

Joel 2:1–11

Alarmed by the Lord So as Not to Be Destroyed by the Lord

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Main idea: Who can endure the great and very terrible day of Yahweh? No one. And so when He comes, you had better be part of the armies of heaven and led by the One on the white horse; for, you cannot endure being His enemy.

¹ Blow the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:

² A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning clouds spread over the mountains.
A people come, great and strong,
The like of whom has never been;
Nor will there ever be any such after them,
Even for many successive generations.

³ A fire devours before them,
And behind them a flame burns;
The land is like the Garden of Eden before them,
And behind them a desolate wilderness;

Surely nothing shall escape them.

⁴ Their appearance is like the appearance of horses;
And like swift steeds, so they run.

⁵ With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours the stubble,
Like a strong people set in battle array.

⁶ Before them the people writhe in pain;
All faces are drained of color.

⁷ They run like mighty men,
They climb the wall like men of war;
Every one marches in formation,
And they do not break ranks.

⁸ They do not push one another;
Every one marches in his own column.
Though they lunge between the weapons,

They are not cut down.

⁹ They run to and fro in the city,
They run on the wall;
They climb into the houses,
They enter at the windows like a thief.

¹⁰ The earth quakes before them,
The heavens tremble;
The sun and moon grow dark,
And the stars diminish their brightness.

¹¹ The LORD gives voice before His army,
For His camp is very great;
For strong is the One who executes His word.
For the day of the LORD is great and very terrible;
Who can endure it?

Introduction: Blow the trumpet! Sound an alarm! The epitome of an introduction. The Lord getting our attention... *about getting our attention*. In chapter 1 He wakes us up; now in chapter two He shakes us up.

1. The Day of the Lord was not going to be as many of them hoped

- a. What the Day of the Lord would be like for them, if nothing changed, v1–2, 11.
 - i. There are always those in the world, and (grievously) in the church, who want you to have false peace. Jer 6:14, 8:11; Eze 13:10.
 - ii. And peace in things like church membership and worship attendance. Jer 7:8, Mic 3:11.
- b. What will that day be like for you?
 - i. Do you feel little of God's holiness or your sin's wickedness?

2. So it was a mercy of the Lord to alarm them

- a. With the locust plague
 - i. Sights: darkness, gloominess, clouds, thick darkness, v2. Eden in front of them, scorched earth behind them, v3. Inescapable, relentless coverage, v4.
 - ii. Sounds: noise like chariots and raging fire, v5.
 - iii. Dynamics/contrast: the terror of the victims (v6) and the fearlessness/strength/speed/skill/discipline/selflessness/persistence of the invaders (v7–9).
 - iv. Sensations: earthquakes and heaven-quakes, v10
- b. With His Word (and His Spirit)

3. And surprise them now, so they wouldn't be later

- a. The surprise of the text is Who is at the head of the army, v11. The voice that calls us to alarm in this Scripture is the one commanding the destruction.
- b. But His true camp (v11b) isn't just locusts. We need a Gehazi moment.
- c. And the Executor of His Word isn't even just angels. Rev 19:11–21. More than a Gehazi moment, we need an Isaiah 6 moment.
- d. Who can endure it? The implied answer to the rhetorical question is: no one! But the gospel answer is: those who have been brought to God in Christ, and who will be part of His host in the last day. There's no middle ground! No neutrality!

Conclusion: Who can endure the great and very terrible day of Yahweh? No one. And so when He comes, you had better be part of the armies of heaven and led by the One on the white horse; for, you cannot endure being His enemy.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Joel chapter 2 verses 1 through 11, these are God's words. Below the trumpet in Zion. And sound and alarm. In my holy mountain. That only inhabitants of the land tremble. For the day of Yahweh is coming. For it is a hand. A day of darkness. And gloominess. A day of clouds.

And thick darkness. Like morning clouds spread over the mountains. A people come great and strong. The light of whom has never been. Nor will there ever be any such after them? Even for many successive generations. A fire devours before them. And behind them a flame burns. The land is like the garden of Eden before them.

And behind them. A desolate wilderness. Surely nothing shall escape them. Their appearance is like the appearance of horses and black swift steeds, so they run. With a noise like chariots over mountaintops, they leap like the noise of a flaming fire that devours the stubble. Like a strong people setting battle array.

