

**THE SEQUENCE OF EVENTS  
OF THE END TIMES**

**AND**

**THE DESCRIPTION OF  
THE DAY OF THE LORD**

**by  
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## THE SEQUENCE OF EVENTS OF THE END TIMES

The purpose of this paper is to present the events of the coming administrations in sequence order. In Ephesians 1:18, Paul's prayer for the faithful in Christ Jesus is that they "know what is the hope of his calling." The word "know" in Greek is *oida*, which means "to mentally perceive." An English derivative of this word is video. Understanding the sequence of events after the gathering together will enable the believer to video the Hope in a clearer way in his mind.

Another reason to present this topic is that the more one has the Hope and all the details of it rooted in the depth of his heart, the more he can endure and stay faithful. There have been many teachings which show how hope is the anchor of life.

Hebrews 6:18b, 19a:

...we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Which hope we have as an anchor of the soul, both sure and stedfast, ...

The Aramaic translation of the phrase in the KJV "both sure and steadfast" is: "that it is not shaken," or "that it swerves not." This strength and the continued desire to stand and not be moved is vitally needed in this day and time.

Since this is a very large topic and requires a scope of both the Old and New Testament, it is presented in such a way that each subject can be worked and developed more. Areas which need more work are noted in the body of the paper.

### ***Background of the Study***

There are several concepts which need to be understood in the light of a time reference. The first is the difference between the words for "end," *sunteleia* and *telos*. *Are the Dead Alive Now* by Victor Paul Wierwille gives a succinct definition and understanding of *sunteleia* and *telos*, in relation to the events of the end.

The events of the end (*sunteleia*) include: 1) Christ's coming *for* His saints, 2) the events of the book of Revelation with Christ's Coming, *with* His saints, 3) the first and second resurrections, and finally, 4) the end (*telos*) when death is destroyed and all things are subdued to God.<sup>1</sup>

*Vine's Expository Dictionary of Old and New Testament Words* defines *sunteleia* as "a bringing to completion together, marking the completion or consummation of the various parts of a scheme .... The word does not denote a termination, but the heading up

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<sup>1</sup> Victor Paul Wierwille, *Are the Dead Alive Now* (Old Greenwich, Connecticut: The Devon-Adair Company, 1971), p.32.

of events to the appointed climax." <sup>2</sup> E.W.Bullinger defines *telos* as "the fulfillment or completion of any thing, i.e. its end or issue (not its cessation). It denotes strictly, not the ending of a departed state, but, the arrival of a complete or perfect one." <sup>3</sup> The Aramaic words also help to understand the concepts for there are two different words but with separate roots. *Charta* corresponds to *telos* and is from the root "to be last". *Shulama* corresponds to *sunteleia* and comes from the root *shelem* which means "to be complete or fulfill". The *sunteleia* is the consummation or completion and *telos* is the last part of the completion.

The difference between the two words is easily understood in a time reference. The *sunteleia* includes all the events up until the final end point *telos*, when the kingdom is delivered up to God.

I Corinthians 15:24:

Then *cometh* the end (*telos*), 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.

The last enemy to be destroyed is death. This is the final event before the establishment of the new heaven and earth. It definitely denotes the arrival of a complete state. The final completion of God's judgments and plan of redemption ends when death is destroyed.

Each use of *sunteleia* and *telos* which refers to a specific event in the end times can now be understood.

Matthew 13:39b and 40:

...the harvest is the end (*sunteleia*) of the world;..

As therefore the tares are gathered and burned in the fire; so shall it be in the end (*sunteleia*) of this world.

These two verses are from the parable of the tares of the field. When seeking to put this description in a particular place in the order of events, the point to understand first is that *sunteleia* could cover any event until the time death is destroyed. So these verses must be studied in relation to other verses about the harvest, and about the time when the Devil's seed are cast in the lake of fire. The phrase "the end of the world" could be better translated "in the consummation of the age."<sup>4</sup>

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<sup>2</sup> W.E. Vine, *Vine's Expository Dictionary of Old and New Testament Words* (Old Tappan, New Jersey: Fleming H. Revell Company, 1981), p. 27.

<sup>3</sup> E.W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1975), p. 248.

<sup>4</sup> Vine, op. cit.

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Matthew 24:3 and 6:

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming and of the end (*sunteleia*) of the world?

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end (*telos*) is not yet.

Jesus Christ describes some of the signs and events of the time right after the gathering together of the Church and of his coming to the earth. In verse six when he says that “the end is not yet,” it means that what he is describing is still only a portion of the events and is not the completion or fulfillment of all the events. Luke 21:9, which is the parallel record of Matthew 24, makes it clearer.

Luke 21:9:

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end (*telos*) is not by and by (immediately).

Jesus was explaining that what he was talking about (the beginning of sorrows) was not the *telos*.

Mark 13:13:

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end (*telos*), the same shall be saved.

This passage and the identical statement in Matthew 24:13 are in the context of a description of the persecution which believers will go through. The emphasis is on the patience (*hupomone*) required to stand during the persecution, not that they would live until the *telos*, the time death is destroyed. If they remained faithful, that day would come and their salvation would be complete because they would be part of the new heaven and earth.

The second concept to understand is the administrations which follow the gathering together. The fifth administration (*oikonomia*) is now and is the administration of grace. Following the gathering together begins the sixth administration, six being the number of man, and includes all the events until the beginning of the reign of Christ on the earth. The reign of Christ or Kingdom on earth is the seventh administration. It is the *shabbat*, or rest, that was promised to the people of God

Hebrews 4:8-10:

For if Jesus (Aramaic text: Joshua, the son of Nun) had given them rest, then would he not afterward have spoken of another day.

There remaineth therefore a rest to the people of God.

For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

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In verse 4 of Hebrews 4 it is talking about the seventh day and quotes the book of Genesis, “And God did rest the seventh day from all his works.” The reason the 1000 year reign on the earth is the seventh administration is that it fulfills all the promises of this rest or *shabbat* for the people of God, Israel. The third heaven and earth begins the eighth administration, which is the new beginning.

The third concept to understand when working this topic is the usage in the Bible for day. A day can be a 24 hour period or it can represent a specific period of time which covers certain criteria. When the Bible says “day of ----”, then it is referring to a time period when that “something” is evident. This is especially important when endeavoring to understand what the exact time is of these specific phrases such as “the day of the Lord”, “the day of judgment,” “the day of God,”. and “the day of wrath” to name a few. The specific “days” are noted in the body of the paper and on the main chart.

### ***Keys to Interpretation***

The major key used in this paper was scripture build-up. Because of their clarity in identifying the sequence of events, the four gospels were used as the first step, making sure all the details fit within that framework. Then Revelation was studied to fit what was already known from the Gospels. The order of the seven seals meshed in perfectly with the gospel records. Then the Old Testament prophets were studied to give added understanding of the details. Because this whole topic is concerning the future and thus is prophecy, there is much yet to be understood. It will be clearer as the time is immediately at hand, but there is a definite order and symmetry which God has revealed that is available to work and develop. Once this pattern is seen, then all of the records concerning the end times fit together without contradiction.

Another major key is that the administration of grace in which we live today was a mystery or secret that God held closely from the foundation of the world. It is only revealed in the New Testament Church epistles. This time period has a beginning and an end and only then will the events that are prophesied about in the Old Testament begin to happen.

Romans 16:25:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

The following chart is the backbone of this paper. It is set up as an outline and the subtopics are the sections throughout the paper. The chart is the summary with scripture listed below of each section.





## **BEGINNING OF SORROWS**

The first section of the sixth administration is the beginning of sorrows. In Matthew 24:8, Jesus Christ labeled it that when he discussed the signs of the *sunteleia* with his disciples. It covers the time immediately following the gathering together of the saints until the great tribulation and includes the events of that time and the rise of the Antichrist.

