

Seven Important Days in the Divine Calendar

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God has a calendar, a timetable with special days to be observed. I'm not talking about Christmas and Easter, or the liturgical calendars of dead religiosity, or even Sunday. What I'm talking about is prophetic moments in the history of the world. I believe one of these events already took place almost 2,000 years ago. The Prophet Isaiah called it "the acceptable year of the LORD"¹ and Jesus said that he came to declare this "acceptable year of the LORD."² He came not to call the righteous, but rather sinners to repentance.

Now when we're talking about God's prophetic timetable, the Apostle Peter tells us that "one day is with the Lord as a thousand years, and a thousand years as one day."³ If we apply this rule to determine the length of the acceptable year of the LORD, keeping in mind that the typical Hebrew year is 360 days long, we multiply the number of days in a year by 1,000 to derive the possible prophetic length of the acceptable year of the LORD to be equivalent to 360,000 earth-years. If this interpretation were correct, we would expect the acceptable year of the LORD to last 360,000 years. That would mean that the prophetic inauguration of the 1,000 year reign of Christ on the earth could not begin for at least 360,000, or rather 360,007 years (including the seven-year tribulation period mentioned in Scripture) since the beginning of Jesus's ministry in 30 A.D. That means the Millennial Reign will begin in the year 360,037 A.D.

Based on my study of the Word, however, I don't believe the above interpretation to be correct. While it is a plausible interpretation, when we really get into the meat of the prophetic Word, we will see clearly that the acceptable year of the LORD ended when Jesus cried out, "It is finished!" The 360 days of the acceptable year of the LORD proclaimed by Jesus refers to the period of his ministry to the house of Israel to whom he was sent. He was not sent to the Gentiles, but only to the lost sheep of the House of Israel.⁴ Now we know through the harmonization of the four Gospels that the ministry of Jesus lasted three and a half years. So if take the 360 days of the acceptable year of the LORD to be equivalent to the 3½ years of Jesus ministry, we find that each prophetic day of the acceptable

year is equivalent to 3½ days of a natural year. So it is much more in line with the Word to say that the acceptable year of the LORD refers to Jesus's three-and-a-half-year ministry rather than to a period of 360,000 years to precede the start of the Millennial Reign of Christ.

Having already given you a glimpse of one element of God's prophetic timetable—the acceptable year of the LORD—I would like to focus your attention on the following seven important days in the Divine calendar: 1) the Day of Salvation, 2) the Day of Christ, 3) the Great Day of God Almighty, 4) the Day of the LORD, 5) the Day of Judgment, 6) the Day of God, and 7) the Eternal Day. Many today are confused about these terms and fail to distinguish them in a way consistent with the proper Holy-Ghost-led interpretation of the Word of God.

The Day of Salvation

The Word speaks of “the Day of Salvation” which is the period of grace in which we now live. The Apostle Paul writes, “Behold, now is the accepted time; behold, now is the day of salvation” (II Cor 6:2). This day of salvation in which we currently live is the Church Age.

The Scriptures also speak of this Day of Salvation as “the times of the Gentiles” during which time the Jews are led away captive into all nations and Jerusalem is trodden underfoot by the Gentiles⁵ for “forty and two months”—that is, 3½ years.⁶ During this time, Israel has suffered partial blindness until the fulness of the Gentiles has come in (Rom 11:25). The court of the Temple has been given unto the Gentiles⁷ and is currently under Moslem control and will remain under Moslem control until that last person foreordained to become a member of the Body of Christ is brought into salvation. Here we must take the 3½ years figuratively.

The Day of Christ

The Day of Salvation will end on the Day of Christ.⁸ The Day of Christ, also called “the Day,”⁹ “that Day,”¹⁰ “the Day of Jesus Christ”¹¹ and “The Day of our Lord Jesus Christ,”¹² refers to the pre-tribulational rapture of the Bride, when believers are caught up before the start of the Seven-Year, Great Tribulation to meet the Lord in the air and rejoice in the Marriage Supper of the Lamb¹³ and receive their rewards at the Judgment Seat of Christ. Jesus calls it, perhaps a bit tongue-in-cheek, “the Last Day” in John 6:39-40, 44, 54, and John 11:24, although this term is more

properly applied in Luke 10:12 and John 12:48 to refer to the more serious post-millennial, Great White Throne Judgment with its grave consequences. It could therefore be said that the Day of Christ is the *first* Last-Day while the Great White Throne Judgment is the *second* Last-Day.