Before them the people rise in pain all faces are drained of color. They run like mighty men they climb the wall like men of war everyone marches in formation, they do not break ranks, they do not push one another every one marches in his own column. Though their lunge between the weapons they are not cut down they run to enter in the city, they run on the wall, they climb into the houses they enter at the windows like a thief.

The earth quakes before them. The heavens tremble. The sun and moon grow down. And the stars diminish their brightness.

Is very great. For strong as the one who executes his word.

For the day of Yahweh is great and very terrible. Who? Can endure it.

So far the reading. Of the written word of God. Amen. Please be seated.

Blow the trumpet. Sound.

In seminary as in other.

Circumstances in which they teach you speaking. They teach you to make introductions. And ideally an introduction will do many things to of which will be that one, it'll catch attention grab attention. And the second ideally is that an introduction will actually introduce. That the tone and the theme of that which is to follow will appear in the introduction.

For in preaching sometimes. You don't have to really write in a direction. Because the Lord himself has written. An introduction. Blow the trumpet. Sound and allow.

That ought to grab attention. It's what the trumpet is for that's what the sounding of the alarm is for to grab the attention. But it also introduces. Because that is the tone and the theme. Of this entire passage. That not only does he mean for us to be alerted and aligned at the beginning of the passage.

We want us to see that what he's describing here what he has brought into the experience of the people of Israel that is being described in these eleven verses is meant to alert us and allow us. And say verse one is saying. Alert the people to be alerted. By this locus plank.

And the land the people. That they may be alarmed. By this locus plank. He had begun in chapter 1 basically saying wake up. Away. And he who wakes us up in chapter 1. Now intends to shake us up. In the first 11 verses. Of chapter 2. You see the day of the Lord was something that they thought that they could look forward to.

They thought that it was the day when the people who dwelt in the land the people who visited Zion God's holy mountain three times a year to worship him where his temple is. That the day of the Lord would be the day on which that people would be a cause of alarm for everyone else.

When the trumpet would blow the alarm would be sounded in Gath and Damascus. Of a Syria and in Eden. In Babylon. Infected would have been. Helpful if he mentioned the other particular cities, we could have perhaps made a better guess as to the timing of the book of Joel.

By who was in power earthly speaking at the time. But the point for the Israelites is they felt the day of Yahweh was going to be for them a day when they would come into power. The day of the Lord

was not however going to be as many of them hoped.

And so the Lord in mercy along them. They need to repent and he is more eager to forgive them than they are to be forgiven. And so he surprises them now. So that they wouldn't be surprised later. So we'll consider the passage under those three headings this morning. The day of the Lord was not going to be as many of them had hoped.

And so it was a mercy of the Lord to alarm them.

And that he was surprising them now. So that they wouldn't be surprised later. First the day of the Lord was not going to be as many of them hoped he doesn't say blow the trumpet and gap or in Nineveh he says blow the trumpet and Zion. He doesn't say sound in a alarm and ashkum or in Babylon.

He says same an alarm in my holy mountain. And when he says let all the inhabitants of the land tremble. He's talking about the promised land. He's talking about the land where he had expelled nations so that he could bring his people into and the people in the land actually use the fact that they were in that promised land as a way of assuring themselves that they were in God's good favor here, we are dwelling in the land of promise the land flowing with milk and honey, surely we are the ones that God favors.

In fact after much of Israel had been exiled those who were still in Jerusalem made up a song about how since they were in Jerusalem, they must be the favorite ones and only those other ones that God sent to Babylon that he was really upset with he's not upset with us who remained in Jerusalem.

The exile came and several waves you see. And so there was a season in which some had been exiled and the others who were in Jerusalem and still at that point had the temple they would say the temple the temple. And they would say Jerusalem is the pot and we are the meat.

We are the favored chosen ones of God. So see we're members of the church. We are the ones. With him God is pleased and yet the trumpet is being blown and the alarm is being sounded and those are being called to tremble who are in Zion in his mountain and who are the inhabitants of the land?

You see the day of the Lord was not going to be a day of joy and triumph if nothing changed the day of Yahoo would be what verse 2. A dairy of darkness and gloominess and clouds and thick darkness. So that by the time we conclude this portion of Scripture at the other book and he says for the day of Yahweh is great and very terrible.

