

Body's Relationship to Day of the Lord

Abstract. This session summarizes the relationship of the Body of Christ to the Day of the Lord. The Rapture of the Body of Christ installs it as the expression of Christ's authority through which God resumes His dealings with the Nations and in particular the Nation of Israel, initiates the Day of the Lord in Heaven and Earth, and implements the administrative responsibility of the Body over the Day of the Lord and the Day of God, including Israel's Third Generation, Millennial Kingdom, the "Little Season", and eternal earthly Kingdom.

General Outline of Session V:

- I. Body of Christ's Position in Redemptive Elect
 - A. Christ Over Body
 - B. Body Over Angels
 - C. Angelic Position Over Elect Israel
 - D. Jewish Position Over Elect Nations
 - E. Gentile Position Over Earth
- II. Israel's Last Days
 - A. Twofold Division of Last Days
 - B. Time of Preparation and Preparation: Second Generation
 - C. Time of Consummation and Judgment: Day of Lord
- III. Four Seals as Initiation of Day of Lord
 - A. Zechariah's Wagons
 - B. John's Four Horsemen
 - C. Geography of Initiation
- IV. Body of Christ Restrains and Authorizes Four Seals
 - A. Body Superiority to Angels
 - B. Body and Day of Man and Day of Lord
 - C. Body Restrains Demonic Wagons
 - D. Raptured Body Unleashes Four Horsemen
- V. Body of Christ as Overseer of Day of Lord
 - A. Angelic Ministry to Israel in Day of Lord
 - B. Body Authority over Angels in Day of Lord
- VI. Interrelationships of Three Dispensational Days of Consummation
 - A. Latter Day of Gentiles
 - B. Last Days of Israel
 - C. Latter and Last Days of Body
 - D. Day of Man and Point-Generation
 - E. Three Days of Consummation (of Christ, Lord, God)
 - F. Diagrams of Consummation Days and Their Relationships

I. Body of Christ's Position in Redemptive Elect

This section summarizes previous studies in which detailed Biblical proof may be found. The roles of the various parts of God's Elect are interwoven so that the Father is all in all (I Cor. 15:28).

A. Body's Position Under Christ

- (1) Christ is that unique member of the Body Who is Deity Incarnate and therefore Head of the Body.
- (2) Body is the fullness of Christ's humanity and fully expresses His administrative authority over the created order.
- (3) Christ ministers to His Body so as to enable it to minister to the angelic hosts (cf. Eph. 3:10; 4:15-6).

B. Body's Position Over Angels

- (1) The Logos is that unique member of the angelic realm Who is Deity and therefore head of the angelic realm.
- (2) Christ, as the Logos Incarnate, so unifies the two natures in His One Person that even in His humanity He is Head of the angelic realm.
- (3) Body is so identified with the humanity of Christ that the Body sits over all the angelic realm.

C. Angelic Position Over Elect Israel

- (1) Christ is the perfect Son of Israel's race, Who from the start of His Mosaic responsibilities on this earth to His death was under angelic care and ministry and authority.
- (2) Elect Israel as a Nation is identified with Christ as her Messiah and is therefore under angelic care and ministry and authority.
- (3) The Body ministers to the angels so as to enable them to minister to Israel.

D. Jewish Position Over Elect Nations

- (1) Christ is the perfect man and Last Adam, Who in His childhood was under the care and ministry and authority of Jewish adults acting in accordance with their Mosaic responsibilities.
- (2) Elect Gentiles are so identified with Christ as the Last Adam that they are under Israel's spiritual care and ministry and authority.
- (3) The angels minister to Israel so as to enable her to minister to the Nations.

E. Gentile Position Over Earth

- (1) Christ in His earthly ministry exercises full control over the "natural" aspects of the earthly order.
- (2) The Elect Gentiles steward the New Earth and fulfill their Hope as originally declared.
- (3) Israel ministers to the Nations so as to enable them to minister to the "natural" order.

II. Israel's Last Days**A. Twofold Division of Last Days**

- (1) Israel's Last Days begin with the angelic ministry to Zacharias.
 - (a) Last Days begin with John the Baptist: Matt. 11:13
 - (b) Last Days include the Second Generation: Heb. 1:1-2
- (2) Last Days are in two parts: Second Generation and Third Generation: Luke 17:25

B. Time of Preparation and Presentation: Second Generation

- (1) Second Generation begins the Last Days (A(1) above)
- (2) John is to prepare the way for Christ (Is. 40:3, Mal. 3:1, Matt. 3:3, Mark 1:3, Luke 3:4-6, John 1:23, I Pet. 1:24).
- (3) Christ is presented to Israel by John (Matt. 3:11-17, Mark 1:7-11, John 1:15,23-36).
- (4) Second Generation concludes with the Pentecostal ministry of the 12 (see CH dating).