This time period can best be pictured by understanding the word "sorrows." "Sorrows" means "a throe, a pain, a pang, especially of a woman in travail."<sup>5</sup> This period right after the gathering together is like the beginning of labor. There are definite signals that the birth is coming, but often contractions are sporadic and mild. Then eventually the contractions, usually with the breaking of waters, develop in intensity and the spacing of the contractions becomes regular. As the second or transition stage of labor approaches, the intensity continues to build. The great tribulation would be comparable to this intense part of labor.

Hosea 13:12, 13a:

The iniquity of Ephraim *is* bound up; his sin *is* hid.

The sorrow of a travailing woman shall come upon him...

A man does not actually experience labor, but in this time period, he will also have a good understanding of it.

Jeremiah 30:6:

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

The first event after the gathering together and before anything else begins to happen is the sealing of the 144,000. This is recorded in Revelation 7:1-8.

Revelation 7:1-4:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

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<sup>5</sup> E.W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids, MI: Baker Book House, 1968), p. 991.

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E.W. Bullinger in *The Commentary on Revelation* states, "The vision, though seen after the Sixth Seal, really describes what will take place before chapter vi and before a Seal is broken." <sup>6</sup> It is the answer to the question in Revelation 6:17 of who shall be able to stand when the great day of His wrath is come. It is God choosing out an elect remnant which will be able to pass through all of the tribulation. It is similar to the seven thousand which God knew had not bowed the knee to Baal in the time of Elijah.

John Walvoord in his book on *The Revelation of Jesus Christ* explains this sealing as follows:

The implication is that the judgment of God is impending and that prior to its infliction on the earth, God wants to set apart and protect His servants....It is implied that these who are thus sealed have been saved in the time of trouble pictured in the book of Revelation and by this means are being set apart as a special divine remnant to be a testimony to God's grace and mercy during this time of judgment. <sup>7</sup>

The criteria for receiving the seal is in Revelation 14:4 and 5. They do not follow the Lie or the idolatry of the time. The seal is their Father's name written in their foreheads. There are 12,000 out of each tribe (note the omission of Dan and Ephraim), and they are the "firstfruits unto God and to the Lamb" (Revelation 14:4).

These 144,000 are the only believers who will remain alive until the coming of Jesus Christ. There are a great multitude of people who do believe out of every nation, including more of Israel, but only 144,000 can "stand" until they are gathered together right after Christ comes. Everyone else will be martyred or killed.

Also, the first thing to note before we study the actual events of the beginning of sorrows, is that the Gospel is preached to all nations throughout this administration after the gathering together. The written Word will still be here after the gathering together and almost immediately there will be those who believe what they had heard before the gathering.

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<sup>6</sup> E.W. Bullinger, *Commentary on Revelation* (Grand Rapids: Kregel Publications, 1984) p. 279.

<sup>7</sup> John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1966) p. 140.

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Matthew 24:14:

And this gospel of the kingdom shall be preached in all the world (the inhabited earth) for a witness unto all nations; and then shall the end (*telos*) come.

Jesus Christ describes the events of the beginning of sorrows in the Gospels. They correspond to the first seals described in Revelation 6:1-8. First there will be false christs and many deceived.

Matthew 24:5:

For many shall come in my name, saying, I am Christ; and shall deceive many.

This corresponds to the one on the white horse in Revelation 6:2.

Revelation 6:2:

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The picture is a counterfeit of the true Christ coming on a white horse covered in Revelation 19:11-16. There will be many false christs and they will conquer many.

The second event Christ describes is about wars and rumors of wars.

Mark 13:7 and 8a:

And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

For nation shall rise against nation, and kingdom against kingdom....

This corresponds to the second seal, the one on the red horse:

Revelation 6:4:

And there went out another horse that was red: and power was given. to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The order of the next two events varies in the Gospels. Matthew 24:7 has “famines, pestilences and earthquakes,” Mark 13:9 says, “earthquakes, famines and troubles,” and Luke 21:11 says, “earthquakes, famines, pestilences, fearful sights.” This is not hard to understand when the third and fourth seals are studied. The third seal is famine and the fourth is death.

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Revelation 6:5-8:

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beast say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The third seal represented as famine includes all disasters which cause famine. Earthquakes may cause famines. A penny or denarius is one day's wage for the common person. It will take a whole day's work to earn a loaf of bread. There would be no money left over for anything else! "Hurt not the oil and wine" has to do with those who are wealthy who will control the famine.<sup>8</sup>

The fourth seal is death on the pale horse and hell following. The disasters listed in the gospels all bring death: earthquakes, pestilence, trouble, fearful sights. Death in Revelation and pestilence in the gospels are tied together in the Aramaic. The word for pestilence in Matthew 24:7 is *mautana* and it literally means "way of dying" and can be translated as plague, pestilence, mortality or slaughter. Its root verb is to die.<sup>9</sup> The fourth part of the earth is killed in these first four seals. Hell means the grave and that is why it is following the fourth horse. It is no wonder that when the Antichrist rises up as a powerful king and ushers in peace, safety, and prosperity, people embrace him with welcome arms!

### ***Rise of the Antichrist***

The Antichrist comes into power after a succession of kings. It is very interesting how he comes into power and exactly what his place is in history. This place in history is foretold in Daniel's explanation of Nebuchadnezzar's dream in Daniel 2:31-45. It is important to read this section at this time to get an understanding of the times of the end. The Antichrist will come from a specific time which is still future, but it is in the time period of the "ten toes" of Daniel. Understanding these time periods will prevent the biblical student from endeavoring to see the events of the present in the prophecies.

Another point to keep in mind is that the Devil does not know when Christ will return to gather the present church. In II Thessalonians 2:7, it is explained that the "mystery of iniquity has already begun to work, however [it will work] by itself when

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<sup>8</sup> Bullinger, *Commentary on Revelation*, p. 257.

<sup>9</sup> J. Payne Smith, *A Compendious Syriac Dictionary*, Oxford University Press, 1957, p. 260.

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that which now holds [it] back is taken away from the middle (Magiera translation).” In every generation since the time of the Roman Empire, the Devil had to have all in place so that if the church of the body was “taken out of the middle,” he could quickly put all in motion for the takeover of a world-ruler known as the Antichrist. That is why it appears that there have been attempts along this line throughout the last 2000 years, for example, Hitler, Stalin, etc. But that is only the mystery of iniquity at work. The actual rise of the Antichrist of the book of Revelation will not happen until the holding down power (“that which restrains” - KJV) of the church is taken away. Knowing this and the history of Daniel will prevent a believer from trying to apply events of today to the prophecy of Revelation.

The Antichrist is definitely a man as II Thessalonians 2:3 calls him “that man of sin” and the “son of perdition”. His various titles or names, show his main characteristics and how he rises to great power and influence over the whole world.

Daniel 7:8:

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

One of the Antichrist’s titles is the "little horn" as in the above verse. This is because he is “strong with a small people” (Daniel 11:23). Other of his titles are “a king of fierce countenance” (Daniel 8:23), “the prince that shall come (Daniel 9:26), “a vile person (Daniel 11:21), that Wicked (lawless one (II Thessalonians 2:8), and “the beast” (Revelation 13:1ff.). From these titles it is indicated that he is powerful, wicked, and totally against the true God.

The Antichrist's chief characteristic is that he has mighty power which is given him by the dragon (the Devil).

Revelation 13:2:

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

The Antichrist comes in with peace and prosperity. The sorrows of the beginning (wars, famines, pestilence) are basically stopped and he works deceitfully to obtain the kingdom.

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Daniel 11:21:

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

His deceitfulness is prominent because he uses the peace and prosperity to convince the people that he is great.

Daniel 8:25:

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The last main characteristic which is repeated in various passages is that he speaks against God. This is subtle at first, but as the tribulation opens, he wages full-scale war with the saints.

