noah Webster is picking up the 2<sup>nd</sup> definition of the Hebrew as "DAY" by including the afternoon that houses the declining sunlight.]

[But now note: As Noah Webster finishes his definition for "EVENING" he will now give the meaning of its usage in the 1800s. Pay very careful attention to what he writes because the idea can be taken two different ways.]

- In strictness, evening commences at the setting of the sun, and continues during twilight, and night commences with total darkness. But in customary language, the evening extends to bed-time, whatever that time may be. Hence we say, to spend an evening with a friend; an evening visit. [Reader: When I examine the underlined words, I see that it can be understood in two different ways. That is:
  - a. The Biblical way: the dusk twilight does begin **when** the sun is set; not as the "sun is setting." These are two entirely different concepts. That's why context is important.
  - b. The Pioneer way in the 1800s: "evening" = "sunset" ... period!! Unfortunately, for the pioneers, their understanding that "evening" and "sunset" were synonyms is what led them astray so easily. It was just part of their American Culture. Why, most everyone knew that "sunset meant evening" and "evening meant sunset." There was no debate with the church leaders. Unfortunately, this tradition over-shadowed the proper definitions of the Hebrew word for "evening."]

In my search of how this problem happened with the pioneers, I used to think that maybe they didn't have exhaustive concordances to find the proper definitions of Hebrew and Greek words. However, this is not the case. I discovered they used Hebrew and Greek concordances extensively for many other studies, and often scolded other denominational pastors for not doing their homework properly. Yet, they were guilty of the same charge when it came to this word "evening." They simply did not realize they had to verify the definition in the Hebrew to make sure it was the same as what their American Culture had given to them. It was a mistake, which is being corrected today. (However, I would like to mention there were believers in the New England states that believed the "day" began in the morning. Even with their "voice of concern" the "learned brethren" did not think to investigate the Hebrew definition for "evening." This problem could have been easily corrected had they given heed to the concern of many under their spiritual instructional care.)



## Now, that brings us to the next difficulty.

In Genesis, it's really easy to see that LIGHT is mentioned three times before "evening" is mentioned the first time. LIGHT came first, period! It is impossible to have "evening come first" if LIGHT wasn't there first. Evening has "light" in its mixture, so there is no way on this earth that evening can ever arrive before light. **It's impossible!**

- ✚ Example: You cannot get gray paint, unless you have white paint and black paint. Having evening first, is like saying: "I have a can of black paint, and I will now give you some gray paint." It's impossible, unless you have white paint.
- ✚ But some will say: "Yes, but I have black paint, that represents "darkness" and then I'll add the white paint to get gray paint, which will then represent "evening" according to your example."
- ✚ And I answer: "Oh really! Since when does "evening" follow "night" or "darkness"? You see, the "mixture of light" with the previous night results in "morning" ... not "evening."

Many contenders that believe the day begins with "evening" eventually default back to the "darkness" in **Gen 1:2** and say the earth began in darkness, so that's why they begin each new day with sunset. But, evening does not = sunset. Darkness does not = sunset. So, obviously, there is another problem.

If people want to say that the day does not begin with LIGHT, then obviously:

- ✚ the DAY cannot begin with "evening" because there is "light present in the evening twilight."
- ✚ The DAY cannot begin with "sunset" as for sure there is still the presence of light in the sky.
- ✚ The only option left is to begin the DAY with "darkness." **Pitch darkness!** And, I am here to tell you that (where I live) that point of **pitch darkness** on the clock is nowhere near sunset. So, does "sunset" now mean "pitch darkness" which we just said is not possible?
- ✚ This problem is just going to get worse and worse until we remember that the phrase **"and the evening and the morning"** is a definition of **where** these twilights belong, not a definition of **when** the day begins. I cannot emphasize this enough.

I'm not going to take the time to do the work on the word "darkness" in **Gen 1:2a**, but allow me say this.

**The <OT:2822 choshek> darkness is not the same as <OT:3915 layil> night.**

A very thorough study of **Gen 1:1** needs to be done before anyone can hope to understand the relationship between <OT:2822 choshek> darkness and <OT:3915 layil> night. Understanding <ereb> evening is considerably easier than understanding <choshek> darkness. This information has been thoroughly addressed in the study called **Creation's Chronicle**. Feel free to request the study.

# Full Hebrew Definitions for Day, Night, Evening, & Morning

## Gen 1:1-5

(Note: there are 89 words in the full passage.

Usually only the last 10 words of verse 5 are given attention to the matter of how Yahuah's day really begins.)

