

The Day of the Lord Project



**A Collaborative Effort of
Grace Life Bible Church—Grand Rapids, MI
Columbus Bible Church—Columbus, OH**

The purpose of this project is to accurately identify the nature and timing of the day of the Lord in Scripture. All of the notes in this booklet were presented at Grace Life Bible Church in Grand Rapids, MI over the weekend of March 9-11, 2012

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The Day of the Lord Project has also created a companion website the reader is encouraged to visit. Please visit **thedayofthelordproject.blogspot.com** for access to the audio and video for the lessons contained in this booklet.

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Day of the Lord Project—Lesson 1 Background and Definition of the DOTL

Background

- **Explain the process of how and why these meetings came about.**
- When it comes to accurately identifying the nature and timing of the DOTL, there are two major issues that have led to a lack of clarity.
- First, is the insistence on the part of premillennial dispensationalists that the only way the DOTL can come as a “thief in the night” is to include the 70th week of Daniel/Tribulation in the DOTL. Consequently, accurately understanding the “thief in the night” terminology is paramount if clarity as to the DOTL is to be ascertained.
- Second, virtually all Bible commentators, including many mid-Acts dispensationalists have suggested that the expression “day of Christ” in 2 Thessalonians 2:2 is inaccurate and should read “day of the Lord.” The fact that this suggestion would even be made when the Greek text contains the word *Christos* demonstrates the lack of clarity these meetings are designed to clear up. The underlying word in the Textus Receptus is *Christos*, which is translated as Christ in 568 other places and is never translated as anything else. “The day of Christ” is the correct translation. This doctoring of the text is done because most Mid-Acts Dispensationalists view the DOC as the rapture of the church. In their view, if the DOC were allowed to stand, a problem is created in verse three when Paul says, “for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition,” because then the rapture or DOC is to be preceded by prophetic events thereby violating the prophecy/mystery distinction foundational to the mid-Acts dispensational view.
- The goal of the Day of the Lord Project is bring clarity to these issues without altering the text of the King James Bible or violating the basic principles of rightly dividing the word of truth.

Two Major Views

- Generally speaking, there are two views on the duration and scope of the events included in the DOTL. J. Dwight Pentecost in his book *Things to Come* summarizes these two views as follows.
- *DOTL View # 1*—includes Daniel’s 70th Week, the tribulation through the New Heavens and New Earth. See corresponding chart.
 - Pentecost quotes the following from H.A. Ironside’s *James and Peter* as an example of this view: “. . . when at last the day of grace is ended the day of the Lord will succeed it. . . The day of the Lord follows [the rapture]. It will be the time when the judgments of God are poured out upon the earth. It includes the descent of the Lord with all His saints to execute judgment on His foes and to take possession of the kingdom . . . and reign in righteousness for a thousand glorious years.” (quoted in Pentecost, 229-230)
- *DOTL View # 2*—includes the Second Coming of Christ through the new heavens and new earth. See corresponding chart.

- Pentecost quotes the following from the *Scofield Reference Bible* regarding this view, “The day of Jehovah (called, also, ‘that day,’ and ‘the great day’) is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and new earth (Isa. 65:17-19; 66:22; 2 Pet. 3:13; Rev. 21:1).” (Scofield, 1349)
- The two views agree as to the conclusion of the DOTL, i.e., the new heavens and new earth, but differ on the beginning. The first view includes in the DOTL the events of the tribulation while the second view does not. Ultimately, Pentecost sides with Ironside when he states:
 - “If the Day of the Lord did not begin until the second advent, since that event is preceded by signs, the Day of Lord could not come as a ‘thief in the night,’ unexpected, and unheralded, as it is said to come in 1 Thessalonians 5:2. The only way this day (DOTL) could break unexpectedly upon the world is to have it begin immediately after the rapture of the church. It is, thus, concluded that the Day of the Lord is that extended period of time beginning with God’s dealing with Israel after the rapture at the beginning of the tribulation period and extending through the second advent and the millennial age unto the creation of the new heavens and new earth after the millennium.” (Pentecost, 230-231)
- Norman Geisler states the following regarding the DOTL, “The day of the Lord” and similar terms, as used of the end-time events, refer to the Tribulation period (1Thess. 5:2; 2 Thess. 2:2) and on through the Millennium (2 Peter 3:10-13).” (Geisler, 622)
- The DOTL entry in the *Dictionary of Premillennial Theology* written by Arnold G. Fruchtenbaum states in part:
 - “The most common biblical term for the seven years of tribulation in both testaments is the *Day of Jehovah*, or the *Day of the Lord*. There are many who use the term, the Day of the Lord, to apply to both the Tribulation and the messianic kingdom.” (Couch, 87)
- In summation, the commonly held view amongst premillennial dispensationalists is *View #1*, i.e., that the DOTL includes the events of the 70th week of Daniel. The goal of the DOTL Project is to prove conclusively from Scripture that *View #2* is actually the correct view.

Defining the Day of the Lord

- In addition to the phrase the DOTL, the expressions “that day,” “the day,” and “the great day” occur more than seventy-five times in the Old Testament. (Pentecost, 230)
- In this section, our goal is to investigate each occurrence of the expression the DOTL in canonical order. The focus of this endeavor will be to summarize the key characteristics of this event.
 - Isaiah 2:11-21
 - Proud and lofty brought low
 - Lord alone exalted
 - Men hide as the Lord shakes terribly the earth
 - Isaiah 13:6-11
 - Day of destruction from the almighty

