



Timothy Ministries

Mini-Seminary

ESCHATOLOGY 4

The Day Of The LORD

“... it is clear that this is the consummate day toward which all history is heading.”¹

Introduction

The Bible refers to the day of the Lord by its various designations in about 250 verses, which contextually sort well into 202 passages. At least 25 biblical authors refer to the day of the Lord, including Job, Moses, David, and thirteen of the writing prophets, as well as Matthew, Mark, Luke, John, Peter, Paul, and Jude! **By every objective measure, the Day of the Lord constitutes a major doctrine of Scripture.** This major doctrine is unaccountably ignored in most contemporary preaching and teaching.

Seven of the Hebrew Bible phrases designating the day of the LORD have direct counterparts in the New Testament:

The day

That day

Day of Yahveh (NT = Day of the Lord)

Near day, Coming Day

The great day

Day of wrath

Year of redemption (NT = Day of redemption)

If we read the word **יְשׁוּעָה**, *salvation*, in Isaiah 49.8 as *Jesus*, then we have Old and New Testament counterparts for **Day of ... Jesus** (Is 49.8 and 2Co 1.14). In light of the Messiah having come, the New Testament uses the new phrases:

[The] Day of Christ; Day of Christ Jesus

The day of our Lord Jesus; The day of our Lord Jesus Christ

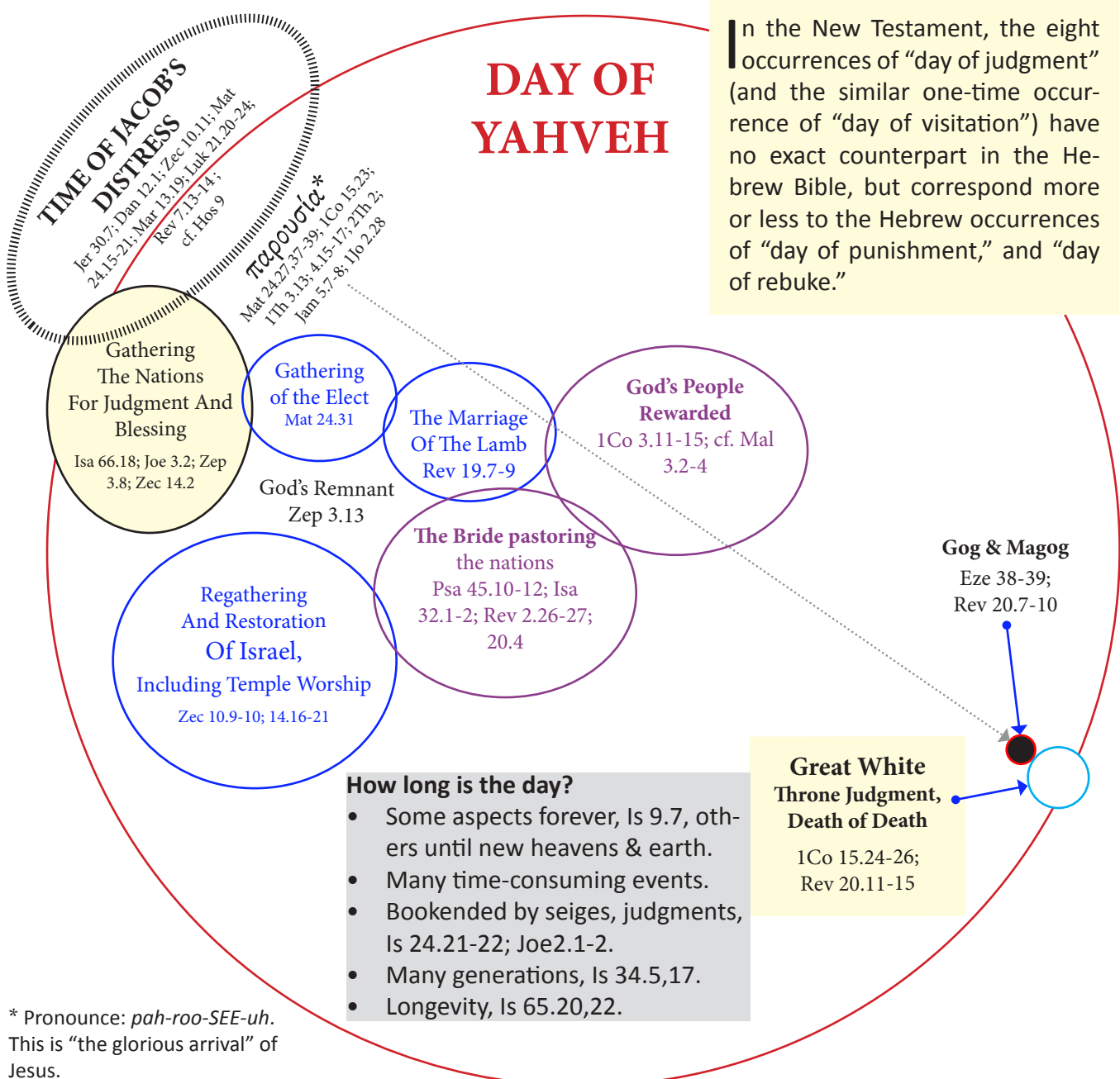
The Day the Son of Man is unveiled

¹ Matthew Aernie and Donald Hartley, *The Righteous & Merciful Judge*, p. 76.

Part 1

A Day Of Justice

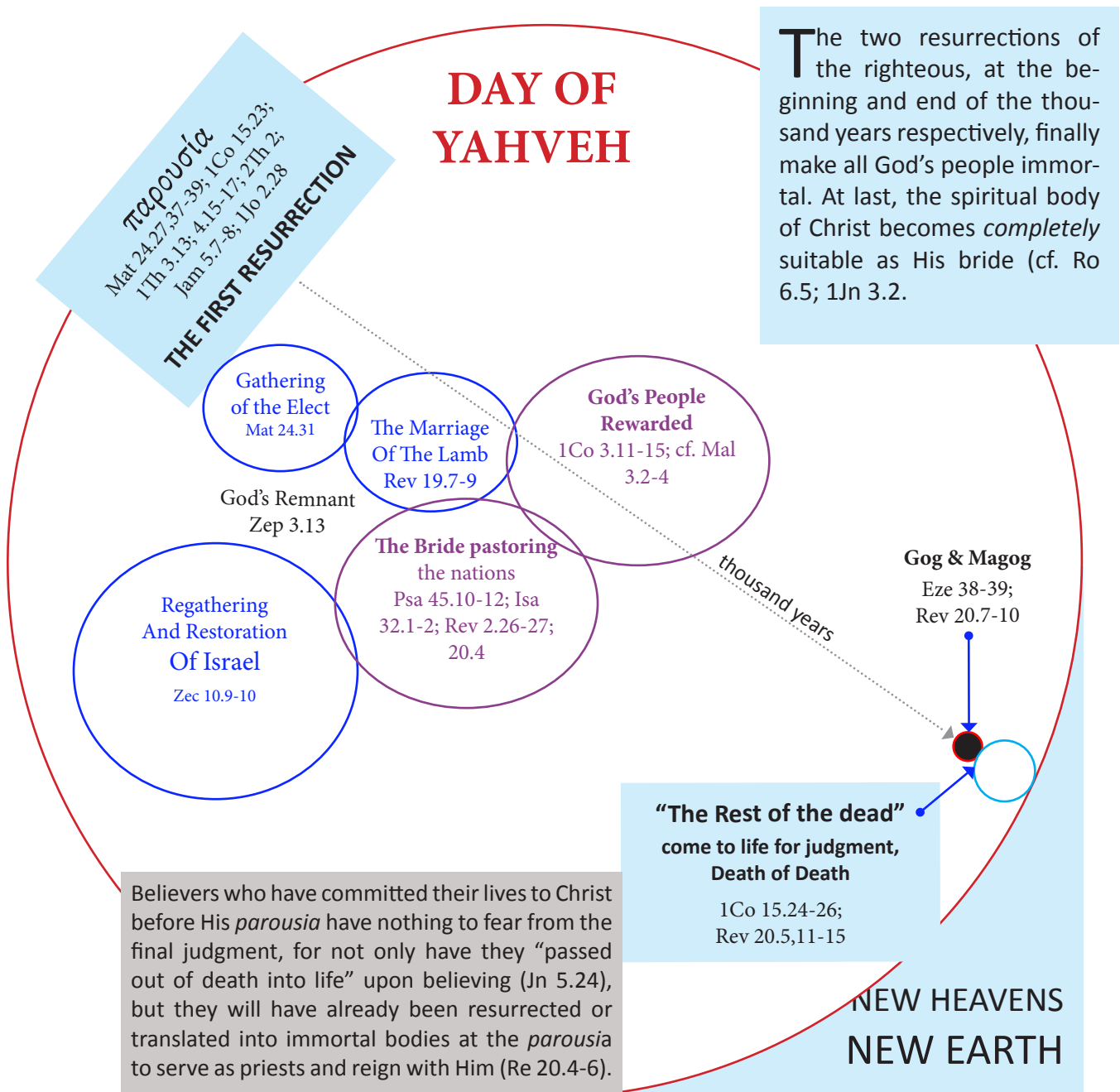
The patriarchs knew that it was God's prerogative to judge the wicked in "all the earth." They knew that He was *able* to do so, and would do so as a "righteous judge." Though God rendered civil judgments through human representatives in the ancient Israelite kingdom, He is the One who strategically judges peoples and nations now, and who will — in the person of Jesus Christ — sit on the "great white throne" in the future to render the final judgment of all humanity (Re 20.11-15). **This is a cause of gladness and rejoicing** (Ps 48.11), for in judgment God both disciplines his people (Is 4.4) and prosecutes their enemies (Ps 135.14; Is 30.18,26). He will bring justice at last for the widows and all the oppressed, and He will save the humble of the earth (Ps 68.5; 76.9; 103.6).