1 In the beginning God created the Heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.  
And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night.  
And the evening and the morning were the first day. *KJV*

## Day:

**Strong's day OT:3117** yowm;

[#1 definition] from an unused root **meaning to be hot**; a day (**as the warm hours**), whether literal (from sunrise to sunset,) [Note: Error of James Strong. He should have said from dawn to dusk according to the definitions for evening and morning.]

[#2 definition] or from one sunset to the next [Note: this is one area where James Strong is incorrect in calculating the commencement of the day. He should have said from "one day-break to the next".],

or figurative [#3 definition where one day equals 1 year, or 1000 years in prophecy] (a space of time defined by an associated term), [often used as an adverb]. (Note: There are other "day" definitions that do not apply to Gen 1:5.)

**Brown-Driver-Brigg's Hebrew Lexicon day OT:3117** yowm – day, time, year

- a) a day (as opposed to night) [1<sup>st</sup> definition] [the 12 hours of light in the 24 hour cycle]
- b) a day (24 hour period) [2<sup>nd</sup> definition] [which includes the 12 hours of light and 12 hours of night]
  - 1) as defined by evening and morning in Gen 1
  - 2) as a division of time; a working day, a day's journey [3<sup>rd</sup> definition]
- c) days, lifetime (plural) [4<sup>th</sup> definition]
- d) time, period (general) [5<sup>th</sup> definition]
- e) year [6<sup>th</sup> definition]
- f) temporal references [7<sup>th</sup> definition]
  - 1) today
  - 2) yesterday
  - 3) tomorrow

## Night:

**Strong's night OT:3915**; layil; from the same as **OT:3883**; properly, [1<sup>st</sup> definition] **a twist (away of the light)**, i.e. night; figuratively, [2<sup>nd</sup> definition] adversity: *KJV* - ([mid-]) **night (season)**.

**OT:3883**; luwl; from an unused root meaning to fold back; a spiral step: winding stair.

**Brown-Driver-Brigg's Hebrew Lexicon night OT:3915**; layil -- night

- a) night (as opposed to day) [1<sup>st</sup> definition]
- b) used of gloom, protective shadow (figurative) [2<sup>nd</sup> definition]

## Evening:

**Strong's** evening OT:6153 ereb (eh'-reb); from OT:6150;

[1<sup>st</sup> definition] dusk: KJV -

[2<sup>nd</sup> definition] day,

[3<sup>rd</sup> definition] even (-ing, tide), [eventide]

[4<sup>th</sup> definition] night.

OT:6150 `arab (aw-rab'); a primitive root [identical with OT:6148 through the idea of covering with a texture]; to grow dusky at sundown: KJV - be darkened, (toward) evening.

OT:6148 `arab (aw-rab'); a primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange): KJV - engage, (inter-) meddle (with), mingle (self), mortgage, occupy, give pledges, be (-come, put in) surety, undertake.

**Brown-Driver-Brigg's** evening OT:6153; `ereb – evening [1<sup>st</sup> definition], night [2<sup>nd</sup> def.], sunset [3<sup>rd</sup> def.]

- a) evening [1<sup>st</sup> def.], sunset [is now the 2<sup>nd</sup> def. rather than 3<sup>rd</sup>. How did sunset achieve this position?]
- b) night [is given placement as the 3<sup>rd</sup> definition, rather than the 2<sup>nd</sup>.]

Did you notice the Hebrew dictionary functioned a bit different than our English dictionaries? Instead of listing all of the definitions under just one number, the Hebrew number OT:6153 (for evening) connected to two other numbers: OT:6150 and OT:6148. These definitions took us back to the original root, something that is very important. However, only **Brown-Driver-Brigg's** lists sunset as a definition for OT:6153 “evening.”

Could this be where sunset has achieved its status to dictate the commencement of the day?

There's no mention of sunset in the detailed Hebrew OT:6153 definitions from **Strong's**.

## Morning:

**Strong's** morning OT:1242; boqer; from OT:1239; [1<sup>st</sup> definition] properly, dawn (as the break of day); generally, morning: KJV - (+)day, early, morning, morrow.

OT:1239; baqar; a primitive root; properly, to plough, [1<sup>st</sup> definition] or (generally) break forth, i.e. (figuratively) [2<sup>nd</sup> definition] to inspect, admire, care for, consider: KJV - (make) inquire (-ry), (make) search, seek out.