- Day of wrath and fierce anger; destruction of sinners
 - Cosmic disturbances
 - Arrogance of the proud will cease and the haughtiness of the terrible will be laid low.
- Isaiah 24:21-23
 - Punish the host of the high ones and the kings of the earth (indicates that the day of the Lord starts in heaven before it comes to earth).
 - Cosmic disturbances
 - Lord reigns in Zion—kingdom established
- Isaiah 34:1-8
 - The sword is bathed in heaven and then comes down upon Idumea (earth).
 - Day of the Lord’s vengeance
- Jeremiah 46:10
 - Day of vengeance on his adversaries
- Ezekiel 13:5
 - Day of Battle in which Israel stands
- Ezekiel 30:3-4
 - Cloudy Day
 - Time of the heathen/sword is brought upon them
- Joel 1:15
 - Day of destruction from the almighty
- Joel 2:1-2
 - Day of darkness, gloominess, cloud, and thick darkness
 - Description of the Lord’s army at Armageddon
- Joel 2:11
 - The Lord commands his army
 - The Day of the Lord is great and very terrible
- Joel 2:30-32
 - One view is that the “great and the terrible Day of the Lord” is a reference to a particular portion of the Day of the Lord.
 - However, it is clear from Joel 2:11 that “great and very terrible” is a description of what the Day of the Lord is like, not a reference to a subdivision thereof.
 - Cosmic disturbance before the day of the Lord comes.
 - Deliverance will be in mount Zion and Jerusalem.
- Joel 3:14-21
 - The Lord dwells in Zion and enters the rest of God, i.e., the millennium
- Amos 5:18-20
 - Darkness and not light
- Obadiah 1:15-17

- Nigh upon the heathen
 - In mount Zion will be deliverance as the house of Jacob shall possess their possessions.
- Zephaniah 1:7-15
 - 1:7 DOTL = the presence of the Lord God
 - Thus, the Day of the Lord cannot be present unless the Lord is present.
 - The great DOTL is a day of wrath.
- Zechariah 14:1-9
 - Christ returns and stands upon the Mount of Olives.
 - It is the day when the Lord is king over all the earth.
- Malachi 4:5
 - Great and dreadful
 - Elijah will be sent before the coming of the DOTL (key verse in determining the timing of the DOTL)
- Acts 2:17-21
 - Quotation from Joel 2—demonstrate that the passage has only been partially fulfilled.
 - Great and notable
 - Cosmic disturbance before the great and notable DOTL comes.
- 1 Thessalonians 5:2-4
 - DOTL comes as a thief in the night.
 - No escaping the destruction
- 2 Peter 3:10
 - DOTL comes as a thief in the night.
 - Heavens and earth are destroyed
 - Look for a new heavens and a new earth.

Conclusion

- Taking into account the combined testimony of the verses outlined above, we can draw the following general conclusions about the nature of the DOTL.
 - The DOTL is a day of destruction and vengeance from the almighty upon all his enemies. The proud, lofty, haughty, and arrogant are brought low. This is the day when the Lord shakes terribly the earth.
 - The DOTL is described as being a great, terrible, and dreadful day of darkness, cloudiness, gloominess, fierce wrath, and anger when the sword of the Lord is brought upon the heathen.
 - The DOTL is a day of battle in which the Lord commands his armies not just on earth but also in heaven. In fact, the sword of the Lord is depicted as being bathed in heaven first and then coming down upon the kings of the earth.

- The DOTL's arrival to earth is preceded by cosmic disturbances such as the sun being turned to darkness and moon to blood. In addition, Elijah the prophet is said to be sent before the coming of the DOTL.
- The DOTL is when Christ will again stand upon the Mount of Olives. It is the day when the Lord is king over all the earth. In the DOTL, Israel will possess her possessions and the Lord will enter his rest by dwelling in Zion.
- The DOTL is said to come as a thief in the night.
- The DOTL most importantly is characterized by the presence of the Lord Himself. It is the day where the Lord alone is exalted. Thus, the DOTL cannot be present unless the Lord Himself is present.

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Day of the Lord Project—Lesson 2

The Timing of the DOTL

Introduction

- Now that we have defined what the Bible says about the DOTL, we will consider the verses as to the timing of when the DOTL comes to earth.
- In this study we want to demonstrate that the DOTL comes to earth with the second coming of Christ and, therefore, does not include the 70th week of Daniel/tribulation period.
- Matthew 24:3-31—is a foundational text that summarizes the entire tribulation and helps pinpoint when the DOTL comes to earth.
- Matthew 24:5—speaks of false Christs that shall come.
 - Daniel 9:27—the signing of the covenant between Israel and the Man of Sin is what begins Daniel’s 70th week.
 - Daniel 7:1-25—the little horn is the AC that will make war with Israel
 - Daniel 8:23-25—uses a peace platform to achieve power before he turns on Israel
 - Daniel 11:21—Man of Sin consolidates his power through peace and flattery
 - 1 Thessalonians 5:3 – unbelievers will be saying “peace and safety” right up until the Second Coming.
- Matthew 24:15—the abomination of desolation occurs in the middle of the 70th week.
 - Daniel 9:27—in the middle of the week, worship in the temple stops and is replaced by the abomination of desolation.
 - 2 Thessalonians 2:4—the Son of Perdition goes into the temple, claims to be God, and men will worship him.
- Matthew 24:22 – the days of the tribulation are shortened (Mark 13:20).
 - This does not refer to days being reduced to 23 hours or the Lord Jesus Christ returning prior to the end of the 70th week.
 - Psalm 102:23-24—to shorten the days of a man’s life is to cause his life to come to a premature end (Psalm 89:45)
 - Matthew 24:22—refers to God returning prior to the natural course of events playing itself out entirely, which would have destroyed all flesh on the earth.
 - This explains how the tribulation is worse than the Flood (Matt. 24:21). The Flood ran its natural course, and eight people were, nevertheless, able to survive. If the tribulation were to run its natural course, no one would survive.

