



## Isaiah: Messiah's First & Second Coming

### 3. Isaiah Chapter 1 to 5: The Kingdom of God



Siege of Lachish by Assyrian troops

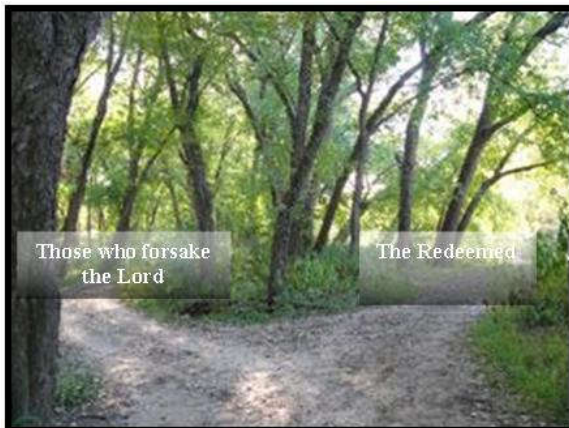
#### Introduction Isaiah Chapter 1 to 5

The book of Isaiah was written about 700 B.C., seven hundred years before Jesus' birth in Bethlehem. Isaiah lived in very turbulent and unstable time. Isaiah witnessed the destruction of Israel (the northern 10-tribes), by the might of Assyria in 722 B.C. He saw Assyria lay siege to strong fortified cities of Judah such as Lachish (2 Kings 19:8) as depicted in Assyrian artwork. King Sennecarib of Assyria took over 200,000 Judeans captive to Assyria. The rest of Judah was in hiding or protected by the walls of Jerusalem. By all accounts, Judah had no earthly power to withstand Assyria.

Imagine the impending doom those living in Judah were feeling. Where was their hope, Assyria was unstoppable. Why would God allow these things to happen to the "people of God"? Where was God, why would allow these things to happen? Is there any hope?

In the context of the utter despair and hopeless condition God called the Isaiah son of Amos to deliver a message of condemnation for a sinful nation, along with a message of hope for a day of restoration. Their restoration and redemption would take place though the Lord's Servant, the Messiah.

Therefore as we read through Isaiah, it is important to understand the context of events which surround the writer. God uses the events in Isaiah's day to not only speak to the people 2700-years ago, but the readers of scripture through the coming generations. As we read Isaiah the words apply to us as they did to the people of Judah.



Isaiah 1

#### Isaiah Chapter 1: The Problem with Judah and the World

By Isaiah's day, Israel had fallen away, and Judah was following right behind, both were following after the pagans in the land, the "*Eastern ways*" (Isaiah 2:6). Isaiah's message is not only to the people of Judah in the seventh century B.C., but to all people. In chapter one, the dilemma of eternity is put forward. God is not interested in external actions, without internal attitudes. The people of Judah had turned away from the Lord; however they still performed the "religious" ceremonies.



From the tomb of Uzziah King of Judah

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Isaiah is commissioned in the year of the death of Uzziah King of Judah (742 B.C.) (Isaiah 6:1). His commission continues into the reign of Hezekiah (715-687 B.C.)

2 Hear, O heavens, and give ear, O earth! For the Lord has spoken: "I have nourished and brought up children, And they have rebelled against Me;

3 The ox knows its owner And the donkey its master's crib; But Israel does not know, My people do not consider."

4 Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the Lord, They have provoked to anger The Holy One of Israel, They have turned away backward. **Isaiah 1:2-4**

### *The result of turning away*

This is the condition of the land of Israel to the north, and will be the condition of Judah to the south. People wanted to know, "why is this happening to us?" Isaiah is telling them, along with the remedy to their problem.

7 Your country is desolate, Your cities are burned with fire; Strangers devour your land in your presence; And it is desolate, as overthrown by strangers. **Isaiah 1:7**

### *Invitation to the Kingdom: God wants our heart*

The Lord was looking sincerity, not an empty religious show. This was the same problem Judah faced in the day of Jesus. The Pharisees and religious leaders were performing, but their heart was not toward the Lord. Their rejection of Messiah was the chief indicator of this (Matthew 15:14). Jesus, like Isaiah presented the two paths, and way of correction. Jesus presented the "Kingdom of God" to Judah (Matthew 5-7), the people had a choice, they could choose the path of redemption or the way of destruction.