**Brown-Driver-Brigg's Hebrew Lexicon** morning OT:1242; boqer -- morning, [1<sup>st</sup> definition] the break of day

- a) morning
  - 1) used of end of night [same as 1<sup>st</sup> definition]
  - 2) used of coming of daylight [same as 1<sup>st</sup> definition]
  - 3) used of coming of sunrise [same as 1<sup>st</sup> definition]
  - 4) used of beginning of day [same as 1<sup>st</sup> definition]
  - 5) used of bright joy after a night of distress (figurative) [2<sup>nd</sup> definition]
- b) the morrow, the next day, the next morning

## Lev 23:26-32 An Exercise in Understanding Context for Day of Atonement

(Note: there are 175 words in the full passage.

Usually only the last 9 words of verse 32 are given attention to the matter of how Yahuah's day really begins.)

Note: The shaded blocks on the table are the most important part of the whole passage, once verses 26-31 are understood. Read each verse first, then read the supporting notes in the right column for the “context” of each verse.

	Content of Verse	Context of Verse
26	And the LORD spake unto Moses, saying,	A command is being given to Moses. It will be regarding the Day of Atonement.
27	Also on the tenth day of this seventh month  there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls,  and offer an offering made by fire unto the LORD.	<ol style="list-style-type: none"> <li>1. Date: 10<sup>th</sup> Day of the 7<sup>th</sup> Month (Gen 1 declares the commencement moment for this day.)</li> <li>2. Name: Day of Atonement Celebration</li> <li>3. Status: Holy Sabbath just as the weekly Sabbath</li> <li>4. *1<sup>st</sup> Requirement for Observation: “afflict ones soul” (through humbling and/or total fast of no food or drink)</li> <li>5. Sacrifices Required: (we will not be addressing the sacrifices for our current day as they have all been fulfilled)</li> </ol>
28	And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.	<ol style="list-style-type: none"> <li>1. *2<sup>nd</sup> Requirement for Observation: “shall do NO work”</li> <li>2. Context is: 10<sup>th</sup> Day of the 7<sup>th</sup> Month or Day of Atonement</li> <li>3. Purpose: Make atonement for man’s sins</li> </ol>
29	For whatsoever soul it be that shall not be afflicted in that same day,  he shall be cut off from among his people.	<ol style="list-style-type: none"> <li>1. 1<sup>st</sup> Requirement for Observation: “afflict ones soul” (through humbling and/or total fast of no food or drink) **This is the 2<sup>nd</sup> time the 1<sup>st</sup> requirement is emphasized!</li> <li>2. Consequence for disobedience to the 1<sup>st</sup> requirement: that person would not be part of the genealogy of the Messiah</li> </ol>
30	And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.	<ol style="list-style-type: none"> <li>1. 2<sup>nd</sup> Requirement for Observation: “shall do NO work” **This is the 2<sup>nd</sup> time the 2<sup>nd</sup> requirement is emphasized!</li> <li>2. Consequence for disobedience to the 2<sup>nd</sup> requirement: that soul will be destroyed</li> </ol>
31	Ye shall do no manner of work:  it shall be a statute for ever throughout your generations in all your dwellings.	<ol style="list-style-type: none"> <li>1. 2<sup>nd</sup> Requirement for Observation: “shall do NO work” ***This is the 3<sup>rd</sup> time the 2<sup>nd</sup> requirement is emphasized!</li> <li>2. Status of Requirement: a statute to be observed forever in all generations</li> </ol>
32	It shall be unto you a sabbath of rest, SLIGHT CHANGE OF CONTEXT RIGHT HERE and ye shall afflict your souls:   in the ninth day of the month  at even,  from even unto even,  shall ye celebrate your Sabbath.	<ol style="list-style-type: none"> <li>1. Date: Context of “It” = 10<sup>th</sup> Day of the 7<sup>th</sup> Month</li> <li>2. Rest day: Context begins as Holy Day of Atonement Sabbath</li> <li>3. 1<sup>st</sup> Requirement for Observation: “afflict ones soul” ***This is the 3<sup>rd</sup> time the 1<sup>st</sup> requirement is emphasized! So far in verse 32 the context is a required “affliction” on Day of Atonement, but there’s more!</li> <li>4. When? [the context for the next phrase of this verse is STILL “affliction” in preparation for Day of Atonement.] The affliction begins on the 9<sup>th</sup> day (of the 7<sup>th</sup> month); NOT the 10<sup>th</sup> day!</li> <li>5. What time on the 9<sup>th</sup> day? The context for affliction – begins at “even” – the time of dusk twilight.</li> <li>6. Length of time for “affliction requirement”: The context has not changed from affliction – it lasts 24 hours from the “even” of the 9<sup>th</sup> day until the “even” of the 10<sup>th</sup> Day of Atonement.</li> <li>7. Declaration: affliction of one’s soul is part of the celebration of the Day of Atonement Sabbath. It starts 12 hours in advance!</li> </ol>



