



BBS - The Day of Christ

Session One

We received a question about the day of Christ in 2 Thessalonians 2. The question is, “what is the day of Christ?” and “how does it fit with the pre-tribulation rapture?”

To get ourselves started, let’s identify some terms and the theological positions for the rapture. Those of you who follow the studies know that I prefer to use Paul’s term “the blessed hope” instead of the rapture. Therefore, in this study I will be saying Blessed Hope and using the abbreviation “BH” in the notes.

We all use words that are not in the Bible, such as the words “bible, incarnation, eschatology,” and terms like that. We talk about the “deity” of Christ, but the word deity does not appear in our Bible. These kinds of words are useful because they provide for an economy of speech by encapsulating an entire doctrine into a single word or phrase.

Now, let’s turn our attention to the different models concerning the BH.

There is a pre-tribulation model, which means that we will be caught up to meet the Lord before the Tribulation begins. This is the model I subscribe to. The BH ends the DoGG on the earth, and provides for the resumption of the prophetic program.

There is also a mid-tribulation model, which means that the body of Christ (BoC) will go into Israel’s program and will not be caught up until the mid-point of the Week.

There is a post-tribulation model which says the BoC goes all the way through the Tribulation and is not caught up until the end.

There is a pre-wrath model which says the BoC will go into the Tribulation up to the point where God’s wrath begins to be poured out, and then it will be caught up.

And, of course, there is a model which says there is no such thing as a rapture of believers. I do not know of anyone who rightly divide the word (RDW) and believes this, as this is a product of not understanding the mystery and the elements of it.

Now, with that introduction, let’s look at the scripture in question, which is 2 Thessalonians 2:1-5. Just so you have a frame of reference for this, the Thessalonians had three things happening to them which caused them to be shaken in mind, or uncertain about what they thought they understood about events in Israel’s program and their separation from them. We will not explain all three of these until we get to this in our edification, but I do need to explain one of these issues.

Someone had written a letter to the Thessalonians, which claimed to be from Paul, and it told them that they had missed the BH, their sufferings were the sufferings of the Tribulation, and “the day of Christ was at hand.” Obviously, this was disconcerting to the BR; so Paul writes 2 Thessalonians to straighten out their thinking.

2 Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, ² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ is at hand.** ³ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; ⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ⁵ Remember ye not, that, when I was yet with you, I told you these things?

The first question is, “what is the day of Christ?”

Before we answer that question, there are two other things we must identify; “a falling away,” and “the man of sin be revealed.”

2 Thessalonians 2:3 Let no man deceive you by any means: for ***that day shall not come, except there come a falling away first***, and that man of sin be revealed, the son of perdition;

Paul says the “day of Christ” cannot come without there being a “falling away first.”

There are some who believe the “falling away” is the BH. We will study all these details when we get to 2 Thessalonians, but for now let me say that I do not believe the falling away is about the BoC being caught out at the BH. Now, I know why they believe that, because if they don’t make the “falling away” the BH, then they think the verse teaches that we would go through part of the Tribulation. Since they do not believe that is true, they define the terms to support their view.

The “falling away” has to do with something that happens before the start of Daniel’s 70th Week. We not only see this in 2 Thessalonians, but also in the book of Hebrews where this same terminology is in use.

Hebrews 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵ And have tasted the good word of God, and the powers of the world to come, ⁶ **If they shall fall away**, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

This “if they shall fall away” in Hebrews 6:6 is the “falling away” which Paul referred to in 2 Thessalonians 2:3. In both places, the context is Israel’s program, in its last days.

The “falling away” in both places (Hebrews and 2 Thessalonians) has to do with the rejection of the BR’s message of salvation to apostate Israel. If you would like to further study this, I refer you to the Bare Bones Study (BBS) on ***Salvation in Israel’s Program***, toward the end of Session 3. The point I am making is that the “falling away” is something that takes place just prior to the 70th Week.

When the members of the believing remnant observe the marker that ends God’s offer of repentance to Israel, they are supposed to stop their preaching to the unsaved in Israel. Literally, the opportunity for unbelieving Israel to change their minds and be justified has come to an end because the nation has entrenched itself in unbelief. It has rejected the message concerning Jesus being the Christ. In view of this, God will send them a strong delusion that they will believe a lie and they all will be condemned.