At the rapture, the Bride will, like Noah entering the ark,¹⁴ be hidden away in the throne room of the Lamb until the seven-year indignation be overpast (Is 26:20). There she will feast sumptuously while Christ sits on his Bema, passing out fabulous rewards to these raptured believers throughout the time of the Great Tribulation period.¹⁵ The Marriage Supper of the Lamb will also include a large bonfire. In order to determine the rewards, Jesus will heap all the works of believers into one big pile and set them on fire. So “every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is” (I Cor 3:12-13).

So we see how that Jesus will use fire to try the works of raptured believers during the Marriage Supper of the Lamb in the Throne Room of Heaven. All those present who are glad to be raptured will receive a crown of righteousness just as Paul the Apostle promised: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (II Tim 4:8). But some people will not get this reward or any rewards. They will suffer loss when their works don't endure the Bonfire of the Lamb. “If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (I Cor 3:15). But when they see just how shabby their works are, they'll be glad that no trace has been left of them after the bonfire burns out.

The Day of Christ is also called “that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”¹⁶ It is “the Day of Redemption” of the purchased possession (Eph 1:14; 4:30), the redemption of our bodies (Rom 8:23), also referred to as our adoption as God's sons (Rom 8:23). It's a Day of mercy. Paul prays for Onesiphorus that he may “find mercy from the Lord on that day.”¹⁷ Why he would pray such a prayer, I do not know other than as a teaching point on mercy. If Onesiphorus was saved, there would be no need for such a prayer. If Onesiphorus is not saved, such a prayer will do him no good. Perhaps this is yet another example of the Satanic verses of Scripture. We know that

Satan can quote Scripture. Has he been permitted to do more than simply quote Scripture? I've dealt with this question elsewhere.¹⁸

But back to the issue at hand, when the rapture occurs, something will happen in Jerusalem that will get rid of the Dome of the Rock on the Temple Mount, thus ending the time of the Gentiles and setting the stage for the rebuilding of the Temple and the revelation of the Antichrist. Then, while the believers are feasting sumptuously with Christ in heaven and being awarded their bejeweled crowns, the Antichrist will be wreaking havoc on the earth and the wrath of Jehovah will begin to be dispensed. Midway through the Great Tribulation, the Antichrist will enthrone himself in the very Holy of Holies and proclaim himself as God Almighty. Then he will plan an attack on God's chosen nation, Israel, and will seek to fight against God along with all those who sit in the seat of the scornful.

The Great Day of God Almighty

The next important day in God's calendar is called "the Great Day of God Almighty." This day is the day of the Battle of Armageddon in the Valley of Megiddo in northern Israel. It occurs prior to the actual touchdown of Christ's feet on the Mount of Olives. There are three things which help to bring this battle about at the end of the seven-year tribulation period. First of all, there will be scoffers, even as there are now, who will deny the evidence of the sudden disappearance of millions of raptured, Bible-believing Christians and will be scoffing at the promise of Christ's return and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet 3:3-4). Apart from the 144,000 converted Jewish witnesses and the small Gentile remnant which they bring to Christ, the rest of the world will be Beast-worshipping scoffers, walking after their own ungodly lusts.

So with a world full of godless scoffers, the second thing needed to bring about the Battle of Armageddon are persuasive warmongers who will easily gather the godless scoffers in the Valley of Megiddo to do battle against God and the Lamb. We are told just exactly who these persuasive warmongers are in the sixteenth chapter of the book of Revelations:

Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast

and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty... And he gathered them together into a place called in the Hebrew tongue Armageddon.”¹⁹

So with an army of godless scoffers gathered by the demonic hosts to the Valley of Megiddo to do battle, the third and final thing need for the Battle is the opposing team—God, the Lamb, and the well-fed, crown-laden, raptured saints returning in glory on white steeds to do battle against the ungodly!