## Did you notice something very important about these 7 verses in Lev 23?

1. Day of Atonement is the most solemn, most holy Sabbath day of the whole year.
2. There are specific requirements that are named and must be honored if one is going to celebrate Day of Atonement according to Yahusha's request. These requirements are mentioned three times each which should be considered as a serious reminder NOT to forget. They are:
  - a. One's soul must be afflicted to celebrate this most holy, solemn Sabbath day.
  - b. Absolutely no work is to be done upon this day, or else!
3. However, these two commands are quite different when it comes to timing.
  - a. The "affliction of the soul" begins on the 9<sup>th</sup> day at "even" and continues for 24 hours ending at the "even" of the 10<sup>th</sup> day. In other words: The soul is afflicted for 12 hours prior to the commencement of the Atonement Sabbath that arrives at DAWN. The soul continues to be afflicted throughout the hours of the sanctuary services that stretch over the whole daylight hours. The dusk of "evening twilight" not only ended the Day of Atonement services and various activities, but it also ended the 24 hour affliction.  
Therefore: this affliction actually covers 12 hours of Night Season on the 9<sup>th</sup> day and 12 hours of Day Season on the 10<sup>th</sup> day, for reasons already discussed. But, ONLY the 10<sup>th</sup> day is Day of Atonement!
  - b. The command of "absolutely no work" was strictly for Day of Atonement from DAWN of the 10<sup>th</sup> day of the month to DAWN of the 11<sup>th</sup> day of the month. Therefore: this particular command covers a total of 24 hours like the affliction command, but all 24 hours are contained within ONLY one cycle, the 10<sup>th</sup> day - the Day of Atonement.
  - c. Being obedient to these two commands was called: "celebrating the Day of Atonement." I don't know if our generation would call the "affliction command" a "celebration," on the Day of Atonement, but that's what the Scriptures declare.

## The Most Popular Verses to Support the Commencement of the Day at Sunset

There are four Scriptures that are repeatedly used to verify the day begins at sunset. A brief description will be given.

1. **Gen 1:5c** – We have thoroughly covered the content, context and word definitions for this passage.
2. **Lev 23:32c** – The topic of discussion is Day of Atonement. The table just completed a thorough exercise to understand the full passage, but there is more information to recognize and understand – with regards to the problems that have arisen with the last part of this passage.
  - a. Many Sabbatarians that do not believe in the validity of the feasts, use this passage profusely to prove the weekly Sabbath begins at Friday sunset. First of all I cannot understand where they gain permission to enforce the weekly Sabbath commencement from a feast day that they believe is no longer binding.
  - b. And for the sunset Sabbatarians that do honor the feasts, they place a lot of weight on the last nine words of the full passage to cement sunset as the weekly Sabbath commencement as well as the commencement for every other feast Sabbath. The logic does not make sense that all this weight for

the “Sabbath commencement” should be delegated by the requirements of Day of Atonement. I do not know how the divine covenant for the commencement of the day was by-passed as given on the first day of creation.

- c. These instructions for Day of Atonement were written as a reminder to the people around 2550 years after creation. The instructions for the proper commencement of the weekly Sabbath (and the other feast Sabbaths), did not need to wait that long to know what the truth was on the matter.
- d. Some DAWN day keepers say that every weekly Sabbath and feast Sabbath commences at DAWN on the Sabbath day, but the Day of Atonement Sabbath does not. Because of the last nine words in verse 32, many feel the Day of Atonement Sabbath is the ONLY Sabbath of the year that begins at dusk on the 9<sup>th</sup> day of the 7<sup>th</sup> month, rather than at DAWN on the 10<sup>th</sup> day of the 7<sup>th</sup> month. They did not recognize the context of affliction was first attached to the 9<sup>th</sup> day – the day before the Day of Atonement. (It should now be understood that only the affliction command positions itself over portions of the 9<sup>th</sup> day and the 10<sup>th</sup> day.)

Is it any wonder this is a controversial passage? In the table on page 19, we went through an exercise of examining the content and context of every phrase (and sometimes individual words) in the full passage. The greatest problem arises when the reader absolutely is NOT paying attention to the context of each verse, or when the context may unexpectedly change within a verse.

