

Title: The Day of the Lord – Part 3

Text: Joel 3:1-16

Date: July 5, 2026

Good morning again. For your great blessing and joy, I'd ask that you would turn your Bibles to Joel 3, the prophet Joel 3. We will read the whole chapter, verses 1-21. Joel 3:1-21. The prophet Joel says, writes, carried along by the Holy Spirit.

"For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, and have cast lots from my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it. 'What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will return your payment on your own head swiftly and speedily. For you have taken my silver and my gold, and have carried my rich treasures into your temples. You have sold the people of Judah and Jerusalem to the Greeks in order to remove them far from their own border. Behold, I will stir them up from the place to which you have sold them, and I will return your payment on your own head. I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a nation far away, for the Lord has spoken.' Proclaim this among the nations: Consecrate for war; stir up the mighty men. Let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, 'I am a warrior.' Hasten and come, all you surrounding nations, and gather yourselves there. Bring down your warriors, O Lord. Let the nations stir themselves up and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations.

Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their evil is great. Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. The Lord roars from Zion, and he utters his voice from Jerusalem, and the heavens and the earth quake. But the Lord is a refuge to his people, a stronghold to the people of Israel. So you shall know that I am the Lord your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it. And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the stream beds of Judah shall flow with water; and a fountain shall come forth from the house of the Lord and water the Valley of Shittim. Egypt shall become a desolation and Edom a desolate wilderness, for the violence done to the people of Judah, because they have shed innocent blood in their land. But Judah shall be inhabited forever, and Jerusalem to all generations. I will avenge their blood, blood that I have not avenged, for the Lord dwells in Zion."

This is God's word.

Let's pray together.

Father, show us Christ. Show us Christ. Reveal your glory for the preaching of your word, so that and until every heart confesses that Christ is indeed Lord and be saved.

We pray all this in Jesus' name, amen.

Last time we asked the question to start, in Joel, what do we have to be happy about? What on earth in this sinful world, with sinful people and brokenness and death and sickness and suffering, what do we have to be happy about? And we saw the answer to that question in Joel 2:18-32, where the main idea was, rejoice and be glad for God's day of salvation and judgment. We have something to rejoice and be glad about. And we saw that we are to rejoice and be glad in satisfaction, without shame, in God's Spirit and in God's salvation, in chapter 2:18-32.

And last time we learned about the wonderful news that God is a God who satisfies richly in everything, and he restores everything that has been lost to sin. He has begun that restoration now by his Spirit, and he guarantees that we will completely see this restoration on a future day in his new creation. And he places his presence among his people by his Spirit, so that he might never be put to shame. Especially, we will not be put to shame at his coming, when he judges the world in righteousness. Indeed, the new covenant people of God are indiscriminately characterized by the possession of this indwelling Spirit of God. Both young and old, both Jew and Greek, both slave and free, male and female, are all one in the fact that they have the Spirit.

And we saw in Joel and in Acts how Joel 2:28-32, the pouring out of the Spirit, the Exodus-like signs and wonders that warn people to repent and call upon the name of the Lord, is fulfilled in Pentecost and in Jesus's person and work. How Jesus, as his ministry on earth, was like those Exodus plagues, that they serve as signs and wonders to people in heaven above and on earth below. That God is indeed with his people, and that he is the Lord and the Lord alone, and that salvation can only be won and received by faith in him, by calling upon the name of the Lord Jesus. Satisfaction, no shame, the Spirit of God, salvation itself, what a reason to be happy today, yes? What a reason to be happy. What a reason to rejoice and be glad, as Joel tells us to in Joel 2. But you may say, hey, wait a minute, God, we have all of those things now in part, right? If you believe in Christ, you have the Spirit of God in you, you've been saved, you have satisfaction in God, you can, by faith in him. I can have no shame, John says. You cannot be ashamed right now, because you believe in Jesus Christ.

But even if I have all these things to rejoice and be glad in, sometimes that joy is clouded by things like persecution, people maligning me at work for what I believe, suffering, the fear that we might have people come and violently harm us for simply confessing that Christ is Lord. What will you do about that, God? How am I supposed to rejoice and be glad even in that? Will we ever have final victory over those enemies? Will we ever be vindicated for what we believe in the eyes of the world? Will we ever be proven right? Will we ever have the joy unclouded by that persecution and suffering?