Who can endure it.

You see if we know the holiness of God and the righteousness of God. His absolute justice how He will not let sin go unpunished. Then we will tremble and cry out and turn from our sin and if we apprehend if we see that God who is holy and just and righteous is also merciful we will turn from our sin and to this God who loves to save and display.

His glory not only in wrath but especially in mercy. And yet ever since the garden. There have been those. Who would like for us to feel comfortable with our sin? And to be either ignorant altogether of God's holiness or just have it as part of our vocabulary that becomes so commonplace that it never comes home with a power that sends us turning from our sin and to this God.

The serpent says, you shall not surely die. It's not so big a deal as you have been led to believe. And even in Israel. Jeremiah 6.

Jeremiah 6 verse 14. They have also healed the hurt of my people slightly. Saying peace, peace where there is no peace. Jeremiah 8 verse 11, they have yield the daughter the hurt of the daughter of my people's slightly saying peace, peace. Where there is no peace Ezekiel chapter 13 and verse 10 because indeed because they have seduced my people saying peace when there is no peace and one builds a wall and they plaster it with untempered mortar.

They. Say to those who plaster it with the untempered mortar that it will fall. There will be flooding rain and you will great hailstone so fall in a stormy wind shall tear it down. Not be said to you, where is the mortar with which you plastered it? You see the 24th century isn't the first time in the history of the church that the holiness of God and the guilt of sin and the life of God that is falling upon guilty sinners has been downplayed.

The kind of preaching that treats. God's holiness a small so that we can be comfortable without repentance.

Has a very long and storied tradition. And yet it is the kind of plaster that when the first drop of the wrath of God starts to fall upon comfort without repentance. Without turning from your sin without considering the holiness of God and the wrath of God against sin the first to drop of his

wrath that falls on that kind of confidence will start to erode the plaster.

And the flood of his wrath will bring it crashing down.

We're tempted to say things like. Jeremiah chapter 7. Verse 8.

20 to trust in these lying words. That cannot profit. Remember Jeremiah had this competition with the false prophets, there's one preacher and all Israel at that time. Who is telling them about the wrath of God in the judgment of God that was coming and there were schools and schools of preachers.

Who were telling them that they would be safe. Because they're the special ones never mind. Never mind how they're interacting with the true and living God.

Excuse me. Mm-hmm.

Michael chapter 3. Verse 11. Speaking of Zion and Jerusalem, he says her heads judge for a bribe. Her priests teach for pay. Her profits divine for money. Yet they lean on Yahweh and they say is not Yahweh among us. No harm. Can come on us. Hear what they're saying.

They've got preachers we're supposed to be announcing the word of God to them. But the preachers look at the people who pay their salaries. Who give the offerings from which they draw their living. I say well. That wrath stuff that judgment stuff. That makes people uncomfortable and they don't want to hear that.

And so they tell the name of the covenant. God is not your way among us. Will be just fine. Oh dear congregation. If you have not turned from your sin. And been hidden in the blood and righteousness of Jesus and been hidden in Jesus himself. The Lord being among you will not be just fine.

The Lord being among you will be the greatest of all of your problems.

It is the Lord himself. Because the Lord himself who brings the wrath. And so they thought that because they were part of God's people and they attended worship and they learned the language of trusting in the name of Yahweh that they would be fine. That they would be safe.

The Lord comes to them. He says the day if Yahoo is not going to be as many of you hope. To lessen that they hadn't learned by the time Christ came. How many of them were so eager for the kingdom to arrive then. Because they thought that that would be their salvation.

And yet God loved the world. That he gave his only begotten son that whoever would believe in him would not perish. But have everlasting life not whoever was in the right place and then the right group and saying the right words when his kingdom came this is why God first sent his son into the world not to judge the world.

But to die on the cross. So that the world through him might be saved.

There are many in churches today, there are many not in churches today.

Who think that the return of Jesus Christ. And the end of this world is going to be a glad and happy day for them. When all of their misery will finally be over. And they'll finally get what they and their flesh have a sneaking suspicion that they deserve not in their conscience before God which knows that they deserve wrath but who feel the misery of living as sinners in a sinful and fallen world and they know that that is not how things were meant to be helpings were created to be and they have this insane delusion.