Part 2

A Day Of Resurrections

Three pairs of epochal events serve as the temporal bookends delimiting the Day of the LORD: Sieges of Jerusalem, judgments, and resurrections. The Day begins with the siege by Antichrist and ends with the siege of Gog and Magog. It begins with Christ's primarily *military* judgment upon Antichrist and his followers, and ends with the primarily *judicial* judgment of all mankind (which also entails the eternal punishment of lost people and fallen angels). The Day begins with the first resurrection (and transformation) of all the faithful who lived up to the time of the *parousia*, and ends with the resurrection of the righteous who die during the thousand years, and of the unbelievers of all time.



Part 3

A Day For The LORD & His Bride: Rewards

“Behold, I am coming quickly, and My reward is with Me,
to render to every man according to what he has done.”

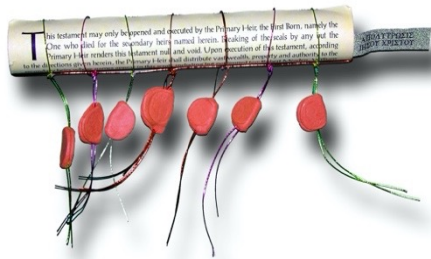
Revelation 22.12

“... you will be repaid at the resurrection of the righteous.” ...
“Blessed is everyone who will eat bread in the kingdom of God!”

Luke 14.14-15

“... wait until the Lord comes ... and then **each man’s praise will come to him from God.**”
— 1 Corinthians 4.5

“He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM ... ” — Revelation 2.26-27



‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’

Luke 19.12-19

The day of the LORD will be the day of His wedding celebration (Is 4.2-6; 25.6; Re 19.7-9), and the day that He begins to reign over all the peoples of the world with His bride (Is 32.1-4). This table lists the individuals and groups that our Lord will attend to at His *parousia* (glorious second coming):

Person Or Group	How Dealt With	Scripture
1. The Faithful Who Have Died Before Christ's Coming	Resurrected at the <i>parousia</i> , come with Christ to rule	1Th 4.13-18; 2Ti 2.11-13; Re 22.3-5
2. Christians Still Living When Christ Comes	Raptured and transformed at the <i>parousia</i> , come with Christ to rule	1Co 15.51-52; Re 3.21
3. The 144,000 Jewish First Fruits	Brought to repentance at the <i>parousia</i>	Zec 12.10-13; Re 7.1-8; 14.1-5
4. Jewish Diaspora	Protected in the wilderness before the <i>parousia</i> , then brought to Jerusalem after it	Is 66.20-21; Re 12.6,14
5. Armageddon Survivors From Gentile Nations Around Israel	Converted after the <i>parousia</i> ; worship King Yahveh/Jesus; some sent to evangelize	Is 18.7; 19.23-25; 29.17-19; 66.18-19; Je 3.17; Zec 2.11; 14.16-19
6. Unevangelized Gentiles From More Distant Nations	Accompany Jews after the <i>parousia</i> to seek Yahveh in Jerusalem	Is 11.10; Zec 8.20-23; cf. Je 16.19; Mic 4.1-3
7. Children	Enter the kingdom at or following the <i>parousia</i>	Mt 18.3; Mk 10.14-15
8. False Believers (Hypocrites)	Do not enter the kingdom, but sent away by Jesus at the <i>parousia</i> , thrown into fire at the final judgment	Mt 7.21-23; 13.24-30,36-43; 24.48-51; 25.31,41-46
9. Gospel Rejectors	Suffer God's wrath at the <i>parousia</i> , condemned at the final judgment	Mt 12.41; cf. Jn 3.36; 12.48; Ro 2.5-9
10. Antichrist & False Prophet	Thrown into Lake of Fire at the <i>parousia</i>	Re 19.20
11. Followers Of Antichrist	Killed at the <i>parousia</i> and tormented forever	Re 14.9-11; 19.21; cf. Is 29.20; 2Th 2.8-12
12. Satan	Bound at the <i>parousia</i> for a thousand years, finally thrown into the lake of fire	Re 20.2-3,7-10