The second issue to define is “the man of sin be revealed.” We understand the “man of sin” to be the antichrist. Technically, there are two “revealings” of the antichrist; 1) when he first comes on the scene, masquerading as Israel’s Messiah and orchestrating the 7-year covenant, which starts the clock ticking on Daniel’s 70th Week, and 2) the revealing of his true nature in relation to the nation of Israel.

The question is; which one is Paul referring to? There is a clue given to us in the passage.

The clue is the context, supplied in vs. 4, which is the event of the Abomination of Desolation which, according to Daniel, takes place in the middle of the Week.

2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and **that man of sin be revealed**, the son of perdition; ⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Verse 4 is describing the actions of the antichrist at the mid-point of the Week and is a reference to Daniel 9.

Daniel 9:27 And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

When we read 2 Thessalonians, we can locate things on the timeline. First, there has to be a “falling away,” which I have already told you will happen just prior to the start of the seven-year

Week. At the mid-point of the Week will be the Abomination of Desolation (AoD), which is the time when the man of sin will be revealed in his true nature. Then the nation will see him for who he is; an imposter, the son of perdition, and not their Messiah.

With those definitions, let's take a look at two major views concerning the day of Christ.

The first view says:

- 1) The "day of Christ" is the BH, or it is a period of time that begins at the Blessed Hope.

If this is true, then by the reading of the passage, the BH cannot take place until after the "falling away" and "the man of sin be revealed." That would put the BoC going through at least half of the Tribulation.

You can see that these two things are incompatible. You cannot believe the day of Christ is the Blessed Hope, while also believing the BH takes place prior to Daniel's 70th Week.

2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.** ³ **Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed**, the son of perdition;

Now let's look at the 2nd way this is commonly understood.

- 2) The "day of Christ" should really be "the day of the Lord." The argument is that these terms are synonymous, or that "day of Christ" is incorrect, and should be translated as "day of the Lord."

There are some who define the "coming" of 2 Thessalonians 2:1 as the day of the Lord, and make a distinction between the coming and our gathering unto Him.

2 Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

But I see these as two parts of the same event, the BH. Why? Because the coming of vs. 1 is the "coming of OUR Lord Jesus Christ, and by OUR gathering together unto him." If that were the 2nd Coming at His Advent, Paul would have said "by the coming of their Lord Jesus Christ, and our gathering together unto him." But he says both in connection with us, "our." But there is another, even bigger reason that vs. 1 is not about the day of the Lord.

We know "the day of the Lord" is a particular expression pertaining to events in God's program with Israel. This is another topic which we do not have time to study out within this study, but we can run a few references. While the term, "the day of the LORD" is used in connection with the 5-1 CoP, it is primarily used in connection with the events of the Lord's 2nd Advent and the

destruction of His enemies. That day can even be seen to run the entire length of the millennial day.

But, no matter how that phrase is used, two things are ALWAYS true about it, 1) the “day of the LORD” is always used in connection with something taking place when God’s prophetic program with Israel is in force, and 2) the “day of the LORD” is ALWAYS concerning events taking place on the earth.

The “day of the LORD” is a term used often (25 times) by the Old Testament (OT) prophets. Only the OT uses the term with capital L-O-R-D.

Isaiah 13:6 Howl ye; for **the day of the LORD** *is* at hand; it shall come as a destruction from the Almighty.

Isaiah 13:9 Behold, **the day of the LORD** cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Joel 1:15 Alas for the day! for **the day of the LORD** *is* at hand, and **as a destruction** from the Almighty shall it come.

Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible **day of the LORD** come.



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Session Two

In Session 1, we learned that the day of Christ does not involve the Blessed Hope (BH), and it is not the same thing as the day of the Lord.

So, what is the day of Christ, and when is the day of Christ?

To see the timing of the day of Christ, we need to look back at 2 Thessalonians 2:3.

2 Thessalonians 2:3 Let no man deceive you by any means: for ***that day shall not come, except there come a falling away first, and that man of sin be revealed***, the son of perdition;

Paul says the “day of Christ” cannot come without there being a “falling away first,” and the “man of sin be revealed.”

There are some who believe the “falling away” is the BH. We will study all this when we get to 2 Thessalonians, but for now let me say, the falling away is not about the body of Christ (BoC) being caught out at the blessed hope.

