

Bible Study

THE RESURRECTION DAWN



Will we rise to new life upon the calling of God – in the resurrection?

By Craig White

Version 2.10

Singing with joy and happiness, the newly resurrected are amazed and overwhelmed by their God's fulfilment of His promise of new life. Their gratitude pours forth in an outburst of wondrous song.

Like a sweet and beautiful shining dew, they sparkle upon the landscape as they ready for transportation into the clouds gathered by mighty, holy angels to meet their Lord and Saviour, Jesus Christ, The husband of the Church.

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God’s message & mission and provides further support to its traditional doctrinal positions.

“Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.

He gives strength to the weary and increases the power of the weak.

Even youths grow tired and weary, and young men stumble and fall;

but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.” (Is 40:28-31)

Introductory Comments

This Bible Study contains some thoughts I have accumulated over time. It is not a comprehensive or indepth research paper. Rather, this is a Bible Study that explores the resurrection concepts in both Testaments and the timing of the resurrection.

Does the resurrection occur on a particular day of the week?

Does it occur in evening, morning or afternoon?

Not that it makes any difference of cause. But it is interesting and it is these sorts of queries that leads one into further Biblical studies.

This Bible study is based on the understanding of the ultimate destiny of mankind – his incredible human potential – offered by God to fulfil His plan to expand the number of spirit-beings in His Kingdom. Beings that will experience the sheer brilliance and excitement of what it means to be Divine for all eternity.

More than just eternal spirit – but inheritors of God’s spirit life and all that encompasses!

“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” (Ps 16:11)

For your Messiah is coming soon to deliver you from your body of sin and both physical and spiritual weakness. He is your Saviour and Redeemer. The One that can finally heal you of all that is wrong with you. The ultimate healing from God is not from sickness, injury or even mental problems or traumas. It is rather healing of your temporal existence – to be able to raise you to eternal life!

“Jesus said unto her, **I am the resurrection**, and the life: he that believeth on me, **though he die, yet shall he live.**” (John 1:25)

“For **as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.**” (John 5:21)

“Labour not for the meat which perisheth, but for that meat which endureth unto **everlasting life, which the Son of man shall give unto you:** for him hath God the Father sealed.” (John 6:27)

“No man can come to me, except the FATHER which hath sent me draw him: and **I will raise him up at the last day.**” (John 6:44)

And what is the resurrection but a recreation? Wilson Paroschi explains:

“... if death means termination, resurrection is much more than an awakening. It truly means recreation ... The memory of the personality and character of the deceased is preserved only in the mind of God.⁷⁰ Sometimes not even the bones are extant. Yet, they will live again (John 5:25, 28; 11:25; Rev 20:6). So in order to be resurrected there has to be a new creation, this time not from dust, but from heaven (cf. 1 Cor 15:47-50). There is no physical link between this life and the new life in the resurrection.” (“Death as Sleep: The (Mis)use of a Biblical Metaphor,” *Journal of the Adventist Theological Society*, Vol 28, No 1 (2017), p. 42)

God's Glory offered to humans!

It is a given that man does not possess an immortal soul. Rather, man is mortal and will never revive to life after death in any form – for man is merely physical, enjoying (or enduring) a physical-mechanical existence upon this earth.

You see, even if the entire 24 elders, all the archangels, seraphim, zoa, angels and human scientists combined their efforts and ingenuity by harnessing all they knew with the power or energies residing in the universe (eg suns, gravity and any other sources of energy) – they could never ever be able to bring you back to life! This is a capability that God the Father has reserved for Himself and His Son, Jesus Christ, alone!

There is nothing anyone or anything can ever do to bring you back to life after you die.

Only God can do that. Only He can restore life. Only He will resurrect you.

It therefore follows that one has to have a personal relationship with Him and live according to His Way that He has set out in front of you, that will result in Him restoring you to life in the first resurrection.

So, to be able to inherit life eternal, man must be re-formed or re-created by God Himself by resurrection to eternal life.

As we understand it, Christians are offered a 'better resurrection' – let us explore this concept before moving into the core of this study.

So, just what is the better resurrection?

Upon examination of the references contained within the letter to the Hebrews to 'better', it is apparent that most of the comparisons that Paul uses is between the old covenant and the new; between physical and spiritual Israel. Logically, given this theme, it would likely follow that the old covenant Israelites will be resurrected to temporary, physical life. While spiritual Israelites will be resurrected to eternal, immortal, spirit life. But by and large, the promises to Israel were futuristic only insofar as they applied to the well-being of their descendants and promises to those righteous amongst Israel generally related to the present. Other promises refer to the future reward or restoration of the nation. While the promises to spiritual Israelites were for spiritual blessings.

Eternal life was not promised to those under the old covenant, nor were they to be denied a chance for eternal life under the new or renewing covenant. During their life on earth, they were promised immense physical blessings which would last even to many generations extending to the return of the Messiah (refer to **Appendix One. 101 Scriptures on the soon coming of Christ**). At the completion of their physical life upon the earth, they go the way of all men with inevitable death and burial – their physical being disintegrating and their very molecules and atoms disappearing into the earth from whence we all originate.

They would have been aware of the possibility of eternal life, as it is clear that the saints of the Old Testament knew that this was God's purpose for man (cp Gen 3:22; Heb 11:8-11). It is also clear from several Old Testament scriptures that a future resurrection was commonly known (ISam 2:6; Job 11:14-20; 14:14-15; 19:25-27; Ps 16:10; Is 26:19; Dan 12:2-3).

The Bible also speaks of a future physical resurrection of Israel. Hos 6:1-2 and Ezekiel 37:1-14 are clear: a physical resurrection of Israel will occur. Will this be at the return of Christ when the saints will be

resurrected to spirit life; during the Millennium; or at the Last Great Day? Do Dan 12:1-3 and Is 26:19-16; 27:6 reveal a resurrection of physical Israelites at the time of the first resurrection? The Bible gives us some clues.

Nineteenth century Church of God pioneer, Andrew Ferguson Dugger noted

"Take the distinguished scholar Bush—and professor of Greek and Hebrew in the New York City University—translates the word *Ail-leh-weailleh* by "these" and "those." "And many of the sleepers of the dust shall awake; these, the awakened, shall be to everlasting life; and those, the unawakened, shall be to shame and everlasting contempt." Bush also quotes Gaon, a Rabbi of the tenth century, as saying, "This is the resurrection of the dead of Israel whose lot is to eternal life, and those who do not awake are the forsaken of Jehovah."—"Bush on the Resurrection," page 134.

Prof. Whiting, a Baptist, translates the text "these" and "those"; these awake; those do not awake. It would be an easy matter to quote from others, but we close with a quotation from Prof. Hudson, a Congregationalist minister, author of the "Critical Greek English Concordance." He says in his valuable work entitled "Debt and Grace," "It is thought by good critics that the prophet here speaks only of the resurrection of the righteous called the 'first resurrection' (Rev. 20: 6), and that the passage should be read 'these' [who awake] to everlasting life, and 'those' [who do not awake] to shame and everlasting contempt." page 186." (*Points of Difference between the Church of God and Seventh-day Adventists Briefly Stated*, p. 66)

"David says of the wicked, "Let them be blotted out of the book of the living, and not be written with the righteous." Psa. 69: 28. Jeremiah teaches that those who depart from the Lord shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jer. 17: 13. Hence the all kindreds of the earth who wail at the second coming of Christ are those who are written in the earth. They are earthly in all of their relations and have no higher lineage ... Universal terms are frequently used in a limited sense and are so used in the text." (p. 69)

The above offers a good explanation of why Daniel 12 portrays two separate resurrections and not two parts of the first.