Well, Joel continues to blow our minds with affirmative answers in the next two sections of his book, the last two sections of his book, in chapter 3, where we see that we are to rejoice and be glad in God's slaughter and in God's summary. Rejoice and be glad for God's day of salvation even in this, in God's slaughter and in God's summary. And just like last time, how each section was marked off by that sandwich, there's an inclusio, the thing at the beginning and the thing at the end, we're going to have the same thing here as well in these last two points.

And before we move on, I just want to always remember you, as we're going through The Book of the Twelve, once again, that this is one single book composed of twelve little books, and that they all work together and are ordered in the way they are for a purpose. And we, therefore, must bring with us and read wisely everything that we've already learned in the book of Hosea, namely, three things. I just want to remind you of those three things again. Number one, the last day's context of The Book of the Twelve, Hosea 3, 4, and 5, says this salvation and judgment is going to come about in the last days. And as those who, as Paul says in 1 Corinthians 10, are those on whom the end of the ages has come, as Paul says in 1 Timothy, that we're in the last days now, as 1 John says that we are in the last days, we have particular interest for what these texts talk about, because it talks to us. Second, this salvation and judgment is through God's Messiah, through God's King, through God's ruler, his coming Messiah. And finally, it is a salvation for not my people.

The logic of salvation in The Book of the Twelve is that as it goes for the faithful remnant of ethnic Israelites who believe in the Christ, so it goes for the remnant of ethnic Gentiles who believe in the Christ, so that together the ethnically mixed not my people becomes an ethnically mixed my people, the gathered children of Abraham. And with these things in mind, with those three main points in mind, let's move on now into Joel, Joel 3, where he tells us to first rejoice and be glad in God's slaughter. It might be stark, it might be sort of slaughter, but yes, in God's slaughter. This is sandwiched by the term Jerusalem in verse 1, *"when he restores the fortunes of Judah and Jerusalem,"* and verse 16, *"the Lord roars from Zion, and utters his voice from Jerusalem."* And this section is all about God's vindication or his proving right or his justification of Jerusalem, his people, in his judgment of their enemies.

And so, we see that this section is all about judgment. In verse 2, where God summarizes for us, *"I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people, Israel."* There's a wordplay in this verse. There is no such place called the Valley of Jehoshaphat. Biblical scholars have looked and looked for years. There's no such place known as the Valley of Jehoshaphat, which has made some readers puzzled. But the name Jehoshaphat I don't think should be listed as Jehoshaphat. I think it should be translated into what it means, which is, he will judge, or the Lord will judge.

And so, if you read it like this, the valley of the Lord will judge, which he says then, *"that place I will enter into judgment,"* which is the same root in the verb, I will judge. And so, he says here, *"I will enter into judgment with them in the valley of the Lord will judge."* So, God is emphasizing, in other words, and describing in this section the judgment that he is going to bring on the enemy nations, the people that do not believe in him. The connecting word for, at the start of verse 1, shows us that this section gives us

further explanation of what we just saw, and the timestamp, notice the timestamp, *"For behold, in those days and at that time."* Well, in what days? Well, it's the same days as verse 29 & 28, where he says, *"Even on the male and female servants in those days I will pour out my Spirit."* So sometime after the pouring out of the spirit of God, in the last days, God is going to execute this full and final judgment.

And of course, we know that in Joel, he's all about the day of the Lord. The day, the final day of salvation and judgment. And so, in other words, the last day of the last days is when this will happen. It's after the pouring out of the spirit at Pentecost, but it's at the end of that period of time in the last days. And this is all about the judgment, this section is all about the judgment on the last day of the last days when God sets all things right, and he brings about simultaneous salvation and judgment in the world. And so, this chapter would correspond to what we see in chapter 2:1-11, right? And so, if you remember in chapter 2:1-11, he talks about the day of the Lord that is coming. He describes it as a day of darkness and gloom, of clouds and thick darkness.

He says in verse 10 of chapter 2 that *"The earth quakes before them; the heavens tremble. The sun and moon are darkened, and the stars withdraw their shining. The Lord utters his voice before his army, for his camp is exceedingly great."* And you see the same kind of description that we're going to see later in chapter 3. Let's look down with me in verse 15, or verse 14. He says, *"For the day of the Lord is near in the valley of decision."* And what's this day of the Lord like? *"The sun and moon are darkened, and the stars withdraw their shining. The Lord roars from Zion, he utters his voice from Jerusalem."* So just context says this is about the day, the full and final day of the Lord, and his judgment and salvation there.