Part 4

A Day For Fulfilling Covenant Promises

The many promises made to the people of Israel *as Israelites*, continue to belong to them in the present tense (Ro 9.3-5). Of these many promises to Israel, the ones not yet fulfilled will be kept in the day of the LORD.

SPIRITUAL RESTORATION OF THE NATION

Many of these promises have to do with Israel's national repentance and spiritual restoration, when the LORD "will remove the iniquity of [their] land in one day" (Zec 3.9). God declared through the prophet Hosea that in a future time, after "the sons of Israel" have remained "for many days without king or prince," they "will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness" (Ho 3.4-5). Through Ezekiel, God promised that He would "put a new spirit" within the regathered dispersion of Israel and "take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in [His] statutes and keep [His] ordinances and do them," with the result that they will at last truly "be [His] people, and [He] shall be their God" (Eze 11.17-20; 36.23-28). This national restoration will commence when the LORD pours out "on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication," at the time when they will look on Him "whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zec 12.10; cf. Eze 39.29). This will all occur in the day of the LORD when "a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity," and when the LORD will remove idols "from the land" with such finality that "they will no longer be remembered" (Zec 13.1-2). **This spiritual restoration will extend not only to the removal of false prophets, but even to the removal of "the unclean spirit from the land"** (Zec 13.2). In that day the LORD will comfort "those who mourn in Zion, giving them ... the mantle of praise ... so they will be called oaks of righteousness, the planting of the LORD, that He may be glorified" (Isa 61.3). Furthermore, **God will not only pour out His Spirit upon the Israelite nation for repentance, but also for prophetic ministry.** The LORD has promised to those "who turn from transgression in Jacob" the following covenant (Is 59.20-21):

My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever.

AN EVERLASTING DAVIDIC MONARCHY

“My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and **David My servant will be their prince forever.**” (Ezekiel 37.24-25)

Unlike the world’s secular monarchies, the eschatological government of our entire planet will be a **covenantal theocratic monarchy**:

Covenantal: King and subjects are family by covenant.

Theocratic: God rules through human representatives.

Monarchy: Jesus Christ will rule as king over all.

OFFICES IN THE COMING COVENANTAL THEOCRATIC MONARCHY

- **The King**
- **The Prince**

The eschatological prince will probably be the historical David himself, in his resurrected, glorified state. He will be a civil ruler, but also have religious responsibilities. As a religious functionary, the eschatological prince will have the unique privilege of eating his ritual meals on the inner porch of the outer eastern gateway of the temple complex. This eastern gate is the one by which the Lord Himself will have entered the complex (Eze 43.1-7), and therefore will remain closed forever afterwards (Eze 44.1-2). The prince will enter the temple complex through the north or south gate of the complex, and then having offered a sacrifice will have the privilege of stepping into the porch at the inner end of the closed eastern gate. From this spot the prince will face west, looking directly toward the inner court, the altar and beyond it, the entrance of the temple proper. When he eats his fellowship meal on this spot he will literally eat “before the Lord” (Eze 44.1-3). The prince will also enjoy the privilege of standing at the inner end of the east gateway into the temple’s inner court, to observe the sacrificial rituals and worship there, while the rest of the people will have to remain at the outer doorway of that gate (Eze 46.1-3).