Isaiah tells the sinful nation, to change their ways, God is willing to forgive, and He wants a righteous people, who demonstrate righteousness through their actions. God is reasonable; He is gracious, only if you will turn from your actions. This is the path to redemption, someone who is willing "to turn" from sin. In the end, everybody needs to make a choice.

These are the two paths presented in Isaiah, and in the Gospels, the two roads of eternity. **One Road** promises "Redemption" and "Salvation", the Second Road promises "Destruction". Jesus presented the same message to Judah as Isaiah presents 700-years earlier.

15 When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.

16 "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil,

17 Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.

18 "Come now, and let us reason together," Says the Lord, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. **Isaiah 1:15-18**

### *The Promise of Redemption*

The Lord promises a coming "Redemption" with Zion (Jerusalem) being called the "city of the righteous" the "faithful city". This is in contrast to the city in the days of Isaiah, a city turned away from the Lord, a city in deception, with a false outward performance.

The promise of Redemption began in the Garden of Eden, the city of Jerusalem will be the city of the saved, those who are redeemed. This will be take place in the Messianic Kingdom of God as we shall see in Isaiah chapter 2.

25 I will turn My hand against you, And thoroughly purge away your dross, And take away all your alloy.

26 I will restore your judges as at the first, And your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city."

27 Zion shall be redeemed with justice, And her penitents with righteousness. **Isaiah 1:25-27**

**Afterward:** Following God's judgment, the city will become "Righteous" because Messiah will reign as king over the earth. This "purging" is the tribulation period, which leads to the repentance of Judah (Israel), who will in the last days turn to their only hope, Jesus Christ.

**Righteousness:** Jerusalem has never been a righteous city, sin has always been present. Only in the days of Messiah can this verse be fulfilled. The two terms of Righteousness and Faithful can only be attained in the days of the Messiah, this is the whole point of Isaiah.

**Faithful city:** Many terms are used to describe Jerusalem, but in the days of Isaiah, they were a wicked and disobedient city. From Isaiah's time, things only become worse leading to its destruction by Babylon in 586 B.C. Again Jerusalem was destroyed by the armies of Rome in A.D. 70 because of its disobedience, therefore this is still a future event.

### *The Promise of Judgment*

**The Second Road** of eternity is one of destruction. The Kingdom of God is presented, and people must choose. Isaiah the prophet prepared the way of Messiah; Jesus presented Himself as the way. The two roads are put forward.

28 The destruction of transgressors and of sinners shall be together, And those who forsake the Lord shall be consumed.

29 For they shall be ashamed of the terebinth trees Which you have desired; And you shall be embarrassed because of the gardens Which you have chosen.

30 For you shall be as a terebinth whose leaf fades, And as a garden that has no water.

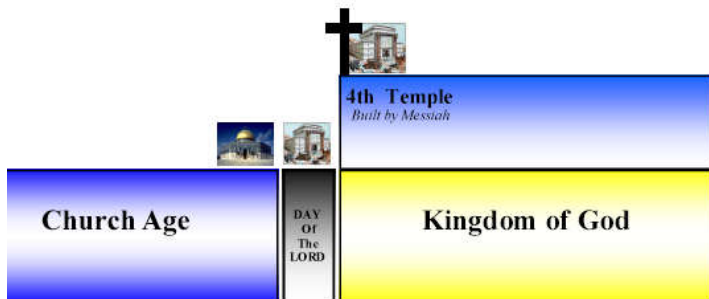
31 The strong shall be as tinder, And the work of it as a spark; Both will burn together, And no one shall quench them. **Isaiah 1:28-31**

**Destruction of transgressors:** Isaiah looks forward to the Kingdom of God as opposed to those who oppose the kingdom of God. Those who rebel against God will face eternal destruction. Revelation 20, the Lake of Fire is the eternal destination of those who reject the Lord. The Hebrew word for "transgress" [Xp

*Pasha`* means to transgress or revolt. Sinners are included with the transgressors.

**Together:** Both these groups will gathered for eternity, this is how serious eternity really is.

### *Isaiah Chapter 2: The Kingdom of God*



With the two options presented in Isaiah chapter one, Isaiah pictures the world of the "Redeemed" in the "latter days". This same text is presented in Micah 4:1-3, Isaiah and Micah both presented to Judah at the same time period, with Isaiah starting first.

In relation to Messiah, its important in understanding the kingdom presented here is the kingdom of Christ. What is the path to this kingdom? How do we arrive at this kingdom Isaiah refers to?

