

A comparative comparison of the application and concepts of “God’s Day” in the Bible and the Qur'an

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Abstract

One of the most important researches in the field of religions is to study their common points. The day of God is one of the common concepts mentioned in the three holy books, namely the Holy Bible and the Holy Qur'an. Perhaps the question arises for the believers that is there a day that is not the day of God? Is God's power limited? Are God's days limited? This article answers these questions. God's days are days that have special characteristics such as devoting that day to the worship of the Lord, giving up work, the day of punishment of the wicked and the salvation of the righteous, the day of Christ's return and the day of Judgment. In these three spiritual books, people have been told many times to prepare for God's Day. Strive for salvation in that day because when that day suddenly happens then you can do nothing. In this article, all the texts of the Bible and the Qur'an have been examined and the issues related to the day of God have been interpreted thematically. The uses and examples of God's Day are compared in the Bible and the Qur'an.

Keywords: Holy Bible, Holy Qur'an, the day of the Lord, Christ's return, Day of judgment.

Introduction

God has purposes for sending prophets and holy books. One of the most important goals of man has been to pay attention to God and his power. After becoming acquainted with this world and making many changes with his power and knowledge, man sees himself as the only effective in this world and ignores the power of God. In other words, man slowly sees himself as the owner of the world and considers days as his day. The prophets came to tell man to know that the day of God is coming, the day when you can do nothing and you will be successful only if you do good in this world. That day is the day when justice will be done, and the righteous will be rewarded, and the wicked will be punished. This is mentioned in both the Old and New Testaments and the Qur'an. This article seeks to examine the verses that address this issue.

1. Holy Bible¹

The day of the Lord is used several times in the Bible, both in the Old and New Testaments, which we mention and examine in two separate sections.

1 . This article uses this English version of the Bible: THE HOLY BIBLE TRANSLATED FROM THE LATIN VULGATE; DILIGENTLY COMPARED WITH THE HEBREW, GREEK, AND OTHER EDITIONS IN DIVERS LANGUAGES; DOUAY-RHEIMS VERSION; 1609, 1582

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1-1. Old Testament

The phrase day of the Lord is mentioned twenty-one times in ten books of Old Testament. All of these are presented below:

The book of Leviticus states:

1. 'These also are the holy days of the Lord, which you must celebrate in their seasons' (Leviticus 23:4).

In the following statements, the details of the celebration of these holy days by Moses are explained to the people. God commands Moses to tell the people to stop working and spend their time in these holy days in prayer, Fasting, worship, sacrifice and godly meditation (Henry, 2003:208).

In "**the book of Nehemiah**", the day of Lord is mentioned twice:

1. "And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God: do not mourn, nor weep: for all the people wept, when they heard the words of the law" (Nehemiah 8:9).
2. "And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength" (Nehemiah 8: 10).

In both phrases, "Lord's Day" is the day when Esdras, Nehemias, and the Levites read God's book to the people and this is stated in the following statements. This is the day of Lord because people have heard and understood the words of God (Nehemias 8:12). For a long time, people had not heard God's laws. When Ezra read the laws of God, they realized that they had sinned. That's why they were sad and cried. They were told not to cry and celebrate because it is Lord's Day. The day you understood the truth. So, help the poor and obey God's laws.

In "**Prophecy of Isaias**", "the day of the Lord" is used four times:

1. "Because the day of the Lord of hosts shall be upon every one that is proud and high minded, and upon every one that is arrogant, and he shall be humbled." (Isaias 2: 12).

In this verse, Lord's Day is the day that will come at last (Jamieson Fausset and Brown 1878:431). The day when God will judge everyone and the arrogant will be humbled and punished for their deeds.

2. "Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord" (Isaias 13:6).

In this verse, God tells Isaiah about Babylon. The day of God means the day of God's revenge on the Babylonians. The day of God's wrath against those who disobeyed Her commands and committed sins. So here, God's Day is the day when God destroys sinners and transgressors with His power. God's day is the day when he appears with all his might and crushes his enemies.

3. "Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it" (Isaias 13:9)

Here, too, is a day when God's enemies are to be destroyed. There are two possibilities: one is that this day is about the past. The day when God punished the Babylonians for their sins. The second possibility concerns the time of Jesus' return. That is, the day of the Lord is the day when Jesus returns, and God will take revenge on God's enemies on that day. All of them perish and have no place on earth.

In this verse look beyond the Medo-Persian triumph to the day of the Lord, which will affect the whole world and which will actually involve cataclysms in the heaven (MacDonald 1995: 951). Therefore, although the above verse refers to the battle between the Iranians and the Babylonians, it is an example to express a general issue and that issue is revenge against sinners on the day of God.

A comparative comparison of the application and concepts of “God’s Day” in the Bible and the Qur’an

“If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word: Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it” (Isaiah 58:13-14).

