

# SEED & BREAD

FOR THE SOWER    ISA. 55: 1 0    FOR THE EATER  
BRIEF BIBLICAL MESSAGES FROM

## THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Bible Teacher

# THE FOUR GREAT DAYS

It would be quite simple to show from its usage in Scripture that the word *day* means the period of light between sunrise and sunset. However, if we fixed this meaning upon it and read it into all occurrences, we would end up in great confusion. It would also be easy to show from other occurrences that it means a period of twenty-four hours, and this is usually the first idea that comes to mind when we hear this word. But this word has other meanings, and the most important to the student of prophecy are the occurrences where it is used of a long period of time. There are four of these days named in Scripture, and they set forth four prophetic periods. These are called: (1) Man's Day, (2) The Day of Christ, (3) The Day of the Lord, (4) The Day of God.

These are God-given names. They are not meaningless expressions. Each one marks a separate and distinct period of time. They are of the utmost importance to all who seek to obey God's directive "**rightly to divide the Word of Truth**" (2 Tim. 2: 15). Let us consider each one of these.

### Man's Day

This designation is found in 1 Cor. 4:3 where it is almost lost to us due to the faulty translation. The words "man's judgment" here should be "man's day," since the Greek word *hem eras* means "day" and does not mean "judgment." These words appear in connection with a statement made by Paul concerning the attempts of some in Corinth to examine him and come to conclusions as to whether his service was acceptable to the Lord. He declares that he counted it as a mere trifle that he should be examined by them or by man's day. He had not received his commission from them, and he refused to acknowledge their right to examine him. Neither would he be

examined "by man's day," since all judgments made on the basis of man's day will need to be revised by the Lord Jesus in the day when He does the judging. This is somewhat as if a farmer would say, "Do not judge me or my abilities by the appearance of my fields in the winter, for you may have to reverse your judgment when the summer comes."

Man's day had its beginning when Noah and his family came forth from the ark. This was also the beginning of human government and a time when all nations were permitted to walk after their own ways (Acts 14:16). Man's day is a time of human government, the rule of man by man. The highest function of human government is the judicial taking of life (Gen. 9:6), and all other governmental powers are included in this. However, man was not left entirely free to follow his own will or govern as he pleased. They that ruled over men were required to be just, ruling in the fear of God (2 Sam. 23:3). The sword of divine retribution constantly hung over the heads of men and nations, and there are numerous instances in the Biblical record where this sword fell upon them.

Man's day, which is the day of his prominence, exaltation, and glory, reaches its very zenith in this the dispensation of the grace of God. This began with Paul's declaration in Acts 28:28, and since that time all men and all nations have been utterly free to walk after their own ways without any fear of immediate divine retribution. Men commit the basest of crimes; they raise their voices against God every day; yet, He does nothing except show them a love and favor that they do not deserve.

"Does not God care?" "Is He really a God of love?" These are the questions regularly asked in view of the iniquities of mankind that exact such a great toll of suffering from the human race. The answer is that He cares and He loves; yet, because of His present purpose in grace, no sin or transgression receives its just recompense of reward. But this will not always be. Man's day will surely come to an end; and the prayer of the Psalmist will be answered: **"Arise, O LORD; let not man prevail: let the nations be judged before Thee. Put them in fear O LORD: that the nations may know themselves to be but men."** (Psa. 9: 19, 20.)

## The Day of Christ

This designation is used in Phil. 1:6, 10 and 2: 16. It is ignored by most expositors as they have no room for it in their ideas of things to come. The day of Christ is another name for the Kingdom of God. It will begin on the day when God assumes sovereignty over the earth and its inhabitants, when man's sordid government comes to an end and God's government begins. **Then the government will be Jehovah's, and He will govern among the nations** (Psa. 22:26-28). The day of Christ is the day of the manifest kingdom of God. It will be the day when Christ will have His way with Israel, with the nations, and with the world. It will be the day of His ascendancy, prominence, and exaltation. He will see the glorious outcome of His death, burial, and resurrection. **"He shall see of the travail of His soul, and shall be satisfied"** (Isa. 53: 11). It has already been declared of Him, **"I will be exalted among the nations, I will be exalted in the earth"** (Psa. 46: 10). **"Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high"** (Isa. 52: 13).