First, how do we know this is the *Kingdom of God* in Isaiah chapter 2? We look at the literal description and ask what does this apply to, what are the characteristics of this description?

<b>Judah and Jerusalem</b>	In the Messiah's Kingdom the Messiah sits on the throne of David, ruling over the whole earth. Jerusalem is the capital of the earth, so Jerusalem sits in the kingdom of Judah.
<b>The Latter days</b>	This prophecy refers to the "Last days" in Hebrew the word ' <i>achariyth</i> ', refers to the hindermost, the after-part, the end.
<b>Mountain of the Lord's House established</b>	The "Lord's House" is the Temple, the place where the presence of God dwells. So in the last days the House of the Lord will be established. The word for established is <i>Kuwn</i> , meaning firm, fixed, stable.
<b>He will (The Lord)</b>	The Lord will directly teach people in Jerusalem, as the nations flow toward the city to learn from the Lord themselves. People will seek God,

	in contrast to the days of Isaiah.
<b>Law from Zion</b>	The Law of the Lord will be established in the Earth. Jerusalem will be the capital. World law will proceed from Jerusalem. World law will come from the Kingdom of God to the nations.
<b>Word from Jerusalem</b>	Jerusalem will be the center of the earth, the LORD, The Messiah will give His WORD from Jerusalem.
<b>He shall judge</b>	He (The LORD) will judge. The earth will transition from a lost fallen state into a redeemed. Before that happens the nations will be judged by the Lord. The result is they are transformed into peaceable kingdoms.
<b>Swords into plowshares</b>	This is a defining characteristic, yet to happen. Nation and weapons have never ceased from the history of recorded time, so this still a future kingdom.
<b>Nation shall not.....</b>	Again this is only in the future, this has never been the case
<b>Neither....learn war anymore</b>	Art of war anymore is the permanence of this kingdom. This is the kingdom of Messiah, an eternal kingdom (Isaiah 9:6)



Art at the UN depicting  
Isaiah Chapter 2

#### Isaiah 2

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.

3 Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem.

4 He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.

5 O house of Jacob, come and let us walk In the light of the Lord. **Isaiah 2;1-5**

The description here is the result of the "Second Coming" of the Messiah, when the Messiah comes in "Glory" and great power to judge the nations and establish His Kingdom. Isaiah next describes how we get to the *Kingdom of God*.

The "*Day of the Lord*" precedes this kingdom, in verse 4, we are told the progression of events. First, the Lord judges between the nations. Second He rebukes *many people*, thirdly, they beat their *swords into plowshares*...and finally, they don't *learn war anymore*.

#### *The Day of the Lord*

The term "Day of the Lord" is used 25 times in the Old Testament, in almost every instance it refers to the day of wrath, when God will deal with the nations in judgment. Here Isaiah sees this period as the transition to the Kingdom of God mentioned in verses 1 to 5. From chapter 2:6 to Isaiah 4:2 the "Day of the Lord" is in mind, when Isaiah refers to it by the term "In that day".

In this section of scripture "In that day" is referred to 7-times. Israel is seen as the people of the Lord gone astray, following after the "eastern ways" the ways of the nations (the gentiles). This period is one when the nations see the "Glory of the His Majesty", when man is humbled and judged. Here is the picture of 2<sup>nd</sup> Coming, when Messiah returns with glory and great power to establish the eternal kingdom.

Isaiah wrote 700-years before the "First Coming" yet he pictures here the "Second Coming" when the Lord comes in Glory and power. The sins of Israel and the sins of the nations is the subject of God's wrath.

6 For You have forsaken Your people, the house of Jacob, Because they are filled with eastern ways; They are soothsayers like the Philistines, And they are pleased with the children of foreigners.

7 Their land is also full of silver and gold, And there is no end to their treasures; Their land is also full of horses, And there is no end to their chariots.

8 Their land is also full of idols; They worship the work of their own hands, That which their own fingers have made.

9 People bow down, And each man humbles himself; Therefore do not forgive them. **Isaiah 2;6-9**

#### *The Glory of His Majesty and the Earth*





On the day of the Lord, the world will witness the “Glory of the Lord” and be terrified as God deals with the world in judgment. Man’s pride and glory will be contrasted to the Lord’s glory. Notice in verse 21 and 22 man is climbing into the rocks to hide from the presence of the Lord. John in the book of Revelation refers to this same event.


