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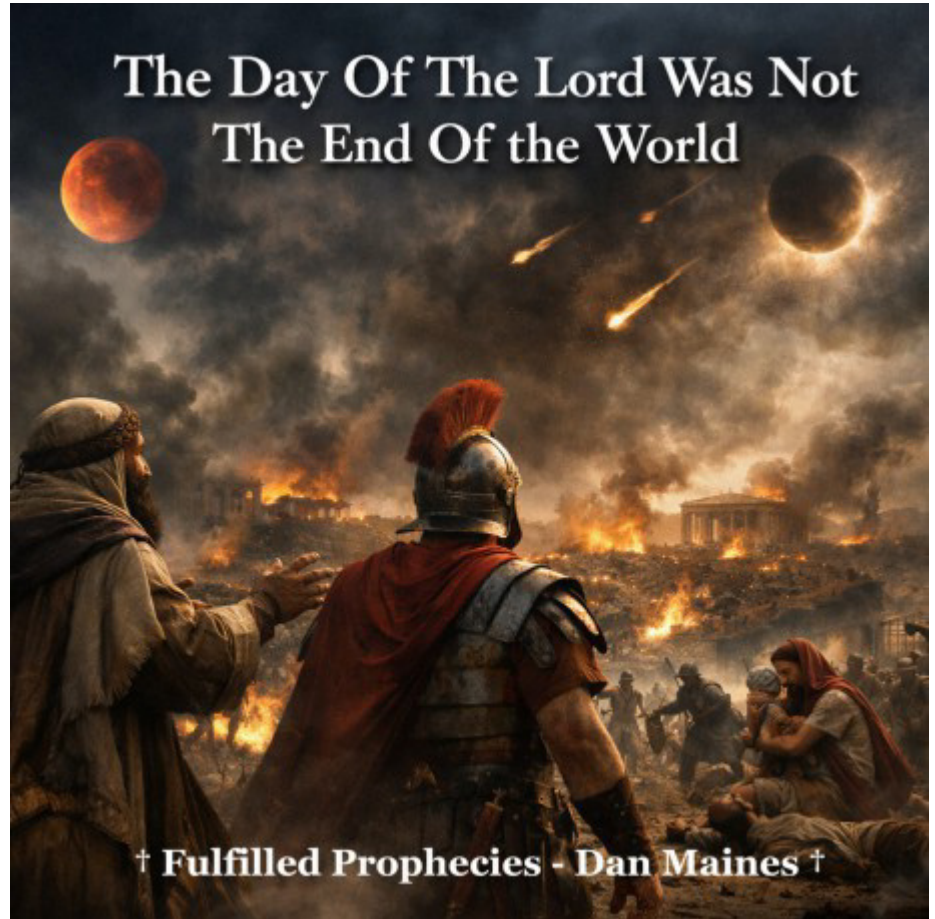
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The Day Of The Lord Was Not The End Of The World



By Dan Maines

The Day Of The Lord Was Not The End Of The World

Introduction

† Most people today hear the day of the Lord and immediately think of the end of the physical world, but that's not how the Bible uses the phrase (Isaiah 13:1, Amos 5:18).

† When we actually read the Old Testament, we see that the day of the Lord was consistently about God coming in judgment against nations (Isaiah 13:1, Ezekiel 30:3).

† The language is dramatic, cosmic, and powerful, but it was

never describing the destruction of the planet, it was describing the fall of kingdoms (Isaiah 34:5, Ezekiel 32:2).

† If we let scripture interpret scripture, we'll see that Jesus used that same language in Matthew 24, and He said it would happen in their generation (Matthew 24:34, Luke 21:22).

Isaiah 13:9-10

Behold, the day of the Lord is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises, and the moon will not shed its light.

† This is clearly called the day of the Lord, yet it's about the judgment of Babylon, not the end of the world (Isaiah 13:1, Isaiah 13:17).

† The sun, moon, and stars going dark is symbolic language for the fall of a nation, not literal cosmic collapse (Isaiah 13:1, Isaiah 13:19).

† If this language meant the end of the universe, the world would've ended when Babylon fell, but it didn't (Isaiah 13:17, Isaiah 13:22).

Ezekiel 32:7-8

When I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land, declares the Lord God.

† This is about Egypt being judged, yet it uses the exact same cosmic language (Ezekiel 32:2, Ezekiel 32:11).

† God wasn't turning off the literal universe, He was ending Egypt's power and glory (Ezekiel 32:12, Ezekiel 32:15).

† This proves the language is prophetic imagery for national

judgment, not physical destruction (Ezekiel 32:16, Ezekiel 30:3).

Joel 2:10-11

The earth quakes before them; the heavens tremble. The sun and the moon grow dark, and the stars lose their brightness. The Lord utters His voice before His army; surely His camp is very great, for strong is he who carries out His word. The day of the Lord is indeed great and very awesome, and who can endure it?

† Joel describes the day of the Lord with the same language of darkness and shaking (Joel 2:1, Joel 2:2).

† Peter later applies Joel to his own time, showing it wasn't thousands of years in the future (Acts 2:16-20, Acts 2:33).

† Again, this is covenant judgment language, not the destruction of the physical world (Joel 2:17, Joel 2:27).

Amos 5:18-20

Woe to you who are longing for the day of the Lord! For what purpose is the day of the Lord for you? It will be darkness and not light; as when a man flees from a lion, and a bear meets him, or he enters a house and leans his hand against the wall, and a snake bites him. Will not the day of the Lord be darkness instead of light, even gloom with no brightness in it?

† Israel thought the day of the Lord would be good for them, but it was actually judgment against them (Amos 5:21, Amos 5:27).

