

I. Is the Day of the Lord Any Different from the Day of Christ?

1. Many expositors declare that there is a difference between the day of Christ and the day of the Lord.
 2. The Schofield Bible notes say "The 'Day of Christ' relates wholly to the reward and blessing of saints at His coming, as the 'Day of the Lord' is connected with Judgment."
 3. Many Dispensationalists, like DeHamm, Gabelein, and Darby, teach that there is a period of time between "the day of Christ" and the "Day of the Lord." They say that the rapture ("parousia") occurs first, and that an interval of 7 years elapses and then the revelation ("epiphaneia") occurs.
 4. Many passages in the O.T. use "the day of the Lord" to refer to a time of judgment, of wrath, and of tribulation. See Isaiah 2:12,19, Amos 5:18-20, Zephaniah 1:14,15, Joel 2:1,2, Jeremiah 30:7.
 5. In the N.T. there are many references to "the day of the Lord" as a time of tribulation, judgment, and the day of God's great wrath. See Mt. 24:29-31, Acts 2:19,20, II Thes. 2:1-3, II Peter 3:10, Jude 6, and Revelation 6:12-17.
 6. The N.T. referred to the "day of Christ" as a time of reward and blessing. I Cor. 1:8, II Cor 1:14, Phil 1:6,10, 2:16, I Thes 2:19, 5:23, II Tim 4:8.
 7. This, however, is not conclusive evidence that two distinct and separate days, or periods of time, are meant.
- A. There are instances in which either or both terms are used in connection with either or both thoughts of blessing or of judgment.
 - B. There are other expressions such as "the Day of God" or the Day of the Son of Man (Lk. 17:24-30, II Pet 3:10-12). Must we make a distinction in time for each reference like this?
 - C. Since the N.T. regularly refers to Christ as the Lord, for He is the Lord, why couldn't either expression "Day of the Lord" or "Day of Christ" refer to to His glorious coming to settle accounts in this world?
 - D. The day of the Lord (or of Christ) may be considered from two viewpoints:

- (1). That of the believers who will be taken to be with Christ for reward
- (2). That of the wicked who remain to endure the terrible judgment.

II. Is the Day of the Lord Foreknown as to Time?

1. Not by unbelievers

A. As a thief in the night, I Thes 5:2, II Peter 3:10

B. When they shall say, Peace and safety, I Thes 5:3

2. In a general sense by believers,

but not by specific date. I Thes. 5:4

A. Looking for that blessed hope, Titus 2:11-14

B. Unto them that look for him, Heb. 9:28.

C. Ye are all children of light, of the day. I Thes 5:5

D. Paul does not write of specific times and seasons,
I Thes 5:1

E. One of the last words of Jesus was:

It is not for you to know times or seasons,
which the Father hath set within his own authority.
Acts. 1:7

F. Again Jesus said, Mk 13:32, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

G. His coming is IMMANENT - at any time.

III. There are Three Words used Regarding the 2nd Coming of Christ:

1. Parousia. This lays emphasis on the Presence of the Lord with His people.

2. Epiphaneia. This lays emphasis on his Manifestation of the power and love of God.

3. Apokalupsis. This lays emphasis on the Revelation of Gods purpose and plan.

Note: These three words do not indicate three comings, or two comings, but one appearing of Christ in his Second advent. Each Greek word emphasizes a certain aspect of his coming. As, for example, in this present scripture passage, along with I Thes. 4:13-16, Paul is not writing about two or three separate comings or appearances of Christ, but ONE.

Yet all three words are used in these few verses.

IV. The Day of The Revelation of Jesus Christ,

II Thes. 1:7-10

1. The external features of the Revelation described, v.7.

A. In reference to the place, "from heaven" A.1

B. (See I Thes. 4:16. v. v. 7:11-12 A.2

B. To the attendant "angels of power" A.3

They are the ministers of his power in the world

C. In reference to the manner: "in a fire of flame."

(1). As in Ex. 3:2

(2). And Isa. 66:15

(3). Visible manifestation of his divine glory

2. The Function of the Person revealed indicated:

(The punishment of those who deserve it), v.8.

There are two classes of people who are the objects of divine justice:

A. "Those who do not know (respect & worship) God."

These are the Gentiles (unsaved gentiles)

I Thes. 4:5, "The Gentiles which know not God

B. "Those who do not obey the gospel of our Lord Jesus"

These are the Jews (unsaved Jews)

Rom. 10:16, "But they have not all obeyed the gospel"

3. The Character of the Punishment is described, v.9.

A. The penalty is eternal banishment from Christ.

B. This is not the annihilation of the wicked but their separation from Christ. (ruin)

C. It is a destruction whose consequences are age-long

D. The punishment of the wicked (eternal separation from the glorious presence of Christ) is the direct opposite of the reward of the believer, v.10

4. The beginning of the eternal fellowship of the saints with their Lord. v.10.

V. Paul's Prayer for the Thes. Believers, vs. 11-12

1. A common suffering of Paul & his readers, v.5
2. A common relief, v.7
3. A common fellowship in God, v.11

- C. In reference to the manner: "in a fit season."
- (1) As in Ex. 5:2
- (2) And Isa. 66:15
- (3) Visible manifestation of his divine glory
2. The function of the person revealed indicated:
(The punishment of those who deserve it), v.8.
- There are two classes of people who are the objects of divine justice:
A. "Those who do not know (respect & worship) God."
These are the Gentiles. (v.10)
I Thes. 4:5, "The Gentiles which know not God"
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