That without having turned from their sin and without having had their guilt paid for by Christ and without belonging to him by faith and being hidden in him that when he returns. Is going to be a wonderful day for them.

How often do you hear? People say of those who are obviously wicked and of whom there was never a hint of repentance or faith. Oh they're in a better place. Hear people say things wishful thoughts about them when there's no hope anymore because the, And scripture tells us it's appointed demand to die once and after that the judgment rest in peace.

They're not resting. And they're not in peace.

And a great part of the reason is because they have never been shaken by the alarm of God's holiness and God's wrath. To fly to the Lord Jesus Christ. That's how Joe chapter 2 falls out this week, we have the alarming and verses 1 through 11 next week by God's help we hope to have the alluring in verses 12 through 17.

But if you feel little of God's holiness and if you feel little of your sins wickedness. Then whatever else you have felt. You have probably felt nothing of Christ's biblical. Forgiveness.

Of the freedom and righteousness and clarity clearness of conscience that He gives. To those who turn. And so God is calling His people in the whole Joel chapter 2 to turn to Himself in His forgiveness in His salvation. But first, he calls. His people in verses 1 through 11 to turn from Himself in His Wrath.

That you would fly not from some impersonal left to come but from what is coming because He is holy and because He is righteous and because the day of the Lord is His day.

So, what do you do if people are hurtling along rushing along to their destruction? Well, if you love them. You along them. This is. An act of mercy of God. You would have been just he would have been wholly he would have been right just to just let the people go along as they were.

And continue being self-deceived as they were. And to think that they had salvation because they were in the lamb because they went land and because they went to Temple because they participated in the worship because they had the language of being saved by Yahweh.

And yet if you know. That God's church is full of people. Who are not aware. Of the greatness of His holiness and the greatness of the guilt of their sin and the wickedness of their sin. Before him. And if you will love them, like God loves them. Then you will alarm them.

Like God alarms them. And what of those who are not in the church at all? What of those who has the end of Romans 1 says not only do such things but approve of those who do. What of those? Who designate a whole month. For being proud. Of wickedness.

Do we know? About whom all of us thought as soon as we had said that. What should we not also have thought about ourselves? Isn't that what we've been seeing in Philippians chapter 3? That all of the things that the Apostle. When he was a Pharisee had thought were to his credit.

The things of which he was proud and he had confidence in the flesh. That they all turned out to be lost for him. Because apart from Christ, he had done nothing, but sin. And being proud of himself and his works. Was exactly opposed to having confidence in Christ. And rejoicing over him.

Worshiping. God knob serving. God not by their flesh. But by the Spirit. Now don't miss hear me. Some sins in themselves are more heinous than others and that for which this. Month has been set apart by our culture. As a sin that the Bible sets as being in itself more anus than others.

Is not the same. And yet there are all the other sins that not in themselves, but by reason of several aggravations are more heinous than others. Sins against more knowledge sins against more grace sins against more commitments and valves unto God public and formal and internal and in our hearts and moments where he's brought us under conviction.

So that. There is always the danger. Of being proud of our flesh and it's actually in many ways worse for us in this room.

Which is why. The Lord comes. And he alarms us. He says pulled my holiness behold my wrath. Turn again from your sin hate your sin again be grieved over it again. Then he comes in verses 12 through 17 and you know, wood that we had a couple hours for every sermon.

And he comes behold a kind of God. I am and to me. Having been repulsed again. What kind of sinner you are apart from me? The day of the Lord was not going to be. As many of them hoped. So, I wonder if there are any of you here this morning.

Who have never felt infinitesimally dwarfed. By the holiness and glory of God. Who have never seen that your desiring to live for yourself and belong to yourself and please yourself. Deserves and infinity of hell in the intensity of it in a single moment and embrace through which you would enjoy that intensity.

Because if you've never been alarmed.

Then you've never turned. To him. So is the mercy of the Lord to along them and. In order to do so he sends them a locust flag and locusts are useful because. They're more numerous. And there are more persistent. And there are even more three-dimensionally mobile than human armies is a strong army that is coming here like morning clouds spread over the mountains a people come great and strong the like of him there has never been now one of the many things that happens in these in these locusts plagues is that when they are in the sky, they can black out the sun.