The “falling away” has to do with apostate Israel’s final rejection of the Gospel of the Kingdom, and their choice to follow the antichrist; that is the falling away. God then withdraws the opportunity for Israel to repent, as they will have committed the unpardonable sin. They have passed the point of no return.

We not only see this in 2 Thessalonians, but also in the book of Hebrews where this same terminology is used.

Hebrews 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵ And have tasted the good word of God, and the powers of the world to come, ⁶ ***If they shall fall away***, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

This “if they shall fall away” in Hebrews 6:6 is the “falling away” which Paul referred to in 2 Thessalonians 2:3. In both places, the context is Israel’s program, in its last days.

The “falling away” in both places (Hebrews & 2 Thessalonians) has to do with the rejection of the believing remnant’s (BR) message of salvation to apostate Israel.¹ The point I am making is that the “falling away” is something that takes place just prior to Daniel’s 70th Week.

Israel has rejected the message concerning Jesus being the Christ. In view of this, God suspends His offer of “repentance to Israel” and sends them a strong delusion that they will believe a lie, condemning every unbeliever in Israel.

The second issue to define is “the man of sin be revealed.” We understand the “man of sin” to be the antichrist. Technically, there are two “revealings” of the antichrist; 1) when he first comes on the scene, masquerading as Israel’s Messiah and orchestrating the 7-year covenant, which starts the clock ticking on Daniel’s 70th Week, and 2) the revealing of his true nature in relation to the nation of Israel at the mid-point of the Week when he proclaims himself to be God.

The question is which one is Paul referring to? There may be a clue given to us in the passage in vs. 4.

2 Thessalonians 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and **that man of sin be revealed, the son of perdition;** ⁴ **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

Verse 4 is describing the actions of the antichrist at the mid-point of the Week and is a reference to Daniel 9:27.

When we read 2 Thessalonians, we can locate things on the timeline. First, there has to be a “falling away,” which I have already told you is happening just prior to the start of the seven-year Week. At the mid-point of the Week will be the Abomination of Desolation (AoD), which is the time when the man of sin will be revealed in his true nature. Then the nation will see him for who he is; an imposter, the son of perdition, and not their Messiah.

If the “revealing” of the antichrist is at the midpoint of the Tribulation, then the day of Christ cannot begin before the midpoint of the Week. And, in fact, it doesn’t.

¹ If you would like to study this out, I refer you to the BBS on *Salvation in Israel’s Program*, toward the end of Session 3 and all of Session 4.

Now let's turn to 1 Corinthians 1. We are after the things in vv. 7- 8.

1 Corinthians 1:7 So that ye come behind in no gift; **waiting for the coming** of our Lord Jesus Christ: ⁸ **Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.**

What I want us to get from this passage right now is that: 1) there are three different things happening in this passage in vv. 7-8, and 2) they are happening over a period of time, not all at the same time.

First, they are "waiting" for the Lord to come at the blessed hope (vs. 7).

Notice, there is something else the Lord is going to do, which is signaled by the word "also" in verse 8.

1 Corinthians 1:8 **Who shall also confirm you unto the end...**

"Also" means "in addition to," indicating this is a separate event. So, the Lord will enrich us while we wait for His coming, and **He shall also confirm us unto the end.**

There are three main questions to answer here: 1) What is "the end," 2) what does it mean to be "confirmed unto the end," and 3) why are we being "confirmed unto the end?"

Paul explains "why" we are being confirmed in vs. 8.

1 Corinthians 1:8 Who shall also confirm you unto the end, **that ye may be blameless in the day of our Lord Jesus Christ.**

So, in vv. 7-8, we have three separate "times" being spoken of:

- 1) Before the BH while we "wait" for His coming
- 2) After His coming when we are "confirmed unto the end"
- 3) Our blameless condition in the day of Christ

What does it mean to be "confirmed?"

Think of it like this: Let's say there is a judge who would like to be appointed to the Supreme Court (SC) one day. But, since the court is full, he must wait for an opening. That is like our waiting for the coming of the Lord at the blessed hope.

Once one of those justices retires or dies, the President can then appoint this person to the court. But, before he can assume that office, he must first go through a confirmation process, to assess his capacity to function as a SC justice. We also, once the Lord has returned, must go through a confirmation process. Our process is not before the Senate Judiciary Committee, but is before the Judgment Seat of Christ (JSOC), where we also will be evaluated for our positions in the heavenly places.