Ezekiel 37 compares resurrected Israel to a great army (verse 10); similarly in the famous resurrection chapter, Paul states:

"For as in Adam all die, even so in Christ shall all be made alive,
But every man in his own order **[Gr for 'order' means army or body of soldiers in succession]**:
Christ the firstfruit [hence reference to Him as the firstborn in Col 1:18];
Afterward they that are Christ's, at His coming,
Then cometh the end when He shall have delivered up the kingdom to God, even the Father;
when He shall have put down all rule and authority and power.
For He must reign, till He hath put all enemies under His feet.
The last enemy that shall be destroyed is death" (1Cor 15:22-26).

From the above one gains the impression that there will be successive resurrections or successive parts to resurrections. For instance, in 1Thess 4:16-17 two parts to the resurrection of the saints is revealed: first those that are dead and a little later, those that are alive at His coming. Whether this be in a matter of seconds, minutes or hours of each other is not known. Similarly, at the resurrection of Christ to spirit, eternal life, there was also a resurrection to physical life of certain saints (Matt 27:51-53). These saints may have either had a premature death and were given some years to finish their natural lives; or they lived out their normal lives and God raised them to a short life as a witness to His might and glory which will be demonstrated at the time of Christ's resurrection.

Take a look at Matt 12:41-42 (also 10:12-15). Here we are told about what appears to be one successive generation rising up after another at the Last Great Day. If this be so, then it may be that the second resurrection may consist of successive generations rising up, overlapping with each other, over a period of time. Could this be for 1,000 years (an eighth day, so to speak) after the millennium? The 100 years mentioned in Is 65:20 refers to the life span of humans, not only to a 100 year period. In fact, looking at the context of that scripture through to verse 25, it appears millennial and thus could be a reference to persons living for 100 years either during the millennium or during the Last Great Day period.

Further, when we take into account that perhaps up to 40 billion or more humans have been on this earth since Adam and Eve, it is obvious that they cannot all be resurrected at the same time. An orderly approach of “every man in his own order” in overlapping generations starting with Adam, would seem to be a sensible approach.

So, Israel was promised a resurrection to physical life (Ezek 37) after which they will be offered eternal life.

But the resurrection for Christians is not to physical life – it is to eternal spirit life – entry into God’s Kingdom earlier than others is a blessing. As well as their priestly and princely roles – something not offered to those that qualify during the second resurrection period.

Resurrection in the Old Testament

Now that we grasp that Christians will be offered the “better resurrection”, let us explore the resurrection concept as contained within the Old Testament.

Turn to one of the most famous scriptures in the Old Testament on the resurrection:

“Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.” (Is 26:19)

Sir G. A. Smith wrote the following of the above scripture:

“The figures are bold, but bolder is the hope that breaks from them. Like as when the Trumpet shall sound, (v. 19) peals forth the promise of the resurrection—peals the promise forth, in spite of all experience, unsupported by any argument, and upon the strength of its own inherent music. *Thy dead shall live! my dead bodies shall arise!* The change of the personal pronoun is singularly dramatic. Returned Israel is the speaker, first speaking *to* herself; *thy dead*, as if upon the depopulated land in face of all its homes in ruin, and only the sepulchres of ages standing grim and steadfast, she addressed some despairing double of herself; and secondly she speaks *of* herself: *my dead bodies*, as if all the inhabitants of these tombs, though dead, were still her own, still part of her, the living Israel, and able to arise and bless with their numbers their bereaved mother. These she now addresses: *Awake and sing, ye dwellers in the dust, for a dew of lights is Thy dew, and the land bringeth forth the dead* (pp. 446-7). As, when the dawn comes, the drooping flowers of yesterday are seen erect and lustrous with the dew, every spike a crown of glory, so also shall be the resurrection of the dead” (Isaiah, *Exposition of the Bible*, vol. 1. p. 449).

Singing with joy and happiness, the newly resurrected are amazed and overwhelmed by their God’s fulfillment of His promise of new life. Their gratitude pours forth in an outburst of wonderful song.

Like a sweet and beautiful shining dew, they sparkle upon the landscape as they ready for transportation into the clouds gathered by mighty, holy angels to meet their Lord and Saviour, Jesus Christ, The husband of the Church (cp Luke 16:22; Mark 13:27, 49; Matt 16:27; John 20:12).

This is the goal of Christians. This is their ultimate destiny!

Concerning this important scripture, commentator Delitzsch notes:

“Compared with what is stated in the Apocalypse of the New Testament, it is the ‘first resurrection’ which is here predicted” (*Isaiah*, vol. 1., p. 448).

Indeed, for the second resurrection is a re-creation to physical – not spirit – life. Another, Skinner, states the following:

“It is a promise of life from the dead in the most literal sense, a resurrection of those members of the community whom death had seemed to rob of their share in the hope of Israel” (*Cambridge Bible for Schools and Colleges*, p. 192).

Cheyne in his commentary on Isaiah (vol.1, p.156):

“The descriptions in Hosea and Ezekiel are allegorical (comp. Hosea 6:1, Ezek. 36:27, 37:11-14), whereas the whole context of our passage (especially v. 14) shows that the language of

the writer is to be taken literally ... and shall share the duties and the privileges of regenerate Israel."

The Old Testament has a lot more to say about the resurrection and I list below most scriptures for your reading pleasure and careful study. I trust that this study will encourage the reader to reflect on his/her mortality and the incredible potential God has in mind for him/her.

Also that this study will lead you into deeper delving into Holy Scripture and enjoyable Bible studies to feed the inner craving for spiritual things that God has implanted into the human mind.

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he **shall live in them**: I *am* the LORD." (Lev 18:5)

Bullinger's Bible notes states:

"5 which, &c. ="which, if the man (Heb. 'adam, Ap. 14) shall do them, he shall also live by them". live ="live again" in resurrection life (Rev. 20. 6). The Chald. paraphrase = "shall live by them to life eternal". Cp. the other passages where "live" is used in this sense : Ezek. 13. 21; 20. 11. Luke 10.28. Rom. 10.5. Gal. 3. 12. Neh. 9.29. Rom. 1. 17. Heb. 10. 38, &c. In this sense the verb is used more often than is generally thought. Cp. Isa. 26. 19; 38. 16; 55. 3. Ezek. 18. 19; 33. 19; 37. 3, 5, 6, 14. Hos. 6. 2. Amos 5. 4, &c. The spiritual authorities of the second temple so interpreted the phrase. Thus "eternal life", by faith, is set in contrast with eternal life by works."

"The LORD killeth, and maketh alive: **he bringeth down to the grave, and bringeth up.**" (ISam 2:6) [compare Lev 25:42-43; IICor 1:24; Mark 10:42-44; IIPet 5:2-3]

Most of Job 14 seems to be about the resurrection:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
Though the root thereof wax old in the earth, and the stock thereof die in the ground;
Yet through the scent of water it will bud, and bring forth boughs like a plant.
"But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?
As the waters fail from the sea, and the flood decayeth and drieth up:
So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.
O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!
If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.
Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
For now thou numberest my steps: dost thou not watch over my sin?
My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.
And surely the mountain falling cometh to nought, and the rock is removed out of his place.
The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away." (Job 14:7-20)

NB: The *Septuagint* has verse 12 as: "and man that has lain down (in death) shall certainly not rise again." Or, "will not be resurrected."