As dark as night in fact this has this has occurred and I'm not sure what they are feeding on at that point but has been reported hundreds of miles out to see that a locust plague would cover enough of the horizon to cause a knight like cloud and shadow.

So when God chooses to alarm his people in this particular instance, he doesn't send Babylonians and he doesn't send Philistines and he doesn't send to Syrians he sends locusts and these locusts become become the visually and and in the sites and in the sounds and in the difference between even the locusts and the people and even in the field in the sensation.

They've become an alarm for God's people in heaven and on earth as it were and so they come and they bring the darkness and the gloom and they are themselves as a cloud alarms as people with the site and not just the site of what the locusts look like as they come but what they look like on the land and even what the land looks like after they come.

Verse three a fire devours before them and behind them a flame burns that perhaps the Lord sent locusts and fire just as we saw in chapter one that the Lord had sent locusts and drought or perhaps the locusts consuming all the water. Caused the drought but here he's using the image of fire both for the site and for the sound that the the front line of the locusts as they move across the land is like the line of a the boundary of a fire as it moves across the land and then when you get to the sounds that the sound of the locust plague is like when there is that region fire that doesn't you know, lovely crackle and you put on the the internet video of three hours on loop of the fire.

Crackling sound and go to sleeping fire that conflagration that's you know, consume everything. And he says in front of the line it looks like the Garden of Eden. And behind the line. Literally looks like it's been through hell. Because as intended by God as an image to point them to it.

Eden in front of them. The land is like the Garden of Eden before them says verse 3. And behind them. A desolate wilderness. The the site of it is one that communicates not only the completeness and the dreadfulness of the destruction but the impossibility of escaping surely nothing. Shall escape them not one square inch.

Has been undestroyed and so with the sights. God is mercifully trying to alarm them and with the sounds. The three noises here that noise like chariots. Over the mountaintops. I leave like the noise of the flaming fire that the vipers the stumble this rain fire like the noise of a strong people sitting battle array, it sounds like an army.

That is coming on. And then he describes the difference between the people. And the locusts the victims the people of Israel as this locust plague is coming into the land and the invaders the locusts before them the people ride in pain. All faces are drained of color.

Because not the Lord Jesus. Said such an image before you and he talks about the rich man and Lazarus. And he tells you about the rich man's pain. And how he's in utter agony. And he cries out for just one moment of just one drop. Of water to cool his tongue.

Well, it is the Lord Jesus who by his spirit here alarms us and he shows us the faces full of fear of the people in verse 6 as opposed to the faces set like flute of the invading army. Locusts putting humans to share and they run like mighty men.

Everyone marches in formation, they do not break ranks. They are set and determined and courageous and even if they are going to be destroyed they keep their position and they keep moving forward because they understand making warfare in a line and they don't fall out of their place. They are courageous and fearless.

Do you see how he makes the comparison? You cannot. You cannot lie to yourself. And so there does that preaching of the fire and the brimstone and the danger and the wrath and the holiness again possibly go more than another 20 years 30 at the most and then we'll be done and we can go to lunch.

When the day comes I'll be fine. He'll not be fine. He paints the picture of the Israelites facing an army of locusts. They're just locusts.

Before them the people in pain. All of their faces are drained of color. Or perhaps blackened with color. Drain just probably better.

We talk and describes and verses 7 through 9 as they run like mighty men they climb the wall. They've been through basic and they passed with record scores. They go over the wall like it's nothing. Everyone marches in formation, they do not break ranks. They do not push one another every one marches in his own column the discipline the the persistence the, The impossible to resist the irresistible force.

And completeness of the invasion. Though they lunge between the weapons they're not cut down there's no defense that can succeed against them. There's nowhere to go in the city, they run to and fro in the city. The wall cannot protect them. They run on the wall. Your house cannot protect them because they keep getting and whether it's a wall that they go over or a window that they go through.

Yay and without the possibility of escape cover the whole thing. An extra, no one says inexorably no one understands.

And it's not just earth that is shaking first time. The earthquakes before them. The heavens tremble. The sun and moon and the stars diminish their brightness. Because there's a day coming. When the sky is peeled back. And the Lord Jesus appears. With 10,000 and 10,000 of mighty angels. Not like medieval or an ozone's paintings.