Daniel 7:25:

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 11:36:

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Revelation 13:1-18 describes the Antichrist's rise to power in detail and what he does. His actions are orchestrated to be like the true Christ in every way possible. He receives a deadly wound and this wound is healed (Revelation 13:3). The Evil One makes it look like he has died and been raised from the dead. Revelation 17:8-13 describes him as "the beast that was, and is not, and yet is." That is how he can be both the seventh and eighth king (note how eight shows his new beginning). Then the false prophet (a powerful religious figure) rises up to cause the earth to worship "the beast whose wound was healed." He does great signs and wonders and deceives the people. The false prophet is the "mouth speaking great things" of Daniel 7:8.

Revelation 13:12-14:

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the

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earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Early in his rise to power, the Antichrist makes a covenant or league with many people (Daniel 9:27a, 11:23). It does not state in Daniel or Revelation exactly with whom this covenant is made or what its purpose is. It may be the league which stops all the wars, and most likely it is a league with the religious powers centered in Jerusalem. In any case, this “new covenant” brings great peace and prosperity. After he is in full power and Babylon has again risen up as a great city with great power, the Antichrist decides to break the covenant (Daniel 11:23-31) and begins to gather armies to besiege Jerusalem (Luke 21:20).

### ***THE GREAT TRIBULATION***

The total time period of the beginning of the covenant of the Antichrist and the great tribulation together is seven years. This is the "one week" which is described in Daniel. This week equals seven years.

Daniel 9:27a:

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease....

The first years of the covenant last 3½ years and the great tribulation is 3½ years. This is clearly marked because “in the midst of the week (the 7 years) he shall cause the sacrifice and the oblation to cease.” This is the point where the abomination of desolation is set up and the great tribulation begins.

### ***Abomination of Desolation***

The abomination of desolation signals the beginning of the Antichrist’s war against the saints. When Jesus Christ describes this point to his disciples, he quotes the phrase from Daniel 9:27, 11:31 and 12:11.

Matthew 24:15:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

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Daniel 11:31:

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

From a study of the usage of the word abomination, it is found that it is strongly related to idols and idolatry. *The International Standard Bible Encyclopedia* explains that the Hebrew word *shiqquts* is used to describe specific forms of idolatrous worship which were especially abhorrent.

When Daniel undertook to specify an abomination so surpassing disgusting to the sense of morality and decency, and so aggressive against everything that was godly as to drive all from its presence and leave its abode desolate, he chose this as the strongest among the several synonyms...<sup>10</sup>

It is not clear what the abomination is or where it is set up. What is known is that public worship of the true God (the daily sacrifice and oblation) is taken away, and the sanctuary is defiled. There is an image which the false prophet has made to the beast. The false prophet has the power to give life (*pneuma*) to the image of the beast, so that it speaks, causing people to worship it.

This setting up of the abomination “in the midst of the week” begins the 3½ year period of the great tribulation. The phrases used in the books of Daniel and Revelation which define this 3½ years are: Daniel 7:25: “time and times and the dividing of time”; Daniel 12:7: “time, times, and an half”; Revelation 11:2: “forty *and* two months; and Revelation 11:3: “a thousand two hundred *and* threescore (1,260) days.”

### ***Persecution***

The two time periods of 42 months and 1260 days are from the description of the destruction of the temple and the prophecy of the two witnesses in Revelation 11. The two witnesses are two persons, called “olive trees and candlesticks.”

Revelation 11:4:

These are the two olive trees, and the two candlesticks standing before the God of the earth.

This is a metaphor which was similarly used in Zechariah 4:3,11, 14. These two witnesses are given power by God to witness throughout the tribulation.

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<sup>10</sup> James Orr, ed., *The International Standard Bible Encyclopedia* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1983), Vol I., p. 16.

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Revelation 11:5 and 6:

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The Gospel continues to be preached with boldness despite the intensity of the persecution of the believers. These two witnesses are probably not men, but angels sent in the form of men with these specific powers and instructions.

The believers are exhorted by Jesus Christ to flee to the mountains after they see the abomination set up.

Mark 13:14:

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

The Antichrist causes all those who will not worship the image of the beast to be killed. They must receive a mark and without this mark, they cannot buy or sell.

Revelation 13:17, 18:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

Now it is easy to understand the opening of the fifth seal in Revelation 6:9-11.

Revelation 6:9:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

All the believers (who had not been killed before and except the 144,000) are martyred at this time. Without God's special protection to allow them to endure, they are killed. There is a "great multitude" of people of every nation who do believe and refuse to worship the beast. They are described in Revelation 7:9-17. The vision here is at the resurrection of the just. The white robes in these passages are given to those who go through the tribulation.

Jerusalem is the focus of the persecution, although believers are scattered throughout the world. Jesus Christ prophesied of this destruction of the city of Jerusalem during his judgment entry into Jerusalem.

Luke 19:43, 44:

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For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke 21:23 tells us that “there shall be great distress in the land and wrath upon this people” which culminates in people dying or being led away captive into all nations.

Luke 21:24b:

...and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

The times of the Gentiles is a whole subject of its own. For more information, study chapter 3 entitled “Jew and Gentile” in *Rightly Dividing the Word* by Clarence Larkin.<sup>11</sup>

### ***The Great Signs***

At the height of this attack on Jerusalem and the intensity of the persecution, God goes into action to turn the tide against the Adversary and his Antichrist.

Matthew 24:29:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

The signs are the sixth seal in Revelation 6:12-16.

Revelation 6:12-14:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a might wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

These signs of upheaval in the earth are described in the Old Testament also (Isaiah 13:10, 13; Ezekiel 32:7; Joel 2:10,30, 31).

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<sup>11</sup> Clarence Larkin, *Rightly Dividing the Word* (Glenside, PA: Rev. Clarence Larkin Estate, 1920), pp. 29-44.

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Joel 2:10:

The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.

These signs usher in the fierceness of the wrath of God and the day of the Lord.

Acts 2:19 and 20:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

These signs usher in the “terrible” day of the Lord. The day of the Lord is the time period when the Lord Jehovah does the judging and his justice on the unbelievers is poured out.

### ***The Wrath of God***

This is the seventh seal of the Book of Revelation. It occupies the majority of all the visions in chapters 8-18. There are seven trumpets, the last three called woes, and the 7<sup>th</sup> trumpet is further divided into 7 vials or plagues. They are consecutive in their occurrence and, by the end of this seal, at least a third part of the earth is killed. The focus of the wrath is upon the worshippers of the beast. It is the fulfillment of the wrath of God as described in Romans 1:18.

Romans 1:18:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

The 144,000 are still alive here and the persecution against them continues. This is evident because one of the plagues is locusts which have power to hurt those on the earth, but they are commanded not to hurt the trees and “only those men which have not the seal of God in their foreheads” (Revelation 9:4). The locusts have power to hurt men for five months. So this period of the wrath of God is at least five months, if not equal to what the Old Testament calls the “year or days of recompense” (Hosea 9:7, Isaiah 34:8). This time reference needs more work.

It is also important to remember that during the whole great tribulation, the two witnesses have continued to preach. Revelation 11:7-13 describes what happens to them during the 1<sup>st</sup> woe (5<sup>th</sup> trumpet) of this seal. They are killed by the beast and their dead bodies are paraded in the street of the great city. Then after 3½ days, they are raised and caught up to heaven.