- Matthew 24:27—Christ begins to talk about his Second Coming back to earth at the end of the 70th week.
- Matthew 24:29-30—after the tribulation of those days, certain cosmic disturbances will occur. Then they shall see the Son of Man coming. Matthew 24 takes its readers through the entire 70th week of Daniel in summary form.
 - Malachi 4:5—before the great and dreadful DOTL comes, the prophet Elijah will be sent.
 - Revelation 11:3-6—Moses and Elijah are commonly understood to be the two witnesses during the first half of the tribulation. If Elijah needs to be sent before the DOTL comes, then the first half of the 70th week on the earth cannot rightly be called the DOTL.
 - Joel 2:31—the cosmic disturbances must take place before the coming of the DOTL. Matthew 24:29-30 tells us that these events occur immediately following the tribulation. Therefore, the combined witness of these verses demonstrates that the DOTL comes after the tribulation with the Second Coming of Christ back to earth.
- Acts 1:11—the 11 are told that Jesus Christ will return to earth in like manner. He ascended from the Mount of Olives.
- Zechariah 14:1-9—Christ stands upon the Mount of Olives in the DOTL.
- Summary of the events when the DOTL comes:
 - Christ returns and stands upon the Mount of Olives.
 - Day of Battle/Armageddon
 - Judgment of the Nations
 - First Resurrection
 - Millennial Kingdom
 - Satanic Revolt
 - Second Resurrection and Great White Throne
 - New Heavens and New Earth
- This is the day when the Lord alone shall be exalted, i.e., the DOTL.
- 2 Thessalonians 2:6—the 70th week is the time of the adversary. The Lord alone is not exalted; rather, Satan exalts himself.
- Summary: There are three conclusive reasons that the DOTL cannot come to earth prior to the Second Coming.
 - First, it cannot occur until after the tribulation and the cosmic disturbances that follow the tribulation (Matt. 24:29-30, Joel 2:30-31, Rev. 6:12-17).

- Second, it cannot include the tribulation on earth because the beast is exalted during that time (Isa. 2:11, 2 Thess. 2:3-4).
- Third, the DOTL is the presence of the Lord (Zeph. 1:7). Thus, the DOTL comes when the Lord Jesus Christ himself arrives and cannot begin prior to his physical presence.

Day of the Lord Project—Lesson 3

The DOTL Comes as a Thief in the Night

The Basic Objection

- We have already seen in these studies that the DOTL is a prophesied event and that there are certain manifest signs that precede its coming.
- One common objection to the view that the DOTL comes to earth at the Second Coming and not before is that the DOTL must come as a thief in the night (1Thessalonians 5:2) and not have signs that precede its coming.
- If the DOTL includes the tribulation, then the DOTL can come unexpectedly because the timing of the Catching is unknown. However, if the DOTL begins at the Second Coming, some wonder how it can come as a thief in the night since there are obvious signs that precede the Second Coming (Joel 2:31).
 - Dwight Pentecost makes this exact argument, and for this reason, he rejects the view that the DOTL comes at the Second Coming. (Things to Come, pp. 230-31)
 - The word “rapture” does not appear in the Scriptures. The Catching term is derived from 1 Thessalonians 4:17.
 - Biblical terms include catching up, adoption, and day of redemption.
- Put another way, how can the DOTL come as a thief in the night at the Second Coming when it is obvious that the Second Coming is seven years after the beginning of Daniel’s 70th week and 3.5 years after the abomination of desolation is set up?

The Solution

- Matthew 24:43-44—shows that it is prophetic information that the DOTL comes as a thief in the night.
 - Therefore, whatever causes the DOTL to come as a thief in the night cannot be connected to the mystery program (e.g., the Catching) or else the Lord Jesus Christ revealed the mystery’s existence in Matthew 24.
 - Someone who is not a mid-Acts dispensationalist, such as Pentecost, might feel comfortable with the view that the Catching is what causes the DOTL to come as a thief in the night. However, a mid-Acts dispensationalist should think carefully about making this argument as it denies the essence of mid-Acts dispensationalism, i.e., that the mystery was hid until revealed to Paul (1 Cor. 15:51).
- The dispensational point of view is not simply that the Old Testament does not discuss the mystery. Rather, it is that the Old Testament does not even indirectly hint at the dispensation of grace’s existence, which was hid in God (Eph. 3:9).

- If the DOTL is the presence of the Lord (Zeph. 1:7), then the Lord's absence would be night.
 - Thus, the entire tribulation period is a time of night.
 - 1 Thessalonians 5:4-5—the body of Christ will not be in darkness that the day will overtake it as a thief.
 - Notice that the DOTL comes as a thief IN the night, not as soon as it turns night. If thieves always came as soon as it turned night, they would lose the element of surprise. A thief comes at an unspecified time in the night.
- The relevant verses about the Lord's coming indicate that it is not possible to know the day or the hour. One can know the year and possibly the month.
 - Zechariah 14:7
 - Matthew 24:36—day and hour
 - Matthew 24:39
 - Matthew 24:42—hour
 - Matthew 24:43—what watch (Mark 13:35, Matt. 14:25 – night has four watches)
 - Matthew 24:44—hour
 - Matthew 24:50—day, hour
 - Matthew 25:13—day, hour
 - Mark 13:32—day, hour
 - Luke 12:39-40—hour
 - Luke 12:46—day, hour
 - Revelation 3:3—hour
- It is not a surprise as a general matter that thieves come in the night. The issue of coming as a thief is the particular hour. Information that a thief will break in during the next three years is not actionable because it does not permit planning. Similarly, the vast majority of covert intelligence involves non-specific threats of harm, which are thus not actionable.
- It is impossible to know the exact timing of the DOTL because its timing is not specified in scripture, but it occurs sometime after the 70th week and after the sun is turned to darkness and the moon to blood (Matt. 24:29-31).
- The entire tribulation is night time, but the DOTL is in particular described as a time of darkness.
 - Amos 5:18-20—the DOTL is darkness, very dark, not light, and has no brightness.
 - Zephaniah 1:15-16,18—the DOTL is a day of darkness and gloominess, a day of clouds and thick darkness.
 - Joel 2:1-2—the DOTL is a day of darkness and of gloominess, a day of clouds and thick darkness.
- Christ comes as a thief in the night because the sun is turned to darkness, the moon ceases its shining, and the stars of heaven fall.

- Christ comes as a thief in the night because he returns at some unspecified time “AFTER the tribulation of those days” (Matt. 24:29).
- Jesus Christ comes as a thief in the night because he turns out the lights in the universe prior to returning.