C. Time of Consummation and Judgment: Day of the Lord

- (1) Third Generation is the second half of the Last Days and is the initiation of the Day of the Lord in its broadest sense.
- (2) Israel's Hope is consummated at the end of the Third Generation.

III. Four Seals as Initiation of Day of Lord**A. Zechariah's Wagons (Zech. 6:1-8)**

- (1) Four wagons of demons headed up by four great demonic princes unload in the Valley of the Kidron between Zion and Olivet. These four great demonic princes are the Four Spirits of the Heavens (Zech. 6:5).
- (2) This unloading of demons initiates the supernatural activity (from the demonic side) of the Day of the Lord: all the events of the Day of the Lord are initiated or set up by the Four Spirits of the Heavens (Dan. 7:2; 8:8).
- (3) The demons are color-coded by region of activity:
 - (a) Red horses do not move to any location, hence are specifically located in Jerusalem and Palestine.
 - (b) Black horses go to the north country, not compass north, but prophetically north, namely Babylo-Assyria-Medo-Persia (Zech. 2:6-7).
 - (c) White horses go forth after the black horses, but not to the north country; and in light of Dan. 10:13-21 and the close linkage historically and prophetically between Persia and Greece (in Dan. 2, 7, 8, etc), it appears that the white horses go to Greece.
 - (d) Iron-grey horses go to Egypt while the strong horses roam throughout all the Land of Abraham's inheritance.

B. John's Four Horsemen (Rev. 6:1-8)

- (1) Four Seals initiate the opening of the Great Scroll of the Day of the Lord.
- (2) Four Seals are opened together in quick succession.
- (3) Each Seal concerns one horseman, a demonic prince.
- (4) Each horseman is color-coded by his horse: white, red, black, pale.
- (5) These Four Horsemen are the demonic captains over Zechariah's wagons and may be specifically identified:
 - (a) The White Horseman is the Prince of Greece.
 - (b) The Red Horseman is the Prince of Palestine.
 - (c) The Black Horseman is the Prince of Persia.
 - (d) The Pale Horseman is the Prince of Egypt.

C. Geography of Initiation

- (1) The four divisions of demons are to unload from the portal of the abyss which is located between Zion and Olivet along the Brook Kidron, aka the Valley of Jehoshaphat (cf. Joel 3): cf. Rev. 6:1-8; 9:1-2,11. From this portal they will locate as described above.
- (2) The four divisions of demons have been queued up in the neck of the abyss just under the Brook Kidron since the close of the Second Generation. Had the Body of Christ not been brought in and the Third Generation begun immediately, then these wagons would have unloaded in 36 A.D. As the Second Generation wound to its conclusion, the demons got into position to unload. They are still waiting.

IV. Body of Christ as Restrains and Authorizes Four Seals**A. Body Superiority to Angels**

- (1) All angels, even the Chief Saraph, need express permission to do anything (Job 1:6-12; 2:1-6).
- (2) From the Rapture on, the angelic hosts are administered by Christ through His Body: I Cor. 6:3, Eph. 2:6 (+ Eph. 1:20-21); 3:10 (cf. Heb. 7:7), Phil. 3:20 (Greek text), I Thess. 4:17, etc.
- (2) To unload their wagons, the Four Horsemen / Four Spirits of the Heavens need authorization to do so, this permission comes through the Body of Christ, and the Body is not in a position to do this UNTIL it is raptured to the Throne with Christ.

B. Body and Day of Man and Day of the Lord

- (1) The Body dispensation is designated the Day of Man: I Cor. 4:3 (Greek text).

- (2) The Body comes between the Second and Third Generations of Israel's Last Days; i.e. the Day of Man comes between the preparation of the Second Generation and the Third Generation of the Day of the Lord. In this sense the Body is the Aorist-Generation or Point-Generation (Phil. 2:15—Greek text!!).
- (3) The Body is of the "Day of Mystery Light" which precedes the nighttime of the Day of the Lord (nighttime before daylight in Semitic days): I Thess. 4:13–5:10 (especially 5:2,4–5).