And Joel describes this day of the Lord judgment in two ways. He describes it in economic terms, and he describes it in military terms. So, he describes it first in economic terms. In the last section we talked about how there's these reversals, right? In Joel 2:18 & 27, we see these beautiful reversals of how God restores everything that was lost. The grain and wine and oil were lost, but now they're found. So, this dry and withering land, but now it has abundant rain. And similarly in this section, we're going to see the opposite. We're going to see God take things and describe judgment in reversals of terms or places of irony as well in these sections. So, the Lord first depicts this judgment and these series of reversals in economic terms.

And the first one, the first reversal we see is on the word returning or paying back in the first few verses. So, the opening verse of the chapter, the Lord says that he restores or returns, the word is *"returns the fortunes of Judah and Jerusalem."* So, for the people of God, what they have returned to them is their fortunes, is blessing, is salvation. That's what they have returned to them. Now, the enemies of God, on the other hand, have a little bit something different. They are said to pay God back in verse 4. You see that in verse 4 when God addresses them and says, *"What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something?"* And this is not a positive as if like they're trying to owe a debt back to him. This is like what we call payback. They're trying to get at God. They're trying to do something to him. They're trying to get at him because they don't like him, and they hate him.

And what are they doing? Well, look at what they're doing in verse 2 & 3. Why does God enter into judgment with them? *"Because they have scattered my people among the nations and have divided up my*

land, they've cast lots for my people, they traded a boy for a prostitute, and have sold a girl for wine and have drunk it." I mean, they have completely devalued human life. They're selling children, boys, and girls, for prostitutes and for wine, pleasures of this life. They don't care about the people of God. And they're trying to get at God by getting at his people who bear his name. That's how the world tries to get at God. They act out in hatred against God by getting at his people and trying to get at God.

The Lord says, you're trying to pay me back, guess what I'm going to do to you. Look what he says in verse 4. *"I will return,"* what do they get in return, *"your own payment on your own head swiftly and speedily."* The people of God have their fortunes returned to them. The enemies of God who pay him back have their own payment returned on their heads. The same kind of desolation and destruction that they dealt out on God's people. In other words, in the words of Jesus, with the same measure that they judge God's people, he judges them. He also has a reversal on the term selling in verses 6-8. He says in verse 6, *"You have sold the sons of Judah and Jerusalem to the sons of the Greeks in order to remove them far from their own border. Behold, I will stir them up from the place to which you have sold them, and I will return your payment on your own head."* I will—how does he do that? *"I will sell your sons and daughters into the hands of the people of Judah, and I will sell them to the Sabeans, to a nation far away, for the Lord has spoken."* So once again, he's like, you sold my people, I sell you to them. And they will sell you to another person, and they'll sell you to another person.

And this is not something that will actually happen. It's not like in the end of days we're going to have like this economic slave trade or something to make all things right. That's not what he's saying. But just as the exile of God's people was an instance of God's judgment, the removal of them from his presence to a nation far, far away, so will God do that same kind of judgment to them, to the nations, to the enemy nations of God. He will sell them to a nation far, far away in judgment. If being close to the Lord and being right with the Lord is to be returned and restored to Jerusalem, then surely to be judged by the Lord is to be sold away to a far, far away nation and far from God's presence. So, this is what God does. He is returning things on their own head. He is judging their enemies. *"He enters into judgment,"* as he says, *"on behalf of his people,"* as he says in verse 2. And what a God we serve, who cares so much about his people that he acts to bring such fitting judgment on his and their enemies. I mean, notice that the reasons he gives for judging these enemy nations is not because, well, you defamed my name, because you sinned against me, which they did, because you're against—we worship false gods, that's why I'm doing it. Well, surely, he's doing it for those reasons, because we read that in other places. But the reasons he gives is because you touched my people, who I love.