- **Princes of Nations, Tribes and Clans**
- **Temple Priests**
- **Elders of**
 - * **Cities**
 - * **Towns**
 - * **Neighborhoods**
 - * **Congregations**

NEW TEMPLE SERVICES

The promises of Israel's spiritual restoration overlap with God's promise to set a new sanctuary in their land, a temple which He will inhabit in their midst forever (Eze 37.24-28). The idea of a future temple, along with restored temple services (Jer 33.16-17), should not disquiet Christian minds, because:

1. As with the first tabernacle, God Himself revealed the design for the future temple, and gave Ezekiel a vision of the glory of God returning from the east to fill His holy house (Eze 43.1-7).
2. God ordained all the temple rituals, making them inherently "holy and righteous and good" (cf. Ro 7.12).
3. **The temple rituals of the past never saved those who practiced them, and the sacrifices never took away sin, nor were ever intended to do so in themselves, because "it is impossible for the blood of bulls and goats to take away sins"** (Heb 10.4). When OT passages describe the offering of a monetary fee (Ex 30.15-16), or the sacrifice of an animal (Le 14.21), or the sprinkling of its blood (Le 16.15-17), or the anointing of oil, as having the purpose "to make atonement" (Heb, to cover or expiate), the "atonement" in view was never something accomplished by the external religious act. The religious act was always figurative and typological, pointing the offerer to the cleansing work of the unique Lamb of God. The OT offerings and sacrifices "to make atonement" had efficacy only insofar as the offerer took hold by faith of the Lamb whom "God Himself would provide for the burnt offering" (Ge 22.8). This principle does not change with the sacrifices "to make atonement" that will occur in the eschatological temple of Ezekiel's vision (Eze 45.15,17). The sacrifices offered in the temple worship after Christ's return will be figurative just like the OT sacrifices, only instead of typological looking forward, they will be commemorative looking backward (like the Lord's Supper) to the real expiation accomplished by the Lamb of God on the cross.
4. The past temples, their rituals and their sacrifices, were not only typological of future realities, but also didactic, instructing the people of their times about the present realities of sin and righteousness and judgment (cf. Jn 16.7-11). The future temple and its services will likewise serve a didactic purpose for the survivors of the end-time judgments.
5. The anticipatory shadows of the past temples will have given way to the substance, such that the ark of the covenant will neither be remade nor remembered, thanks to the LORD's unveiled, physical presence, as He sits enthroned in the temple for all people to see (Jer 3.16-17; Eze 43.7).
6. Like the past temples, the future temple will not only serve as a religious center but also as the political center of the restored theocratic government.
7. The future temple, modeled after Eden like its predecessors (Eze 41.18-20), will serve as the symbol of Edenic fellowship and as a promise of that fellowship becoming global and absolute in the new heavens and new earth.

Part 4

A Day For The LORD & For His Bride: Reprise

“Let us rejoice and be glad and give the glory to Him,
for the marriage of the Lamb has come
and His bride has made herself ready.”

It was given to her to clothe herself in fine linen, bright and clean;
for the fine linen is the righteous acts of the saints.

“Blessed are those who are invited to the marriage supper of the Lamb.”

Revelation 19.7-9

... the LORD will create over the whole area of Mount Zion and over her assemblies a
cloud by day, even smoke, and the brightness of a flaming fire by night;
for over all the glory will be a canopy.

Isaiah 4.5



“To him who overcomes, to him I will give some of the hidden manna,
and I will give him a white stone, and a new name written on the stone
which no one knows but he who receives it.”

Revelation 2.17

Want To Continue Learning About This Topic?

Here are some recommended resources:

By The Instructor

Graciano, Roderick. ***The Day Of The LORD*** . An excursus from the forthcoming book *Redemption By Jesus*. In 16 pages, this excerpt summarizes the most important aspects of the Bible's teaching about the day of the Lord. https://www.tmin.org/pdfs/Day_Of_The_Lord_Excursus_2025.pdf

Other Resources

Aernie, Matthew, and Donald Hartley. *The Righteous & Merciful Judge: The Day of the Lord in the Life and Theology of Paul*, edited by Derek R. Brown, Claire Brubaker, Sarah Awa, and Danielle Thevenaz, Studies in Scripture & Biblical Theology, (Bellingham, WA: Lexham Press, 2018).

E-mail The Instructor

You may e-mail your questions about this and other biblical topics to Rod Graciano at any time. Write to: roderick@tmin.org.