

Sunday, June 21, 2015—I Corinthians 1:8: The Day of Our Lord Jesus Christ

Introduction

- Last week we looked at verse 8 and thereby finished our consideration of the sentence that began in verse 4. In doing so we observed the following points:
 - Christ, in addition to giving the Corinthians the grace of God in verse 4 and enriching them in spiritual gifts in verses 5-7 was “also” going to confirm the Corinthians unto the end in a state blamelessness.
 - Contextually, the “end” unto which the Corinthians are confirmed in verse 8 is the end of their waiting for the coming of our Lord Jesus in verse 7. When the Lord comes to catch away his church the waiting of the Corinthians will have come to an end and they will be presented blameless in Jesus Christ.
 - Ephesians 1:4—where is the only place that a believer could be said “blameless” or without fault, innocent or guiltless? In Jesus Christ.
 - Colossians 1:22— believers were reconciled in verse 21 so that we might be presented as “holy and unblameable and unproveable in his sight,” in verse 22.
 - Positionally the Corinthians are in Jesus Christ and are therefore “blameless.” Practically, however, their state is not measuring up to their standing. Therefore, they are in need of practical reproof.
 - Verses 7 and 8 establish that “the day of the Lord Jesus Christ” is what the Corinthians are waiting for because that is the day in which the Lord will come. Therefore the day of our Lord Jesus Christ is the end unto which Christ, shall confirm the Corinthians in a state of blamelessness.
- This morning we want to take some time to look at what “the day of our Lord Jesus Christ” actually is.

Rightly Dividing the Various Days of the Pauline Scriptures

- In March 2012, GLBC hosted a Bible conference titled *The Day of the Lord Project*. That weekend Brother Dave Reid and I took an entire weekend to look at some things that I am going to try and summarize for you this morning in one study. I strongly encourage all of you to purchase the booklet from that meeting or visit [The Day of the Lord Project](#) website and go through all the material presented at that conference.
- Paul uses the term “day of Christ” and four other similar phrases, all of which are found only in Paul’s writings, and pertain to an event specific to the body of Christ.

- “the day of our Lord Jesus Christ,”
 - I Corinthians 1:7-8—refers to the Lord Jesus Christ coming for the body of Christ. The Corinthians are waiting for the “coming of our Lord Jesus Christ” and are confirmed unto the end that he may be “blameless in the day of our Lord Jesus Christ”
 - Notice the similarity between 1 Corinthians 1:7-8 and 1 Thessalonians 5:23.
 - 1 Thessalonians 5:23—Paul prays that the Thessalonians are preserved “blameless unto the coming of our Lord Jesus Christ.” 1 Corinthians 1:7-8 and 1 Thessalonians 5:23 are obviously talking about the same thing.
 - Thus, the day of our Lord Jesus Christ in 1 Corinthians 1:7-8 is the same thing as the Lord Jesus Christ’s coming in 1 Thessalonians 5:23.

- “the day of the Lord Jesus”
 - 1 Corinthians 5:5—refers to the Catching
 - 2 Corinthians 1:14—refers to the gathering together of the body of Christ at the Catching

- “the day of Christ”
 - Philippians 1:10—refers to the Catching; members of the body of Christ do not sin after the Catching occurs.
 - Philippians 2:16—refers to the judgment seat of Christ that takes place shortly after the Catching.
 - 2 Thessalonians 2:2—note that other than 2 Thessalonians 2:2, all of the various “day of Christ” phrases include the Catching. 2 Thessalonians 2:2 does not include the Catching but the aspect of the day of Christ that deals with the outpouring of God’s wrath at the Second Coming.

- “the day of Jesus Christ”
 - Philippians 1:6 refers to the Catching; Ephesians 4:30 the body of Christ is sealed unto the day of redemption.
 - Read Philippians 1:6-10 and notice that “the day of Jesus Christ” in 1:6 seems to be the same thing as “the day of Christ” in 1:10.
 - It seems contrary to the sense of the passage to make these two phrases to refer to separate events.

- Similarly, it seems contrived to make these five different terms refer to five separate events.
- “the day of redemption”
 - Ephesians 4:30—is a clear reference to the Catching
- “the day of the Lord”
 - 1 Thessalonians 5:2—this verse establishes that Paul knew the difference between the prophesied Day of the Lord (DOTL) and the day of Christ (DOC).
 - The expression DOTL occurs at least 20 times in scripture. In addition to the phrase the DOTL, the expressions “that day,” “the day,” and “the great day” occur more than seventy-five times in the Old Testament.
 - In this lesson we will just look at the four occurrences of the DOTL in the book of Isaiah. This will allow us to get a basic grasp of the character and nature of the DOTL. Parties interested in looking at all the occurrences of the DOTL in scripture should consult Lesson 1 of The Day of the Lord Project.
 - Isaiah 2:11-21
 - Proud and lofty brought low
 - Lord alone exalted
 - Men hide as the Lord shakes terribly the earth
 - Isaiah 13:6-11
 - Day of destruction from the almighty
 - Day of wrath and fierce anger; destruction of sinners
 - Cosmic disturbances
 - Arrogance of the proud will cease and the haughtiness of the terrible will be laid low.
 - Isaiah 24:21-23
 - Punish the host of the high ones and the kings of the earth (indicates that the day of the Lord starts in heaven before it comes to earth).
 - Cosmic disturbances
 - Lord reigns in Zion—kingdom established
 - Isaiah 34:1-8
 - The sword is bathed in heaven and then comes down upon Idumea (earth).
 - Day of the Lord’s vengeance
 - Taking into account the combined testimony of the verses outlined above, we can draw the following general conclusions about the nature of the DOTL.
 - The DOTL is a day of destruction and vengeance from the almighty upon all his enemies. The proud, lofty, haughty, and arrogant are brought low. This is the day when the Lord shakes terribly the earth.

- The DOTL is described as being a great, terrible, and dreadful day of darkness, cloudiness, gloominess, fierce wrath, and anger when the sword of the Lord is brought upon the heathen.
 - The DOTL is a day of battle in which the Lord commands his armies not just on earth but also in heaven. In fact, the sword of the Lord is depicted as being bathed in heaven first and then coming down upon the kings of the earth.
 - The DOTL's arrival to earth is preceded by cosmic disturbances such as the sun being turned to darkness and moon to blood. In addition, Elijah the prophet is said to be sent before the coming of the DOTL.
 - The DOTL is when Christ will again stand upon the Mount of Olives. It is the day when the Lord is king over all the earth. In the DOTL, Israel will possess her possessions and the Lord will enter his rest by dwelling in Zion.
 - The DOTL is said to come as a thief in the night.
 - The DOTL most importantly is characterized by the presence of the Lord Himself. It is the day where the Lord alone is exalted. Thus, the DOTL cannot be present unless the Lord Himself is present.
- The DOTL is not a day in the twenty-four hour sense. It begins in heaven half way through the 70th week of Daniel and comes to earth at the Second Coming, but it also includes the Millennium (Zech. 14:9) and the new heaven and the new earth (2 Pet. 3:10).
 - The DOTL lasts for a long time, i.e. over a thousand years, and it includes a number of different significant events.
 - What unifies the multiple different events that take place during the DOTL is the presence of the Lord (Zephaniah 1:7). It is the great unveiling when man no longer walks by faith but by sight as God unmistakably manifests his presence to the universe.
 - For God's adversaries, this is bad news – e.g., the destruction of the unbelieving at the Second Coming.
 - For God's saints, it is great news – the millennial kingdom and the establishment of the new heaven and the new earth.