Only after a nominee is confirmed, can they assume the office of being a Supreme Court justice. In a similar way, only after the JSoC can we assume our “blameless” or “appropriate” position in the heavenly places in the “day of Christ.” In the sense of 1 Corinthians 1:8, the “blameless” is not about being without sin, that has already been taken care of. The JSoC does a couple of things: 1) it burns away the dross, and 2) qualifies us for our position in the heavenly places.

So first, we have a coming at the BH we are waiting for.

Following the BH, we have a confirmation at the JSoC, which is “unto” a period of time called “the end.” Notice, “the end” is not signaling everything is over and finished, but is the final period of time in the program.

And finally, we have a condition (**blameless**) which follows our being confirmed, as we are “in the day of our Lord Jesus Christ.”

(We wait for the coming, Then we are confirmed until the end, and then we are blameless in the day of Christ)

So, when is the end? It is not the “end of your life on earth” as your life on earth ended at the blessed hope. Our confirmation comes after the BH and it lasts until (unto) “the end.” Once the confirmation process for the entire body of Christ (BoC) is complete, the “day of Christ” will begin.

Our confirmation not only gets rid of the wood, hay and stubble, but it determines the reward of the inheritance, it includes our being presented to the Father, and then it seats us in the HP. The confirmation process is not over until the entire BoC is seated in their respective positions of authority in the heavenly places.

The day of Christ concerns us, the entire BoC in the HP. The day of Christ in the HP runs concurrent with “the time of the end” on the earth.

Paul doesn’t define “the end” here in 1 Corinthians or back in Romans. To see it, we have to go to something Jesus said.

Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of **the end of the world?** ⁴ And Jesus answered and said unto them, Take heed that no man deceive you. ⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. ⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, **but the end is not yet.** ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. ⁸ All these *are* the beginning of sorrows. ⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of

all nations for my name's sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise, and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold. ¹³ But he that shall endure **unto the end**, the same shall be saved. ¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and **then shall the end come**.

As we learned in our Bare Bones Studies (BBS) on Salvation in Israel's Program, these things are taking place in the first half of the Tribulation. So, when the second half of the Week begins, that is "the end."

He goes on to describe "the time of the end" in the next verse.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶ Then let them which be in Judaea flee into the mountains: ¹⁷ Let him which is on the housetop not come down to take any thing out of his house: ¹⁸ Neither let him which is in the field return back to take his clothes. ¹⁹ And woe unto them that are with child, and to them that give suck in those days! ²⁰ But pray ye that your flight be not in the winter, neither on the sabbath day: ²¹ For **then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

The "end" has to do with the last half of the Tribulation. So, if that is the time of the end, how is that the "day of Christ?" It is the "day of Christ in the HP" for the BoC, but it is the time of the end for the BR on the earth.

2 Thessalonians 2:8 **And then shall that Wicked be revealed**, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

What does the revealing of "that Wicked" have to do with the day of Christ? It has to do with the reason we are being called up to meet the Lord.

Turn to Revelation 5. You realize that when Revelation 5 takes place in time, the BH has already taken place. We will witness this scene.

Revelation 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. ² And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ³ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. ⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the elders

saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

No man in heaven, in earth, or under the earth is found worthy to open the book. That book deals with God's judgments and His repossession of the earth back to Himself. But no man was found worthy to open the book.

So, what makes Christ worthy?

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁷ And he came and took the book out of the right hand of him that sat upon the throne. ⁸ And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. ⁹ And they sung a new song, saying, **Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;** ¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.

Jesus Christ is worthy to open the book because He purchased everything with His blood. Why would the Son purchase Heaven and Earth (H&E) with His blood? That He might give it back to His Father, reconciled.

Revelation 5:12 Saying with a loud voice, Worthy is the Lamb that was slain **to receive** power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The writer of Hebrews said,

Hebrews 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. **But now we see not yet all things put under him.**

Hebrews is written to the BR, in the land, concerning the things happening in the time of repentance to Israel and the 1st half of the Week.

The heavens will be put under the Son when His body occupies the entirety of the HP. That is the day of Christ. The day of Christ is when the heavens are back under the authority of the Son.