† This proves the day of the Lord wasn't a single end-of-world event, it was repeated judgments (Amos 5:18, Isaiah 13:1).

† The focus is always covenant accountability, not global annihilation (Amos 3:2, Amos 5:24).

Zephaniah 1:14-15

The great day of the Lord is near, near and coming very quickly; listen, the day of the Lord, the warrior cries out bitterly there. A day of wrath is that day, a day of trouble and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness.

† This day of the Lord was specifically against Jerusalem, not the entire world (Zephaniah 1:4, Zephaniah 1:12).

† It uses the same language of darkness and destruction, yet it was fulfilled in real historical judgment (Zephaniah 1:17, Zephaniah 1:18).

† This directly connects Old Testament judgment language to what Jesus later warned about Jerusalem (Zephaniah 1:2, Matthew 23:36).

Isaiah 34:4

All the host of heaven will wear away, and the sky will be rolled up like a scroll; all their host will wither like a leaf falling from the vine, or fruit falling from the fig tree.

† This sounds like the end of the universe, yet it's about the judgment of Edom (Isaiah 34:5, Isaiah 34:6).

† The same cosmic imagery is used again for a local, historical judgment (Isaiah 34:8, Isaiah 34:10).

† This confirms that this language is symbolic and consistent throughout the prophets (Isaiah 13:10, Ezekiel 32:7).

† Scripture shows multiple distinct Days of the Lord in the Old Testament, not one single event, including Babylon, Egypt, Edom, Israel, and Jerusalem (Isaiah 13:1, Ezekiel 30:3, Isaiah 34:5, Amos 5:18, Zephaniah 1:4).

† That's at least five separate Days of the Lord, all fulfilled in history, not the end of the physical world (Isaiah 13:17, Ezekiel 30:10, Isaiah 34:8, Amos 5:27, Zephaniah 1:18).

† The New Testament continues this same pattern and places its fulfillment in the first century, not our future (Acts 2:16-20, 1

Thessalonians 5:2-3, Matthew 24:34).

Matthew 24:29-34

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other. Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near. So also, you too, when you see all these things, recognize that He is near, right at the door. Truly I say to you, this generation will not pass away until all these things take place.

† Jesus uses the exact same language found in Isaiah, Ezekiel, Joel, and the prophets (Isaiah 13:10, Joel 2:10).

† That means He's speaking of judgment, not the end of the physical world (Isaiah 34:4, Ezekiel 32:7).

† He clearly says all these things would happen in their generation, not thousands of years later (Matthew 24:34, Luke 21:32).

† He also says it was near and at the doors, reinforcing the immediate time frame (Matthew 24:33, James 5:8).

† The coming of the Son of Man on the clouds is judgment language taken from Daniel 7:13, not a physical descent to earth (Daniel 7:13-14, Psalm 104:3).

† The tribes of the land mourning points to Israel, not the entire planet (Zechariah 12:10-12, Matthew 23:37).

† This was fulfilled in the destruction of Jerusalem in AD 70, exactly as Jesus said (Luke 21:22, Matthew 23:36).

Historical References

† Josephus records the Roman siege and the complete destruction of the temple, exactly as Jesus foretold (Matthew 24:2).

† He describes signs, famine, internal conflict, and massive loss of life during the war (Luke 21:20, Luke 21:23).

† Eusebius wrote that believers fled Jerusalem before its destruction, just as Jesus instructed (Matthew 24:16).

† Tacitus confirms the devastation of Judea and the overwhelming Roman victory (Luke 21:24).

How it applies to us today

† We don't need to fear a future end-of-the-world scenario, Jesus already fulfilled what He said (Matthew 24:34).

† It should build our trust in His words, because everything happened exactly when He said it would (John 14:29).

† It reminds us that God judges covenant unfaithfulness, and He keeps His promises (Amos 3:2, Luke 21:22).

Q & A Appendix

Q How many Day of the Lord events were there?

A Scripture shows at least five distinct Day of the Lord judgments in the Old Testament, Babylon, Egypt, Edom, Israel, and Jerusalem (Isaiah 13:1, Ezekiel 30:3, Isaiah 34:5, Amos 5:18, Zephaniah 1:4). In the New Testament, there is one climactic Day of the Lord tied to the judgment Jesus placed in His generation (Acts 2:16-20, 1 Thessalonians 5:2-3, Matthew 24:34).

Q Does the day of the Lord always mean the end of the world?

A No, scripture shows it was repeatedly used for judgment on nations like Babylon, Egypt, Edom, and Israel (Isaiah 13:1, Ezekiel 32:2, Isaiah 34:5, Amos 5:18).

Q Why does Jesus use cosmic language in Matthew 24?

A Because He's using the same prophetic language already established in the Old Testament (Isaiah 13:10, Joel 2:10).

Q When were these things fulfilled?

A Jesus said it would happen in their generation, which was fulfilled in the destruction of Jerusalem in AD 70 (Matthew 24:34, Luke 21:22).

Q If the language sounds literal, shouldn't we take it literally?

A No, because the Old Testament already defines this language as symbolic for national judgment (Isaiah 13:10, Ezekiel 32:7, Isaiah 34:4).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Isaiah 13:9-10; Ezekiel 32:7-8; Joel 2:10-11; Amos 5:18-20; Zephaniah 1:14-15; Isaiah 34:4; Matthew 24:29-34; Acts 2:16-20; 1 Thessalonians 5:2-3; 2 Thessalonians 1:6-10

† Josephus, Wars of the Jews

† Eusebius, Ecclesiastical History

† Tacitus, Histories

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