15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,  
 16 and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!”  
 17 “For the great day of His wrath has come, and who is able to stand?” **Revelation 6:15-17**

10 Enter into the rock, and hide in the dust, From the terror of the Lord And the glory of His majesty.  
 11 The lofty looks of man shall be humbled, The haughtiness of men shall be bowed down, And the Lord alone shall be exalted in that day.  
 12 For the day of the Lord of hosts Shall come upon everything proud and lofty, Upon everything lifted up-And it shall be brought low  
 13 Upon all the cedars of Lebanon that are high and lifted up, And upon all the oaks of Bashan;  
 14 Upon all the high mountains, And upon all the hills that are lifted up;  
 15 Upon every high tower, And upon every fortified wall;  
 16 Upon all the ships of Tarshish, And upon all the beautiful sloops.  
 17 The loftiness of man shall be bowed down, And the haughtiness of men shall be brought low; The Lord alone will be exalted in that day.  
 18 But the idols He shall utterly abolish.  
 19 They shall go into the holes of the rocks, And into the caves of the earth, From the terror of the Lord And the glory of His majesty. When He arises to shake the earth mightily.  
 20 In that day a man will cast away his idols of silver And his idols of gold, Which they made, each for himself to worship, To the moles and bats,  
 21 To go into the clefts of the rocks, And into the crags of the rugged rocks, From the terror of the Lord And the glory of His majesty. When He arises to shake the earth mightily.  
 22 Sever yourselves from such a man, Whose breath is in his nostrils; For of what account is he? .  
**Isaiah 2:10-22**

### *Isaiah Chapter 3: Jerusalem and Judah on the Day of the Lord*

Jerusalem is the city of God, chosen as the place of His Temple. The descendents of Jacob are God’s chosen people, who are in rebellion against their God. How does this sinful nation, return to the Lord? In chapter 3, we see God’s judgment of Judah and Jerusalem “In that day”. Jerusalem will be humbled as the Lord corrects His people, to turn them from their sin.

Judah and Jerusalem		
586 B.C.		<p>Isaiah warned of God’s wrath on the nation, urging them to turn away from wickedness.</p> <p>As described in Jeremiah’s <i>Lamentations</i>, the armies of Babylon siege Jerusalem, killing over 2/3 of it’s of the people. God judged the nation for its sin.</p>
70 A.D.		<p>Jesus foretold the day of wrath, for the wickedness of the nation during His “First Coming”.</p> <p>After the rejection of Messiah as foretold in Isaiah and Daniel. The armies of Rome laid siege to Jerusalem, according to Jewish historian Josephus over 1-million Jews were killed by the</p>

Future		armies of Rome. Leading to the "Kingdom of God" in the last days, in the "Day of the Lord" Jerusalem the inhabitants once again will be judged. Isaiah 2 and 3 describe the world prior to the "Second Coming".
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This humbling of Jerusalem occurs three times, with the final time at the Second Coming, when the "Glory of His majesty" is revealed. The other two times are at the destruction of Jerusalem in 586

B.C, and in 70 A.D., after Israel rejected and killed the Lord as Isaiah foretold (Isaiah 53).

#### Isaiah 3

1 For behold, the Lord, the Lord of hosts, Takes away from Jerusalem and from Judah The stock and the store, The whole supply of bread and the whole supply of water;  
2 The mighty man and the man of war, The judge and the prophet, And the diviner and the elder;  
3 The captain of fifty and the honorable man, The counselor and the skillful artisan, And the expert enchanter.  
4 "I will give children to be their princes, And babes shall rule over them.  
5 The people will be oppressed, Every one by another and every one by his neighbor; The child will be insolent toward the elder, And the base toward the honorable."  
6 When a man takes hold of his brother In the house of his father, saying, "You have clothing; You be our ruler, And let these ruins be under your power,"  
7 In that day he will protest, saying, "I cannot cure your ills, For in my house is neither food nor clothing; Do not make me a ruler of the people."  
8 For Jerusalem stumbled, And Judah is fallen, Because their tongue and their doings Are against the Lord, To provoke the eyes of His glory.  
9 The look on their countenance witnesses against them, And they declare their sin as Sodom; They do not hide it. Woe to their soul! For they have brought evil upon themselves.  
10 "Say to the righteous that it shall be well with them, For they shall eat the fruit of their doings.  
11 Woe to the wicked! It shall be ill with him, For the reward of his hands shall be given him.  
12 As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths."  
13 The Lord stands up to plead, And stands to judge the people.  
14 The Lord will enter into judgment With the elders of His people And His princes: "For you have eaten up the vineyard; The plunder of the poor is in your houses.  
15 What do you mean by crushing My people And grinding the faces of the poor?" Says the Lord God of hosts. **Isaiah 3:1-15**