C. Body Restrains Demonic Wagons

- (1) The activity of the Four Horsement is matched by activity of holy angels to give special unction to Elect Israel in that day (I John 2:18–22; 4:1–3). The Body is superior to angels and hence cannot be ministered to by angels (Heb. 7:7); and so the Body cannot be on earth when the wagons unload.
- (2) The Four Seals initiate the Day of the Lord which results in the establishing of Israel's world-wide empire in which there will eternally be distinction between Greek and Jew (e.g. Is. 2:1–4, Zech. 8:23, etc). But the Body is non-ethnic and so cannot be on earth when the wagons unload.
- (3) The Four Seals initiate those events in which the AntiChrist will be manifested: these Seals concern the Four Horsemen who are the Four Spirits of the Heavens, and these princes bring about the events in which is revealed the AntiChrist (Dan. 7:8,20–21,24–26; 8:8–12,23–26). But the Body cannot be on earth when the Man of Sin is revealed, and its very presence precludes the revelation of the Man of Sin (II Thess. 2:6–8).
- (4) The four wagons cannot unload until the Christ authorizes it through the Body, and this authorization cannot be given until the Body is ascended and glorified.

D. Raptured Body Unleashes Four Horsemen

- (1) Body's Rapture removes Body as a restraint: II Thess. 2:6–8.
- (2) Body's Rapture is its joint-ascension with Christ to sit jointly with Christ over all principalities and powers: I Thess. 4:15–17, Eph. 2:6 (+ Eph. 1:20–21); 3:10, Phil. 3:20–21 (Greek text).
- (3) Body's Rapture sets up the renovation and redemption of whole created order, and in particular each of Elect Israel and Elect Gentiles: Rom. 8:17–23; 11:30–31. But this is NOT mechanistic cause and effect. See next point.
- (4) Body's Rapture positions it on the Throne with Christ as the expression of His authority over the angelic realm, and from this position Christ through His Body authorizes the unloading of the four wagons.
- (5) Through His Body, Christ gives the command to the Zoa-Cherubim to command the Four Horsemen (cf. Rev. 6:1–8), for the Body administrates all the angelic Realm, including each rank of Cherubim (Ophanim-Wheels, Zoa-Sides, Seraphim-Canopy).
- (6) The Body's Rapture CANNOT be simultaneous with the unleashing of the Four Horsemen: it takes a positive amount of time for Body to resurrect and be glorified (I Cor. 15:51–57, Phil. 3:21), jointly-ascend with Christ (I Thess. 4:15–17), defeat Satan and demonic opposition (Rom. 16:20, Eph. 6:10–17), be assessed at the **bhama** (II Cor. 5:10–11), take our place with Christ on the Throne as His fullness (Eph. 2:6, Phil. 3:20 (Greek text), Col. 2:10), and begin administrating the angelic hosts (I Cor. 6:3, cf. I Thess. 4:17). It appears that our first act of business will be authorizing the Zoa to release the Four Horsemen.
- (7) How much earth-time is there between the beginning of the Rapture and the releasing of the Four Horsemen? Perhaps only the twinkling of an eye (cf. I Cor. 15:52), which is perhaps a nano-second (see R. E. Walsh, Bootcamp VIII, The Rapture-Battle); but it takes place quickly (cf. Rom. 16:20).

V. Body of Christ as Overseer of Day of Lord

A. Angelic Ministry to Israel in Day of Lord

- (1) Angels restore Israel's kingdom in the Day of the Lord: special charismata, prophetic gifts, special provision in the wilderness for the 144k, etc. (See 144k notes.)
- (2) Demons are tools used to bring in Israel's kingdom: Nephilim, AntiChrist, False Prophet, AntiBody left behind, etc. (See Revelation notes.)

B. Body Authority over Angels in Day of Lord

- (1) Body oversees all that the angels do: the Body authorizes the Four Horsemen, gives Satan over to Michael, authorizes the release of the locusts, etc.
- (2) Through the angelic buffer, the Body oversees Israel's restoration in the Day of the Lord, so that through the mercy shown the Body, Israel is shown mercy (Rom. 11:30–31, cf. Rom. 8:16–23).

VI. Interrelationships of Three Dispensational Days of Consummation

The three Days of Consummation are so interrelated, even while being dispensationally distinct, that they fulfill the Scripture that the Father should be all in all (I Cor. 15:28).

A. Latter Day of Nations This comprises the ending of the Gentile dispensation (Job 19:25–27).

B. Last Days of Israel These comprise the old age of Israel's dispensation and are broken into two parts: Second Generation and Third Generation. The Third Generation is the beginning of the Day of the Lord.

C. Latter and Last Days of Body These comprise the adulthood (I Tim. 4:1–3) and old age (II Tim. 3:1–4:4) of the Body's dispensation.

D. Day of Man and Point-Generation This is the Body dispensation (I Cor. 4:3 (Greek text), Phil. 2:15—Greek text)) and it precedes the Day of the Lord (I Thess. 5:1–13).