As the unbelievers congregate in Megiddo, suddenly the sun, moon, and stars will cease shining and the sign of the Son of Man will appear above them and the angels will gather the 144,000 and the Gentile remnant and rapture them to join the rest of the previously-raptured believers in the air.²⁰ Every eye shall see Jesus²¹ and He will be admired in them that believe as He is revealed in flaming fire along with His holy angels to do battle against the unbelievers.²²

The Great Day of God Almighty is a day of victory for believers. It is the blood-bath massacre and smoking holocaust of the ungodly that will help usher in the Millennial Reign of Christ on the earth. The blood in the Valley of Megiddo will be clotted up to the horse’s bridle on this Great Day which immediately precedes the next important day in God’s prophetic timetable—the Day of the LORD.

The Day of the LORD

Some theologians confuse the Day of Christ with the Day of the LORD. But the Day of Christ is a day of mercy for the church. It is the Blessed Hope²³ we look for while the Day of the LORD is a day of judgment. John the Beloved on the Isle of Patmos does not see the rapture take place, but what he does see is the Day of the Lord. He says, “I was in the Spirit on the Lord’s day” (Rev 1:10). Now “Lord’s day” here doesn’t refer to “Sunday” or even “Saturday.” It refers to the Day of the LORD.

You see, Neighbor, there’s a need to distinguish Christ from the LORD. These are not equivalent terms. If we look at the Hebrew of the Old Testament phrase translated “Day of the LORD” we will see that the word

for LORD is the same word translated Jehovah. Even good trinitarians know that Christ refers to the loving, Filial aspect of God, while Jehovah refers to the more wrathful, holy and Paternal aspect. To identify the Day of Christ with the Day of the LORD would be to identify Christ with Jehovah—a serious mistake in the doctrine of the Atonement as any good theologian will know. Christ is the ransom paid to Jehovah in order to redeem us from His wrath. Christ came not to judge in wrath, but to save in love. If His wrath were the same as His love there would be no need to distinguish the personages of the Father and the Son within the Godhead.

The Day of the LORD begins when Jesus returns in like manner as the apostles saw him go when he ascended into heaven from the Mount of Olives.²⁴ Following the rapture of the 144,000 and the Gentile remnant followed by the victory at Megiddo, the Lord will swoop down with the saints and land on top of the Mount of Olives, splitting it in half.²⁵ A large valley will be created between the two halves, called “The Valley of Decision” and the sun, moon, and stars will remain cloaked in darkness as they were at Armageddon.²⁶ All judgment will still be committed to the Son²⁷ since he will not have yet delivered up the Kingdom to the Father²⁸ and therefore, He will be the one to judge those left alive after Armageddon to determine whether or not they are worthy to enter His millennial kingdom.

You see, Beloved, not all who survive Armageddon will be allowed into the Millennial Kingdom of Christ. God can't allow wicked men to mess it up for folks. That's why the purification begun at Armageddon on the Great Day of God Almighty will be completed at Olivet on the Day of the LORD when he stands “like a refiner's fire, and like fullers' soap” (Mal 3:2). It is at this time that God will judge the secret's of men's hearts by Jesus Christ²⁹—the one who has power to justify and to condemn.³⁰ He will judge the world in righteousness³¹ and will divide the sheep from the goats based on their treatment of the 144,000 converted Jews and the elect Gentile remnant brought to Christ during the Tribulation by the Two Witnesses, Enoch and Elijah, and the 144,000. The apostles will also judge the twelve tribes of Israel in the Valley of Decision at that time.³² Whoever fed God's chosen ones, clothed them, gave them water, and visited them when sick or imprisoned, will be worthy of living on in the Millennial Reign. They will be rewarded temporally according to their works—not rewarded with eternal salvation, but rewarded with the opportunity to live on in the millennial kingdom in a mortal state.³³ If they failed to treat God's chosen

one's well, however, they will be cast into Hell.³⁴ Thus shall the earth be purified for the inauguration of the Millennial Reign of Christ.

He will also purify the sons of Levi so that the offerings they offer during the Millennial Reign will be acceptable as memorial sacrifices of the saving death of Christ and as means to provide ritual purification for the nations. As it says in Malachi 3:3-4,

he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

The offering of these pleasing sacrifices will result in the abundant prosperity of the Millennial Kingdom on the earth.

