

## Audio Teaching Sermon

## Message #61

## Two Days of the LORD

## [ A Intro – Pastor Jefferson 0:00 thru 1:17 ]

Hello again everybody, I'd like to welcome you to **DWJD's Audio Sermon Series**—where our only mission is to better educate folks on what the Bible truly says. Jesus commanded us to go out and draw people in for the purpose of becoming His disciples. Pastor Jefferson here and we have now begun the **61<sup>st</sup> lesson** in the audio sermon series. The title is “**Two Days of the LORD.**” Today we will pick up where we left off last time. We were discussing the role that God's 2 witnesses are going to play in the **1<sup>st</sup> half** of the **Tribulation**. If you recall, I was just getting into the symmetry of the prophet Malachi's dual prophecy regarding the coming of **Elijah** and **John the Baptist**. Recall that **Malachi** said in **chap 4, verse 5** that, <sup>1</sup> “Look <sup>2</sup> I am going to send you Elijah the prophet <sup>3</sup> before <sup>4</sup> the great <sup>5</sup> and the dreadful <sup>6</sup> day of the LORD <sup>7</sup> comes.” Please review the 2 intervals of **Malachi's Prophecy** in **section E** of this lesson's **Sermon Summary PDF**.

## [ B Jesus the Ultimate Prophet 1:17 thru 2:53 ]

Look now at **T-1**. We see a single *Hebrew* word present; **hin-NEH**. It translates to mean, **'behold or look!'** It is a word with an explanation point on the end. It is thus designed to catch & hold our attention. **Behold** means **'to perceive through sight or apprehension.'** **Apprehension** means **'the act or power of perceiving or comprehending something.'** **T-2** reads: “I am going to send you Elijah the prophet.” The word we see for **send** is **sho-leh-ACKH** and means **'to send away, to appoint to something or to bade farewell.'** The word applies especially to a human subject. Here is more proof that Elijah is still living up in Heaven with God Almighty. The word also carries along with it the idea of regret or sadness. God will feel remorse sending Elijah away after being with him over 3K years, to see him eventually face being unjustly murdered. We saw back in **Sermon #59** that the *Hebrew* word for **Elijah** is [5] **el-lee-YAW**, which means **'Yahweh is God.'** Jesus is the ultimate prophet and He is also God. And, make no mistake, He is coming back soon.

## [ C Everyone Will See His Face 2:53 thru 4:01 ]

The *Hebrew* word we see for **prophet** is **ha-nah-BEE** and means **'a divinely inspired man.'** To some extent, all persons traveling towards Jesus on the *Highway to Holiness* are divinely inspired. But in Bible speak, a prophet is **'a person gifted with more than ordinary spiritual and moral insight.'** Look now at **T-3**. Once again we see just one word. It is the

word **before**. This particular *Hebrew* word, *lip-KNEE* is commonly seen in Scripture. It translates to **'before the face.'** The prophet **Elijah** will appear prior to the time when folks will view the face of the LORD. God is not just talking about the birth of Jesus, where His face was seen by many, as was the case of His first arrival—but also everyone remaining on the earth—at the time of His Second Coming. At that event, everybody is going to see the face of the LORD.

[ **D** Dissimilar Days of the LORD 4:01 thru 5:19 ]

I want you to notice that **Malachi** is telling of **2 events** in this verse. **T-4** refers to the first event and describes it as *"the great day."* The *Hebrew* word we see present for **the great** is *hag-gah-DOHL* and as we said last time, it means **'exceedingly great, inordinate in importance, magnitude and extent.'** From humanity's point of view, I cannot imagine any better definition. The arrival of Jesus, with His sacrifice of Himself as a ransom for the sins of all mankind, there cannot be any greater moment in human history than that. In **T-5**, **Malachi** mentions the other event, described here as *'the dreadful day.'* The *Hebrew* word we find for **dreadful** is *weh-han-NOWR-rah* and translates **'to be made afraid, to be put into fearful reverence by a terrible act.'** Both events are described as a *"day of the LORD"* in **T-6**. The word we see here for **LORD** is *yah-weh* and means **'Jehovah God, the proper name of the God of Israel.'**

[ **E** 1,260 Days of Jesus' Ministry 5:19 thru 7:02 ]

As shown in **section E** of the sermon summary PDF, we see the 4 intervals depicted by this verse. The first event began on **19 June 26**, when **John the Baptist** began preaching in the desert. As we stated in the last sermon, this was **1,260 days** prior to his murder at the hands of Antipas. When we look at when Jesus appeared before John to be baptized in the Jordan River, that date was **22 October 29**. This was the date marking the official start of Jesus' ministry. When we add **1,260 days** to this date, we obtain **3 April 33**—the date when Jesus was crucified—murdered on the cross at the behest of the Jews—the *Hebrew* religious elite. Notice that from the start of each man's ministry, each was killed exactly 1,260 days later. Now, after being baptized by John, the Bible tells us Jesus immediately went into a deserted place to be tempted by Satan for **40 days**. When we add **40 days** to **22 October 29**, we obtain a date of **30 November 29**—the very same date when John was murdered. And, when we next add **1,260 days** to this date, we arrive once again on **13 May 33**—the very day that Jesus ascended to His Father in Heaven