"I know that my Redeemer lives, and that in the end he will stand upon the earth. And **after my skin has been destroyed, yet in my flesh I will see God**; I myself will see him with my own eyes; I, and not another. How my heart yearns within me!" (Job 19:25-27)

Job 11 may also have reference to the resurrection:

“If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: [ie if you overcome, you will receive salvation]

Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away: [Rev 21:4] And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. [cp Dan 12:2]

And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety. [eternal rest in the Kingdom]

Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.” [ie the wicked will be destroyed] (Job 11:14-20)

“I laid me down and slept; I awaked; for the LORD sustained me.” (Ps 3:5)

“Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because **you will not abandon me to the grave**, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.” (Psalm 16:9-11)

“As for me, I will behold thy face in righteousness: I shall be satisfied, **when I awake, with thy likeness.**” (Ps 17:15)

The *NKJV Study Bible* explains:

“This verse is a key text on biblical immortality in the OT. Having rejected the idea that the pleasures of this life are ultimately fulfilling, David anticipates the day when he will awake in glory and be made in the likeness of God.”

“The poor will eat and be satisfied; they who seek the Lord will praise him - **may your hearts live forever!**” (Psalm 22:26)

“I know that you are pleased with me, for my enemy does not triumph over me. In my integrity you uphold me and **set me in your presence forever.**” (Psalm 41:11-12)

“Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But **God will redeem my life from the grave**; he will surely take me to himself. Selah” (Psalm 49:14-15)

“**I will praise you forever** for what you have done; in your name I will hope, for your name is good. I will praise you in the presence of your saints.” (Psalm 52:9)

“Add iniquity unto their iniquity: and let them not come into thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous.

But I *am* poor and sorrowful: let thy salvation, O God, **set me up on high.**

I will praise the name of God with a song, and will magnify him with thanksgiving.

This also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

The humble shall see *this, and* be glad: and **your heart shall live** that seek God.” (Ps 69:27-32) [Bullinger’s Bible note states: “shall live: i.e. live again in resurrection. See note on Lev. 18:5”]

“Cast me not off in the time of old age; forsake me not when my strength faileth.

For mine enemies speak against me; and they that lay wait for my soul take counsel together, Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

O God, be not far from me: O my God, make haste for my help.

Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. [in this life and especially in the resurrection]

I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. {when...: Heb. unto old age and gray hairs} {thy strength: Heb. thine arm}

Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

Thou, which hast shewed me great and sore troubles, **shalt quicken me again, and shalt bring me up again from the depths of the earth.**

Thou shalt increase my greatness, and comfort me on every side. [tremendous power and energy when we inherit eternal life]

I will also praise thee with the psaltery, *even* thy truth, O my God: **unto thee will I sing** with the harp, O thou Holy One of Israel. [is this prophetic of the new song to be sung at the resurrection? Cf Is 26:19; Ps 30:5; 69:30; Is 38:20; Rev 5:9; 15:3]

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt." (Ps 71:10-24)

"Thou shalt guide me with thy counsel, and **afterward receive me to glory.**" (Ps 73:24)

Jiri Moskala explains this passage

"The future of the upright is bright. The psalmist proclaims: "Afterward you will take me into glory" (v. 24). Literally, "after you will take me up into glory." The Hebrew verb "take up" (Heb. laqakh) is used in Scripture for the resurrection or translation (see, e.g., Gen. 5:24; 2 Kgs 2:3; Ps 49:15). 21 He does not state exactly what this time indicator "afterwards" means, whether it refers to after his period of troubles or death. However, the word "after/afterward" (Heb. 'akhar) echoes the term "end" ('akharit) mentioned in v. 17, and the intertextual context indicates that Asaph alludes to the resurrection." ("Psalm 73 - Its Structure and Theology: I Delight in God's Goodness in Spite of Devastating Problems," *Journal of the Theological Society*, vol 27, nos 1 & 2, p169)

"For the grave cannot praise you, death cannot sing your praise; those who go down to the pit cannot hope for your faithfulness. The living, the living - they praise you, as I am doing today; fathers tell their children about your faithfulness. **The Lord will save me, and we will sing with stringed instruments all the days of our lives** in the temple of the Lord." (Isaiah 38:18-20)

"Therefore prophesy and say to them: "This is what the Sovereign Lord says: '**O my people, I am going to open your graves and bring you up from them**; I will bring you back to the land of Israel. Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them.'" (Ezekiel 37:12-13)

"They will live in the land I gave to my servant Jacob, the land where your fathers lived. **They and their children and their children's children will live there forever**, and David my servant will be their prince forever." (Ezekiel 37:25)

"**Many of those who sleep in the dust of the ground will awake**, these to everlasting life, but the others to disgrace and everlasting contempt." (Daniel 12:2)

"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day **he will raise us up**, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: **his going forth is prepared as the morning**; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hos 6:1-3) [NB: this is dual – referring to both national revival in the Tribulation as well as an allusion to resurrection. The Hebrew word for *morning* is *shachar* which means dawn. The same word is found in Hos 10:15. "His going forth is certain as the morning" seems to mean that He is coming to die and then to rise in a resurrection.].

"I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction?" (Hosea 13:14a,b)

"To the roots of the mountains I sank down; the earth beneath barred me in forever. But you brought my life up from the pit, O Lord my God." (Jonah 2:6)

Yet Abraham knew of the resurrection as we are told in Hebrews, which means that this essential knowledge pre-dates the writings of Job and others for Abraham lived around 2000BC:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall your seed be called: Accounting that God was able to raise him up, even from the dead; from where also he received him in a symbol." (Hebrews 11:17-19)

Similarly, Moses was aware of the resurrection:

"Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:33-38)

With the number of Scriptures conferring *morning* or *dawn* to the resurrection **Appendix Two. The Imagery of the Morning** for further detail.

When will the resurrection occur?

In God's Word, the morning seems to have significance. Here are a few references – note that these references point to or assist in this Bible study. Similarly, Christ coming in the clouds (of the Day of the Lord) is significant as are lightnings:

“Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.
And he shall bring forth **thy righteousness as the light** [Heb - illumination, dawn, morning, sun], and thy judgment **as the noonday.**” (Ps 37:5-6)

“The Spirit of the LORD spake by me, and his word *was* in my tongue.
The God of Israel said, the Rock of Israel spake to me, **He that ruleth over men *must be just, ruling in the fear of God.*** [now that would be nice if it were put into practice]
And *he shall be* as the light of the **morning, when the sun riseth, even** a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.” (II Sam 23:2-4)

As it says, He will be as the light in when the sun rises, in the morning. To those that see Him and those that meet Him in the air, it may be presumed, see Him in glory.

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the **sun shineth** in his strength.
And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.” (Rev 1:16-17)

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.
And very early in the morning the first *day* of the week, they came unto the sepulchre at the **rising of the sun.**
And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
And when they looked, they saw that the stone was rolled away: for it was very great.
And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.” (Mark 16:1-5) – Just as angels appeared at Christ's resurrection, so they will be with us at ours. See Luke 16:22 and Mark 13:27)

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.
But unto you that fear my name shall the **Sun** of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.” (Mal 4:1-3)

“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
And then shall they see the Son of man coming in the **clouds** with great power and glory.
And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” (Mark 13:24-27)

“I saw in the night visions, and, behold, *one* like the Son of man came with the **clouds** of heaven, and came to the Ancient of days, and they brought him near before him.” (Dan 7:13)

“And then shall they see the Son of man coming in a **cloud** with power and great glory.”
(Luke 21:27)

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the **clouds** of heaven. – like Day of the Lord.” (Mark 14:62)

Will the clouds part in the morning of His return reveal Christ to the world? Will they (the world) see Him because the sun is shining through the dark clouds of the Day of the Lord in the morning? This seems like a day time description, not a night time scene.