In these words, Sabbath is the day of God. In this day you shouldn't work that day. It is said that one should not work on this day and believers should worship God. People should celebrate that day, not talk nonsense and not follow their whims and fancies. The important thing is that Sabbath worship is not just individual, but social worship. As stated earlier in the Old Testament (Exodus 20:8-11), the Sabbath is a symbol of the whole law. Keeping the Sabbath was a sign of how serious it was to obey God's law as a whole; In fact, God made it a sign for the covenant between himself and Israel. Keeping the rules of this day is very important for the community of faith (Barton and Muddiman 2007, 480). Therefore, the Sabbath is the day of God, because the laws of God rule for God on that day, and as stated in verse 14, the observance of the laws of this day, which is a sign between God and man, causes the revelation of divine mercy.

This important passage is also mentioned in “**Prophecy of Jeremias**”:

1. “For this is the day of the Lord the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.” (Jeremias 46:10)

In this verse, God speaks of the day when the arrogant and arrogant Egyptian army was defeated by Babylon. The Egyptian armies, which are very large, attack based on their strength and ability. They were confident of victory. Egyptian troops attacked in the opposite direction. They considered themselves so powerful that they thought they could take over the whole world. But the war did not happen as they thought. But no matter how hard they try, they will not succeed. It seems that this day is not the day of the Egyptians, it is the day of God. God's day means the day when human planning is not effective and it is God who decides. Many Egyptians were killed that day. Even their medicines were not enough and effective to treat the wounded. The news of the defeat of the Egyptians was spread everywhere.

Therefore; in this verse, the day of the Lord is the day of God Might and vengeance on the arrogant.

The "Day of the Lord" has been mentioned twice in “**Prophecy of Ezekiel**”:

1. “You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord” (Ezekiel 13:5)

This chapter (Ezekiel, Chapter 13) talks about false prophets who speak on their behalf and attribute it to God. These false prophets deceive the people, and for this reason, God has called them foxes (Ezekiel 13:4). Instead of following God and Her commands, they follow their own spirit. In the verses of this chapter, God warns Ezekiel of the danger of false prophets and says: On the Day of the Lord, they will be judged. Therefore, "Day of the Lord" means the day of God's manifestation of power over liars and sinners.

2. “For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations” (Ezekiel 30:3).

Here, too, the day of the Lord is the day of the defeat of the arrogant and sinful Egyptians. As can be seen from the Torah, the day of the defeat of the Egyptians is of special importance, and for this reason it is often referred to as the day of the Lord. Judging the behavior of the Egyptians is the beginning of God's judgment for all those who do not believe in God (Jamieson Fausset and Brown 1878, 604).

In “**Prophecy of Joel**”, "The day of the Lord" is mentioned five times:

1. "Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty" (Joel 1:15).

In the previous verse, it is said that you should fast and hold holy ceremonies and supplicate to God. Then in this verse he says: Because the day of God is near. After reviewing the following verses, it becomes clear that this day is the day of punishment and destruction. The day when God will execute justice with Her power and the oppressors will be punished.

2. "Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand" (Joel 2:1).
3. "And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand it?" (Joel 2:11).

The day when God comes to the scene with all his might and his army, everyone will be humble before him. His day is the day when all human equations change, and it is God who institutionalizes His equations:

"One of the best descriptions of God's Day is given in this verse: The manifestation of God in a powerful way. It is as if a powerful army is moving towards Jerusalem without any obstacles, but the eyes do not see this invisible army, and it is here that only God is present and it is he who shows his power and no one can confront him. The day is only the day of God." (Barton and Muddiman 2007, 580).

4. "The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come" (Joel 2:31).

This verse speaks of the "final day of the Lord." The day when God calculates and rewards everyone. Benefactors are protected and rewarded, and sinners are punished. This can be understood from the previous verses. The previous verses state what needs to be done to escape the punishment of that day. People are told to fast, pray, repent, and weep out of remorse for their sins so that they may receive God's mercy. Those who do these things will be saved on the day of the Lord.

5. "Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction" (Joel 3:14)

Some consider the day of God in this verse to be the day of war. A war in which sinners who have not repented are punished (Fleming 2005, 375). Another group considers this day to be the final day of God. The Day of Resurrection on which God will judge everyone. The day that decides for everyone (Jamieson Fausset and Brown 1878:668).

In "**Prophecy of Amos**", two verses refer to "The day of the Lord":

1. "Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light" (Amos 5:18).
2. "Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?" (Amos 5:20).

In the verses before these two verses, the wicked people are addressed and they are asked to repent as soon as possible. Otherwise, the day of God will be very hard and painful for them because all their behavior will be judged. What can be seen in these verses is that the day of God is described as dark and hard. Does this mean that God's Day is always dark for everyone? The answer is no. Because Israelites thought that they were approved by God at all times, in these verses he warns them that if you are also wicked and sinners, the day of God, which is the day of judgment, will bring you darkness and hardship. The day when there is no escape. Amos says that God will punish all the wicked on that day. It does not matter if they are from Israel or others (Fleming 2005, 378).