The day of Christ is the day of His unveiling (*apokalupsin*), the day of His manifestation (*epiphaneia*). It is the day when the glory of the Lord shall be revealed and all flesh will see it in the same amount and at the same time (Isa. 40:5). In that day, we who are now believing in Him will be privileged to extol the glory of His grace, a task for which He will grace us in the beloved One (Eph. 1:6).

## The Day of the Lord

The day of the Lord follows the day of Christ. No certain event is revealed that will mark its beginning since it comes as a thief in the night (2 Pet. 3: 10). It begins when God removes all the restraints that He placed upon mankind during the time period of His government. This makes possible a divine testing of all who have lived under and enjoyed the blessings of the kingdom of God. There is a revolt against the kingdom on the part of some. This is described in Psalm 2. However, the "sons of light" will not be in darkness that, that day should overtake them as a thief (1 Thess. 5:2-5).

In this long period of time, we find the final week of Israel's seventy weeks (seven years) as prophesied by Daniel. It comes into full manifestation at the second coming of the Lord Jesus; it includes the entire 1000 years of His *parousia*, the "little season" which follows the *parousia*, and the time period of the great white throne judgment.

The entire Book of Revelation, except the first nine verses and the last two chapters, belongs to the day of the Lord; and it deals with events that will come to pass in that day. Not one word of it deals with anything that will transpire in the dispensation in which we now live, the dispensation of grace; and it has no bearing on the next dispensation, the kingdom of God. This explains why today, we can see the mountain peaks of certain great events in it, but cannot comprehend the valleys in between. We do not face the fulfillment of any of its prophecies at this time. We are facing divine intervention which will result in God's government in and over the earth, and all events in the Book of Revelation are many centuries in the future.

The "day of the Lord" in the New Testament is actually "the day of Jehovah." It is not to be confused with other "days of the LORD" mentioned in the Old Testament. Peter made this distinction clear when he spoke of it as "**the great and notable day of the Lord**" (Acts 2:20). The word "notable" here is *epiphanes*, which Robert Young defines as meaning "very manifest," but which I would define as signifying a "blazing forth." Malachi emphasized this distinction when he called it, "the great and dreadful (awe inspiring) day of the LORD" (Mal. 4:5). It is a definite part of "rightly dividing the Word of Truth" not to confuse these days. This phrase still needs a vast amount of study.

It is in the day of the Lord that "**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**" (2 Peter 3: 10). This is the process by which God makes all things new and sets the stage for the next great day.

### **The Day of God**

Peter speaks of this great day in his second epistle, chapter 3, verses 12 and 13. In a more exact translation this would read, "**Hoping for and hurrying the actual presence (*parousia*) of the day of God, because of which the heavens, being on fire, will be dissolved and the elements will be decomposed with fervent heat. Yet, we, according to His promises, are hoping for a new heavens and new earth, wherein dwelleth righteousness.**" I do not claim at present a very clear understanding of these words, but I am sure we will all comprehend them perfectly after we have gone through the school of the kingdom of God and the thousand years of His personal presence.

Revelation 21:1 to 22:1 tells us about all that we can now know about the day of God. There we find that it is the day when the tabernacle of God will be with men. The word here for tabernacle is *skene* which signifies a center of activity, a headquarters. Never again will men say, "Our father, which art in heaven"; for the center of His activities will have been changed to the earth. This planet made new will become the mediatorial planet to the rest of the universe.

The day of God is the new heavens and new earth. It is a new world, a whole new order which is so far removed from anything we have ever known or experienced that we have no basis for comprehending it. God has made no attempt to tell us what it will be like. I am sure that no eye has ever seen, nor has any ear heard, neither has it entered into the heart of man this glorious condition of things that God has prepared for them that love Him. In view of this, I refuse to speculate about it. All I know for sure is that it will be.

**END ISSUE NO. SB054**