I think of whenever I was in elementary school, I was at a basketball camp with my brothers, my two older brothers. And after one of the 3 v 3 scrimmages that they do in my age group, I got into a verbal altercation with one of the other kids, who happened to be like twice my size in both directions. And so, way stronger than I am, way taller than I am, I was a pretty small kid, especially back then. And it turned physical, the kid knocked me to the ground. And my oldest brother comes in and pushes the kid back and tells him to—he gave him the business, he told him to get away, basically. And I just think about that, and I think, my brother had absolutely nothing to do with my mouth getting me in trouble. He could have just said, well, this will teach him, you know, this will teach him not to talk. This will teach my brother to not do

things he shouldn't be doing, just let it happen. But he didn't. He gained absolutely nothing from helping me out, nothing. No reputation, no good things, nothing. So why did he step in? Why did he step in on my behalf? Simple. Even though he probably doesn't want to admit this, he stepped in because he loves his brother. And no one is going to touch his baby brother and knock him to the ground, except for him. That's the only person that's going to be able to do it. But it's because he loves his brother.

Why would God step in on our behalf? We certainly don't deserve anything, do we? We didn't deserve it. But why does he do it? Why does he step in in judgment? As he says in verse 2, *"I will gather all the nations.... I will enter into judgment with them there, on behalf of my people."* Why? Because he loves them. He loves them so much. He loves you so much. He does not overlook the suffering and the persecution of his people. He indeed will repay it on your enemy's heads tenfold, a thousandfold, a millionfold in eternity. Because he loves you. Because he loves you. What a God we serve.

God first describes this judgment in economic terms, then he turns to describe this judgment in military terms, in verses 9-16. He really first hints at the military terms in verse 7. Look at verse 7 with me. He says, *"Behold, I will stir them up,"* that is his people, *"from the place to which you have sold them, and I will return your payment on your own head."* So, this stirring up is not just like getting them riled up, you know. We see in verse 9 and in verse 12 what this stirring up means. He says in verse 9, *"Consecrate for war; stir up the mighty men. And let all the men of war draw near; and let them come up."* Or verse 12, *"Let the nations stir themselves up and come up to the Valley of Jehoshaphat,"* for war, for battle. So, to stir them up, in Joel 3 here, is to stir them up for battle, to get them, to take up arms and to get them ready for war. That's what stirring up means.

And we see God summon this enemy army from all the earth in verse 9. He says in verse 9, *"Proclaim this among nations: Consecrate for war; stir up the mighty men. Let all the men of war draw near; let them come up."* Let all the men, all the nations, let them all come up and square up with me. Let them prepare for battle. And so just as in chapter 2, we have this imagery of God's army, who is the means of his last day's judgment. So, we have God stirring up his own people to be ready for battle, and he has the nations stirring up a people ready for battle. He's getting ready for a face-off, in other words, of God and his army and the army of the world.

And he goes on, he describes what these nations are supposed to do. He says, *"Beat your plowshares into swords, and your pruning hooks into spears."* If you have ears to hear there, that is the opposite of what the new creation is described like in Isaiah 2. So, Isaiah 2:4, it says, under the Messianic kingdom, they will do what? *"We will beat our swords into plowshares and our spears into pruning hooks; we will not lift up sword against nation, and neither shall they learn war anymore."* The new creation, when Christ comes and everything is under his righteous reign, instruments of war becomes instruments of peace and cultivation in the new creation. But God says, that's not here yet. Nations, I want to take every single last instrument of peace you have and turn it into an instrument of warfare, because I'm coming, and you better buck up and get ready. The army of the Lord is beckoned to come down.

In verse 11, he says, *"Hasten and come, all you surrounding nations, gather yourselves there."* And then it says, *"Bring down your warriors, O Lord."* Presumably they're coming down from Jerusalem or Zion, the mountain where God is. They're coming down from God against the nations. And the nations stir themselves up and they come up. You see that in verse 12. *"And the nations stir themselves up and come up to the valley of he will judge, for there God will sit to judge all the surrounding nations."* So, I just want to keep on painting this picture for you. I have these two armies, one coming down, one coming up, the army of the Lord, the army of the nations. And the Lord, notice where he is. Look at verse 12b, *"There I will sit to judge all the surrounding nations."* Again, in verse 14-16, and verse 16 in particular, where *"The Lord,"* simply *"roars from Zion, he utters his voice from Jerusalem, and the heavens and the earth quakes."* So once again, we're filling out the picture here. Army coming down, army coming up. The Lord is just sitting on his throne. And his role in the battle is just to speak the word. The Lord sits in judgment and the earth quakes when he speaks. So that's the picture.