- 3. **Neh 13:19** – This passage is about the “gates of Jerusalem beginning to get dark before the Sabbath.” We will not address this passage phrase by phrase today, but the problem remains the same when context is not given its authoritative position. Read the full passage from verses 15-21. If you can’t discern the context, place the words and phrases into a table as was just done. Remember, Nehemiah is the instructor of the Torah guidelines for Sabbath keeping for the exiles that have just returned from Babylon. He would NOT be teaching them the day commences at sunset as the pagans observed. The following is an excellent translation of the true situation. But, once you see the correct context, you will understand **Neh 13:19** in any Bible version. The following translation is exceptionally good. It shows there is darkness, but the Sabbath had not arrived yet.
  - a. [Young's Literal Translation](#) And it cometh to pass, when the gates of Jerusalem **have been dark before the sabbath**, that I speak, and the doors are shut, and I say, that they do not open them till after the sabbath; and of my servants I have stationed at the gates; there doth not come in a burden on the sabbath-day.
- 4. **John 20:1** – is the famous New Testament Scripture that is used to support the sunset day. It reads like this:
  - a. **“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”** *KJV*
  - b. According to the DAWN day truth, the first day cannot commence until “light breaks the horizon” – otherwise called the “break of day.”
  - c. In this passage, it definitely is the first day of the week, it is early, and it is still dark. **This SEEMS to indicate** the first day had commenced somewhere, somehow before the dawn light arrived. Sunset Sabbatarians say this first day commenced at sunset on the seventh day. **It sounds right, but is it?**
  - d. **No, this is not correct!** What most readers (including the majority of pastors, teachers and leaders), don’t understand is – this passage is in the context of the Passion Events of our Messiah. John does NOT use the DAWN day reckoning of time for the Passion Events. For events in the rest of his book, he does ... but not here. As mentioned previously, (on page 12), John uses Roman Reckoning of time where the Roman day begins at midnight. Therefore, in this passage, Mary is indeed arriving at the tomb on the

first day of the week according to Roman calculation. In fact, it is likely about six hours after midnight, and just before dawn on the first day of the Roman week.

- e. Matthew, Mark and Luke all record that Mary arrived "AFTER" the Sabbath had ended, just as the first day of the week was beginning to dawn – or grow brighter with illumination from the sun's rays below the horizon. When understood this way, all four gospels are in perfect harmony.
- f. Of interest: John's gospel was written many decades after the synoptic gospels. John was trying to reach the Greeks and the Romans with the gospel message – all of them being governed by the midnight reckoning of time. John's timing of the Passion Account was for the benefit of those observing the day beginning at "midnight." He has not violated any Torah principles of the Covenant of the Day from Creation.

There are detailed studies available for each one of these examples if you cannot understand the context on your own. Just ask for any or all studies.

Before we end, let's tie this back to the beginning question asked by our African friend:

**What does it mean that the knowledge of the Hebrew word "ereb," which meant "even or evening," which meant "afternoon" or "sunset" is lost?**

## **Does "ereb" really mean "sunset"? Has the meaning of "ereb" been lost?**

After all of these pages, you should be able to answer these questions with full confidence. I hope enough information has been provided for you to answer many new questions. You may find it's hard to teach when you can't see your audience, nor hear their questions. But, as we are learning, every question is good to further our study, understanding and teaching skills. So, keep questioning yourself until you can reason out each challenge logically using the proper definitions from the Hebrew, and not defaulting to the traditions and errors that many of us have been taught. We all need to learn to think for ourselves, and it's also time we learn to challenge ourselves first, then our leaders and teachers to show them that what they are teaching about the Sabbath commencement doesn't even make sense according to Genesis 1 – where the covenant of the day was laid down on the first day of creation.

The best teachers are often the students that ask the most questions and continue their search for the answers. My appeal to each reader is to learn to tackle every single question, and get back to your study friends with an answer. Learn good study habits, and how to teach effectively as Yahusha did. Teaching through email or printed page is not always the most effective way when people want a short study. I hope what has been given here can be reasoned with, understood and used effectively in many future studies.

Whoever is reading this material, I pray there will be an extra special blessing given to you, as you wouldn't be reading this material if you were not interested. Do you think you have understood the Grammar 101 study? I hope so!