The Day of the Lord Project—Lesson 4

The Day of Christ is the Body of Christ’s Equivalent for the Prophetic Program’s DOTL

Brief Recap of the DOTL

- The DOTL is not a day in the twenty-four hour sense. It begins on earth at the Second Coming, but it also includes the Millennium (Zech. 14:9) and the new heaven and the new earth (2 Pet. 3:10).
- The DOTL lasts for a long time, i.e. over a thousand years, and it includes a number of different significant events.
- What unifies the multiple different events that take place during the DOTL is the presence of the Lord (Zephaniah 1:7). It is the great unveiling when man no longer walks by faith but by sight as God unmistakably manifests his presence to the universe.
 - For God’s adversaries, this is bad news – e.g., the destruction of the unbelieving at the Second Coming.
 - For God’s saints, it is great news – the millennial kingdom and the establishment of the new heaven and the new earth.
- The vast majority of verses dealing with the DOTL concern when it comes since once the DOTL arrives with the presence of the Lord Jesus Christ, the saint will have complete clarity on the issues of life.

The Day of Christ

- Just as for prophetic saints there is a day when faith is made sight, i.e., the DOTL, there must be a comparable event for the body of Christ.
- Paul uses the term “day of Christ” and four other similar phrases, all of which are found only in Paul’s writings, to describe this comparable event for the body of Christ.
- “the day of redemption”
 - Ephesians 4:30—is a clear reference to the Catching
- “the day of our Lord Jesus Christ”
 - 1 Corinthians 1:7-8—refers to the Lord Jesus Christ coming for the body of Christ.
 - Notice the similarity between 1 Corinthians 1:7-8 and 1 Thessalonians 5:23.
 - 1 Corinthians 1:7-8—the saint waits for the “coming of our Lord Jesus Christ” and is confirmed unto the end that he may be “blameless in the day of our Lord Jesus Christ”
 - 1 Thessalonians 5:23—Paul prays that the Thessalonians are preserved “blameless unto the coming of our Lord Jesus Christ.”

- 1 Corinthians 1:7-8 and 1 Thessalonians 5:23 are obviously talking about the same thing.
- Thus, the day of our Lord Jesus Christ in 1 Corinthians 1:7-8 is the same thing as the Lord Jesus Christ's coming in 1 Thessalonians 5:23.
- “the day of the Lord Jesus”
 - 1 Corinthians 5:5—refers to the Catching
 - 2 Corinthians 1:14—refers to the gathering together of the body of Christ at the Catching
- “the day of Christ”
 - Philippians 1:10—refers to the Catching; members of the body of Christ do not sin after the Catching occurs.
 - Philippians 2:16—refers to the judgment seat of Christ that takes place shortly after the Catching.
 - 2 Thessalonians 2:2—we will discuss this verse at length shortly. For now, note that other than 2 Thessalonians 2:2, all of the various “day of Christ” phrases include the Catching. 2 Thessalonians 2:2 does not include the Catching but the aspect of the day of Christ that deals with the outpouring of God's wrath at the Second Coming.
- “the day of Jesus Christ”
 - Philippians 1:6 refers to the Catching; Ephesians 4:30 the body of Christ is sealed unto the day of redemption.
 - Read Philippians 1:6-10 and notice that “the day of Jesus Christ” in 1:6 seems to be the same thing as “the day of Christ” in 1:10.
 - It seems contrary to the sense of the passage to make these two phrases to refer to separate events.
 - Similarly, it seems contrived to make these five different terms refer to five separate events.
- “the day of the Lord”
 - 1 Thessalonians 5:2—this verse was considered previously and refers to the prophetic event of the Second Coming
- Just like the DOTL is a prophetic term, the DOC is a Pauline term. Paul is the only Biblical writer to use this expression. Therefore, it is reasonable to conclude that it has a special meaning for the body of Christ.
- The DOC deals with the exaltation of Christ and his body in the heavenly places. The DOC consists of multiple events that are part of the presence of the Lord to the body of Christ just as

the DOTL is the presence of the Lord for Israel. Therefore, the DOC includes the following events:

- Catching up of the body of Christ (Phil. 1:6, 10; 2:16)
 - Day of redemption (Eph. 4:30, 1 Cor. 15:51-53)
 - Judgment seat of Christ (1 Cor. 1:8, 2 Cor. 5:10)
 - Body of Christ receives the reward of the inheritance in heavenly places (1Cor. 3:13-14, Col. 3:24, Eph. 1:3, 2:6, Col. 1:20)
 - Judgment upon those who persecuted the body of Christ while it was on earth (1 Thess. 1:6-10, 2 Thess. 2:2).
- The DOC is the day when Christ alone is exalted in the heavenly places through the body of Christ.

Day of the Lord Project—Lesson 5
Day of Christ and the DOTL—What’s the Connection?

The Day of Redemption and the DOC—What’s the Connection?

- Accurately identifying the DOTL as coming to earth with the Second Coming at the end of the tribulation in no way undermines the pre-tribulational rapture position.
- One goal of this lesson is to demonstrate that the day of redemption (DOR) is a scripturally appropriate term for the Rapture of the Church and that the DOR fits the saints with a body capable of participating in the DOC in heaven.
 - Ephesians 4:30—believers are sealed unto the day of redemption
 - Ephesians 1:13-14—upon belief in the gospel, believers are sealed with the Holy Spirit of promise. The Holy Spirit is the earnest deposit until the redemption of the purchased possession. In short, believers are spiritually redeemed from all their sins and are sealed with the Holy Spirit as they await the future redemption of their bodies.
 - Romans 8:23-25—Paul instructs believers to wait for the redemption of their bodies.
 - 1 Corinthians 15:51/1 Thessalonians 4—explains how the redemption of the body is received at the rapture or the DOR.
 - Philippians 3:21—teaches that believers receive a body with the same abilities as the resurrected body of Jesus Christ.
- The DOR provides all members of the body of Christ with a body capable of living in the heavenly places. The saint’s glorified body, received on the DOR, allows him to participate in the following aspects of the DOC in heaven.
 - Judgment seat of Christ (1 Cor. 1:8, 2 Cor. 5:10)
 - Body of Christ receives the reward of the inheritance in heavenly places (1Cor. 3:13-14, Col. 3:24, Eph. 1:3, 2:6, Col. 1:20)
- In short, the DOC is the day when Christ alone is exalted in the heavenly places through the body of Christ.

DOC and the DOTL--What’s the Connection?