But holy warriors. Each one of whose voices makes thunder. That would make a prophet tremble. There's no more sun moon and stars and sky. There's only the lamb. There's only the mighty king. And his armies. And his enemies. And there's no middle ground. There's no Switzerland on that day.

Neutral through everything. Very carefully moderate carefully having avoided all talk of religion at all family gatherings. Trying to find someplace in the middle. No you're either redeemed by him you're either conscripted in the greatest mercy that has ever subjugated an army in. All of history.

You're either with him or you're against him.

It's like when the people of Israel are about to go into Jericho. And the angel of Yahweh, who's the captain of his army, who is the Lord Jesus in case you were wondering. He appears to Joshua. And he's a warrior he has a sword drawn in Joshua wants to know.

Are you for us or for our enemies? He says no.

Because the question is, not as he with you. But are you with him? Israel thought the Lord was for them. But they had not been for the Lord. They had not been submitted to him and to turn to him. Maybe you think the Lord is with you? But I ask you.

Are you with the Lord? Have you been purchased by him as one of his subjects as one of his warriors as one of his soldiers. Are you holy is not are you perfectly succeeding in being his but are you his? Because if you are not his then you are still his enemy.

And so he aligns. I mean done just along them with the plague he alarmed them with his word. Because you can go through a locust flag and you can say wow. You know, the, The Jerusalem juggernaut or whatever the paper is at the time is gonna run stories about this for generations.

I'm gonna say post but I think that's an actual. Newspaper. Look at a run stories about this for generations, we got to mark this down we got a yeah yeah, I'm gonna study it and write the definitive history of the great locust plague. And not be alarmed at all for your sin and not be alone at all to turn to God and repentance and not be saved.

And that great day of the Lord and so he in addition to sending the locusts he sends his word about the locust and that's why you are hearing it today. Because these locusts have not come upon you. But the words that God designed to teach Israel to look at the locust flag and not see no wonderful supernatural event that will make me a four seasons of nature documentaries on Netflix.

And see just the barest hint the best for shadowing upon you. If you appear in the day of the Lord Jesus Christ not covered in his blood not belonging to him by faith. Not having been made holy. With that holiness without which no one will see the Lord of all of those things come in Jesus.

If you have him you will have all of them. But if you appear without any of those things in the last day, you have never had him and he sends his word.

And he says you can go through a locust plague and not be alarmed so he sends his word to you and he says be alarmed and turn.

We say well, I'm hearing his word and I don't feel that alarmed. So it hasn't worked. So cry out for his spirit. Because there are many who have sat where you have sat. And they have heard about being alarmed. And they're not been alarmed. And they've not turned to Christ and they're not rejoice in his desire and fulfillment of that desire to forgive by his righteousness by his sacrifice.

They've sat where you were and they were not upset at all. And the great day that comes.

Is going to be even bigger of a surprise to them. Than they could imagine. So cry out to his spirit. Cry out to the father that he would send the spirit cry out to the son that he would send you his spirit so that you would not just hear alarming words but that you would be turned by those words by the Holy Spirit taking the scripture which he promises to use to give faith.

And that you would be alarmed and turned to Christ. You see the surprise of the text isn't just where the army is invading. Which we saw in verse 1 that it is in Zion and it is in his own mountain and that it is the inhabitants of the land who are to tremble.

The surprise of the text is who is at the head of the army verse 11. Your way gives voice before his army.

You see the one? Who is calling the alarm in order that we might turn calls the alarm versus one through 11 so that we might turn versus 12 through 17 is the one who will be leading the army. In the Great Day of Yale way. Because his true camp isn't just focused.

He always gives voice before his army for his camp is very great. And then he uses a singular for executing his word. For strong. The one executing his word.

You see when the Lord comes he'll be at the front of a host of all of his glorified saints and all of his holy angels. Their hair the scripture tells us ten thousands of ten thousands. Of these angels. Revelation chapter 19. Verse 11 now. I saw heaven opened and behold a white horse.

And he who sat on him was called faithful and true and unrighteousness he judges and makes war his eyes were like a flame of fire and on his head many crowns he had a name written that no one knew except himself he was clothed with a little dipped in blood and his name is called the word of God.

And the armies in heaven. Clothed them Flynn and white fine linen white and clean forward him on white horses now out of his mouth goes a sharp sword and that with it he should strike the nations and he himself will rule them with a lot of iron he himself treads the winepress of the fierceness and wrath of all mighty God and he has on his robe and on his thigh a name written.