This wrathful judgment of God comes, as it says in verse 14 & 15. *"The day of the Lord is near."* The day of the Lord looks like the sun and the moon once again, just like it was back when Christ took the judgment on our behalf on the cross. Here again, when it's being poured out on the nations, *"The sun and the moon are darkened, the stars don't shine anymore."* It's all coming to a head. Everything is, you've got like a Narnia scene where the two armies are coming together. But who wins? Who wins? What army wins? Well, I think he describes the victory in two ways. First, look at verse 13. The Lord switches from military imagery to winepress imagery in order to show the kind of slaughter that God is bringing against the enemy army. He tells his army, hey, you guys, *"Put in the sickle, harvest the earth. Tread them under your feet, for the winepress is full. The vats overflow, with their evil, for their evil is great."* In other words, God's people bring in this army, this enemy army, into this proverbial winepress and they crush them under their feet like grapes. And it overflows with their blood because of how great their evil is. That's why they deserved this kind of judgment. Absolute desolation, complete destruction, a wrathful winepress is the image of victory and success for God and his people. It is when God judges the earth, an actual bloodbath, actual bloodbath. God's army evidently wins.

And another sign of victory here is that the Lord, all he has to do is simply utter his voice and what happens. The earth, *"heaven and earth quake,"* it says in 16. Everything is shaken down to nothing like the walls of Jericho at the sound of God's voice. Absolute dominating power from God on the final day. That is the day of the Lord. So, let's look at Joel as a whole. We've gone through Joel. We've looked at the day of the Lord, which is Joel's unique contribution to the Bible. I mean, no one else talks about the day of the Lord as much as Joel does. The full and final judgment and salvation of God. And so here is just a summary of what the day of the Lord is characterized by.

I will read them out to you if you cannot see them. Number one, darkness and the sun and moon being darkened, and the stars being darkened. Darkness and the sun and moon being darkened. We see that in 2:10 and 3:15. An earth quake, we see that both times in 2:10a and in 3:16. Gathering of the army of the world from all nations. We see that in 3:9 and in 3:12. A final battle between God's army and the world's army. 2:1-11 and 3:9-16, we see that in both sections. God's army comes down, as we saw in 3:11. God's army comes up from somewhere, 3:9 and 12a. The final battle is in a valley of judgment. We see that in 3:2

and in 3:12. The judgment comes, according to God, swiftly and speedily. Perhaps like a thief in the night. God's army is led by he who executes the Lord's word and he is powerful.

Look at chapter 2:11 with me. *"The Lord utters his voice before his army, for his camp,"* or his army, *"is exceedingly great;"* and powerful is the one, or *"he who executes his word is powerful."* Or literally, he who does his word is powerful. I'm not willing to die on a hill for it. But the Lord utters his voice, another person does it. This one who executes God's word is very powerful. So, on the day of the Lord, there is this army of God led by he who executes the Lord's word. And then finally, two things. The victory and judgment of God is depicted by the uttering of the Lord's voice, as we see in 2:11 and 3:16. And the victory and judgment depicted as a sickle that reaps a full wine press that is then stomped out and overflows with blood. All of that happens on the day of the Lord, according to Joel. All of it. That's what the day of the Lord looks like.

Can we agree by nod of head that the day of the Lord is the final day when God sorts everything out? It's one day when God sorts everything out. That's what day means, right? Yeah. It means one day in Genesis 1. It means one day in Joel 2 & 3. The day of the Lord. And that we would agree then that all of this happens on that one day, according to Joel. Yes. Okay. I'm glad we're at an understanding. We saw last week how the words of Joel 2:28-32 are fulfilled in Acts 2 at Pentecost and in the person and work of Christ, right? And I said in the first sermon on Joel that I read the back of the book and God wins. And what we see here in chapter 3 of Joel concerning the final day of the Lord where God judges his enemies in a last battle is depicted again in the Bible.

In the back of the book, no less, in the book of Revelation. In Revelation, as you know, it's very difficult to read. It is not easy. But like it is with the rest of the Bible and the rest of the New Testament in particular, you become a better reader of the New Testament when you read the Old Testament, actually. Many problems of New Testament interpretation are because people don't know their Old Testaments. And now that we have read the book of Joel and understood what he says about the day of the Lord and the final judgment of God, I want to turn to Revelation now and see how John is reading the book of Joel and how he is using his material to depict that same final judgment in the same ways.