Also associated with this is lightning – presumably to do with the Day of the Lord as well. Here are some scriptures on the subject of morning:

“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the **morning**:
Lest coming suddenly he find you sleeping.
And what I say unto you I say unto all, Watch.” (Mark 13:35-37)

“*It is of the LORD'S mercies that we are not consumed, because his compassions fail not.
They are new every **morning**: great is thy faithfulness.*” (Lam 3:22-23)

“Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
When the **morning** stars sang together, and all the sons of God shouted for joy?
Hast thou commanded the **morning** since thy days; *and* caused the dayspring to know his place;
That it might take hold of the ends of the earth, that the wicked might be shaken out of it?”
(Job 38:6-7, 12-13)

“How art thou fallen from heaven, O Lucifer, son of the **morning**! *how* art thou cut down to the ground, which didst weaken the nations!
For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.” (Is 14:12-13)

“Cause me to hear thy lovingkindness in the **morning**; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.” (Ps 143: 8)

“For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the **morning**.
And in my prosperity I said, I shall never be moved.” (Ps 30:5-6)

“My soul *waiteth* for the Lord more than they that watch for the **morning**: *I say, more than* they that watch for the **morning**.
Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.
And he shall redeem Israel from all his iniquities.” (Ps 130:6-8)

“The just LORD *is* in the midst thereof; he will not do iniquity: every **morning** doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame..” (Zeph 3:5)

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
And I will give him the **morning** star.” (Rev 2:27-28)

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and **morning** star.” (Rev 22:16)

Note also that the Millennial sacrifices occur in the morning: Ezek 46:13-15.

Strong's reference to morning:

"1242 rq,Bo boqer {bo'-ker}

Meaning: 1) morning, break of day 1a) morning 1a1) of end of night 1a2) of coming of daylight 1a3) of coming of sunrise 1a4) of beginning of day 1a5) of bright joy after night of distress (fig.) 1b) morrow, next day, next morning

Origin: from 01239; TWOT - 274c; n m

Usage: AV - morning 190, morrow 7, day 3, days + 06153 1, early 3; 204."

Refer to **Appendix Three. Sunrise and Sunset in the Bible** for further information.

Resurrection in the New Testament

Below are some New Testament scriptures on the resurrection(s):

“Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the **resurrection** at the last day. Jesus said unto her, I am the **resurrection**, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him.” (John 11:21-29)

“But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, **what advantageth it me, if the dead rise not?** let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. But some *man* will say, How are **the dead raised up?** and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the **resurrection** of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where *is* thy sting? O grave, where *is* thy victory?

The sting of death *is* sin; and the strength of sin *is* the law.

But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1Cor 15:23-58)

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that **we shall also live with him**" (Rom 6:3-8)

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know him, and the power of his **resurrection**, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the **resurrection** of the dead." (Phil 3:9-11)

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. {prevent: or, come before, or, anticipate, or, precede}

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with **the trump** of God: and **the dead in Christ shall rise first**:

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. {comfort: or, exhort}" (1Thess 4:14-18)

"And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Blessed and holy *is* he that hath part in **the first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev 20:4-6)

When does this resurrection occur? At the “last trump” which indicates that there are several trumps. How many trumps are there? Seven, according to the book of Revelation, during the Day of the Lord.

What happens on the seventh trump?

“But in the days of the voice of the **seventh** angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Rev 10:7)

“And the **seventh** angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, **and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints**, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. {destroy the earth: or, corrupt the earth}

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were **lightnings**, and voices, and thunderings, and an earthquake, and great hail.” (Rev 11:15-19)

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {white: or, bright}

And he saith unto me, Write, Blessed *are* they which are called unto **the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.” (Rev 19:1-9)

Further to the lightnings referred to above, notice the following scriptures:

‘And it came to pass on the third day in the morning, that there were thunders and **lightnings**, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.” (Ex 19:16)

“And out of the throne proceeded **lightnings** and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Rev 4:5)

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like **lightning**, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead *men*.” (Matt 28:2-4)

So the first resurrection occurs which leads into the Marriage Supper of the Lamb and the judging and rewarding of His people.

It also seems to occur in the morning of the day of the last trump (7th trump) with Christ returning in the clouds of the Day of the Lord (see Zeph 1:15 and Joel 2:2).

Final Thoughts

In addition to the above references to resurrection and the awakening in the morning to eternal life, consider also what is said of Christ Himself, the One that fulfils this:

“And I will give him the **morning star**.” (Rev 2:28)

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and **the bright and morning star**.” (22:16)

“I shall see him, but not now: I shall behold him, but not nigh: there shall come a **Star out of Jacob**, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” (Num 24:17)

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and **the day star** arise in your hearts.” (II Pet 1:19)

“But unto you that fear my name shall the **Sun of righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” (Mal 4:2) (NB: the sun is a star]

Christ has been our forerunner, having endured human life and having died and resurrected (late on the Sabbath), sits at the right hand of the Father. Note the following chart:

Chart: Parallels between Christ’s resurrection and resurrection of the saints

| Day (Holy Land time) | Christ’s death and resurrection | Last day events |
|-------------------------|---|--|
| Friday | Christ in grave | Day of the Lord |
| Friday evening | Christ in grave | Christ’s return and plagues poured out |
| Sabbath morning | Christ in grave | Saints resurrected? |
| Sabbath afternoon | Christ in grave | Millennium continues |
| Sabbath evening | Christ resurrected at around sunset after 3 days & nights | Second resurrection |
| Sunday morning | Christ meets the Father | New Heavens and New Earth |

Here are other possible references to a morning resurrection:

“Then shall thy light break forth as the **morning**, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. {be...: Heb. gather thee up}” (Is 28:8)

“Thy dead *men* shall live, *together with* my dead body shall they arise. **Awake** and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs [Hebrew = *light*. NIV translates it as **morning**], and the earth shall cast out the dead.” [NIV translates as “the earth will give birth to her dead”] (Is 26:19)

Of the word “dew” *Strong’s Concordance* states”

“**0219** hr'Aa 'owrah {o-raw'}

Meaning: 1) light 2) light of joy and happiness (fig.)

Origin: f of 0216; TWOT - 52b; n f

Usage: AV - herbs 2, light 2; 4"

Also:

"O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. {at...: or, to the memorial}

For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh in the morning*. {his anger...: Heb. there is but a moment in his anger} {for a night: Heb. in the evening} {joy: Heb. singing}" (Ps 30:5) [cp Ps 110:3]

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them **in the morning**; and their beauty shall consume in the grave from their dwelling. But God will redeem my life from the grave; he will surely take me to himself. Selah" (Psalm 49:14-15)

The notes associated with Ps 49:15 found in the Bullinger Bible reads:

"in the morning: i.e. the resurrection morning = the "first" resurrection of Rev. 20.6; resurrection of "life" (John 5.29); "the just" (Acts 24.15). Luke 14.14. Dan 12.2 etc"

At His return, Christ's glory radiates around the entire world. It is as if all the world at once experiences a morning sun rise when we will awaken as if in the morning, from the most refreshing and deep sleep possible.

I suggest that the reader undertakes a study into the subject of sleep and awaking, light and darkness – both in a spiritual sense and bodily. It would be a most delightful and inspiring study, drawing one closer to God and glorifying Him for His free gift of eternal life.

"Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

Thou shalt guide me with thy counsel, and **afterward receive me to glory**.

Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever." (Psalm 73:23-26)

The indication from this and other Psalms is the David's relationship with God is deep and enduring – as such, even death will not end it.

That concludes the Bible Study which, I trust has been of some interest. For it seems that Christians will be resurrected on the morning (Jerusalem time ie from the perspective of the Holy Land) of a Sabbath day or the Feast of Trumpets upon the return of Christ, in a year not too far hence.

At the resurrection, no matter where you are (dead or alive), you will experience the greatest exhilaration ever – no matter where you are resurrected, it will be like daylight to you as you rise to see an angel greet you and fly into the clouds to meet Christ!¹

¹ NB: whether the wedding ceremony between Christ and the Church takes place in the clouds or in heaven can be debated. Rev 14:5; 15:2-8; 19:1-3, 14; John 13:36.