A comparative comparison of the application and concepts of “God’s Day” in the Bible and the Qur'an

It is quoted in “**Prophecy of Abdias**”:

1. “For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head” (Abdias 1:15).

In this verse, the day of the Lord is described as the day of judgment of human behavior and the day when everyone sees the result of their actions.

In “**Prophecy of Sophonias**” we read in two verses:

1. “Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests” (Sophonias 1:7).

Zephaniah here refers to the term of the day of the Lord. This can include any day when God intervenes in human history and destiny, whether for salvation or judgment. In this passage, "the day of the Lord" means judgment, that is, the day of judgment against Judah. God says that he prepared the people of Judah as a sacrifice, and that he sanctified the invited ones, that is, the Babylonians, to offer a sacrifice as a priest. The phrase "Be silent" in religious literature is often meant to make the audience aware of the manifestation of God, but in this verse, it means that everyone should be silent because God wants to start judging. (Barton and Muddiman 2007, 605).

2. “The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation” (Sophonias 1:14).

Arrogant sinners are sacrificed in the day of God for His justice. In these verses, sinners are given a serious warning. Those who ignore the justice of God and oppress the people. These verses warn that the day of God is near. Day of calculation of actions. The day when God will be very angry and will punish the wicked with His wrath (Henry 2003, 858-859).

The last use of "The day of the Lord" in the Old Testament is in “**Prophecy of Malachias**”:

1. Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord (Malachias 4:5).

This verse speaks of sending the prophet Elijah before the day of the Lord. The day of the Lord In this verse is introduced as a great and terrible day. By obeying the prophet Elijah, human beings will be saved from the torment of the day of the Lord.

1-2. New Testament

The phrase “day of the Lord” is mentioned nine times in seven books of the New Testament. All of these are presented below

It is quoted in “**The Act of the Apostles**”:

1. “The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come” (Acts 2:20).

It can be said that according to what is said in this chapter, the meaning of “the day of the Lord” in this verse is the day of resurrection.

It is stated in “**the first Epistle of St. Paul to the Corinthians**”:

1. “Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is” (Corinthians1 3:13).

In this verse, the day of the Lord is the day when the results of the deeds of all human beings will be determined. Judgment Day.

2. "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (Corinthians1 5:5).

In the previous verses, it is said that an abominable deed was done by a church member. The verse then says to cast her out and leave her to the Satan to be punished so that her soul may be set free when Jesus returns. In this verse, the day of the Lord is the day of the return of Jesus Christ.

We also read in "**the Second Epistle of St. Paul to the Corinthians**":

1. "As also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ" (Corinthians2 1:14).

In this verse, as in the previous verse, the day of Jesus' return is the day of the Lord. In this verse, unlike other verses about the day of God, there is no talk of hardship and revenge on the day of God or the day of Christ's return, and it refers more to the unity of man and God on the day of God. The day when man, who is a part of God, is connected to him.

It is stated in "**the First of St. Paul to the Thessalonians**":

1. "For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night" (Thessalonians1 5:2).

At first reading, this verse might seem to say that the day of the Lord will overtake believers but not as a thief. But this is not so. It will not overtake them at all because when the thief comes to this world's night, the saints will be dwelling in eternal night (MacDonald 1995, 2041).

It is said that the day of the Lord is the day of Christ's return, which happens suddenly.

This phrase is also mentioned in "**the Second Epistle of St. Paul to the Thessalonians**":

1. "That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand" (Thessalonians2 2:2).

In these verses, contrary to the Thessalonians, Paul says that if you think the day of the Lord has come, you are wrong. The exact date for the day of God has not been announced by any prophet (Fleming 2005:589). In the next verse it is said that two things must happen before Christ can return. Rebellion and the appearance of a sinful man. Therefore, it warns people not to be deceived by false claims. As is clear here, the day of the Lord is the day of Christ's return.

This phrase is mentioned twice in "**The Second Epistle of St. Peter the Apostle**":

1. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up" (Peter2 3: 10).
2. "Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?" (Peter2 3:12).

In the opening verses of the third chapter, it is said that you should not doubt the truth and be deceived by the words of the wicked who say, then why does not Christ come? The answer is that God waits for sinners to repent, then Christ will surely come. Therefore, in these two verses, like the verses of the New Testament, the day of God is the day of Christ's return.

The last one in New Testament is in “**The Apocalypse of St. John the Apostle**”:

1. “For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God” (Apocalypse of St. John 16:14).