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Revelation 11:11 and 12:

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

This is a chart of the 7<sup>th</sup> trumpet with the corresponding Scriptures:

<u>NUMBER OF TRUMPET</u>	<u>SCRIPTURE REFERENCE</u>	<u>DESCRIPTION</u>
1 <sup>st</sup> Trumpet	Revelation 8:7	Hail and fire with blood - 1/3 of trees and grass burned
2 <sup>nd</sup> Trumpet	Revelation 8:8, 9	Fire cast into sea - 1/3 sea becomes blood, 1/3 of ships die
3 <sup>rd</sup> Trumpet	Revelation 8:10, 11	“Star” named Wormwood to rivers - 1/3 water bitter
4 <sup>th</sup> Trumpet	Revelation 8:12	Sun, moon & stars smitten - 1/3 part become dark
5 <sup>th</sup> Trumpet (1 <sup>st</sup> Woe)	Revelation 9:1-11	Locusts like scorpions - torment 5 months
6 <sup>th</sup> Trumpet (2 <sup>nd</sup> Woe)	Revelation 9:13-19	Horsemen from Euphrates - 1/3 part of men slain
7 <sup>th</sup> Trumpet (3 <sup>rd</sup> Woe)	Revelation 11:15, 15:1	Seven last plagues (vials)-wrath of God
1 <sup>st</sup> Vial	Revelation 16:2	Sore upon those who have mark of beast
2 <sup>nd</sup> Vial	Revelation 16:3	Sea becomes blood - every living soul in sea dies
3 <sup>rd</sup> Vial	Revelation 16:4	Rivers and fountains become blood
4 <sup>th</sup> Vial	Revelation 16:8, 9	Sun scorches with great heat and fire
5 <sup>th</sup> Vial	Revelation 16:10	Darkness and pain in kingdom of beast
6 <sup>th</sup> Vial	Revelation 16:12	Euphrates dried up - way of kings of East prepared
7 <sup>th</sup> Vial	Revelation 17-21	Great earthquake and hail - Babylon split in three parts

In the last trumpet, the city of Babylon is destroyed by the earthquake and hail, but the Adversary had already gone out to gather the kings and captains of the earth together in the valley of Armageddon to fight the last battle. His final destruction is after the coming of Christ with the saints. Many of the descriptions in the Old Testament of the Day of the Lord correspond with these last seven vials.

### **CHRIST'S COMING TO EARTH**

All throughout the time of the seven trumpets, it is repeatedly said that men repented *not* of their deeds. They were lulled by the “peace and safety” of the time. The prosperity is going to be unbelievable. Revelation 18:9-19 describes the merchants and kings mourning because of the destruction of Babylon and the loss of all the wealth. Most people will be oblivious to what is going on, even though the Scriptures have foretold these things over and over. The believers are continually exhorted to watch, for the coming of the Son of man would be like the days of Noah and Lot.

Luke 17:26-30:

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.

People will continue as though nothing unusual is going on. Then as lightning, the Son of man shall come. Matthew 24:30b: “...and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

Revelation 19:11-16 also describes the coming of Christ and that his name is called “The Word of God”. This is the fulfillment of the prophecy of Enoch, the seventh man from Adam, as it says in Jude 14: “Behold, the Lord cometh with ten thousands of His saints”. And in the first chapter of Revelation, John prophesies: “Behold, He cometh with clouds; and every eye shall see Him...”

Revelation 19:11-14:

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eye *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

The actual place of Christ’s return will be the Mount of Olives. After the ascension, the two men in white apparel said to the apostles, “this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” (Acts 1:11). Zechariah 14:4 says that the Mount of Olives will be split in two.

Zechariah 14:4:

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And His feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Up until this point in time, Israel as a nation has still been scattered. With the coming of Christ Jesus, the reign of the king from heaven again begins. The Kingdom of Heaven is established on earth. The first thing that Christ does after his return is to send his angels to gather together all the alive of Israel to Mount Zion. This gathering together is recorded in Matthew 24:31, Mark 13:27 and Deuteronomy 30:4, 5.

Matthew 24:31:

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Deuteronomy 30:4, 5:

If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

The use of the phrase "outmost parts of heaven," "from one end of heaven to the other," and in Mark, "from the uttermost part of the earth to the uttermost part of heaven" lead one to believe that this gathering must be the same as the first resurrection with both alive and dead Israel. However, there are several discrepancies to that conclusion. First of all, the record in Revelation 20 of the resurrection says that there are thrones there. Secondly, if not all Israel is dead, then it is not technically a resurrection. Also, if the ones talked about here are dead, they are not in heaven anyway, but in the grave.

There are several figures of speech used in Matthew 24:31 that will clarify the topic. First of all, "from the four winds" is a *metonymy*, the four winds standing for the four quarters of the earth. "From one end of heaven..." is also a *metonymy*, where the appearance stands for the thing itself. It means, "from where the earth seems to touch the heaven."<sup>12</sup> The use of these figures gives emphasis to the extent to which Israel has been scattered and how great it is that they are being gathered together.

Ezekiel 34:12, 13 describes the gathering as a shepherd seeking out his flock.

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<sup>12</sup> Bullinger, *Figures of Speech of the Bible*, p. 598.

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Ezekiel 34:12, 13:

As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

Isaiah also describes the gathering as beating off the fruit (olives) from a tree, gathering it one by one.

Isaiah 27:12, 13:

And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The channel of the river in verse 12 is a flood which occurs during the battle of Armageddon.

Who are the ones who will be gathered together? The records in Matthew 24:40, 41 and Luke 17:34-36 can be studied to understand how the “two in the field” and the “one taken” is to be taken to one’s side in blessing. The major point which this shows is that there will be living people left after the end of the tribulation who will have endured until Christ’s coming. The Gospels call them “the elect” and the Old Testament records, “children of Israel.” From a study of the words for “elect,” and “to choose,” it is interesting to note that the verb to choose, *eklegomai*, is defined as “to pick out for one’s self, choose out, from preference, favour or love” and “to lay out together, to pick out for one’s self, choose out, select, not implying the rejection of that which is not chosen, but like the choosing of Levi from the twelve tribes; to choose out, with the accessory idea of kindness, favour, love.”<sup>13</sup> The elect, therefore, are a specially chosen group of people of Israel, singled out for special favour and love.

The only group which fits this description is the 144,000 which were sealed before the tribulation began. The sealing allowed them to endure the persecution and tribulation, but Revelation 14:1-5 explains why they should be called elect and so favored. There are three phrases used to describe their character.

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<sup>13</sup> Bullinger, *A Critical Lexicon and Concordance*, p. 150.

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Revelation 14:4, 5:

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

“Virgins” means that they did not “fornicate” with women, representing the idolatry of the time. In their mouth was found no guile is literally “was not found the Lie.” This goes all the way back to Genesis with the great Lie of the Adversary: “ye shall be as gods (Genesis 3:5). That is, they kept the worship of the one true God. And lastly, they are “without fault” or blameless. This is the same Greek word, *amomos*, used in Ephesians 1:4. Many texts omit the phrase “before the throne of God” which makes it even clearer.

Revelation 14:1 shows that these 144,000 are gathered to Mount Zion. They stand with the Lamb there. The vision in this section shows that they are gathered together, stand with Christ on Mount Zion, and then are redeemed, being the “firstfruits unto God and to the Lamb (verse 4). The place of the vision changes to the throne of God where the four beasts and the elders are. They proceed to sing a new song before the throne.

The study of the word firstfruits, *aparche*, shows that there are various ways it is used. It is used of the saints who have the firstfruits of the spirit (Romans 8:23), Christ as the firstfruits of them that slept (I Corinthians 15:20, 23), of Stephanos as the firstfruits of Achaia (Romans 16:5), and of another group of believers as a “kind of firstfruits” (James 1:18). Israel is called the firstfruit in Romans 11:16.

To call the 144,000 the firstfruits shows that they are first to either do or receive something. This, combined with the meaning of chosen as a special favor or love, indicates that they are caught up to heaven and given their white robes (rewards and changed bodies) at this point. Later they would be in the 1000 years with everyone else of Israel who has been resurrected. This needs to be studied further, especially the uses of firstfruits in the Old Testament.

Concluding this section then, the gathering together of the elect is the first thing which Christ sends his angels to do. They are the 144,000, the alive people of Israel who have endured the tribulation and they are gathered to Mount Zion to stand with the Lamb and from there are caught up to heaven before the throne of God until the rest of Israel has been resurrected. They are specially favored because of their faithful stand during the tribulation.

### ***Battle of Armageddon***

The next events occur in the valley of Hamon-agog or Armageddon (Ezekiel 39:11). This is where the beast has gathered all the great kings and captains and mighty men to fight the battle against Christ and his army (Revelation 16:14, 16).