E. Three Days of Consummation Each of the three dispensations concludes its latter/last days with a "day" named after Deity in a way which reflects the distinctives of that dispensation and which continues on into eternity. It is important to note that each Day of Consummation includes the next Day of Consummation: e.g., the passing of the old Land/earth and old heaven and as the completion of renewal and renovation takes place **within** the Day of the Lord and **through** the Day of God: II Pet. 3:10–13 (Greek text). Indeed, since each Day indicates that God has visibly taken control of a particular program and since that visible manifestation of control never ends, then that Day never ends!

(1) **Day of Christ.** This is the consummation of the Body of Christ with Christ as Head and refers to the time when Christ takes visible control of His Body: I Cor. 1:8; 5:5, II Cor. 1:14, Phil. 1:6,10; 2:16. Also called the **Day of Redemption** [of the Body] (Eph. 4:30, cf. Rom. 8:30), the **Day of the Evil-One** (Eph. 6:13), (by inference) the **Day of Fire** (I Cor. 3:13).

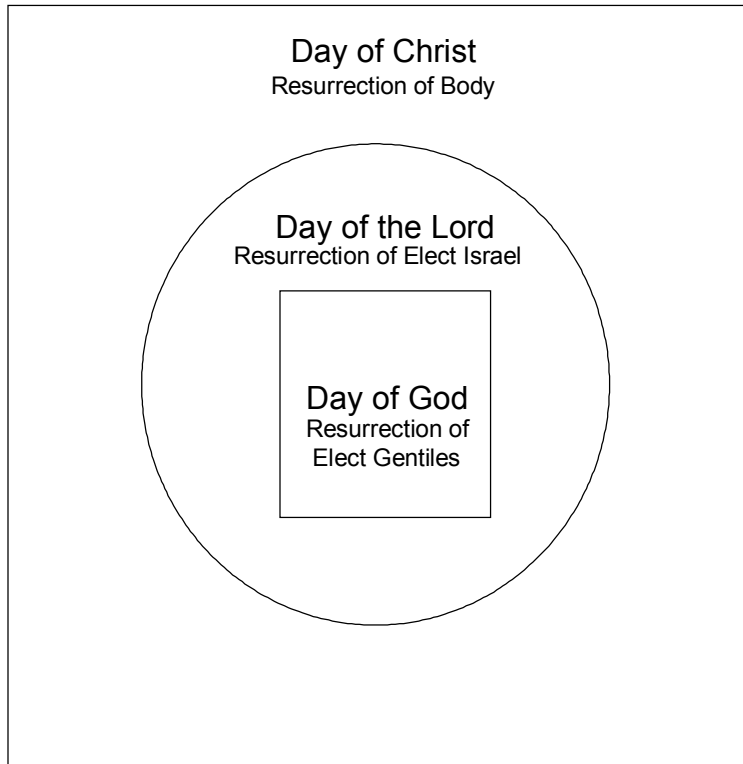
- (a) "Day of Christ" or "Christ's Day" is appropriate for the consummation of the Body dispensation since it is Christ's personal Body
- (b) The Day of Christ ends the Day of Man.
- (c) The Day of Christ initiates "just prior" to the Day of the Lord and enables Christ through His Body to trigger the Day of the Lord.
- (d) The Day of Christ continues forever and ever and includes the Body's overseership of the Day of the Lord.

(2) **Day of the Lord.** This is the consummation of Elect Israel with Christ as Messiah and refers to the time that Christ takes visible control of His special Nation.

- (a) "Day of the Lord" or "Lord's Day" is appropriate for the consummation of Israel's dispensation because "Lord" or "Yehweh" is His personal Name which He uses in covenant relationship with that Nation.
- (b) The Day of the Lord is initiated by the Day of Christ.

- (c) The first part of the Day of the Lord is the Third Generation, followed by the Millennium, GMWW II (see Session IV), Great White Throne, and the eternal phase of Israel's planet-wide empire.
- (d) The Day of the Lord continues forever and ever.
- (3) **Day of God.** This is the consummation of the Elect Nations with Christ as the Last Adam and Savior of the Nations and refers to the time that Christ takes visible control of each Elect Nation. Also called the **Latter Day [of the Nations]**—see Part A above.
 - (a) “Day of God” or “God's Day” is appropriate for the consummation of the Nations' dispensation because "God" or "El/Elohah/Elohim/etc" indicates His essential Deity and Creatorhood as at the beginning of the Gentile dispensation.
 - (b) The completed renovation of the First Heaven and of the earth are part of the Day of God.
 - (c) The Day of God continues on forever and ever.

F. Diagrams of Consummation Days and Their Relationships The following represent some of the above ideas.



Venn Diagram of Days

Approximate Time Line of Days