[ **F** God Will Empower His Witnesses 7:02 thru 8:37 ]

The 2<sup>nd</sup> event foretold by Malachi's prophecy will begin on **24 December 2033** [*Hanukkah*] when **Elijah** and **Enoch** will arrive to begin preaching on the Temple Mount. After **1,260 days**, matching exactly the duration of John the Baptist's and Jesus' ministry, they too will be murdered. They will be present not only for the same interval timing, but also will face the same result. So, where does the 1,260-day duration come from? Great question! Open up your Bible now to **Revelation 11:3**. <sup>1</sup> "And I will empower <sup>2</sup> My two witnesses, and <sup>3</sup> they will preach under divine inspiration <sup>4</sup> for 1,260 days <sup>5</sup> clothed in sackcloth." The Greek word we see in T-1 for **I will empower** is *DOE-sew* and translates to '**to give by way of granting something, to bestow or to deliver.**' The idea here is God is placing these two men on the Temple Mount for a specific purpose. As God always does, when man is given an impossible task (like with Moses parting the sea) God grants us the authority which empowers us to accomplish His assigned task.

[ **G** Embarking on a Suicide Mission 8:37 thru 10:05 ]

In T-2 the Apostle John gives the specific number—there will be **2 witnesses**. The word for **witnesses** is *MAR-ty-sin* and means '**a reliable witness of judicial quality or a martyr.**' This means their testimony will be 100% trustworthy. A **martyr** is '**someone who voluntarily suffers death as the penalty for declaring their belief in God and refusal to renounce that belief even when facing their demise.**' So, we can also tell that **Enoch** and **Elijah** are volunteers for this mission. T-3 tells us they will prophesy. The Greek word for **they will prophecy** is *prof-fet-TWO-so-sin* and means '**to speak or preach under divine inspiration.**' T-4 gives us the number of days written out in long form: **a thousand, two hundred, and sixty**. And T-5 says they are clothed in **sackcloth**, as we discussed in the last sermon. Not only are Enoch and Elijah volunteers, but they will knowingly die for their mission. I believe they will go in knowing ahead of time the end result. **Martyrdom:** that's the definition of what today we might describe as '**a God appointed suicide mission.**'

[ **H** God's People are Volunteers 10:05 thru 11:23 ]

I don't mean to refer to God's people in any manner which can be construed as anything bad. In fact, I intend it to be in the form of the strongest possible compliment. I'm just showing that **Jesus, John the Baptist, Enoch** and **Elijah** are all volunteers—who willingly undertook God's mission knowing beforehand that it would end with the cause of their death. And the displayed symmetry is intended to show God's hand in the process.

But there is more. Open your Bible now to the book of **Acts 1:3**. The Apostle Paul, within the first few verses of **Acts chap 1**, is relating what Jesus commanded of His disciples just prior to His ascension. **Verse 3** is the only mention of the 40-day period between His crucifixion and subsequent ascension to be with His Father in Heaven. It reads from out of the Greek. <sup>1</sup> “To whom indeed He presented Himself alive, <sup>2</sup> after the passion of Him,

<sup>3</sup> with many proofs, <sup>4</sup> through the 40 days, <sup>5</sup> having been seen by them <sup>6</sup> and speaking the things <sup>7</sup> concerning the kingdom of God.”

[ **I** No Doubt Jesus is Alive 11:23 thru 12:43 ]

Most churches and Bible commentaries will state that Jesus spent **40 days** following His *resurrection* teaching His disciples. Look now at **T-1**. The word for **presented** is *par-RES-tes-sen* and translates ‘**to stand beside, to exhibit or to proffer.**’ The word **proffer** means ‘**to present for acceptance.**’ Clearly, Paul is telling us that Jesus presented Himself alive to be seen and accepted by His followers. The word for **alive** is *ZON-tah* and means ‘**to live or to have life.**’ The word we see for **indeed** is *KAH-ee* and is the most widely used word in the NT. It can mean ‘**also, therefore, moreover or even so.**’ In this context it means **indeed** which translates to ‘**without question, truly and undeniably.**’ **T-2** is telling us that Jesus did this *after* His crucifixion—past the time spent on the cross, where He died. The word we see here for **passion** is *PATH-eye’n*. The word translates ‘**to experience a painful sensation or to feel a heavy emotion.**’

[ **J** The Passion of Jesus Christ 12:43thru 13:48 ]

No one really knows what we feel when we die, but Paul described what Jesus felt as “*the passion of Him.*” Clearly, Jesus experienced some form of **suffering** when He died, defined here as; ‘**being afflicted with an intense, keenly sensed experience—very strong feelings of the mind.**’ While I can’t say for certain, the toughest part of the crucifixion of Christ must have been His willing acceptance of and assumption of humanity’s sin debt. There is much written in Scripture describing the ordeal surrounding the death of Jesus, where He assumed and then paid the ransom for every person ever born. In the same light, zero details are ever mentioned about His actual resurrection. Nothing is ever said by Him or anyone else regarding this topic. Thus, the 40-day period begins upon His death.