Revelation 19:19-21:

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

The order of the events are as follows: 1) the beast and false prophet are cast alive in the lake of fire, 2) the mighty men are slain, and 3) the fowls (vultures) are invited to eat the bodies. This is called “the supper of the great God” (Revelation 19:17). There is a description of some parts of the battle in Zechariah 14:12, 13.

Zechariah 14:12, 13:

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Ezekiel 38:14-39:11 is another description of the battle. Even though the devil will marshal a “great company and a mighty army”, the Lord God will cause them to fight each other and He will send pestilence, blood, rain, great hailstones, fire and brimstone. After the battle, the vultures are invited to partake of the spoils.

Ezekiel 39:17:

And *thou* son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Right after the battle, the angel with the key to the bottomless pit lays hold on the dragon, the devil and he is bound for a thousand years.

Revelation 20:2, 3:

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan and bound him a thousand years.

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And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be a loosed a little season.

The Devil is “bound,” “cast into the bottomless pit,” “shut up,” and a seal is set upon him”. The angel who binds him makes certain that he will deceive the nations no more during the thousand years.

### **JUDGMENTS**

Jesus Christ proceeds to carry out the prophecies concerning him that he would judge the world, both the living and the dead.

Psalm 96:13:

Before the Lord: For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

### ***Judgment of the Nations***

After Satan is chained and the battle finished, those Gentiles (of the nations) who are yet alive are judged on how they treated Israel (the believers) during the whole sixth administration. It takes place in the valley of Jehoshaphat (Joel 3:2, 12). The judgment is described in Matthew 25:31-46.

Matthew 25:31 and 32:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

The Son of man sits on a throne on the earth and does this judging personally. Israel is not here for they are all dead awaiting the resurrection of the just except for the 144,000 who are gathered together. Only those with Christ, that is, the Church of the Body, and those of the Gentile nations are present during this judgment. The punishment is the "everlasting fire" (Matthew 25:41) and the reward, "life eternal" (Matthew 25:46). The kingdom which these inherit is the one on earth, the kingdom of Heaven, and they worship in Jerusalem during the thousand years.

### ***Resurrection of the Just***

After the completion of the judgment of nations, the next thing which Christ does is to prepare the rest of Israel for the reign of the thousand years. This is when Israel from all of the administrations except Grace is raised. This resurrection is called the "resurrection of the just" (Luke 14:14, Acts 24:1-5), the "better resurrection" (Hebrews 11:35), "the resurrection of life" (John 5:29a), "the resurrection at the last day" (John 11:25), and the "first resurrection" (Revelation 20:6a). The term "first resurrection" is better understood as "former." It is first in relation to the second, or more properly, former in relation to the latter.<sup>14</sup> That is why the best title is resurrection of the just, for then there is no question which point in time is meant.

The resurrection of the just includes all those martyred during the tribulation. The vision of the great multitude of Revelation 7:9-17 fits here. These are given white robes and are mentioned specifically again in Revelation 20:4 to make certain that it is known they are in this resurrection.

Revelation 20:4:

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.

Ezekiel 37:1-14 describes how the dead are made alive and what is their reward.

Ezekiel 37:12, 14:

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

The crown of life is one of the rewards which will be given here. Revelation 2:10b says: "... be thou faithful unto death, and I will give thee a crown of life." Some other rewards are recorded in Revelation 2 and 3 for those who overcome. Eternal life is the fundamental reward and the prophecy is fulfilled where God had promised to pour out his spirit (Joel 2:28, 29).

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<sup>14</sup> Bullinger, *The Commentary on Revelation*, p. 619.

### **CHRIST'S KINGDOM ON EARTH**

The land and the city of Jerusalem are prepared for the reign of Christ. A new temple is built which is given in detail in Ezekiel 40:1-48:35. Jerusalem is rebuilt.

Isaiah 65:19, 21:

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

There are many characteristics of this time. One of the most outstanding is that the seasons, sun and moon are changed and bring changes in the land.

Isaiah 30:26:

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

The waters are healed and there is a great abundance of food.

Ezekiel 47:8b, 12:

... *which being* brought forth into the sea, the waters shall be healed.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

There is a period of time which is necessary to accomplish these changes. For the first seven months, the people of Israel are busy burying the bones left from the battle of Armageddon.

Ezekiel 39:12, 13:

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

After the end of seven months, they continue to search for bones left in the land. If anyone finds any, they must set up a sign by it until those doing the burying come and bury it. This is just a brief view of things which will occur at this time. There is a wonderful chapter in the book, *Things To Come*, by J. Dwight Pentecost, where he documents conditions of the millenium with corresponding scriptures. A partial list of characteristics of the period is: peace, joy, holiness, glory, comfort, justice, full

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knowledge, instruction, removal of sickness and the curse, healing of the deformed, protection and economic prosperity.<sup>15</sup>

The nations which are left outside the land of Israel are required to come up and worship at Jerusalem (Micah 4:2, Zechariah 14:16-19). This is the fulfillment also of Psalm 2:9-12, where the heathen are given to Christ for an inheritance.

Psalms 2:8, 9:

Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Christ will rule the nations with a rod of iron. They will worship in Jerusalem and there truly will be peace on earth.

### **DEVIL'S FINAL DESTRUCTION**

After the thousand years are finished, Satan is loosed for a little season. He goes out to deceive the nations and gathers them to battle (Revelation 20:7, 8). However, before they accomplish anything, God sends fire down and they are devoured. They do not even have a chance to do any more evil!!

Revelation 20:9:

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

The only thing left to be accomplished is the final demise of the devil and his angels and the second resurrection.

After the Devil's final deceptive attempt fails, the time for his destruction is at hand.

Revelation 20:10:

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet *are*, and shall be tormented day and night for ever and ever.

The Devil is destroyed by the utter evil of his own nature within him.

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<sup>15</sup> J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan Publishing House, 1964), pp. 476-490.

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Ezekiel 28:18b:

... therefore will I bring forth a fire from the midst of thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Since all believers from all administrations are alive and present at this event, they have the joyful privilege of seeing their Adversary "which accused them before our God day and night" (Revelation 12:10) destroyed.

At this point, the beast, the false prophet and the Devil are the ones who have been cast into the lake of fire. Others will join them after the resurrection of the unjust.

### ***TELOS - Resurrection of the Unjust***

After the devil is cast into the lake of fire, then the rest of the dead are raised and judged out of the "books." They are judged according to their works.

Revelation 20:11, 12:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

This resurrection is called the second death in verse 14. The dead are raised to die again in the lake of fire. The literal of verse 14 read as follows: "this is the second death, the lake of fire."<sup>16</sup> This time is called the day of judgment in II Peter.

II Peter 2:9:

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

God is the supreme judge in all the judgments, but He is featured particularly here on His great white throne because this is the final victory and final step to His plan of redemption for mankind.

The last enemy, death, is now destroyed (I Corinthians 15:26) and now all things are subject to Christ. This is the point where the heavens and earth as they are now are dissolved.

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<sup>16</sup> Bullinger, *Commentary on Revelation*, p. 643.

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II Peter 3:12:

Looking for and hasting unto the coming of the day of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

The phrase “day of God” should be “day of the Lord”. This is the final point of the period of the day of the Lord that began with the great signs.

I Corinthians 15:28:

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.

This is also the *telos*, the final point, and ushers in the perfected state, the new heavens and earth and paradise again on earth.

There is much more that can be written about the end times. The emphasis of this paper has been the sequence and the development of the events. Once the outline is understood, then details can be filled in to further elucidate and expand each section. But after even a brief reading of these events, one can concur with the apostle John in Revelation 22:20: “Even so, come Lord Jesus”!