A fellow Bible student, Charlene Fortsch

Contact Information: Phone: 250-742-2388 (BC Canada – Pacific Time)

**Note:** For those interested in the individual Scriptural studies from the Bible stories on “when the day, month or year begins,” there are many to be shared. The best place to start is with the Day-start studies. It is strongly recommended that the Day-start study from the selections in **Genesis 1** be read first for the foundation to the whole packet of studies, then read the rest in order. Please note there are many studies for the calendar components of “month-start” and “year-start” given in the complete study list. Please request this list and do send us your questions or comments. Feel welcome to contact us by emailing either Tim Astleford at: [Shofar1owr@gmail.com](mailto:Shofar1owr@gmail.com) or Charlene/Richard Fortsch at: [prophecysong@gmail.com](mailto:prophecysong@gmail.com).

(All studies have been researched and written by Tim Astleford & Charlene/Richard Fortsch since 2010.)

1. Genesis 1 & Lev 23	Grammar 101 & Hebrew Study Skills	[22 Pages]
2. Genesis 1a	Creation's Light (Introduction for Beginners)	[25 Pages] (Also in PPT)
3. Genesis 1b	Covenant of the Day & Covenant of the Night	[ 7 Pages]
4. Genesis 1c	Creation's Chronicle	[80 Pages]
5. Genesis 1d	Solar Belt Buckle Chart	[ 1 Page ]
6. Genesis 15	Abram's Covenant From Yahuah	[13 Pages] (Also in PPT)
7. Genesis 19	Lot's Inebriated Blunders	[14 Pages]
8. Genesis 31	Laban and Jacob's Covenant at Mizpah	[12 Pages]
9. Exodus 10	Myriads of Ravaging Locusts!	[13 Pages] (Also in PPT)
10. Exodus 12a	Passover Patterns Prevail (Egypt)	[25 Pages] (Also in PPT)
11. Exodus 12b	Unleavened Bread Consumption Schedule	[ 9 Pages] (Also in PPT)
12. Exodus 14	Pharaoh's Chariots: No Wheels, No Deals!	[13 Pages] (Also in PPT)
13. Exodus 16a	The Quail Effect	[28 Pages]
14. Exodus 16b	"Mannafestation"	[24 Pages] (Also in PPT)
15. Exodus 12 – 16 – 19	Yahuah's Elegant Calendar Secrets	[14 Pages] (Also in PPT)
16. Leviticus 7	To Eat or Not To Eat?	[ 9 Pages]
17. Leviticus 23	Answers for Atonement	[21 Pages] (Also in PPT)
18. Leviticus 23	Day of Atonement 101	[15 Pages]
19. Numbers 9	Second Month – Second Passover Celebration	[ Pages]
20. Joshua 3 – 5	Joshua's First Passover in Canaan	[28 Pages] (Also in PPT)
21. Judges 6 – 7	A Fleece, Clay Pots & Shofars	[10 Pages]
22. Judges 20 – 21	Belligerent Benjamites Encounter Judgment	[10 Pages]
23. Ruth 2	Ruth's Reply!	[ 8 Pages] (Also in PPT)
24. 1 Samuel 5	Dagon: Decapitated fish-god Exposes Dawn	[12 Pages]
25. 1 Samuel 9 – 10	Saul's Appointed Responsibility	[19 Pages]
26. 1 Samuel 14	A Beehive Victory Exposes Dawn	[ 8 Pages]
27. 1 Samuel 19	Evading the Javelin of the Mad King	[10 Pages]
28. 1 Samuel 28	An Evil Demon Acknowledges Dawn Design	[13 Pages]
29. 1 Samuel 30	David Smites Valiantly	[ 6 Pages]
30. 2 Kings 7	The Honour of Lepers	[17 Pages] (Also in PPT)
31. 2 Chronicles 35	Josiah Reinstates the Passover	[14 Pages]
32. Nehemiah 13	Nehemiah Closes the Gates!	[10 Pages]
33. Daniel 9	Midst of the Week with Jonah & Yahusha	[16 Pages]
34. Jonah 4	A Worm Ushers in the Next Day	[ 2 Pages]
35. Gospel Account for Yahuah's "Covenant of the Day"		[13 Pages] (Also in PPT)
36. All 4 Gospels	When Does Yahusha's Day Begin?	[51 Pages]
37. John 13 – 20	The Crucifixion According to John	[21 Pages] (Also in PPT)
38. John 19 & Matt 27	Roman Reckoning	[ 9 Pages] (Also in PPT)
39. Acts 4	Peter And John Arrested	[ Pages]
40. Acts 27	Shipwrecked	[ Pages]