As a side note, I need to point out that there is a distinction between the Day of the LORD as Judge and the Day of the Lord as Thief. The Judge brings purification and prosperity. The Apostle Peter refers to the Day of the Lord as Judge together with the Millennial Reign as "the times of restitution of all things" in Acts 3:21. As we shall, however, the Thief aspect, rather than bringing restitution, does something quite different. The Day of the Lord as Thief is identified with "The Day of God" as we will see a little later on in this cursory glance at God's prophetic timetable. We must be careful to distinguish these two Days of the Lord in order to avoid the blurring confusion resulting from a conflation of days in God's calendar. We know very well who the Author of Confusion is and are well-acquainted with His devices.

The Day of Judgment

The thousand-year, millennial-reign of Christ on the earth ends when the Son, or Filial Aspect of God, delivers up the Kingdom to the Father, or Paternal Aspect,³⁵ and Death is finally destroyed and thrown into the Lake of Fire along with Hell and lost, unrepentant, unpredestinated souls.³⁶ All of this takes place on the Day of Judgment,³⁷ also known as the Day of Vengeance of our God,³⁸ the Day of Wrath,³⁹ and the Last Day⁴⁰ (which is actually the *second* Last-Day as opposed to the *first* Last-Day which is the Day of Christ when the church is raptured prior to the Great Seven-Year

Tribulation). Sometimes I refer to the Day of Judgment as the *Big Last Day* in order to distinguish it from the Last Day known as the Day of Christ which is the last day of the parenthetical Church Age.

The general resurrection of the just and the unjust which Jesus describes in John 5:28-29 is that particular resurrection which is to occur when the Son delivers up the Kingdom to the Father at the end of the Millenium after Satan leads the nations of Gog and Magog in the final rebellion against God and the saints in Jerusalem. It is this single resurrection of the just and the unjust at the end of the Millenial Reign which the Apostle Paul talks about in Acts 24:15. In this final resurrection on the Big Last Day, all the just and the unjust who have died during the millenium are resurrected along with the dead souls of the unjust from all time. The just who died during the Millenium are immediately glorified and judged as saved while all the unjust must stand before the Father at the Great White Throne to be judged.

The great switchover from the Kingdom of the Son to the Kingdom of the Father takes place through the beatific, horrific events of the Day of Judgment envisioned in Matthew 13:41-43:

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Notice here it refers to the Kingdom of the Son which still needs to be fully cleansed due to the grace of the Son who allows iniquity to continue that he might have mercy and save some. But then, when the grace of the Son runs out, that is, when the last soul he purchased with his blood has been saved, he will send forth the angels to gather out of *His* kingdom all the vile offenders and workers of iniquity and all the evil and corruption in order to make His kingdom presentable to the holy, Paternal Personage of the Father. Then the Kingdom becomes “the Kingdom of the Father” and while the ungodly burn in the furnace of fire, the righteous shine as the sun in the Kingdom of their Father. Hallelujah!

The Day of God

The Day of the LORD as Judge at the beginning of the Millennial Reign is not the same as the Day of the Lord as Thief which occurs following the Day of Judgment. The Day of the Lord as Thief is spoken of in First Thessalonians 5:2-4: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night... But ye, brethren, are not in darkness, that that day should overtake you as a thief” (I Thess 5:4). There is a day coming called “the Day of God” when the the Lord acts like a thief and robs everything in the whole universe.

“Behold, I come as a thief,” he says. “Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”⁴¹ You see, the Lord is warning us that if we are not holding onto our garments when he comes as Thief, he will steal them away from us. That means that even after the Great White Throne Judgment we must be sober and vigilant lest we be caught, as it were, with our pants down or, rather, off. The Lord is coming as Thief and he will take everything, even our pants if we fail to be watching.

The Apostle Peter speaks about the Day of God the Lord as a Thief when he writes,

But the day of the Lord will come as a thief in the night; in the which 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”⁴²

Peter’s saying, “Don’t hold onto this fleshly life so tightly. It’s all gonna burn up anyway after the Millenial Reign and the Great White Throne Judgment.

Peter closely connects the Day of God with the Day of Judgment in Second Peter 3:7: “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” This fire will torment the souls already in

the Lake of Fire even more so that the Day of God will be called “the Day of Judgment after the Day of Judgment.” This fire, like the fire purifying the sons of Levi at the post-tribulational Day of the LORD and the fire testing the works of the Saints at the Judgment seat of Christ which begins on the pre-tribulational Day of Christ, will be a transforming fire which will deliver creation completely from its bondage to corruption into the glorious liberty of the children of God⁴³—something the Millennial Reign could not do because death will still reign during the Millennial Kingdom over those who pass into it in a mortal state. People will live to be very old for as Isaiah 65:20 says, “The child shall die an hundred years old.”