Appendix One

101 Scriptures on the soon coming of Christ (taken from the internet)

1. "The Kingdom of Heaven is at hand." (Matthew 3:2)
2. "Who warned you to flee from the wrath about to come?" (Matthew 3:7)
3. "The axe is already laid at the root of the trees." (Matthew 3:10)
4. "His winnowing fork is in His hand." (Matthew 3:12)
5. "The kingdom of heaven is at hand." (Matthew 4:17)
6. "The kingdom of heaven is at hand." (Matthew 10:7)
7. "You shall not finish going through the cities of Israel, until the Son of Man comes." (Matthew 10:23)
8. "...the age about to come." (Matthew 12:32)
9. "The Son of Man is about to come in the glory of His Father with His angels; and will then recompense every man according to his deeds." (Matthew 16:27; Mark 8:38; Luke 9:26)
10. "Verily I say unto you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His Kingdom." (Matthew 16:28; cf. Mark 9:1; Luke 9:27)
11. "'When the owner of the vineyard comes, what will he do to those vine-growers?' '....He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the proper seasons.' '....Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it.'When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them." (Matthew 21:40-41,43,45)
12. "This generation will not pass away until all these things take place." (Matthew 24:34)
13. "Hereafter, you [Caiaphas, the chief priests, the scribes, the elders, the whole Sanhedrin] shall be seeing the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven." (Matthew 26:64; Mark 14:62; Luke 22:69)
14. "The kingdom of God is at hand." (Mark 1:15)
15. "What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others.They [the chief priests, scribes and elders] understood that He spoke the parable against them." (Mark 12:9,12)
16. "This generation will not pass away until all these things take place." (Mark 13:30)
17. "Who warned you to flee from the wrath about to come?" (Luke 3:7)
18. "The axe is already laid at the root of the trees." (Luke 3:9)
19. "His winnowing fork is in His hand." (Luke 3:17)
20. "The kingdom of God has come near to you." (Luke 10:9)
21. "The kingdom of God has come near." (Luke 10:11)
22. "What, therefore, will the owner of the vineyard do to them? He will come and destroy these vine-growers and will give the vineyard to others." The scribes and the chief priests understood that He spoke this parable against them." (Luke 20:15-16,19)
23. "These are days of vengeance, in order that all things which are written may be fulfilled." (Luke 21:22)
24. "This generation will not pass away until all things take place." (Luke 21:32)
25. "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'" (Luke 23:28-30; Compare Rev. 6:14-17)
26. "We were hoping that He was the One who is about to redeem Israel ." (Luke 24:21)
27. "I will come to you. In that Day you shall know that I am in My Father, and you in Me, and I in you." 'Lord, what then has happened that You are about to disclose Yourself to us, and not to the world?'" (John 14:18,20,22)
28. "If I want him to remain until I come, what is that to you?" (John 21:22)
29. "This is what was spoken of through the prophet Joel: 'And it shall be in the last days'" (Acts 2:16 -17)
30. "He has fixed a day in which He is about to judge the world in righteousness" (Acts 17:31)
31. "There is about to be a resurrection of both the righteous and the wicked." (Acts 24:15)
32. "As he was discussing righteousness, self-control and the judgment about to come" (Acts 24:25)

33. "Not for [Abraham's] sake only was it written, that [faith] was reckoned to him [as righteousness], but for our sake also, to whom it is about to be reckoned." (Rom. 4:23-24)
34. "If you are living according to the flesh, you are about to die." (Romans 8:13)
35. "I consider that the sufferings of this present time are not worthy to be compared with the glory that is about to be revealed to us." (Romans 8:18)
36. "It is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. The night is almost gone, and the day is at hand." (Romans 13:11-12)
37. "The God of peace will soon crush Satan under your feet." (Romans 16:20)
38. "The time has been shortened." (I Corinthians 7:29)
39. "The form of this world is passing away." (I Corinthians 7:31)
40. "Now these things were written for our instruction, upon whom the ends of the ages have come." (I Corinthians 10:11)
41. "We shall not all fall sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." (I Corinthians 15:51-52)
42. "Maranatha!" [The Lord comes!] (I Corinthians 16:22)
43. "...not only in this age, but also in the one about to come." (Ephesians 1:21)
44. "The Lord is near." (Phil. 4:5)
45. "The gospel was proclaimed in all creation under heaven." (Colossians 1:23; Compare Matthew 24:14; Romans 10:18 ; 16:26 ; Colossians 1:5-6; II Timothy 4:17 ; Rev. 14:6-7; cf. I Clement 5,7)
46. "things which are a shadow of what is about to come." (Colossians 2:16-17)
47. "we who are alive, and remain until the coming of the Lord We who are alive and remain shall be caught up together with them in the clouds You, brethren, are not in darkness, that the Day should overtake you like a thief." (I Thessalonians 4:15,17; 5:4)
48. "May your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (I Thessalonians 5:23)
49. "It is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire." (II Thessalonians 1:6-7)
50. "Godliness holds promise for the present life and that which is about to come." (I Timothy 4:8)
51. "I charge you that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ." (I Timothy 6:14)
52. "storing up for themselves the treasure of a good foundation for that which is about to come, so that they may take hold of that which is life indeed." (I Timothy 6:19)
53. "In the last days difficult times will come. For men will be lovers of self Avoid these men. For of these are those who enter into households and captivate weak women These also oppose the truth But they will not make further progress; for their folly will be obvious to all" (II Timothy 3:1-2,5-6,8-9)
54. "I solemnly charge you in the presence of God and of Christ Jesus, who is about to judge the living and the dead" (II Timothy 4:1)
55. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son." (Heb. 1:1-2)
56. "Are they not all ministering spirits, sent out to render service for the sake of those who are about to inherit salvation" (Heb. 1:14)
57. "He did not subject to angels the world about to come." (Heb. 2:5)
58. "and have tasted the powers of the age about to come." (Heb. 6:5)
59. "For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and near a curse, and it's end is for burning." (Heb. 6:7-8)
60. "When He said, 'A new covenant,' He has made the first obsolete. But what is becoming obsolete and growing old is ready to disappear." (Heb. 8:13)
61. "The Holy Spirit is signifying this, that the way of the [heavenly] Holy Places has not yet been revealed, while the outer tabernacle is still standing, which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation." (Heb. 9:8-10; Compare Galatians 4:19; Ephesians 2:21-22; 3:17; 4:13)
62. "But when Christ appeared as a high priest of the good things about to come" (Hebrews 9:11)
63. "Now once at the consummation of the ages He has been manifested to put away sin." (Hebrews 9:26)
64. "For the Law, since it has only a shadow of the good things about to come" (Hebrews 10:1)

