

The Day Of The Lord!

Compiled/Formatted By Tom Stephens

¹⁸**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. ¹⁹As 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. ²⁰Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? (Amos 5:18-20).

The day of the Lord is given a very distinct meaning in the Old Testament prophecies. The following verses will easily define the phrase:

In The Old Testament:

- Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. (Isaiah 13:6)
- For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates. (Jeremiah 46:10).
- Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. (Joel 1:15).
- 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? (Joel 2:11).
- The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. (Joel 2:31).
- 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. (Amos 5:18).
- The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. 15 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, (Zephaniah 1:14).
- Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: (Malachi 4:50).¹

That Day and Day Of Judgment:

Biblical writers used the phrase "that day" far more frequently (over 100 times) than "day of the Lord." It was often a short way of referring to the same idea (Zeph 1:14-15). However, "that day" had a much wider range of meaning. It could refer to any future activity of God, positive or negative, in history or beyond (Deut 31:16-18; Ezek 29:21, etc.). "That day" is the preferred New Testament way of talking about the future, *especially in terms of accountability to God* (Matt 7:22; 24:36-37; Rom 2:15-16), which clearly places *future judgment* within the context of the *good news* of the Gospel (cf. Luke 3:18—My italics).

While the New Testament writers used several of these terms from the Old Testament, the phrase "day of judgment" never occurs in the Old Testament. Even though it comes very close to the Old Testament concept of the "day of the Lord," it is the unique New Testament development of the Old Testament expressions.

¹ <http://www.learnthebible.org/the-day-of-the-lord.html>

In the four hundred or so years between the Old Testament and the birth of Jesus, there were many books written by Jews that are not in our Bible. In these, some of the ideas surrounding "day of the Lord," "day of wrath," "that day," and "day of visitation," come together in the expression "day of judgment" (Judith 16:17). This expressed the belief that God would call all people to account for the way they had responded to God and His covenant (note Malachi 3).

In Jesus' day, some thought that any future action of God would be beyond present human history. Apart from the Apocalypse of John (Revelation), this other-worldly view was not a major perspective presented in the New Testament. However, because of severe persecutions at the hands of the Romans, many in the early Church adopted this view. It again became popular following the United States' Civil War, which spawned the millenarian and adventist movements, and during the cold war crisis of the 1960s and 70s.

The New Testament uses "day of judgment" or sometimes "day of Christ" (Phil 1:10), to express the idea that all people are personally accountable to God for their actions. At some point, either within history or beyond, God will require an accounting of actions. The image of a king (Son of Man) sitting on his throne and dividing the wicked (goats) from the faithful (sheep) is one of the best New Testament examples of the idea (Matt 25:31-46). This image retains the Old Testament view of God as active in human affairs. Yet under the pressures of persecution, the future dimension is stronger than in much of the Old Testament.²

The Lord commanded His people, Israel, to hate evil and love righteousness, but they refused. His people continued for centuries turning their backs on Him, but God would have mercy on the remnant—those who survived the coming judgment. The sign that we have fully committed to God is a sincere hatred of sin and a deep conscientious love for His righteousness to dwell in our lives. Yet, it is not enough for us, the Church of Jesus Christ, to love righteousness; we must also hate evil. We see this clearly in Christ's devotion to righteousness (Isaiah 11:5) and His hatred of any sin in His life, and ministry.

Jesus said:

¹⁹*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* ²⁰*For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* (John 3:19,20).

The wicked love darkness. They find their pleasure in sin and immorality (Rom. 1:18-31; Phil. 3:19; 2 Tim. 3:2-5; 2 Pet.2:2-15). We who are the true church of Jesus loves righteousness and hates iniquity (Heb. 1:9); and are grieved when we see the unrighteous deeds of depraved persons (1 Cor. 13:6). That's why *The Day of the Lord* is for all those who are living unclean, unrighteous lives. In the Tribulation Period, these are the ones who are being extremely judged; for "that day" is reserved for the Judgment of all evil. Jesus promised His church an "escape" from this time of demonic horrors. (Luke 21:35,36; Rev. 3:10).³

Amos is shocked that God's failing people seem to prefer the iniquity that brings harsh judgment for the Lord. He states the following words from the Lord—in extreme frustration, because of Israel's sins:

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² <http://www.crivoice.org/dayoflord.html>

³ The Full Life Study Bible, KJV. Zondervan Publ. House; Grand Rapids; © 1992 by Life Publ., Intl.; John 3.

assemblies. ²²Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. (Amos 5:18-22—My Italics).⁴

"*Woe Unto You!*" Said the Lord. "Don't you understand your evil ways? You act as if you have freedom to live as you please; but it's *you* who will fall under my judgment! What will be your end? This will not be a good time for you, for you will find yourself in the midst of a demonic world*—a world that wants to see your destruction. My judgment is against those who hate and will continue to come against Me—and *you* continue to turn your back on Me."

I meditated a little while after studying Amos 5, and wondered why God commanded Amos to repeat that phrase—word for word—to His people? Here's some ideas:

- Was God angry with Israel's continuing sins, and was He determined to judge them guilty?
- God wanted Israel to change her direction away *from* evil—and to righteousness?
- If we, God's people, *deny His promise to escape* the Tribulation Period, will He oblige us?
- Did Jesus mean what He said in Luke 21:35,36 and Revelation 3:9,10?
 1. Will Jesus leave those behind who refuse to acknowledge His promise of "escape"?
 2. Which is more important...to learn bad doctrine from man...or to diligently study His Word?
 3. Why do we listen to others, disobeying His command to "*know the Scriptures*"?
 4. Sins restraint is held back by the Spirit-filled church. With her gone, what will be the outcome?
 5. "Woe", to me, seems to be a judgment unto destruction when pronounced toward ***those who dwell on the whole earth***, in contrast to ***those who dwell in heaven...who will forever continue to rejoice in His glorious Kingdom!*** (see Revelation 12: 11-12**)?

...***What do you think?***

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⁴The Full Life Study Bible, KJV. Zondervan Publ. House; Grand Rapids; © 1992 by Life Publ., Intl.; Amos 5.

***Demonic World.** Demonic beings will be revealed on earth—from the pit— during the Tribulation. Because Satan has dominion over this earth until Jesus receives His rightful title to earth in Revelation 5:1-5, he (satan) in a rage will cause havoc on earth. He will reign fully over those who reject Christ, and will be allowed to overcome the "Tribulation saints", while at the same time, Jesus' angels will hurl the 21 judgments, including "woes", upon all those who "dwell, inhabit the whole earth" —(**NOTE:** Each occurrence in the Word of God, even through the book of Revelation, the statement "*those who dwell/inhabit the earth*" are those who have NO interest in God's Kingdom. Because they are full of hate and evil, and follow after their father, satan, they will be eternally condemned.—See Revelation 12:12).

****To Confirm** to yourself that "those that dwell on/inhabit earth" throughout the Word of God are those whom God will judge and condemn for eternity, go to a good computer Bible Search and type in "dwellers; inhabitants of earth. You will be surprised.