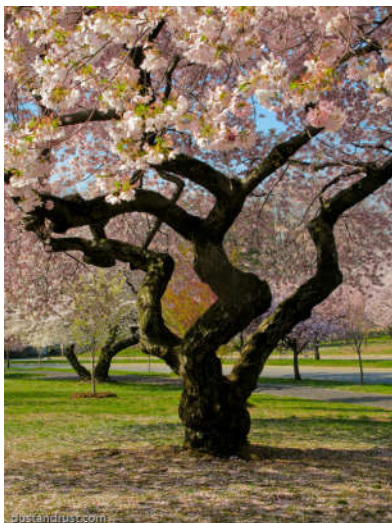
#### *The Daughters of Zion*

16 Moreover the Lord says: "Because the daughters of Zion are haughty, And walk with outstretched necks And wanton eyes, Walking and mincing as they go, Making a jingling with their feet,  
17 Therefore the Lord will strike with a scab The crown of the head of the daughters of Zion, And the Lord will uncover their secret parts."  
18 In that day the Lord will take away the finery: The jingling anklets, the scarves, and the crescents;  
19 The pendants, the bracelets, and the veils;  
20 The headdresses, the leg ornaments, and the headbands; The perfume boxes, the charms,  
21 and the rings; The nose jewels,  
22 the festal apparel, and the mantles; The outer garments, the purses,  
23 and the mirrors; The fine linen, the turbans, and the robes.  
24 And so it shall be: Instead of a sweet smell there will be a stench; Instead of a sash, a rope; Instead of well-set hair, baldness; Instead of a rich robe, a girding of sackcloth; And branding instead of beauty.  
25 Your men shall fall by the sword, And your mighty in the war.  
26 Her gates shall lament and mourn, And she being desolate shall sit on the ground. **Isaiah 3:1-15**

#### Isaiah 4

1 And in that day seven women shall take hold of one man, saying, "We will eat our own food and wear our own apparel; Only let us be called by your name, To take away our reproach." **Isaiah 4:1**

### Isaiah Chapter 4: The coming of the Branch



So where does all this lead? Isaiah first gives us the picture of the redemption to come in the city of God, when the nations are at peace after they are judged. He then tells us the about the time they are judged, "The day of the Lord". He explains the circumstances in that day, he then concludes with the revelation of the "Branch of the Lord". The Hebrew word for Branch is **xmc Tsemach**, meaning to sprout. The Branch is in reference to the line of King David, a "Branch" of his family line, the Messiah. Who will rule over the nations. Jeremiah, Zechariah both call the Messiah the Branch. Jeremiah writes;

15 'In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth.  
16 In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.' **Jeremiah 33:15-16**

12 "Then speak to him, saying, 'Thus says the Lord of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the

temple of the Lord;

13 Yes, He shall build the temple of the Lord. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.'" **Zechariah 6:12-13**

2 In that day the Branch of the Lord shall be beautiful and glorious; And the fruit of the earth shall be excellent and appealing For those of Israel who have escaped.

3 And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy- everyone who is recorded among the living in Jerusalem.

4 When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

5 then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.

6 And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain. **Isaiah 4:2-6**

### Isaiah Chapter 5: The Vineyard of the Lord

<p>Isaiah 5</p> <p>1 Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard On a very fruitful hill.</p> <p>2 He dug it up and cleared out its stones, And planted it with the choicest vine. He built a tower in its midst, And also made a winepress in it; So He expected it to bring forth good grapes, But it brought forth wild grapes.</p> <p>3 "And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard.</p> <p>4 What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?</p> <p>5 And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down.</p> <p>6 I will lay it waste; It shall not be pruned or dug, But there shall come up briars and thorns. I will also command the clouds That they rain no rain on it."</p> <p>7 For the vineyard of the Lord of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help.</p>	<p>33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.</p> <p>34 "Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.</p> <p>35 "And the vinedressers took his servants, beat one, killed one, and stoned another.</p> <p>36 "Again he sent other servants, more than the first, and they did likewise to them.</p> <p>37 "Then last of all he sent his son to them, saying, 'They will respect my son.'</p> <p>38 "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.'</p> <p>39 "So they took him and cast him out of the vineyard and killed him.</p> <p>40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"</p> <p>41 They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will</p>
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8 Woe to those who join house to house; They add field to field, Till there is no place Where they may dwell alone in the midst of the land!  
 9 In my hearing the Lord of hosts said, "Truly, many houses shall be desolate, Great and beautiful ones, without inhabitant.  
 10 For ten acres of vineyard shall yield one bath, And a homer of seed shall yield one ephah."  
**Isaiah 5:1-10**

render to him the fruits in their seasons."  
 42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the Lord's doing, And it is marvelous in our eyes'?  
 43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. **Matthew 21:33-43**