- Now that we have surveyed the DOTL and the DOC, we are ready to discuss how these two important days of Scripture relate to one another.
- 2 Thessalonians 2:1-3—the Thessalonians are beseeched not to be “soon shaken in mind, or be troubled,” that the DOC is near. Paul’s pleading that the Thessalonians not be found in this condition is based upon two things in verse 1:
 - “By the coming of our Lord Jesus Christ,”
 - “and by our gathering together unto him.”

- On the surface, this appears to create a problem since we have already included the Catching/Rapture in the DOC. Is Paul saying that the falling away and revelation of the man of sin/son of perdition must precede the Rapture? No. “Our gathering together unto him,” is clearly synonymous with the Catching and constitutes one of the reasons why the Thessalonians don’t need to be troubled. In other words, Paul is guaranteeing the Thessalonians that they will be gathered together unto Christ, i.e., caught up, before the DOC comes to earth. The coming of the Lord in verse one is when he comes to gather the saints unto him in the air according to 1 Thessalonians 4:15-18.
- The confusion is cleared up when one recognizes that a day must begin before it comes. Recognizing this truth will not only clear up our questions regarding 2 Thessalonians 2:1-3, but it will also explain how the DOTL and the DOC are related to one another.
- The DOTL must begin before it comes.
 - Malachi 4:5—the verse does not say that Elijah will be sent before the “beginning” of the DOTL but before the “coming” of the great and dreadful DOTL.
 - Joel 2:31—this verse is not talking about when the DOTL “begins” but, rather, when it comes to earth, thus, the implication is that the DOTL begins before it comes to earth.
- The DOTL begins in heaven before it comes to earth at the end of the tribulation.
 - Isaiah 24:21—“in that day” is a reference to the DOTL. Notice that God intends to punish the host of the high ones that are on high before he punishes the kings that are upon the earth.
 - Isaiah 34:4-5—the sword of the Lord is bathed in heaven before it comes down upon the earth.
 - The DOTL begins in heaven where God will punish the hosts of the high ones that are on high before it comes to earth after the tribulation.
- We have already seen that the Pauline expression DOC refers to events in the heavenly places that relate to the body of Christ and also the earthly judgment upon the enemies of the body of Christ. Meanwhile, the phrase DOTL refers to prophetic events that begin in heaven in the middle of Daniel’s 70th week, come to earth at the time of the Second Coming, and continue on the earth until the time of the new heaven and new earth.
- 2 Thessalonians 2:1-3 explains that the Thessalonians do not need to worry that the DOC is at hand because it cannot come to earth until after the falling away and the revelation of the man of sin, the son of perdition.
- The DOC does not come to earth until after the tribulation when it comes in the form of the Second Coming of the Lord Jesus Christ.

Day of the Lord Project—Lesson 6
Pertinent Notes on 2 Thessalonians 2, Part 1

The Difficulty of 2 Thessalonians 2:2

- In our previous studies, we saw that only Paul uses the phrase “day of Christ” and similar phrases, and that, with one exception, these phrases always can be understood to refer to the Catching (1 Thes. 4:17).
- The one exception is 2 Thessalonians 2:2, which instructs saints not to be troubled by the suggestion that the DOC is at hand. This verse poses a difficulty. The saint is to look forward to the blessed hope of Christ’s appearing (2 Thes. 2:13), and the Catching is expressly said to be a source of comfort (1 Thes. 4:17-18). Thus, why would a saint be troubled by the idea that the DOC is at hand?

2 Thessalonians

- The answer to this conundrum lies in understanding the context of 2 Thessalonians 2:2.
- 2 Thessalonians 1:4—the Thessalonians have been enduring tribulation.
- 2 Thessalonians 1:5-6—God recompenses tribulation to those that persecute the body of Christ.
- 2 Thessalonians 1:7—the Thessalonians will have rest when the Lord Jesus shall be revealed from heaven with his mighty angels.
- 2 Thessalonians 1:8—the Lord takes vengeance on those that obey not the gospel.
- 2 Thessalonians 1:9—God’s enemies shall be punished with everlasting destruction from the “PRESENCE” of the Lord.
 - Recall from Zephaniah 1:7 that the DOTL = the presence of the Lord God.
- What 2 Thessalonians 1 is about is God taking vengeance on the adversaries of the body of Christ while the body of Christ is at rest.
- 2 Thessalonians 2:1—Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him,
 - Paul beseeches the Thessalonians on the basis of the Catching
- 2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
 - Basic sentence structure requires that the “day of Christ” in 2:2 not be the same thing referred to in 2:1.
 - What 2:1-2 is saying is we beseech you on the basis of THIS don’t be troubled about THAT.

- THIS and THAT must be different for the sentence to make any sense.
- The sense of 2 Thessalonians 2:1-2 is that since the Thessalonians will be part of the Catching (2:1), they do not need to worry about the wrath of the day of Christ, i.e., the Second Coming (2:2).
- Although when Paul uses the term “day of Christ” elsewhere it may refer to the Catching, it is clear that 2 Thessalonians 2:2 is not referring to the Catching when it uses the term “day of Christ.”
- 2:2 In this verse, the DOC refers to the pouring out of wrath at the Second Coming.
 - The term “day of Christ” means different things in different places just as the term DOTL covers over 1000 years and diverse events.
 - Just as the Cross, the first coming, purchased salvation for both prophetic and mystery saints, the Second Coming executes wrath upon both the persecutors of the prophetic saints and the persecutors of the mystery saints.
 - The theme of 2 Thessalonians is not as much about the BOC’s deliverance from wrath as it is about the execution of wrath upon those who persecuted the BOC.
 - Revelation 6:9-10 The Second Coming is where God takes vengeance on those who during the tribulation have persecuted the saints. God’s righteousness requires him to execute this judgment.
 - The DOC is not simply the Catching up, the redemption of the body, and the Judgment Seat of Christ. It also settles the score with the adversaries of the BOC. The BOC, and the Thessalonians in particular, have suffered from persecutors that God must judge.
- 2:2 “day of Christ”
 - Scofield says that “day of Christ” is a mistranslation, and that it should instead read ‘the day of the Lord.’”
 - The underlying word in the Textus Receptus is Christos, which is translated as Christ in 568 other places and never translated as anything else.
 - “The day of Christ” is the correct translation.
 - For the position that we are teaching, it would be no problem if the verse read “the day of the Lord,” but it is wrong to change the word of God even if you think you are making it clearer. Whenever one changes the word of God to make it clearer, one is actually losing valuable insight.
- 2 Thessalonians 2:3—Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;
 - There is a great deal of deception regarding the timing of the day of Christ / DOTL.