## THE DESCRIPTION OF THE DAY OF THE LORD

The Day of the Lord or the “Lord’s Day” is not a day of the week, but the day when the Lord from heaven does the judging. It is set in opposition to “man’s Day” (I Corinthians 4:3), which is during the present age of the Church of the Body when men do the judging. E. W. Bullinger laid the groundwork for the study of this subject in his book, *Commentary on Revelation*:

The apostle says--"It is a very small thing, that I should be judged of you, or of man's DAY." The emphasis is on day, because the time in which we now live is the time, or "day," when man is judging. Another day is coming, and that is the day when the Lord will be present, and He will be the judge.<sup>17</sup>

The Day of the Lord is a specific time period outlined in the New Testament and described in the Old. This article will show the beginning and ending points of this period of God’s judgments, so that the student may then study the uses of the Day of the Lord in the Old Testament within that specific time frame.

This article answers three major questions regarding the Day of the Lord that will heighten the understanding of the concept of God’s judgments: 1) When are the beginning and ending points of the Day of the Lord in light of the sequence of events of the coming ages? 2) How do the Old and New Testament descriptions of the Day of the Lord fit together? 3) How is the book of Revelation to be understood in light of the events of the Day of the Lord?

The outline of this teaching begins with the first time the “Day of the Lord” is used in the Old Testament to get an overview of and insight into the usage of the phrase. Then the six times the phrase “Day of the Lord” is used in the New Testament will be reviewed. These uses give the beginning and ending points of the time period. The discussion of each passage is augmented by references from the Old Testament. The final section is a documentation of the events of the Day of the Lord in sequential order. All of the rest of the prophecies in the Old Testament can then be studied in light of this framework.

### ***The Usage of the “Day of the Lord”***

The Day of the Lord is the day when the Lord Jehovah or Yahweh does the judging. This must always be kept in mind when reading this phrase. Within the context of the first use of the “Day of the Lord” are two crucial points. They are established in that each point is presented twice. The first point made is that all those who are proud and lofty (the unbelievers) will be humbled and Jehovah will be exalted in the Day of the Lord.

Isaiah 2:11(repeated in 17), 12:

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<sup>17</sup> Bullinger, E.W., *Commentary on Revelation* (Grand Rapids, Michigan: Kregel Publications, 1984), p. 12.

## THE DESCRIPTION OF THE DAY OF THE LORD

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts *shall be upon every one that is proud and lofty and upon every one that is lifted up; and he shall be brought low:*

The Day of the Lord is a time period in which all the events have one major purpose, to exalt Jehovah God. God is exalted and men and unbelievers are humbled. This is a successive development as the events unfold. It is important to note that verse 12 specifically says that the Day of the Lord is directed to unbelievers. The Day of the Lord is the time of God's judgments against unbelieving men.

The second point that is repeated and thus established is in Isaiah 2:19-21. When the Day of the Lord comes, the unbelievers will flee to the rocks and caves "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isaiah 2:19b, repeated in verse 21b). The Day of the Lord is the time when God sets the record straight that He is the one true God who alone should be worshipped and exalted. The glory of His majesty will be in evidence. All of God's wrath will be poured out during those days on the unbelievers and on the whole earth. It will be a fearful and terrible time in which to live. By the end of the Day of the Lord, all of God's judgments will have been spoken and his sentences pronounced and carried out. This "divine intervention" will be complete and God will personally be in charge of all courses of action. Zephaniah echoes these points in Isaiah in the very first chapter, with Jehovah using first person verbs in declaring his plans to intrude into human affairs. Announcements such as "I will destroy" (vs. 2-3), "I will cut off" (vs. 3), and "I will stretch out my hand" (vs. 4) set the tone of this time period.

With these two points in mind, let us look at the uses in the New Testament to discover the time framework. The "Day of the Lord" is used six times in the New Testament: once in Acts, twice in Thessalonians, twice in Peter and once in Revelation. Acts 2:20 gives insight regarding the beginning point of the Day of the Lord and reiterates the point above that it will be a "terrible" time. I Thessalonians 5:2-3 gives a vivid description of the time using several images. II Thessalonians 2:2-4 adds further light both on the beginning point and on the description of the time. II Peter 3:10 and 12 describes some of the events of the Day of the Lord, specifically with reference to the heavens and the earth; and it also gives an ending point of that time. Revelation 1:10 identifies John as receiving revelation regarding the Lord's Day.

### **Acts 2:20**

Acts 2:20 is a quote of Joel 2:31 revealing when the Day of the Lord begins in the sequence of the events of the end times.

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Acts 2:20:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

“Before” is the Greek word *prin*. Thayer defines it as “before, before that: ... with an aorist infinitive having the force of the Latin future perfect, of things future.”<sup>18</sup> The word “come” in Acts 2:20 is an aorist infinitive. With this explanation, Acts 2:20b could be translated “before that great and notable Day of the Lord shall have come.” What is before that day? At least two signs are mentioned here as being before the Day of the Lord. They are the sun turning into darkness and the moon turning into blood.

When the disciples asked Jesus Christ what the signs of his coming would be, he responded:

Mark 13:24 and 26:

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

And then shall they see the Son of Man coming in the clouds with great power and glory.

Here the Word specifically says that the sun darkening and the moon not giving her light will occur after “that tribulation,” the Great Tribulation and before the coming of Jesus Christ with his saints. So Mark says that the Great Tribulation precedes the sun and moon darkening, and Acts says that the sun turning into darkness and the moon into blood-precedes the Day of the Lord.

Although the sun and moon darkening is mentioned at least seven times in the Bible in the context of the Day of the Lord, blood in regard to the moon as in Acts 2:20 is only mentioned in one other place. That is in Revelation.

Revelation 6:12-17:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fir tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and, hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

For the great day of his wrath is come; and who shall be able to stand?

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<sup>18</sup> Thayer, Joseph Henry. *The New Thayer's Greek-English Lexicon*. (Christian Copyrights, 1983), p. 536.

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The signs of the sun darkening and the moon becoming as blood usher in the day of wrath, which is one aspect of the Day of the Lord (see also Zephaniah 1:15). So in terms of the events of the sixth administration, the Great Tribulation is not a part the Day of the Lord, rather the Tribulation precedes the great signs which then usher in the Day of the Lord.

This verse in Acts is quoted from Joel 2:31. The phrase to describe the Day of the Lord in Acts is “great and notable”, whereas in Joel it is “great and terrible.” How do these two apparently different words fit together? The Greek word does mean notable and this agrees with the Septuagint version of Joel. However the Aramaic word in Acts is *dehila*. *Dehila* means “fearful, formidable, terrible, dreadful awful.”<sup>19</sup> This word lines up with the Hebrew word for terrible, *yare*. *Yare* in Joel 2:31 is used also in Joel 2:11 and Malachi, both times of which refer to the Day of the Lord.

Joel 2:11:

And the Lord shall utter his voice before his army, for his camp *is* very great: for *he is* strong that executeth his word: for the day of the Lord is great and very terrible and who can abide it?

Malachi 4:5:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

The Hebrew word *yare* can be translated either “fearful, dreadful or awful” or “to inspire reverence, godly fear or awe.” Either translation would be accurate. The Day of the Lord will be terrible and it will also be noteworthy.

### ***I Thessalonians 5:2***

The second use in the New Testament is in I Thessalonians. It begins to add more insight into the description of the Day of the Lord.

I Thessalonians 5:2, 3:

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh *upon* them as travail upon a woman with child; and they shall not escape.

There are two images used in this passage, that of the thief in the night and of a pregnant woman in travail. Both emphasize that suddenly or unexpectedly the Day of the Lord will come. Then once it comes, there is no turning back or escape. A thief coming in the night

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<sup>19</sup> Smith, J. Payne. *A Compendious Syriac Dictionary* (London: Oxford University Press, 1903), p. 89.

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is unforeseen. He stealthily comes to steal and rob and his visit brings ruin. The picture of the thief is echoed in II Peter 3:10.

II Peter 3:10a:

But the day of the Lord will come as a thief in the night; ...