And so, I have a fourfold purpose in doing this. First is to show you how New Testament authors are master interpreters of the Bible. New Testament authors are master interpreters of the Bible, the Old Testament, and they show it in how they use the Old Testament. Second, I want to show you that John in Revelation is heavily dependent on Joel throughout the book, heavily dependent on Joel. Third, I want to make a point about how we should read the book of Revelation in light of what we see from John and how he depicts the day of the Lord in Revelation. And finally, I want to instill in you through all of this a confident hope and expectation that God indeed will do what he says, that the new creation will come, that everything will be set right, and that God will judge his enemies on your behalf. So, I'm going to keep this up here.

Let's go to Revelation 6. Revelation 6, briefly with us. I'll try to keep this relatively short. Revelation 6, with everything in mind. So, we're going to identify where the day of the Lord appears in Revelation, that one

full, final day of judgment, one day of judgment, and where it all appears in Revelation. Okay, so here we go. We went over Revelation 6:12-17, whenever we went through Joel 1 & 2. It says, *"When he opened the sixth seal, I looked,"* in verse 12 of chapter 6, *"I looked, and behold, there was a great earthquake."* Ding. *"And the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth."* Ding, ding, ding. *"The sky vanished like a scroll that was being rolled up, and every mountain and island was removed from its place."* But then, who else is there? *"The kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free."* Ding. *"Hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb.'"* For what? *"The great day of their wrath has come, and who can stand?"* Ding and ding.

Because Joel, if you remember in 2:11, asked that same question after he describes the day of the Lord. *"Who can stand?"* Who can stand in this judgment? And then many actually observe that the 144,000 of Israel who are sealed, or the people of God who can stand, who sound like the 144,000 but look like the great multitude from every nation, that census is like a military census that's only ever really seen in the military census of Numbers 1. And so, it's almost like John is depicting the people of God as this military army as well. So that's Revelation 6, at the sixth seal, the end of the seals, that we seem to have by explicit confession and by all of the markers that we have in Joel, the day of the Lord, the full and final day of the Lord.

Okay, let's turn to Revelation 9:1-21. We're not going to read Revelation 9:1-21, but I will just say this, that we have here a description of, in the fifth and sixth trumpets, we have here a description of armies depicted as locusts of all things, which, where else do we see armies depicted as locusts in the Bible? Only one other place, in Joel 2, in Joel 1. So that's all I'm going to say about that chapter.

Okay, Revelation 14. Revelation 14 let's look at verses 14-20, but as you blow by, there's that 144,000 in verse 1 again. Look at verse 14, *"Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand."* And who is that? Jesus. *"And another angel came out of the temple, calling with a loud voice to him who sat in the cloud, 'Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.' So he who sat on the cloud and swung his sickle across the earth, and the earth was reaped."* That is, the people of God. *"Then another angel came out of the temple in heaven, and he too had a sharp sickle. And another angel came out from the altar, the angel who had authority over the fire, and he called with a loud voice to the one who had the sharp sickle, 'Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe.' So the angel swung his sickle across the earth and gathered,"* key word again, *"the grape harvest of the earth and threw it,"* where, *"into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia."* Where is the only other place in the Bible that the judgment of God has described as a winepress? Joel 3. And it's on what day? The final day of the Lord.

Here's a question. We already had the day of the Lord in Revelation. How can we have it again? Interesting question. And here's some math for you. I was a math minor. Here's some math for you on the highest

horse's bridle in 1600 stadia. 1600 stadia is around 184 miles. Driving, that's like from here to just north of Louisville, Kentucky. That's how long that is. As high as a horse's bridle, you can talk to some people who are horse people in here after this, if I'm right, but I looked it up. And apparently, if they're resting, if they're just kind of trodden along, they're about five and a half to six and a half feet off the ground, their bridle is. And if they're alert and looking around, then it's about eight feet, seven and a half to eight feet. So, it'll just be anywhere from eight foot to six and a half feet of blood flowing 184 miles from here to Louisville. And if that river of blood is just as wide as the Mad River, it can hold enough blood if a human being was dripped of every single drop of blood. It can hold enough blood for 27 billion people. Does that sound full and final to you? It sure does to me. Who is left after that? Who is left after 27 billion on the low side, billion people's worth of blood is put into the wine press of God's wrath.