- [Isa 2:12](#) For the **DAY OF THE LORD** of hosts Shall come upon everything proud and lofty, Upon everything lifted up- And it shall be brought low
- [Isa 13:6](#) Wail, for the **DAY OF THE LORD** is at hand! It will come as destruction from the Almighty.
- [Isa 13:9](#) Behold, the **DAY OF THE LORD** comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it.
- [Isa 34:8](#) For it is the **DAY OF THE LORD's** vengeance, The year of recompense for the cause of Zion.
- [Isa 58:13](#) "If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, And call the Sabbath a delight, The holy **DAY OF THE LORD** honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words,
- [Jer 46:10](#) For this is the **DAY OF THE LORD** God of hosts, A day of vengeance, That He may avenge Himself on His adversaries. The sword shall devour; It shall be satiated and made drunk with their blood; For the Lord God of hosts has a sacrifice In the north country by the River Euphrates.
- [La 2:22](#) "You have invited as to a feast day The terrors that surround me. In the **DAY OF THE LORD's** anger There was no refugee or survivor. Those whom I have borne and brought up My enemies have destroyed."
- [Eze 13:5](#) "You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the **DAY OF THE LORD**.
- [Eze 30:3](#) For the day is near, Even the **DAY OF THE LORD** is near; It will be a day of clouds, the time of the Gentiles.
- [Joe 1:15](#) Alas for the day! For the **DAY OF THE LORD** is at hand; It shall come as destruction from the Almighty.
- [Joe 2:1](#) Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the **DAY OF THE LORD** is coming, For it is at hand:
- [Joe 2:11](#) The Lord gives voice before His army, For His camp is very great; For strong is the One who executes His word. For the **DAY OF THE LORD** is great and very terrible; Who can endure it?
- [Joe 2:31](#) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome **DAY OF THE LORD**.
- [Joe 3:14](#) Multitudes, multitudes in the valley of decision! For the **DAY OF THE LORD** is near in the valley of decision.
- [Am 5:18](#) Woe to you who desire the **DAY OF THE LORD**! For what good is the **DAY OF THE LORD** to you? It will be darkness, and not light.
- [Am 5:20](#) Is not the **DAY OF THE LORD** darkness, and not light? Is it not very dark, with no brightness in it?
- [Ob 1:15](#) "For the **DAY OF THE LORD** upon all the nations is near; As you have done, it shall be done to you; Your reprisal shall return upon your own head.
- [Zep 1:7](#) Be silent in the presence of the Lord God; For the **DAY OF THE LORD** is at hand, For the Lord has prepared a sacrifice; He has invited His guests.
- [Zep 1:8](#) "And it shall be, In the **DAY OF THE LORD's** sacrifice, That I will punish the princes and the king's children, And all such as are clothed with foreign apparel.
- [Zep 1:14](#) The great **DAY OF THE LORD** is near; It is near and hastens quickly. The noise of the **DAY OF THE LORD** is bitter; There the mighty men shall cry out.
- [Zep 1:18](#) Neither their silver nor their gold Shall be able to deliver them In the **DAY OF THE LORD's** wrath; But the whole land shall be devoured By the fire of His jealousy, For He will make speedy riddance Of all those who dwell in the land.
- [Zep 2:2](#) Before the decree is issued, Or the day passes like chaff, Before the Lord's fierce anger comes upon you, Before the **DAY OF THE LORD's** anger comes upon you!



[Zep 2:3](#)

Seek the Lord, all you meek of the earth, Who have upheld His justice. Seek righteousness, seek humility. It may be that you will be hidden In the **DAY OF THE LORD's** anger.

[Zec 14:1](#)

Behold, the **DAY OF THE LORD** is coming, And your spoil will be divided in your midst.

[Mal 4:5](#)

Behold, I will send you Elijah the prophet Before the coming of the great and dreadful **DAY OF THE LORD**.