- There are certain events that precede the day of Christ, including the falling away and the revelation of the man of sin
- 2 Thessalonians 2:3—the falling away is exactly what is described in Romans 11.
 - Romans 11:11-12—Israel falls, i.e., diminishes, in the book of Acts.
 - Romans 11:13—“I speak to you Gentiles.” Romans 11 addresses Gentiles as a group, not the body of Christ.
 - Romans 11:20—Israel was broken off because of unbelief.
 - Romans 11:20-22—warns Gentiles to continue to stand by faith or else they face being cut off. This is not God dealing harshly with the body of Christ but God cutting off the direct Gentile access to Christ that exists during the dispensation of grace.
 - Romans 11:25—the dispensation of grace concludes when the fullness of the Gentiles be come in.
 - In other words, the dispensation of grace ends when Gentiles refuse to continue in God’s goodness, i.e., they fall away. Since at that point the fullness of Gentiles has come in, it is appropriate for God to conclude the dispensation of grace.

The Day of the Lord Project—Lesson 7
Pertinent Notes on 2 Thessalonians 2, Part 2

2 Thessalonians

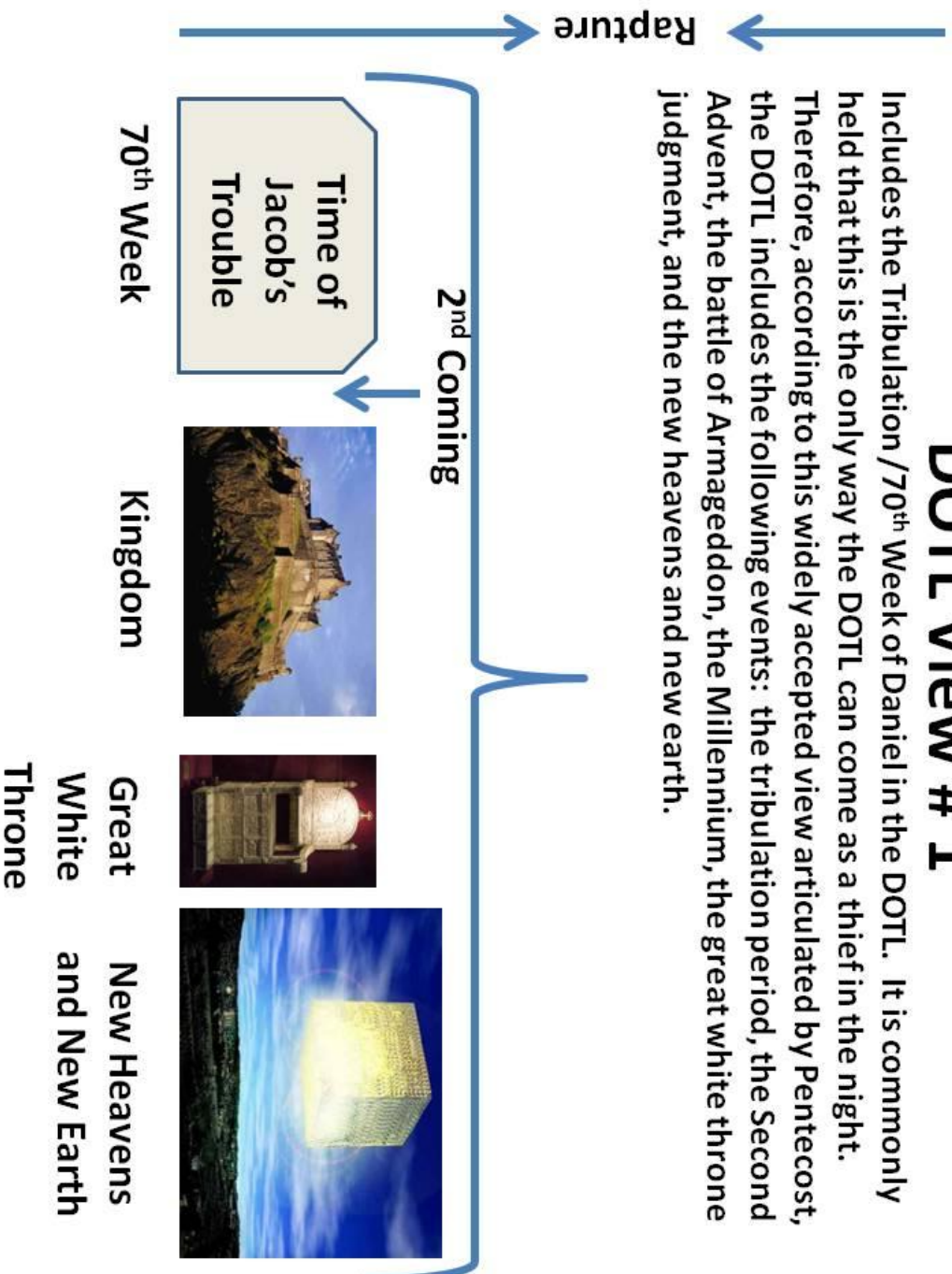
- 2 Thessalonians 2:4—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
 - The man of sin is Daniel’s abomination that maketh desolate (Dan. 9:27).
 - Recall that the “Lord alone” shall be exalted in the DOTL (Isa. 2:11, 2:17).
 - Thus, the tribulation on earth cannot be part of the DOTL because the son of perdition is exalting himself.
- 2 Thessalonians 2:5—Remember ye not, that, when I was yet with you, I told you these things?
 - When Paul was with the Thessalonians, he had instructed them in all of the information covered in the previous verses.
- 2 Thessalonians 2:6—And now ye know what withholdeth that he might be revealed in his time.
 - Now, Paul is revealing to the Thessalonians new information that he had not shared with them when he was in Thessalonica.
 - There is apparently something that withholds the revelation of the man of sin.
 - The man of sin will be revealed in “his time.” Again, the tribulation is not the Lord’s day (i.e., the DOTL), but the time of the son of perdition’s exaltation.
- 2 Thessalonians 2:7—For the mystery of iniquity doth already work:
 - Notice that the mystery of iniquity was already working in Paul’s day. Satan is preparing the world stage for the deception that will take place during the tribulation.
 - Ephesians 2:1-3—the world is following the course that Satan has charted. The completion of Satan’s program culminates in the son of perdition.
- 2 Thessalonians 2:7—only he who now letteth [will let], until he be taken out of the way.
 - The “what withholdeth” in v. 6 is the same as the “he who letteth” in v. 7. These phrases are based on the same underlying Greek word, “katekho.”
 - This person will continue to “let” until he be taken out of the way. Once the restrainer is removed, the mystery of iniquity is given free course and the man of sin will be revealed.
- 2 Thessalonians 2:7—What is it that withholdeth?
 - There are at least three common suggestions as to “what withholdeth.”