[ **K** Proof of Jesus’ Death 13:48 thru 15:10 ]

Otherwise, Paul would have stated something like “*after His resurrection*” in **T-2**. Just

as we can see in the depiction of the prophetic intervals, every piece of the God’s divine puzzle fits in exactly when we use the date of His **crucifixion** vice His resurrection. Look now at **T-3**. The word we see for **proofs** is *tek-MAY-ree-on*. It is only seen this one time and translates as **‘infallible proof of Him being alive, after being certifiably dead.’** Jesus would have been unable to give proof of life without first having undeniable proof of His death. This is a critically important element. Satan knew Jesus was dead, as he had worked tirelessly to achieve His execution. Then he had soldiers stationed around the cave where Jesus was entombed so His disciples would be prevented from stealing His dead body. Satan is unable to duplicate this event. The Anti-Christ will have to first fake his death before he can then counterfeit his subsequent resurrection. He will then present himself alive, just as Jesus did, but without first confirming his death.

[ **L** **All the Way Through** **15:10 thru 16:42** ]

The truth is that will be impossible as Satan has no ability to raise a person from the dead. He even lacks the power to restore sight to the blind, as we discussed in the last sermon. Biblical history records that Jesus presented many convincing proofs that He was indeed alive. Paul continues in the verse by stating that Jesus did it by appearing to many people, speaking about things concerning the kingdom of God. And, as we see in **T-4**, he did it during a period, lasting a total of 40 days. An interval which began with His death, and not His resurrection. The Greek word for **through** is *dee-AH* and it is a primary preposition denoting the channel of an act. It means **‘to complete the full path, to successfully go all the way across.’** It’s where we get our modern word “*diameter*” from. Today we’d use the phrase “*all the way through.*” Our redemption began with Christ surrendering His life on the cross of Calvary. It was via His shed blood whereby our sin debt was paid. Which now brings up yet another important question: “*Which is more important: The death of Jesus or His bodily resurrection afterwards?*”

[ **M** **Jesus Has Left the Grave Site!** **16:42 thru 17:51** ]

I recommend you stop listening to the sermon for a few moments and deeply reflect on that question before continuing. As I already stated, plenty is recorded in Scripture regarding the path Jesus took to the cross. From Him sweating drops of blood in the **Garden of Gethsemane** until He cried out his last words before He died, “*It is finished,*” all are written down for our careful inspection. But, as I have already said, absolutely nothing is ever recorded concerning His time in the tomb, nor any details of His physical

exit from the grave. Sure, we know the names of the women who showed up Sunday morning. And we read about the angel who was there to meet them. And recall that the first thing the angel said was to tell them that Jesus was already gone. The Bible gives no personal details concerning what Jesus might have experienced or felt upon His resurrection. Have you ever wondered why? The obvious answer is—it doesn't matter.

[ **N** All Who Die Will be Resurrected 17:51 thru 19:08 ]

Were it important, then God would have revealed it to us. The Bible reports 11 individuals (including Jesus) throughout Scripture who were resurrected, as well as a number described as *“large, abundant or much”* who were also resurrected in Jerusalem at the time of Christ's death. God has no problem resurrecting folks. The simple fact is everyone who ever died will be resurrected at some point in the future. Everyone. So, resurrections will equal deaths. Those of us who are raptured will never die a physical death, and so none of us will ever need to be resurrected. *“We will be forever with the LORD.”* So, while His disciples began seeing Jesus after He was resurrected, they obviously required plenty of proof and evidence to become convinced of the larger truth. Jesus began counting the days to both to **His ascension** and the day of **Pentecost** starting from the moment of His death, and not His resurrection. As you can plainly see for yourself, all the intervals God has revealed each prove that.

[ **Z** Some Final Thoughts 19:08 thru 20:28 ]

Jesus spent 40 days proving to His disciples that His death on the cross was real, as evidenced by His resurrection. There is yet another 40-day interval coming when the Antichrist will try and prove the same thing to his disciples. True followers of Christ will not be fooled. Once again we see yet another example of something Jesus did for good, Satan will try to copy and attempt to make use of it for evil. Christ's resurrection was proof of His death, and validation of the new situation He created within the Kingdom of God for all of His followers. When Jesus died, an abundant number of His saints were resurrected from tombs broken open by an earthquake. We can only guess at how many people will be murdered when the Antichrist attempts to fake his death and subsequent bogus resurrection. Following Jesus always leads to a great day, while taking the mark of the Antichrist will guarantee one's dreadful demise. Hey, let's continue with this discussion in the next audio sermon! **So, until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen!**