Revelation 16 next. Revelation 16, this is the end of the bowls. Had the end of the seals, had the end of the trumpets with the locust plague. And now we have the end of the bowls. *"The sixth angel poured out his bowl in the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east. And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. For they are a demonic spirit, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on,"* what day, *"the great day of the God the Almighty. (Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, so he may not go about naked and be seen exposed!)"*

Look at verse 17. *"The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, 'It is done!' And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been seen since the son of man was on the earth, so great was that earthquake. The great city was split into three parts, and the cities of the nations fell, God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath."* And then what it says in verse 20, *"Every island fled away, and no mountains were to be found."* Well, every island and mountain were thrown away in chapter 6 I thought. Interesting. So, all these once again army of gods of the enemies of the world gathered, check. It's coming swiftly and speedily like a thief, check. An earthquake, check. Great day explicitly mentioned, check. So, we have the day of the Lord again in Revelation chapter 16. Let's go. We're not done yet.

Revelation 19. Revelation 19:11-21. We read this this morning. Thank you, Mike, for reading that with such thoughtful pauses. It was fitting. We see the revelation of the Lord Jesus on a white horse returning ready for battle. The one sitting on the horse is called faithful and true. And where does he come from? He comes from above. He comes from heaven. So, he comes down and behind him are who? In verse 14, *"The armies of heaven, arrayed in fine linen, white and pure, were following him on white horses."* So, we have the army of the Lord coming down led by the one who executes his word. As he says in verse 13, *"He is clothes in a robe dipped in blood, and the name by which he is called is The Word of God."* And it says in verse 15, *"Out of his mouth comes a sharp sword with which to strike down the nations."* He is the one who executes the word of the Lord and is powerful. Look what else he does in verse 15. *"He will tread the winepress of the fury of the wrath of God, the Almighty."* But John, it's already tread 27 billion people's worth of blood has been tread. What are you talking about?

In verse 17, *"I saw an angel standing in the sun, with a loud voice he called to the birds and fly directly overhead, 'Come gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, the flesh of all men, both free and slave, both small and great.'"* All men. This whole army of all the nations is once again coming up and gathering against the people of God. The beast was captured. They're thrown into the lake of fire. And then in verse 21, *"The rest were slain by the sword that came from the mouth of him who is sitting on the horse."* The Lord just utters his voice. And everyone's taken out. This is once again, according to these Joel inspired designations, it is the great day of the Lord. And we could also make the same argument for chapter 20:7-10.

But my purpose in doing this was fourfold. So first, I hope we can see that John is a master interpreter of the Bible. He has picked up everything that we've seen and more in Joel and used it in his presentation of the last day in Revelation. Second is to show that Revelation is heavily dependent on Joel. I mean, John uses it in all these places in Revelation. That's amazing. One tiny little book used so many times. And then thirdly, I want to make a point about how we should read Revelation then, because it's imperative that we understand exactly what's going on here. We see the day of the Lord. I hope you see that. We see the day of the Lord happened in 6, in 14, in 16, in 19, in 9, over and over again. But Colby, you said it was one day. We all agree to that. I have it on recording. We all agree to that. It was one final day of the Lord. That's what day means.

So, we have two options. We either say that John is reinterpreting Joel, or he misunderstands Joel perhaps, and actually the day is actually drawn out over a period of time. We don't like that move. Days being drawn out over long periods of time is not a great move for us. We don't like that, do we? So that this, Revelation's presentation of the day of the Lord is this long, drawn-out, linear, chronological movement. Or the other option is that John is a literary genius who is writing to a church that is under the thumb of Rome. That is under the thumb of Satan, he says in chapter 2 & 3. That is suffering dearly for the cause of Christ, and who are even thinking about choosing the way of the dragon instead of the way of the lamb. And he wants them to ponder for 22 chapters, the diamond that is the day of the Lord, and he wants to turn it and let them behold every single facet of its beauty. Presenting it and re-presenting it from different angles so that they can come to the end of the book of Revelation and think, I believe that that God is coming to judge, that that God is coming in salvation, that that God is coming for me, and I can endure the suffering in this earth because there's another one coming.