A woman who is pregnant does not know when she will go in labor. The time when it comes is sudden and at that point, there is no stopping the process of birth. She must go through the travail. There is no escape. This image is also presented in Isaiah 13:8.

Isaiah 13:8a:

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth:...

I Thessalonians 5:3 says, "For when they shall say, Peace and safety...." The "they" in this verse refers to the unbelievers who are prospering from the reign of the Antichrist. His reign will have brought in peace from wars and a security for those who have followed him and worshipped the image of the beast. The verb "say" in verse 3 is in the present tense and can be translated "when they are saying." As the unbelievers are firm in their confidence that all is going so well, then suddenly destruction will befall them.

The word in Greek for "sudden" is *aiphnidios*. Thayer defines it as "unexpectedly, sudden, unforeseen." The only other -place this word is used is in Luke 21:34, which is also in the context of the end times.

Luke 21:34:

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and *so* that day come upon you unawares [*aiphnidios*].

The word for "destruction" in I Thessalonians 5:3 in the Greek *olethros*. Bullinger defines it as "ruin, death; that which causes death, ruin to others." The Hebrew word in the Old Testament passages about the day of the Lord is *shod*, which also means "devastation or ruin." Isaiah 13:6 and Joel 1:15 tell of this destruction.

Isaiah 13:6:

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from The Almighty.

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Joel 1:15:

Alas for the day! for the day of the Lord *is* at hand., and as a destruction from the Almighty shall it come.

One definition of *shod* in Brown, Driver, Briggs is "desolation destruction, specially a devastating tempest." Then he translates Isaiah 13 as: "like a tempest shall it (suddenly) come from the Almighty."<sup>20</sup> However, there is more depth to the word than this. The meaning of the word includes violence, spoil and ruin. This picture is vivid when the Aramaic word for "cometh upon" in I Thessalonians 5:3 is studied.

The word "comes upon" in the Aramaic is *qam* with the preposition '*al*. Payne Smith Dictionary defines this particular usage of the verb as "to stand opposite, rise or break against (as a storm or persecution)."<sup>21</sup> The Murdock translation from the Aramaic is "will burst upon them."

This ruin and devastation will suddenly break against the unbelievers (when they are saying "peace and safety"). The Greek word. for "cometh" is *ephistemi* which Bullinger defines as "implying approach, to come and stand by, to come to or upon a person or place (of a sudden appearance or in a hostile sense)."<sup>22</sup> All these definitions agree and combine to present a vivid image of "sudden destruction."

Other uses of "Day of the Lord" in the Old Testament add more detail about the destruction and tie it in to the day of wrath.

Isaiah 13:9:

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.

Zephaniah 1:14, 15:

The great day of the Lord is near, *it is* near, and hasteth greatly, *even* the voice of day of the Lord: the mighty man shall cry there bitterly.

That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

The darkness is an aspect which is further emphasized in Joel.

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<sup>20</sup> Brown, Francis, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon* (Christian Copyrights, Inc., 1983), p. 994.

<sup>21</sup> Payne Smith, p. 494.

<sup>22</sup> Bullinger, E. W. *A Critical Lexicon and Concordance to the English and Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1975), p. 160.

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Joel 2:1,2a, 3:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh for *it is* nigh at hand;

A day of darkness and of gloominess, a day of clouds and of thick darkness as the morning spread upon the mountains:...

A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

It will not be available to escape the desolation. Amos 5:18-20 shows again that it is a day of darkness, but verse 19 shows what will happen when the unbelievers try to flee.

Amos 5:18, 19:

Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord *is* darkness and not light.

As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

The word for "escape" in I Thessalonians 5:3 is *ekpheugo* in Greek. It means "to flee out of, flee away, to seek safety in flight, to escape."<sup>23</sup> This safety is not available as the image above indicates. When they think they are safe in the house, then the serpent bites them. What a contrast to the "peace and safety" they thought they had!

In short summation of this section in Thessalonians, there are several repeated images. The thief and the woman in travail are used to show the suddenness and unexpectedness of the Day of the Lord. Further, as the unbelievers are resting in their security, then destruction will break against them (as a tempest), laying the land and people desolate and there is no escape.

### ***II Thessalonians 2:2***

II Thessalonians 2:2 is the next use of "Day of the Lord" in the New Testament. The King James Version reads "day of Christ" but the other Greek and Aramaic texts have "day of the Lord." To fit with the context this verse should read "day of the Lord."

II Thessalonians 2:1, 2:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

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 [the Lord] is at hand.

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<sup>23</sup> Thayer, p. 200.

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The phrase at the end of verse 2 needs to be understood first in order to put together this passage. "As that the day of the Lord is at hand" could be translated "as if that the day of the Lord has already arrived." The Greek words for "as that" are *os oti* and can mean "as though that" or "as if that." "Is at hand" is the Greek word, *enistemi*, which means literally "to stand in, set in, hence to be present," and it is in the perfect tense.

In II Thessalonians 2:21 A.V. the verb *enistemi*, to be present, (*en*, in, *histemi*, to cause to stand), is wrongly translated "is at hand;" the R.V. correctly renders it, "is (now) present;" the Apostle is counteracting the error of the supposition that "the Day of the Lord" (R.V.), a period of Divine and retributive judgments upon the world, had already begun.<sup>24</sup>

The Aramaic is also in the perfect tense and means "has arrived." Thus, the description prior to this phrase would describe what an unbeliever alive at the time of the Day of the Lord would be going through as though the Day of the Lord is (now) present or has arrived.

The two phrases which are important in verse 2 about the Day of the Lord are "shaken in mind" and "troubled" and these agree with the descriptions in the Old Testament. "Shaken" is the Aramaic word *za'* which is in the passive of the intensive form *Aphel*. It means to be "set in motion, shaken, affected disturbed, disquieted, terrified."<sup>25</sup> The noun which comes from this verb in Aramaic is "earthquake."

Isaiah 13:7 and 8 describe this "shaken in mind."

Isaiah 13:7, 8:

Therefore shall all hands be faint, and every man's heart shall melt:

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

When a man is afraid, his face even changes color.

The word for "troubled" in II Thessalonians 2:2 means to be frightened, making a loud noise, troubled. There will be howling, screaming and crying going on during the Day of the Lord. "Howl ye; for the day of the Lord *is* at hand" (Isaiah 13:6a). Amos also adds detail about wailing.

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<sup>24</sup> Vine, p. 205

<sup>25</sup> Payne Smith, p. 113.

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Amos 5:16, 17:

Therefore the Lord, the God of hosts, the Lord saith thus; Wailing shall *be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

And in all the vineyards *shall be* wailing: for I will pass through thee, saith the Lord.

The context of II Thessalonians 2 shows how the man of sin, the Antichrist, must be revealed before the day of the Lord comes. This sets the timing of the day of the Lord again to be after the Antichrist is in power, not at the beginning of the sixth administration.

### ***II Peter 3: 10, 12***

It has been shown from Acts how the beginning point of the day of the Lord is the great signs in the heavens, followed by the wrath of God. The end point of the day of the Lord is now defined in II Peter 3:10 and 12, which are the next two uses in the New Testament.

II Peter 3:10, 12:

But the day of the Lord-.will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Looking for and hasting unto the coming of the day of God (the Lord) wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

The last events after the thousand year reign of Christ include the resurrection of the unjust and death being destroyed. The last thing to happen before the new heaven and earth is that this present heavens and earth are “dissolved.” The context of II Peter 3 is about what will happen to this present heavens and earth.

II Peter 3:7:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

When the last judgments of the ungodly men are finished, the fire of God will also “judge” the heavens and the earth and then all is finished to usher in the new heaven and earth and paradise.