65. "as you see the Day drawing near." (Hebrews 10:25)
66. "the fury of a fire which is about to consume the adversaries." (Hebrews 10:27)
67. "For yet in a very little while, He who is coming will come, and will not delay." (Hebrews 10:37)
68. "For here we do not have a lasting city, but we are seeking the one that is about to come." (Hebrews 13:14)
69. "Speak and so act, as those who are about to be judged by the law of liberty." (James 2:12)
70. "Come now, you rich, weep and howl for your miseries which are coming upon you. It is in the last days that you have stored up your treasure!" (James 5:1,3)
71. "Be patient, therefore, brethren, until the coming of the Lord." (James 5:7)
72. "You too be patient; strengthen your hearts, for the coming of the Lord is at hand." (James 5:8)
73. "salvation ready to be revealed in the last time." (I Peter 1:5)
74. "He has appeared in these last times for the sake of you." (I Peter 1:20)
75. "They shall give account to Him who is ready to judge the living and the dead." (I Peter 4:5)
76. "The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer." (I Peter 4:7)
77. "For it is time for judgment to begin with the household of God." (I Peter 4:17)
78. "as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is about to be revealed." (I Peter 5:1)
79. "We have the prophetic word which you do well to pay attention as to a lamp shining in a dark place, until the Day dawns and the morning star arises in your hearts." (II Peter 1:19)
80. "Their judgment from long ago is not idle, and their destruction is not asleep." (II Peter 2:3)
81. "In the last days mockers will come. For this they willingly are ignorant of" (II Peter 3:3,5)
82. "But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God." (II Peter 3:10-12)
83. "The darkness is passing away, and the true light is already shining." (I John 2:8)
84. "The world is passing away, and its desires." (I John 2:17)
85. "It is the last hour." (I John 2:18)
86. "Even now many antichrists have arisen; from this we know that it is the last hour." (I John 2:18; Compare Matthew 24:23-34)
87. "This is that of the antichrist, of which you have heard that it is coming, and now it is already in the world." (I John 4:3; Compare II Thessalonians 2:7)
88. "For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation. About these also Enoch prophesied, saying, 'Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly'" (Jude 1:4,14-15)
89. "But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, that they were saying to you, 'In the last time there shall be mockers, following after their own ungodly lusts.' These are the ones who cause divisions" (Jude 1:17-19)
90. "to show to His bond-servants, the things which must shortly take place." (Revelation 1:1)
91. "The time is near." (Revelation 1:3)
92. "Nevertheless what you have, hold fast until I come." (Revelation 2:25)
93. "I also will keep you from the hour of testing which is about to come upon the whole land." (Revelation 3:10; cf. Matthew 2:6,20,21)
94. "I am coming quickly." (Revelation 3:11)
95. "And she gave birth to a son, a male child, who is about to rule all the nations with a rod of iron." (Revelation 12:5)
96. "And in her [the Great City Babylon] was found the blood of prophets and of saints and of all who have been slain on the earth." (Revelation 18:24; Compare Matthew 23:35-36; Luke 11:50-51)
97. "to show to His bond-servants the things which must shortly take place." (Revelation 22:6)
98. "Behold, I am coming quickly." (Revelation 22:7)
99. "Do not seal up the words of the prophecy of this book, for the time is near." (Revelation 22:10; Compare Dan. 8:26)
100. "Behold, I am coming quickly." (Revelation 22:12)
101. "Yes, I am coming quickly." (Revelation 22:20)

Appendix Two

The Imagery of Morning *Dictionary of Biblical Imagery* (pp 366-68)

MORNING

Morning is preeminently an image of new beginnings in human experience. It signals the end of night and the start of a new day. Night means cessation of labor; dawn signals its beginning. Dawn is the time when the pulse of life reasserts itself. The Bible refers to dawn and morning well over two hundred times, and the largest category of references is to morning as the time when active people get going and purposeful action is initiated. If morning is the time for routine action, in the Bible it is also the most customary time for special events to occur, especially events laden with spiritual significance. In both cases, morning is God's special time, and it represents human opportunity to achieve something purposeful.

At a purely physical level the biblical imagination was adept at capturing the rapturous quality of dawn. The beginning of the day, for example, is metaphorically personified as a mythical creature (worshiped in other cultures as a deity) with wings (Ps 139:9), who can be awakened by music (Ps 57:8) and whose most distinctive features are his gargantuan eyelids and stunning gaze (Job 3:9; 41:18; Song 6:10). This personification presents an ambiguity, for although the morning brings light and dispels darkness, the dawn is also the begetter of the rebel morning star, associated with the underworld (Is 14:12–15). God's daily commissioning of the personified morning is a task whose moral consequences are similar to the taming of a rebellious sea and the surveillance of the Abyss and the gates of death (Job 38:8–17). The dawn characteristically "rises" in Hebrew writing, perhaps an echo of its underworld connections, attested elsewhere in the ancient Near East. Typically male in Hebrew, the personified dawn once appears as female in a reference to the "womb of the morning" (Ps 110:3 NRSV [NRSV NRSV. New Revised Standard Version]), whose progeny is the rejuvenating dew. The rapturous quality of sunrise is best captured in Psalm 19:5, where it is compared to a bridegroom leaving his room and a strong man running a race.

Biblical references to morning are rooted in methods of calculating daily time. The Hebrews regarded a day as the unit of time lasting from evening to evening (Ex 12:18; Lev 23:32; Neh 13:19; etc.), and the most common OT [OT. Old Testament] word for morning (*boqer*) means "to split" or "to break." By contrast, in NT [NT NT. New Testament] times the day was divided into two twelve-hour segments between sunrise (regarded as beginning at six o'clock, with noon being the "sixth hour" [Lk 23:44 RSV [RSV RSV. Revised Standard Version]]) and sunset (Jn 11:9). In both time schemes, morning or daybreak has the same status of dividing the time of darkness from the time of daylight, as in the reference to waiting all night "until the light of the morning" (Judg 16:2 NRSV [NRSV NRSV. New Revised Standard Version]) or to God as the One who "turns blackness into dawn" (Amos 5:8 NIV [NIV NIV. New International Version]).

The dialectical contrast between light and darkness, day and night, pervades biblical depictions of the morning, for both evening and morning are boundaries that separate night from day, the one marking the subsidence of light and respectable human activity, the other presaging their renewal. As boundaries, morning and evening serve simultaneously as closure and inauguration. As closure, morning signifies the end of night and its sometimes disreputable or shameful activities, such as illicit sex: a concubine is sexually assaulted "all through the night until the morning" (Judg 19:25 NRSV [NRSV NRSV. New Revised Standard Version]), and an adulteress suggests that a couple should "take our fill of love until morning" (Prov 7:18 NRSV [NRSV NRSV. New Revised Standard Version]).

In addition to serving as a concluding boundary for the deeds of darkness, morning brings sacred activities to a close. **God finishes his daily creative work each morning** in Genesis 1. The consumption of certain sacred foods reflects this pattern, for manna must be entirely eaten before the following morning (except on the sabbath), lest it become inedible (Ex 16:19–24). Uneaten portions of peace offerings must not remain until the following morning but are to be burned (Ex 12:10; 34:25; Lev 7:15; Num 9:12; Deut 16:4).

As an inaugural boundary, morning is the appropriate time when human beings begin a journey (Gen 21:14; 24:54; 26:31), and if one postpones departure until later in the day, the delay can result in tragedy (Judg 19:5–26). Armies initiate battle in the morning (Josh 8:10; Judg 9:33; 20:19; 1 Sam 11:11; 2 Chron 20:20; hence the

comment in Ps 46:5 that God will protect his holy city “when the morning dawns” [NRSV [NRSV NRSV. New Revised Standard Version]]. It is in the morning that oaths are exchanged (Gen 26:31) and seed sown (Eccles 11:6).

The incipient symbolism of the Bible is evident in the way in which every part of the day (morning, noon, evening, night) assumes ethical and spiritual significance at many points. Thus references to beginning an action at dawn or in the morning sometimes take on symbolic overtones: Abraham’s rising “early in the morning” on his journey to sacrifice Isaac signals his prompt and decisive obedience to God’s command (Gen 22:3); the sun rises on Jacob as he begins a new life after wrestling with God and receiving a new name (Gen 32:31); God’s glory appears in the form of manna in the morning (Ex 16:15); Moses appears before God on Mt. Sinai in the morning (Ex 34:2). Morning as an archetype of new beginnings appears in the reference to the morning stars’ singing together at creation (Job 38:7).