The earth is going to be put under the Son by all the things that take place at the time of the end, when Christ loose the seals and opens the book, and it will culminate at the 2nd Advent when Christ has conquered and reclaimed the world.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;** and he shall reign for ever and ever.

Now, let's finish reading Revelation 5.

Revelation 5:13 And **every creature** which is **in heaven**, and **on the earth**, and **under the earth**, and such as are **in the sea**, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.** ¹⁴ And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

That day, when every creature in heaven and earth declare blessing, and honor and glory and power to the Lamb, is coming. But, it is not here yet. But when it comes, it will be because 1) Satan and his angels were removed from the HP and His body, the fulness of Him that filleth all in all, is installed up there, and 2) The Lamb opened that book, moved into the HP, and began orchestrating those events which result in the repossession of the Earth and we are going to be involved in that. That is why those things which were written beforehand are for our learning – Romans 15:4.

As we turn to Revelation 12, keep that mid-point of the Week in mind, the place we were being pointed to all along.

Revelation 12:7 And **there was war in heaven:** Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; **neither was their place found any more in heaven.** ⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: **he was cast out into the earth**, and his angels were cast out with him.

Where are we when this war takes place? The BH has already taken place, and we are already with the Lord in the HP. The JSoC has taken place, we have been presented before the Father and we are ready to be installed in our positions in the HP. But before that can happen, the heavens have to be cleared of Satan and his angels, hence, the war in heaven. As Satan's angels are cast out, we are progressively installed into the HP.

Revelation 12:10 And I heard a loud voice saying in heaven, **Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down**, which accused them before our God day and night.

What you just read is the start of the day of Christ. Look at vs. 10: Now – at that point when Satan and his angels are cast out of heaven – that is the day of Christ. That is why Revelation 12:10 says

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser...is cast down..."

Revelation 12:12 Therefore **rejoice, ye heavens**, and ye that dwell in them. **Woe to the inhabitants of the earth** and of the sea! for the devil is come down unto you, having great wrath, because **he knoweth that he hath but a short time**.

That "short time" is the last 3 ½ years of the Tribulation on the earth. For us, who are "blameless" in the day of Christ, we will be laboring with God for that 3 ½ years to "judge the world."

What does this have to do with us? Well, who are we? We are the body of Christ, are we not? We are His fulness, are we not?

Ephesians 1: 22 And hath put **all things under his feet**, and gave him *to be* the head over all things to **the church**,²³ **Which is his body, the fulness of him that filleth all in all**.

When we are caught out, Christ will "confirm us" **unto** the "day of Christ" which begins at the mid-point of the Week. And once the body of Christ has gone through the JSoC, we have received the reward of the inheritance, been presented to the Father and established to be the new power in the HP, Michael and his angels are going to cast Satan and his angels out of the heaven to the earth (and their place will no longer be found in heaven, that is to say, they will not be allowed back), that is the beginning of the day of Christ, when Christ's power and authority is fully established in the heavenly realm.

So, let's say it again. The day of Christ begins when two things take place: 1) Satan and his angels have been cast out of heaven once and for all, and 2) the members of the body of Christ, (having been through the JSoC and fully confirmed) are installed in their positions in the HP, thereby **establishing the fulness of Christ in the heaven places**.

Remember the day of Christ is exclusively for the body of Christ at a time following the blessed hope and our being confirmed, unto the end.

Then, about 42 months later, Christ's power and authority having been fully established in the heaven, Christ, along with the armies in heaven will descend to the earth, eliminate His enemies at the Armageddon Campaign and set up His kingdom on the earth, and utilize Israel as His agency in the earth. And after 1000 years, after He has subdued everything to Himself, and put down all enemies, He delivers that kingdom back to God the Father, and then Heaven and Earth (H&E) are made one kingdom in eternity.

At the very start today, I gave you this definition for the day of Christ: The day of Christ refers to the time when the fulness of Christ is established in the heavenly places. We members of the body of Christ are the fulness of Christ.

We could say it this way: The Day of Christ is the time when Christ has repossessed the Heavenly Places, and installed the members of His body into their respective positions of authority, so that they might labor with Him in God's eternal purpose, that He might gather into one, all things in heaven, and all things in earth, even in Him. There is a lot more to say about this, but this can at least get you started. The day of Christ is a day you should be looking forward to just as much as the blessed hope.