The words in verse 10, “melt” and 12, “dissolved” are *luo*, to be loosed, “to dissolve something coherent into parts.” The elements which make up the earth will be loosed and thus the heavens will be dissolved. “With fervent heat” is the Greek word *kausoo*, meaning “being burnt up.” This agrees with the Aramaic. A literal translation of the Aramaic of the end of verse 12 is “the heavens when they are tried by burning fire

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will be loosed and the elements when they are burnt will be consumed away by melting." "In the which" in the day of the Lord or by way of the day of the Lord, the heavens will pass away. This is the end point of the day of the Lord when all the judging will be completed, "that God may be all in all" (I Corinthians 15:28b). He will be the exalted one.

### **Revelation 1: 10**

The sixth and final use of "Lord's day" is in Revelation 1 It identifies John as receiving revelation regarding the Lord's day.

Revelation 1:10a:

I was in the spirit on the Lord's day....

John was receiving revelation word of knowledge, regarding the Lord's day. He, like the Apostle Paul, had been "caught up" (II Corinthians 12:4) or caught away to be spiritually in the midst of future events, specifically the day of the Lord.

Revelation 1: 10b:

...and heard behind me a great voice, as of a trumpet.

As John was spiritually within the Lord's day he heard behind him a great voice. This "great voice" caught his attention spiritually. The next phrase in verse 11, "I am Alpha and Omega the first and the last: and" is not in the Peshitta Aramaic or in many Greek manuscripts.

Revelation 1:11b:

What thou seest, write in a book, and send it unto the seven churches which are in Asia....

God had been working with John, teaching him truths and facts concerning the Lord's day. Then, in that context, God said, "Now it is time to act" so He gave John a word of wisdom, choosing him to be the one to write down the revelation. "What you see, write in a book, and send it to the seven churches in Asia." From this time on, John writes in detail what happens as it unfolds to him, beginning with the vision of the seven golden candlesticks in verse 12. The point is that before John received a word of wisdom to write, his spiritual heart was already dwelling, focusing on future events, specifically on the Lord's day. Because of what he had already seeing, John was certainly ready to believe and move with what was coming up, and that is what he did.

Most theologians understand this use of the "Lord's day" to mean Sunday or the sabbath. In *The New Dynamic Church*, Dr. Victor Paul Wierwille says:

What exactly is the Lord's Day? Some people speak loosely of the Lord's Day as Sunday, yet for another group of people the Lord's day is the Sabbaths Saturday.

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Biblically speaking, the Lord's Day has nothing to do with the day of the week. The Lord's Day is the age in which the Lord does the judging.<sup>26</sup>

E.W. Bullinger is one of the few scholars who agree with Dr. Wierwille. In his article on "The Lord's Day," he traces the use of Lord's day historically and also shows the usage of words in the Word itself which refer to Sunday or the Sabbath. He finally concludes that "there is nothing in the Book of Revelation that has the slightest connection with Sunday.... The day of the week has no more relation to the great and solemn subject of the Book than the day of the month."<sup>27</sup>

Also it could be assumed when reading Revelation 1:10 that since the "Lord's day" is the focus of the book of Revelation, all the events of the book should fit into the time frame of the Lord's day. From other scriptures already covered, it is clear this cannot be true. All of the events described in the book of Revelation cannot be part of the day of the Lord. For example, the rise of the Antichrist described in Revelation 13:1-18 is not part of the day of the Lord. II Thessalonians 2:3 and 4 clearly says that the day of the Lord will not come until the Antichrist sits in the temple "shewing himself that he is God." There is a period of time after the gathering together when the Antichrist rises to power, before the day of the Lord begins. That time is part of the 6th Administration, yet not part of the "day of the Lord."

Another example of a time period in the Book of Revelation which cannot be considered part of the day of the Lord is the third heavens and earth recorded in Revelation 21 and 22. According to II Peter 3:10 and 12, the day of the Lord includes the dissolving and burning up of the present heavens and earth. This is the end point of the day of the Lord. The new heavens and earth come after that point. Even if the focus of the book of Revelation is the Lord's day that does not mean that everything recorded in the book fits into that time frame. Everything covered definitely relates to the Lord's day but not everything is an event within that day.

In summary, the sixth and final use of the "Lord's day" in Revelation 1:10 describes the moment when God told John to write the book of Revelation, It tells the heart and focus which John had when he began to write that is, he had been receiving revelation regarding the Lord's day. As his spiritual heart was in that context, God gave him a word of wisdom to start writing. This use of the Lord's day does not refer to Sunday, nor does it indicate that every event recorded in the book of Revelation is the Lord's day. Rather, as the day of the Lord was the context and focus of John's heart when he began writing the book so it is the focus of the book itself. The events recorded in Revelation relate to the Lord's day but are not necessarily within its time frame.

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<sup>26</sup> Wierwille, V. P. *The New Dynamic Church, Vol II, Studies in Abundant Living* (New Knoxville, Ohio: American Christian Press, 1971), p. 21.

<sup>27</sup> Bullinger, E. W. *Selected Writings* (London: Lamp Press, 1960), p. 216.

### ***The Documentation of the Events in the Day of the Lord***

The events between the great signs and the dissolving of the heavens and earth are each covered by the scriptures on the day of the Lord in the Old and New Testaments. Those events, in order sequentially are: the wrath of God, the coming of Christ Jesus with his saints, the gathering together of the elect, the battle of Armageddon, the judgment of nations, the kingdom of heaven or the thousand years, the final demise of the Adversary, the great white throne Judgment and the dissolving of the earth. Some of those events are part of that day.

The wrath of God has previously been covered in the paper. The next event is the coming of Christ Jesus with the saints. This is documented in Zechariah 14.

Zechariah 14:1,3, 4a:

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives.

Jesus Christ's coming will be back to the Mount of Olives first.

Then the first thing which Christ does after arriving on earth is to gather together the elect which is documented in Obadiah.

Obadiah 15a, 17:

For the day of the Lord *is* near upon all the heathen...

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

Revelation 14:1 describes the remnant of Israel standing with the Lamb on Mount Zion.

The next event is the battle of Armageddon. Zechariah 14 continues on to describe how the Antichrist's army which is arrayed against Jerusalem will be killed.

Zechariah 14:12, 13:

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbors and his hand shall rise up-against the hand of his neighbor.

The judgment of nations is the next event after the battle. In Joel 2:32 and chapter 3, after the passage which is quoted in Acts, the judgment of the nations is described.

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Joel 2:32, 3:1, 2:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call,

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my -people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:12, 14:

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

The kingdom of heaven or the thousand years, including the resurrection of the just, is the next event. The promised land is given back to Israel and Jesus Christ reigns in Jerusalem as king of kings.

Joel 3:18:

And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

All the nations shall come into Jerusalem to worship. This is described in Zechariah 14:16-21.

Zechariah 14:16:

And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.

The thousand years is followed by the final demise of the Adversary and the great white throne judgment which has already been covered in the section on II Peter. The last event is the dissolving of the earth. Thus all the major events between the great signs and the heavens and earth being dissolved are covered by the records of the day of the Lord.

### ***Summary and Conclusions***

The day of the Lord is a time period in which God does the judging against all men that are proud and lofty. It begins with the time immediately following the great signs, the sun and moon not giving their light. This ushers in the day of wrath. The day of the Lord focuses on what happens to all the unbelievers at Christ's coming with his saints, the battle of Armageddon, all the way through until after the last judgment has taken place. Death is destroyed and then the heavens and earth which are now are "judged" also to make way for the "new heavens and earth, wherein dwelleth righteousness." (II Peter 3:13)

The Old Testament verses on the day of the Lord support with vivid detail the six uses in the New Testament. The description unfolds as a time which is great and terrible, of sudden destruction and desolation, from which there is no escape. There will be great fear as the majesty of God is shown forth and wailing and crying. It is a day of darkness and gloominess. As the mighty men who have served the Adversary try to flee (as it were from a lion), a she-bear will meet them. There is no escape from God's righteous judgments.

The details of many of the things concerning the day of the Lord were given to John and he was the one privileged to write them down.

Revelation 22:6:

And he said unto me, These sayings *are* faithful and true; and the Lord God of the hold prophets sent his angel to shew unto his servants the things which must shortly be done.

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