I prefer the latter of how to read the book. I don't care about systems of thought, if you haven't noticed. I don't care about systematic theological categories. I care about the text of the Bible and what it presents, and the beauty of everything it wants for us, and the pastoral charge of the apostles as they're begging for us to lift our eyes off of our current circumstances and lift them up to the God and the lamb who saves. So, let's rejoice and be glad, for John has showed us over and over again that God wins. Christ wins. And if we believe in him, we're on those white horses with him when he comes. Revelation depicts for us, just as Joel does, after this final battle and judgment, there is new creation. And that's exactly what Joel tells us about in verses 17-21, to rejoice and be glad in God's summary, which he summarizes the good news of Joel in a few verses. It's sandwiched, as you can see in 17 by *"you shall know that I am the Lord your God,*

who dwells in Zion, my holy mountain." Or in verse 21, it says again, *"for the Lord dwells in Zion."* So, his summary is all about how this new creation in life is characterized by his presence in Zion.

We see multiple things in this text that, once again, John picks up again in Revelation. First, Joel says, I'm sorry, in verse 17, that Jerusalem shall be holy, holy to the Lord, no more sin. Revelation 21:1-2, confesses this very same truth, that Jerusalem, this new Jerusalem that God has built, is holy. *"Then I saw a new heaven and new earth, and the first heaven and first earth had passed away, and the sea was no more. And I saw the holy city, the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."* Similarly, it says in verse 17, and Joel, that *"strangers shall never again pass through it."* And this John picks up in Revelation 21:8, where he says, *"But as for the cowardly, the faithless, the detestable, the murderers, the sexually immoral, sorcerers, idolaters, liars, their portion will be not in the new Jerusalem, but with a lake that burns with fire and sulfur, which is the second death."*

Where he says again in 25 & 26, *"the gates shall never be shut by day - and there will be no night there. They,"* that is the nations, *"will bring into it the glory and the honor of all the nations."* Verse 27, *"But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life."* Once again, Joel says, *"a fountain shall come forth from the house of the Lord and water the Valley of Shittim."* We see this in Revelation 22:1-3, where the river of life, *"the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb."*

And finally, the whole point of this section, the Lord dwells in Zion. And we see this in Revelation 21:22 & 23, *"And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb."* God will dwell with his people, and he shall be their God, and they shall be his people. In that day, as he says in verse 17, *"You shall know that I am the Lord your God,"* because I will dwell among you. And so, in that day, we definitely will know, we will know in fullness, we will no longer only know in part that this is the God who dwells with us. But friends, even now, if the Lord dwells in your heart through faith, you can know with absolute assurance that God is the Lord who dwells in Zion, who has done all of these things, and who will do all these things for you. Know that today. Be assured of that today.

Finally, a few points of application for us as we close. First of all is that if it's not been obvious, vengeance belongs to the Lord. Vengeance belongs to God and God alone. Friends, we are probably in some situation or have been or will be in some situation in which we are wronged. And anger will stir up in our hearts. And that anger, as Robert Jones says, is us putting ourselves on the throne of God as judges. Don't do that. Let vengeance belong to God. He's way better at it than you are, as we've seen here. He's going to sort it all out in the last day.

Similarly, if you are being persecuted, if you're ever maligned, if you're physically beaten, Lord forbid, take refuge in the Lord who is a refuge to his people and a stronghold to the people of Israel. Take refuge in him. Let the fact that his vengeance is surely coming, that he will avenge your blood, blood that he has not avenged, be your solace in your fortress.

And finally, you're almost home. The day is coming soon. As we've seen over and over in Joel, the day of the Lord is indeed near. It's near to us, so close that we can touch it. Hope in that day where mountains will drip with sweet wine and flow with milk and all the pleasures of the Lord, spiritual pleasures, physical pleasures of the Lord, will be ours forever. Rejoice and be glad in God's day of salvation and judgment.

This is the word of God from the book of Joel, which I now commit to your faithful study and fervent obedience until the Lord who is the Lamb comes. As the men come forward for communion, let's go to the Lord in prayer.

Let's pray.

Father, we thank you. We praise you. We love you. Father, we celebrated 250 years of supposed victory of a nation over enemies near and far. But Father, that victory pales in comparison to the awesome and fearsome day when you will have ultimate victory over sin, death, the devil, and the world. Father, let us not be scared of the slaughter that is surely to come. But let us delight in the demonstration of your love for us. Not only in Jesus Christ, who is the preeminent example of love, who has taken on the judgment that we so desperately deserve on that last day in our place. But Lord, that in the demonstration of your love that will happen, that you will step in for a people who do not deserve it, and you will enter into judgment with their enemies on our behalf. Father, we pray that you would stir up in our hearts a love and a delight in you because of these things, because of who you are as the Lord who dwells in Zion.

We pray all these things in Jesus' name, amen.

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