

# Dispensationalism — Day of the Lord

The Day of the Lord — A time when God directly intervenes in the affairs of men especially by judgment but also by way of blessing. It is often used in the Bible to describe the judgment and wrath of God poured out upon the world during the Tribulation period.

Isaiah 2:6-22; 13:1-22; 22:1-25; 24:1-23; 34:1-17; Jeremiah 25:30-38; 46:1-12; Ezekiel 7:1-27; 38:1-39; Joel 1:1-20; 2:1-11, 28-32; 3:1-21; Amos 5:16-27; Obadiah 1:15-21; Nahum 1:1-15; Habakkuk 3:1-16; Zephaniah 1:1-18; 2:1-15; 3:8-13; Zechariah 12:1-9; 14:1-15; and Malachi 3:1-3; 4:1-3.

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"Clearly, the day of the Lord is not limited to that last feature (the second coming) but includes the whole time of judgment on the nations. The day of the Lord also includes the seal judgments of Revelation 6:1-17 (ie, the "birth pangs" of Matt. 24: 6-8), which judgments are identified as the wrath of God and of the Lamb in Revelation 6:16-17. So, the whole time—from the "birth pangs" to the final battle (cf. Zech. 9:10f; 14:3) —is rightly identified as the day of the Lord. "This time of trial at the outset of the earthly day of the Lord will thus not be brief." That time is also called the tribulation (cf. Matt. 24: 9, 21; cf. Mark 13:19)."

— Kevin D. Zuber, Paul and the Rapture: 1 Thessalonians 4-5, in Evidence for the Rapture: A Biblical Case for Pretribulationism, (Moody Publishers, 2015), 162.

"The day of the Lord is a day of judgment, a time when God executes just punishment upon rebels and enemies. When this judgment comes, the righteous are not the focus, although the result of the judgment of God's enemies will be peace and blessing for them. The day of the Lord precedes blessing and is even the means by which blessing will come. But the day of the Lord is not blessing itself. It is darkness, not light. The day of the Lord is not necessarily a twenty-four-hour period, but it is a time of judgment, an era of divine wrath. Throughout the biblical texts, any time of judgment could be designated a day of the Lord, but increasingly, it becomes clear that there is an eschatological day of judgment, a final or ultimate day of the Lord."

— Glenn R. Kreider, The Rapture and the Day of the Lord, in Evidence for the Rapture: A Biblical Case for Pretribulationism, (Moody Publishers, 2015), 75.

"The prophets warned of an impending judgment upon the wicked at the day of the Lord: "Wail, for the day of the Lord is near; as destruction from the Almighty it will come!" (Isaiah 13:6) "... its time is close at hand and its days will not be prolonged" (Isaiah 13:22) "For the day is near, the day of the Lord is near" (Ezekiel 30:3) "Alas for the day! For the day of the Lord is near" (Joel 1:15) "the day of the Lord is coming; it is near" (Joel 2:1; cf. Isaiah 9:9; Malachi 4:1) "For the day of the Lord is near in the decision" (Joel 3:14) "For the day of the Lord is near upon all the nations. As you have done, it shall be done to you" (Obadiah 1:15) "For the day of the Lord is near" (Zephaniah 1:7) "The great day of the Lord is near, near and hastening fast" (Zephaniah 1:14) "... in a little while" (Haggai 2:6) Many of the prophecies concerning the day of the Lord refer to a localized judgment that was fulfilled in part during the centuries following its announcement, but as we will see in Chapter Six, these prophetic expectations will be entirely fulfilled at the day of the Lord when Christ returns. These prophecies convey the theme of a certain expectation of judgment for the original hearers and strongly suggests that the day of the Lord is nearer than their stubborn, unrepentant hearts realized. The idea is that the wicked live as if they will live forever and will not be required to give an account for their deeds on judgment day (cf. Job 27:8, 17-22; Luke 12:19-20)."

— Brock Hollett, Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy, Kindle, (Morris Publishing, 2018), Location 388.