It’s when the righteous shine forth in the kingdom of their Father after Death and Hell are cast into the Lake of Fire and the heavens and earth are burned up and dissolved, melting with fervent heat, that the manifestation of the sons of God occurs for which creation earnestly waits.⁴⁴ Just as believers from the Church Age receive a new body in the pre-tribulational rapture and Enoch and Elijah receive a new body at the mid-tribulational rapture and the 144,000 Jewish converts and the tribulational Gentile remnant receive a new body at the post-tribulational rapture, and the just mortals who died or yet remain alive at the end of the Millennium will receive a new body at the post-Millennial resurrection, so also the heavens and earth will, in a sense, receive a “new body” on the coming Day of God, that Day of the Lord as Thief. At this point in time God will create a “new heavens and a new earth: and the former shall not be remembered, nor come into mind.”⁴⁵

The Eternal Day

There’s coming a day, my Beloved, following the universal conflagration of the Day of God after the post-millennial Judgment Day, one thousand years after the Day of the LORD as Judge, and 1007 years after the rapture of the Church, when all the saved shall dwell forever in the light of one Eternal Day in a New Heavens and New Earth, the Kingdom of the Father, with the New Jerusalem as its capital city. The Prophet Isaiah saw it afar off and described it saying,

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.⁴⁶

John the Beloved also saw the New Jerusalem in a vision and said,

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof... And the gates of it shall not be shut at all by day: for there shall be no night there... And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.⁴⁷

So at the end of God's Calendar is one very long, unending Day. Well, glory to God!

I wish to acknowledge my indebtedness to the work of God's anointed Cyrus⁴⁸ without whose dedicated Bible research and Holy-Ghost-led interpretations in the face of man-made tradition I would not have been able to write this treatise on seven of the most important days in God's prophetic calendar. I know the Lord will have mercy on him on That Day or, rather, I know that God has already had mercy on him regardless of which day we happen to be talking about. 🙏

¹ Is 61:2.

² Lk 4:19.

³ I Pet 3:8.

⁴ Matt 15:24.

⁵ Lk 21:24.

⁶ Rev 11:2.

⁷ Same as above.

⁸ "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil 1:10); "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil 2:16). In II Thess 2:2, the KJV has "Day of Christ," however it should read "Day of the Lord" according to the original Greek.

⁹ Rom 13:12; I Cor 3:12-13; Heb 10:25.

¹⁰ II Tim 1:12, 18.

¹¹ “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6).

¹² “Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” (I Cor 1:8).

¹³ Rev 19:9.

¹⁴ Matt 24:38.

¹⁵ Rom 14:10; I Cor 4:3-5; II Cor 5:10.

¹⁶ Tit 2:13.

¹⁷ II Tim 1:18.

¹⁸ See Abernathy, Ezekiel T. (III). “The Satanic Verses of Scripture” in *Feema Life* (Oct 1989), 13f.

¹⁹ Rev 16:13-14, 16.

²⁰ Matt 24:29-31.

²¹ Rev 1:7.

²² II Thess 1:6-10.

²³ Tit 2:13.

²⁴ Acts 1:9-12.

²⁵ Zech 14:3-5.

²⁶ Is 13:10; Ezek 32:7; Joel 2:31; 3:14-15; Amos 5:20.

²⁷ John 5:22.

²⁸ I Cor 15:24.

²⁹ Rom 2:16.

³⁰ Rom 8:33-34.

³¹ Acts 17:31.

³² Matt 19:28.

³³ Is 65:20; Matt 16:27.

³⁴ Matt 25:31-46.

³⁵ I Cor 15:24.

³⁶ Rev 20:14-15.

³⁷ Matt 10:15.

³⁸ Is 61:2.

³⁹ Rom 2:5.

⁴⁰ John 12:48.

⁴¹ Rev 16:15.

⁴² II Pet 3:10-12.

⁴³ Rom 8:21.

⁴⁴ Rom 8:19.

⁴⁵ Is 65:17.

⁴⁶ Is 60:19-20.

⁴⁷ Rev 21:23, 25; 22:5.

⁴⁸ C.I. Scofield.