Morning held a religious significance for biblical characters. It was a time of prayer (Ps 5:3; 88:13; Mk 1:35), worship (1 Sam 1:19) and sacrifices (Lev 6:12; 2 Kings 3:20; 16:15; Job 1:5; etc.). Morning was a time of awareness of God’s perpetual, reliable goodness: God’s steadfast love and mercy “are new every morning; great is your faithfulness” (Lam 3:23 NRSV [NRSV NRSV. New Revised Standard Version]), and “every morning he shows forth his justice, each dawn he does not fail” (Zeph 3:5). In a similar vein, it is in the morning that God satisfies his people with his steadfast love (Ps 90:14) and that worshipers declare God’s steadfast love (Ps 92:2). Believers wait for God to be their arm every morning (Is 33:2). Jacob anointed a stone early in the morning after receiving the dream of the ladder and the accompanying covenant blessing (Gen 28:18). **It is hardly too much to say that morning is God’s special time for humans to encounter him and acknowledge that he is indispensable to life.**

Because daylight dispels the cloak of darkness, morning takes on associations as a time of revelation. That revelation is by no means always positive. A foreboding or unclear dream from the preceding night can be troubling at break of day (Gen 20:8; 40:6; 41:8). The illumination that comes with morning may bring to light crushed hopes, tragedy and disaster: Jacob discovers only on the morning after that he has married the wrong woman (Gen 29:25), and Nabal dies in the morning from the shock of the news his wife presents as the day begins (1 Sam 25:37). The death of loved ones or companions greets individuals when they arise: a mother finds her infant son dead in the morning (1 Kings 3:21), just as a man discovers his dead concubine (Judg 19:27). Because God’s judgment sometimes occurs at night while humans sleep, it is the morning light that reveals to Abraham a destroyed Sodom (Gen 19:27) or to the Assyrians the 185,000 corpses slain by an angel (2 Kings 19:35). Similarly, humans who carry out God’s judgment at night have the results of their work unveiled at dawn: in the morning people were dismayed upon seeing Baal’s altar destroyed by Gideon (Judg 6:28).

As part of the motif of morning as the time of divine revelation, morning becomes the most appropriate time for justice to be meted out: “Every morning he [the Lord] renders his judgment” (Zeph 3:5 NRSV [NRSV NRSV. New Revised Standard Version]). This is the time of day when Moses confronts Pharaoh with punitive plagues (Ex 7:15; 8:20; 9:13). It is “in the morning” that God discloses the guilt of Korah, Dathan and Abiram (Num 16:5). God sends his prophet to a disobedient David in the morning, informing him of the types of punishment he can expect (2 Sam 24:11, 15). The process of discovering Achan as the guilty party at Jericho occurs in the morning (Josh 7:14, 16). God destroys Sodom and Gomorrah at dawn (Gen 19:15, 23, 27), and at dawn the Red Sea returns to normal depth, overwhelming the Egyptian pursuers (Ex 14:27). In keeping with the pattern of inevitable judgment at daybreak, people are advised not to party and get drunk in the morning (Is 5:11; Eccles 10:16; cf. [cf. cf.. compare] Acts 2:15) but to “execute justice in the morning” (Jer 21:12 NRSV [NRSV NRSV. New Revised Standard Version]).

The revelations of the morning can also be good. Gideon discovered God’s answer to his “fleece test” in the morning (Judg 6:38), and King Darius found Daniel safe in the lions’ den “at break of day” (Dan 6:19 NRSV [NRSV NRSV. New Revised Standard Version]). The servant of Elisha got up early in the morning at Dothan and saw the mountain full of horses and chariots of fire (2 Kings 6:15–17). Jesus’ empty tomb was discovered in the morning (Mt 28:1; Mk 16:2; Lk 24:1, 22; Jn 20:1).

Because God’s acts are especially evident at morning, morning is a time and symbol of hope for the righteous. Those who have reason to expect vindication long for the morning as the time of God’s action in their behalf: “Lord, in the morning you hear my voice; in the morning I plead my case to you” (Ps 5:3 NRSV [NRSV NRSV. New Revised Standard Version]). When a favorable verdict in God’s court exonerates the afflicted at dawn, and when judgment justifiably comes upon the wicked at this time, the morning becomes a time of rejoicing and grateful praise to God: “Weeping may linger for the night, but joy comes with the morning” (Ps 30:5 NRSV [NRSV NRSV.

New Revised Standard Version] ; cf. [cf. cf.. compare] Ps 59:16). Elsewhere the soul of the psalmist “waits for the Lord more than those who watch for the morning” (Ps 130:6 NRSV [NRSV NRSV. New Revised Standard Version]). In Isaiah’s vision of redemption, the light of the redeemed will “break forth like the dawn,” and “healing shall spring up quickly” (Is 58:8 NRSV [NRSV NRSV. New Revised Standard Version]).

The supreme instance of the morning as an image of hope is the equation of Christ with “the morning star” (Rev 2:28 NRSV [NRSV NRSV. New Revised Standard Version]) and “the bright morning star” (Rev 22:16 NRSV [NRSV NRSV. New Revised Standard Version]). Although technically the morning star is Venus, which appears just before daybreak, it merges in the human imagination with the sun itself. Most memorable of all is the reference in 2 Peter 1:19, which exhorts believers to pay attention to the prophetic word “until the day dawns and the morning star rises in your hearts” (NRSV [NRSV NRSV. New Revised Standard Version]), a probable reference to the return of Christ (inasmuch as the designation “day of the Lord” refers elsewhere to that return [2 Pet 3:12; cf. [cf. cf.. compare] Rom 13:12; 1 Thess 5:2]).

Summary. One cannot survey the passages dealing with morning without sensing what a crucial time morning is in the Bible. It is a time for human and divine initiative. More than any other time of the day, it is the time for both the undertaking of routine activities and the occurrence of decisive or special events. Morning is at once a literal and symbolic image of new beginnings, of revelation, and of either judgment or hope.

See also Darkness; Day; Dew; Hope; Hour; Judgment; Light; Night; Noon; Sun

[emphasis mine throughout]

Appendix Three

Sunrise and Sunset in the Bible

"The day

"11. A "day" in the sense of a complete period of light and darkness might be reckoned as beginning with the coming of the light or with the coming of darkness, as well as of course theoretically at any other point. **In ancient Egypt the day probably began at dawn** [PCAE 10], in ancient Mesopotamia it began in the evening [PDBC 26]. Among the Greeks the day was reckoned from sunset to sunset, while the Romans already began the day in the "modern" fashion at midnight [James Gow, *A Companion to School Classics* (3d ed.; London: Macmillan, 1893), 78, 147; Leonard Whibley, ed., *A Companion to Greek Studies* (3d ed.; Cambridge: Cambridge University Press, 1916, 389)]. Summing up the different reckonings among the different peoples **in his time** Pliny wrote:

The Babylonians count the period between the two sunrises, the Athenians that between the two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dusk, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight [*Natural History* 2.79.188].

Ge 19:33a And they made their father drink wine that night [*layela*]:

Ge 19:34 And it came to pass on the morrow [*mohorat*], that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

"12. In the Old Testament **the earlier practice seems to have been to consider that the day began in the morning**. In Gen 19:34, for example, the "morrow" (ASV) or "next day" (RSV) clearly begins with the morning after the preceding night. **The later practice was to count the day as beginning in the evening**. In Leviticus 23:27 it is stated that the Day of Atonement is to be observed on the tenth day of the seventh month; in verse 32 it is said that the observance is to be "on the ninth day of the month beginning at evening, from evening to evening." These last words can hardly be intended to change the actual date of the fast; rather, they appear to be an addition which simply defines what the tenth day of the month was at **a time when the day had become to be reckoned as beginning in the evening**; the tenth day of the month is the day which begins on the evening of the ninth and continues until the following evening. **In making the shift from a morning reckoning to an evening reckoning, the "day" was therefore in fact moved back so that it began a half day earlier than had been the case previously** [Julian Morgenstern, *HUCA* 10 (1935); 15-28; 20 (1947): 34-38]" (J Finegan, *Handbook of Biblical Chronology*, pp.7-8).