- 1. The Holy Spirit
 - However, the Holy Spirit is clearly active on earth during the tribulation (Rev. 2:7, 5:6).
- 2. The son of perdition himself
 - The son of perdition withholding himself is contrary to the natural sense of the passage.
 - The letting takes place “even now” in v. 7 and yet the man of sin has not yet been revealed.
 - Note that Scripture does not follow a strict approach of pronoun continuity. In 2 Thessalonians 2:8-9, the pronouns “his” and “him” change from referring to the Lord Jesus Christ to referring to the son of perdition without any advance warning.
- 3. The body of Christ / dispensation of grace
 - The most obvious candidate for that which withholds is the body of Christ / dispensation of grace, since it is the body of Christ / dispensation of grace that put the prophetic program on hold after Acts 7:55-56 (Acts 2:34-35, Col. 3:1).
 - It also makes sense to refer to the BOC as “he” who letteth since the BOC is the one new man (Eph. 2:15).
- 2 Thessalonians 2:7—“taken out of the way”
 - Paul says there is going to be a time when the restraining force will be “taken out of the way.”
 - Job 24:24—taken out of the way = cut off
 - Romans 11:22—Gentiles will be “cut off” for failing to stand by faith. The body of Christ / the dispensation of grace will be taken out of the way at the time of the Catching.
- 2 Thessalonians 2:8—And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
 - The Wicked shall be revealed after the dispensation of grace is taken out of the way. Thus, the son of perdition will not be revealed until that time.
 - Therefore, trying to identify the son of perdition today is a waste of time. He hasn't even been revealed yet.
- 2 Thessalonians 2 thus gives the following chronology of events:
 - The falling away of the Gentiles
 - Gentiles being cut off
 - The body of Christ taken out of the way/end of the dispensation of grace
 - Revelation of the man of sin
 - Revelation of the son of perdition

- Day of Christ comes to earth in the form of the DOTL at the Second Coming.