King of kings and Lord of lords and I saw an angel standing in the Sun and he cried out with a loud voice saying to all the birds that flow in the midst of heaven calm and gather together for the Great God that you may eat the flesh of kings the flush of captains the flush of mighty men the flush of horses and of those you set up all them the flesh people free and slave and small and great and I saw the beast the kings of the earth and their armies gathered together to make war against him who said all the horse and against his army.

And the beast was captured and with him the false prophet who worked signs in his presence by which he deceived those who received the mark of the beast and those who worshiped his image these were cast allowed into the lake of fire burning fire burning with brimstone and the rest were killed with the sword which proceeded.

From the mouth of him. Who sat on the horse. Do you see the apostle John picking up there? The language of Joel chapter 2. Here is the one who is at the head of his armies. He takes the locust plague tens of thousands of tens of thousands hundreds of millions of locusts.

And he says consider the the word picture the sites and the signs of their enemies and the sensations chapter 2 now take everyone of this tiny little locusts and replace each locus with one of God's fully angels. And tens of thousands of thousands of them. And yet the fierceness of the wrath is greater than hundreds of millions of warrior angels wreaking devastation in an angel times, locust multiplication adult chapter 2.

Because there is one. Just one. Who executes his word. And the sword that you see in his mouth earlier in the chapter. The word of God. Is the sword by which all of his enemies are devoured. Jesus by himself. Is more fearsome. Than hundreds of millions of warrior angels.

Committed to an onslaught of wrath. In the way that these hundreds and millions of locusts were.

And so the Lord Jesus in his mercy. Who gives you not just that God has a moment. Where you remember a life should pray and God has these eyes were opened so that he could see the angels. You cry out to the Holy Spirit that you come to Joel chapter 2 and you don't just see.

Locusts, but you could see the army of the living God. But not just the Gehazi moment, but the Isaiah moment. Because it is the one about whom the angels cry out holy holy holy opposed the whole earth is full of its glory. It is the one before whom the angels hover and hide their faces.

Here is the one who causes Isaiah to cry out, where is me for? I am undone. So that he may know the glory of the relief of his conscience when that cold comes from the altar. And the voice of the Lord

says you are atoned for.

Great. And very terrible. Is the day of Yahweh who can endure it. Well, thus far in Joel chapter 2, the answer is no one. But the Gospel answer in verses 12 through 17 in the whole of Scripture is. Those who are found in Jesus Christ.

Those for whom the Lord Jesus endured. The fullness of the wrath of God. So that what would have taken unending ages? And don't try to do the math. It's meant to be the kind of calculus that we can see the impossibility and immensity of again measure. The Lord Jesus took upon himself in a few hours on the cross.

What would have been infinite for any one moment and then compounded by unending ages of wrath? For those whom he died. Who can endure it? Only those who are in Christ. This hope is not merely that they are part of the church whose hope is not merely that they attend the worship.

So Jerusalem is the pot and we are the meat or the temple the temple the temple. But whose hope is that they are themselves. The purchased property of the Lord Jesus Christ.

So when he comes. You will be part of the army of heaven. Having been given your white robe. He did that earlier in the book of Revelation and been put on your white horse and riding in line with all the hosts of glory and all the holy angels and all of the perfected saints you.

Because of Christ.

Because it's either that or his enemy. There's no neutral ground. God grant that we would be sufficiently alarmed. By his work. Let's pray.

Lord Jesus, we thank you for alarming us. We pray that by your spirit we would be. Make us to be like those who. Heard the parable of the ten minus.

Who learned that not being busy for you means that. We are your enemies. Who would not have you rule over us? Grant to us to feel the reality to which you point to when you have the king in the parable say. Bring them before me and let them be slaughtered.

Oh how we thank you?

That you were willing not only to take upon yourself creatureliness.

But to suffer death. And that death under the wrath that we deserve.

Then we pray Lord that your spirit would take. These first 11 verses of Joel chapter 2.

And that he would. Press the truth of these words upon our minds and hearts. So that we could not take lightly.

Either the day that is coming upon your return. Or the fact that you have put in your word passages like this to alarm us now. So that we would not be surprised in that day.