"Day and evening

Ge 1:5 And God called the light Day, and the darkness he called Night [*layil*]. And the evening [*'ereb*] and the morning were the first day.

" **'ereb. Evening, night**. This common masculine noun for "evening" likely developed from the expression, "the setting of the sun, sunset"...

" *'ereb* is found 131 times in the OT. The phrase "there was an evening and there was a morning" occurs six times in the creation narrative (Gen 1:5, 8, 13, 19, 23, 31), delimiting the six days of divine creative activity. The phrase would indicate that in ancient Israel a day began with sunrise"

"Some have felt this at variance with the Jewish practice of regarding sunset as the beginning of the day. Cassuto, after dealing with the biblical data and the Jewish custom, concluded that there was "only one system of *computing* time: the day is considered to begin in the morning; but in regard to the festivals and appointed

times, the Torah ordains that they shall be observed also on the night of the *preceding day*"(U. Cassuto, *Genesis*, I, p.29 [his emphasis]) ..."' (Ronald B. Allen, "'*arab*," *Theological Wordbook of the Old Testament*, Vol.2, p.694).

"The popular and practical reckoning of the day was dawn to dusk, but for religious and calendrical purposes, the day began in the evening (Lev 23, 27, 32...)" (P Jensen, *Graded Holiness*, p.183).

"Evenings

Job 7:4 When I lie down, I say, When shall I arise, and the night [*'ereb*] be gone [*middad*]? and I am full of tossings to and fro unto the dawning of the day.

"Only in Job 7:4 does '*ereb* denote "night" proper" (Ronald B. Allen, "'*arab*," TWOT, Vol.2, p.694).

" '*ereb* is usually "evening" rather than "night", the nearest parallel is the dubious Prov 7:9. The combination with *middad* strengthens somewhat the case for emending the latter... But a word for "evening" can surely apply, in poetry at least, to the whole night" (David J. A. Clines, *Job 1-20*, WBC, p.163).

"20. Among the parts of the day, the "evening" was of special importance. We have already seen (§§12, 14) how **the regularly used day in later Jewish times began in the evening rather than the morning**, and how either sunset or the appearing of the stars was taken as the exact time of this beginning. The evening was also important because of the sacrifices which were made at that time, and in this connection there was a discussion of exactly what period of time was meant. According to Exod 12:6 the Passover lambs were to be killed "in the evening" of the fourteenth day of the first month, and Lev 23:5 gives the same date for "the Lord's passover." In all three passages the Hebrew is literally "between the two evenings" (ASV margin), although in the first two cases the Septuagint translates simply ... "towards evening," and only in the Leviticus passage renders ... "between the evenings." The Mishna [*Pesakhim* 5:1, Danby 141] states that the daily evening burnt offering was slaughtered at eight and a half hours, that is two-thirty o'clock, and offered at nine and a half hours, that is three-thirty o'clock. If it was the eve of Passover it was slaughtered at seven and a half hours, one-thirty o'clock, and offered at eight and a half hours, two-thirty o'clock, whether on a weekday or the Sabbath; if it was the eve of the Passover and this fell on a Friday, it was slaughtered at six and a half hours, twelve-thirty o'clock and offered at seven and a half hours, one-thirty o'clock; and then the Passover offering was slaughtered after that.

"21. Explaining this procedure the accompanying Gemara [*Pesakhim* 58a, Epstein, *BT* 287-288] states that "between the evenings" means "from the time that the sun commences to decline in the west," and that the "two evenings" gives two and a half hours before and two and a half hours after and one hour for preparation of the sacrifice. This means that "evening" begins as soon as the sun passes its midday zenith, and that the "two evenings" are from twelve to two thirty o'clock, and from three-thirty until six o'clock respectively. Thus the daily evening sacrifice is ordinarily sacrificed in the hour between these two evenings, but when the Passover must be sacrificed the same afternoon then the daily sacrifice is moved ahead. In another passage the Mishna [*Pesakhim* 1:4, Danby 137] deals with the requirement of Exod 34:25 that the Passover sacrifice not be offered with leaven, and states that everything leavened must be burned at the beginning of the sixth hour, that is at twelve o'clock noon. As the accompanying discussion in the Gemara [*Pesakhim* 5a, Epstein, *BT* 17] shows, this indicates that the sacrificing could begin immediately after noon. According to Josephus [*War* 6, 423] the Passover sacrifices were conducted from the ninth to the eleventh hour; that is from three to five o'clock in the afternoon, and this was the presumably the practice in the first century A.D.

"22. According to the foregoing passages, the "evening" was substantially equivalent to the entire afternoon. In Deut 16:6, however, it is said that the Passover sacrifice is to be offered "in the evening at the going down of the sun." The Talmudic explanation of this was that the evening meant the afternoon and was the time when the Passover was to be slaughtered, and that the sunset was the time when it was to be eaten [*Berakot* 98a, Epstein, *BT* 46-47]. The Sadducees and the Samaritans, however, held that the slaughtering of the lamb itself was to take place between sunset and darkness [Emil G. Hirsch, *JE* 9:553]. *Jubilees* seems to agree with this when it says about the Passover lamb: "It is not permissible to slay it during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night" (49:12) [*Apot* 2:80]. *Targum Onkelos* also rendered "between the evenings" in Exod 12:6 as "between the two suns," [J. W. Etheridge, ed. *The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch: With the Fragments of the Targum of Jonathan from the*

Chalde (2 vols. London: Longman, Green, Longman, and Roberts, 1862-1865), 1:370)] and this was then explained as meaning the time between sunset and the coming of the stars. [S. R. Driver, *The Book of Exodus (The Cambridge Bible for Schools and Colleges*; Cambridge: Cambridge University Press, 1911, 89n)].

"23. In either case, however, whether it meant afternoon time up until sunset, or the time from sunset until the stars became visible, **the "evening" in the sense and in regard just discussed evidently belonged to the closing part of the day**, and it was with the sunset or the appearing of the stars that the next day began"" (J Finegan, *Handbook of Biblical Chronology*, pp.11-12).

<http://www.simpletoremember.com/articles/a/jewish-time/>

The Days

The Jewish day does not begin and end at midnight as does the secular calendar day. Midnight is not a distinguishable astronomic event. In the era before the modern clock, a specific hour of the night could not be precisely known, whereas an hour of the day was easily determined by sighting the location of the sun. Thus, the day had to begin by precise, simple and universally recognized standards. This meant that the day had to be reckoned either from the beginning of night or the beginning of day.

In Jewish time, the day begins with the onset of night (the appearance of the stars) followed by the morning (which technically begins with the appearance of the North Star). According to some Jewish teachers, night and morning begin with sunset and sunrise respectively. For that is how the Torah describes it: "And there was evening and there was morning, the first day."

For this reason, the Sabbath begins on Friday night and ends with the appearance of the stars on Saturday night. The same is true for the major holidays such as Passover, Sukkot, Shavuot, Rosh Hashanah and Yom Kippur, the fast day of Tisha B'Av, and Hanukkah and Purim.

Beginning the day with the night is, in a sense, a metaphor of life itself. Life begins in the darkness of the womb, then bursts into the brightness of the light and eventually settles into the darkness of the grave, which, in turn, is followed by a new dawn in the world-to-come.

Life consists of light and dark: "And there was evening and there was morning." What we make of time is what counts.

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