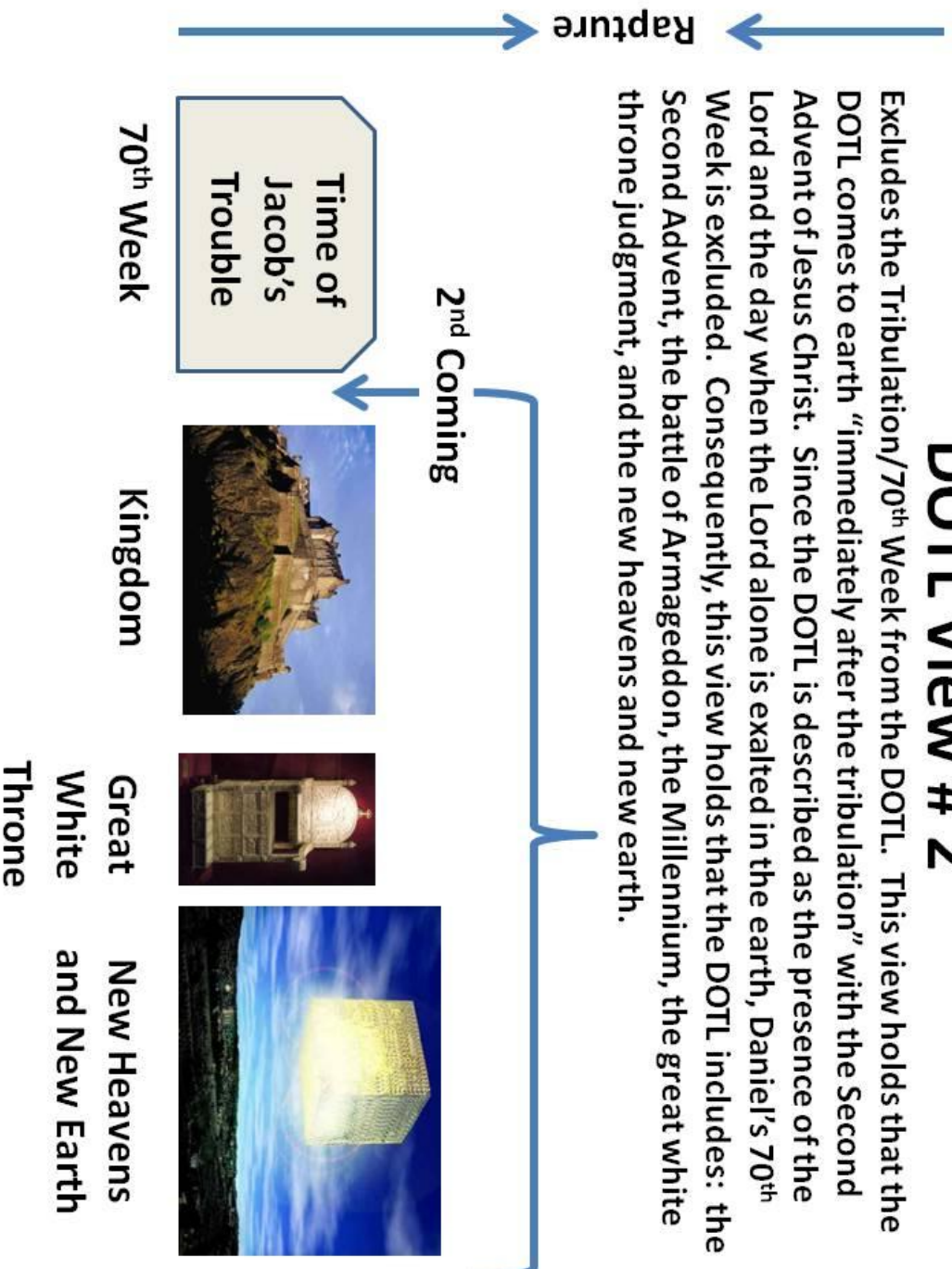
DOTL View # 1

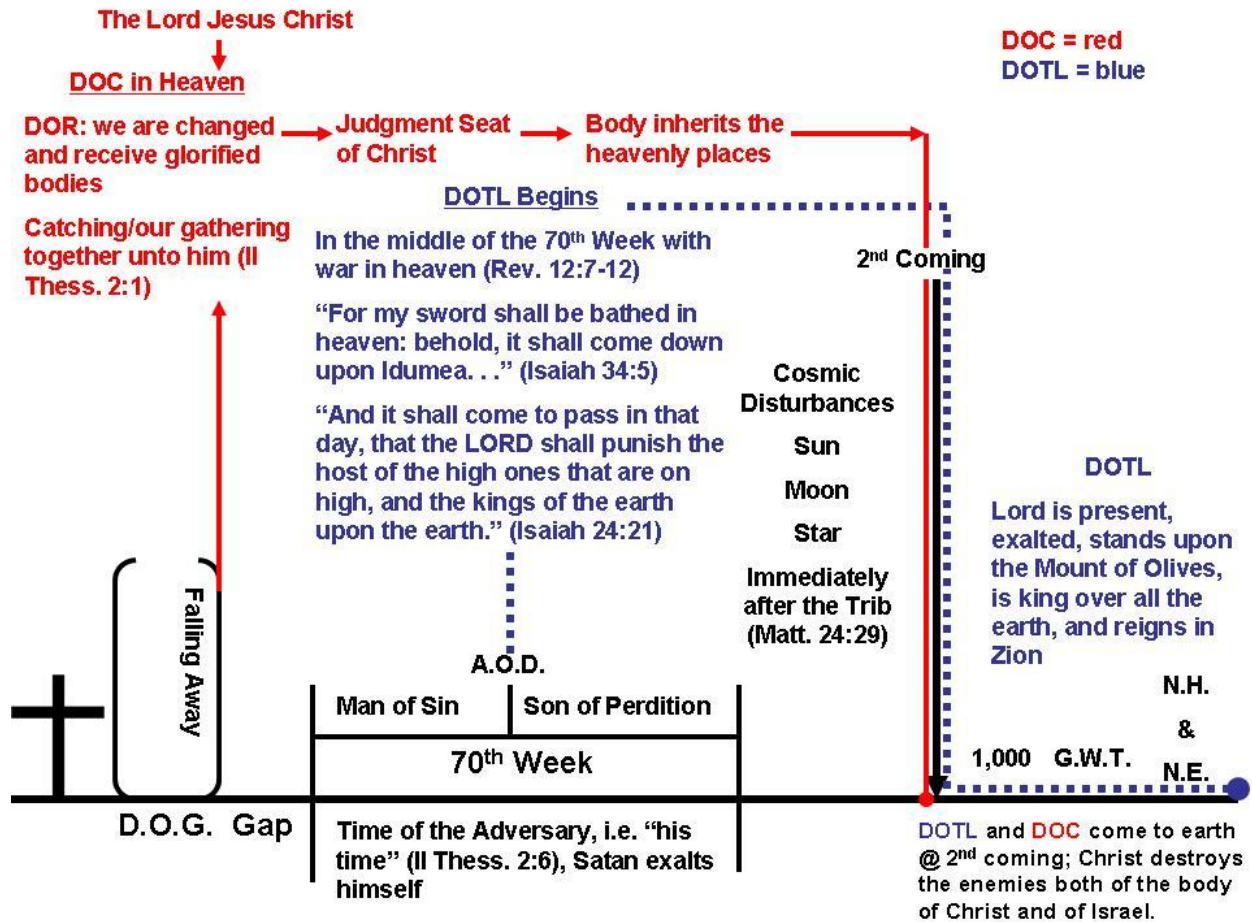
Includes the Tribulation /70th Week of Daniel in the DOTL. It is commonly held that this is the only way the DOTL can come as a thief in the night. Therefore, according to this widely accepted view articulated by Pentecost, the DOTL includes the following events: the tribulation period, the Second Advent, the battle of Armageddon, the Millennium, the great white throne judgment, and the new heavens and new earth.



DOTL View # 2

Excludes the Tribulation/70th Week from the DOTL. This view holds that the DOTL comes to earth "immediately after the tribulation" with the Second Advent of Jesus Christ. Since the DOTL is described as the presence of the Lord and the day when the Lord alone is exalted in the earth, Daniel's 70th Week is excluded. Consequently, this view holds that the DOTL includes: the Second Advent, the battle of Armageddon, the Millennium, the great white throne judgment, and the new heavens and new earth.





Explanation of the Day of the Lord and the Day of Christ Chart

- The chart uses three different colors to illustrate the differences between what is included in the Day of the Lord and the Day of Christ.
- BLACK represents the chronological order of events set forth in the scriptures.
- BLUE identifies events that are revealed in the prophetic scriptures to be part of the Day of the Lord, i.e. his wrath in heaven and on earth as well as his physical presence and exaltation.
- RED identifies events that as part of the mystery revelation are stated to be included in the Day of Christ for the body of Christ.
- The Day of the Lord and the Day of Christ are two different series of events occurring at different times and concerning different individuals. However, at the Second Coming, the Day of the Lord and the Day of Christ run together similar to two distinct highways that merge for a short distance before one highway ends and the other continues on.

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to come unto the knowledge of the truth."
1 Timothy 2:4



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