The day of God in this verse is the day when a great change takes place through the battle of Armageddon and the world comes to an end and God appears with all her might. What is happening in Armageddon does not simply mean war between nations, but it means that in this great battle, God will take revenge on his enemies, and this revenge is one of the characteristics of God’s Day.

2. Holy Qur’an¹

God's Day is used only twice in the Holy Qur’an. In both, the word day is used in the plural, that is, days. God's days. It is mentioned for the first time in “**Surah Ibrahim**”:

1. We sent Moussa with Our Signs and Miracles stating to him: " Bring out your Folk from the darkness of ignorance and polytheism [into the Light of Faith And remind them of the Days of Allah. Verily, therein are admonishing Lessons for the thankful patient."(Qur’an 14:5).

In this verse, God's commands to Moses are stated. One of these commands is that God tells Moses to remind people of God's days. The days when God's mercy overtook them and they were saved from Pharaoh and the Nile were split open and the clouds overshadowed them and they were given plenty of food (Ibn Kathir 1999, 4:140). Another surah in which this phrase is mentioned is “**Surah Jathiya**”:

1. O, Messenger! Say to those who believe In Allah's Oneness to forgive those who Do not hope for the Days of Allah days of the victory of Faith over Disbelief, since it is with Allah to recompense People, based on their deeds (Qur’an 45:14).

This verse was revealed in Mecca when the Muslims had no power and were persecuted by the polytheists. This situation had upset the Muslims and sometimes caused them to clash with the polytheists. In this verse, God tells the Prophet Muhammad to tell the believers not to fight the polytheists and wait for their annoyance and God Herself will punish them on the Day of Judgment. One of the characteristics mentioned for the polytheists in this verse is that they do not believe in the days of God and do not hope that the days of God will appear (Tabari 1992, 25:86).

It is clear that the days of Allah in this verse are the days when God will punish the polytheists for their behavior and reward the believers (Tousi 1957, 9:252; Fakhr Razi 2000, 27: 673).

In general, the days in the Qur'an are days that have special characteristics. These features occur in three parts:

1. The first part is the days when God revealed His power and punished the wicked. Like the flood of Noah, Like the flood of Noah, the cooling of the fire of Nimrod for Abraham, the torment of the people of Aad and Thamud and the drowning of Pharaoh (Tabarsi 1972, 6:65; Feyz Kashani 1994, 3: 80).
2. The second part is the days in which the mercy of God has appeared. Like the day when the people of Noah who were in the ark were saved, the day when Abraham was saved from the fire and David overcame Goliath (Farra 1980, 2: 68).
3. The third part is the day when man no longer has power and his power becomes ineffective, like the Day of Judgment when no human being has the power to solve a problem for himself and others. Everything is in God's hands on that day (Tabatabaee 1982, 12: 17).

After stating the above, Allameh Tabatabai concludes as follows:

1 . This article uses the English translation of the Quran by Dr. Tahereh Saffarzadeh.

“Is no doubt that the days of God are special days, and although all days and things belong to God, some of them are attributed to God because of the events that took place on those special days and in which the power of God was revealed. And the rest of the factors are overshadowed by the power of God. Like the day of death, on which day, the kingdom of God in the hereafter will be revealed and the worldly causes will be affected. And also like the Day of Judgment, when no one did anything on that day. And also like the days in which the people of Noah, Aad and Thamud perished. Because in these special days, the wrath and victory and the glory of God has shown itself” (Tabatabaee 1982, 12:17).

Therefore, the Day of God cannot be limited to these cases. Every day that a new chapter in the life of human beings has been opened, and the emergence and resurrection of a prophet has been in it, or the tyranny and the pharaoh of arrogance have been destroyed, and every day that truth and justice were established and oppression and heresy were extinguished, all They are from the days of God (Makarem Shirazi 1995 10:272).

Conclusion

1. One of the common themes of the Bible and the Qur'an is the day of the Lord. It has been used twenty-one times in the Old Testament, nine times in the New Testament and twice in the Qur'an. Of course, in the Qur'an, it is used collectively, that is, the days of God.
2. In the Old Testament, the use of this phrase is divided into two general parts: the first is the days when people had to stop working and serve God. They should fast, help the needy and worship him. It is God's Day because all things are for God. The second is the day when God punishes the sinners, which may be in this world or on the Day of Judgment.
3. In the New Testament, wherever God's Day is used, it means the return of Christ. On the day of Christ's return justice will be done, and the wicked will be punished for their deeds, and the righteous will enjoy God's mercy. Therefore, this meaning is the same as the second part of the meaning of God's Day in the Old Testament.
4. There is no explanation for the day of God in the Qur'an. From the context of one of the verses, it can be understood that it means the day when human influence disappears and God's power is the only effective power in the world. In another verse, which is related to the people of Moses, it means the day of punishment of the sinful tribes and the salvation of the believers. This meaning is common to the New and Old Testaments.

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