

Joel 3:16–21

The Day of Blessedness

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Main idea: Ultimately, the reward that we receive for being acquitted is the eternal enjoyment of Him by Whom and in Whom we have been acquitted!

- 16 The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel.
- 17 “So you shall know that I am the LORD your God,
Dwelling in Zion My holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her again.”
- 18 And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
- And all the brooks of Judah shall be flooded with water;
A fountain shall flow from the house of the LORD
And water the Valley of Acacias.
- 19 “Egypt shall be a desolation,
And Edom a desolate wilderness,
Because of violence against the people of Judah,
For they have shed innocent blood in their land.
- 20 But Judah shall abide forever,
And Jerusalem from generation to generation.
- 21 For I will acquit them of the guilt of bloodshed, whom I had not acquitted;
For the LORD dwells in Zion.

Introduction: what kind of day will the day of judgment be for you? Even more than the revenge that we seek to escape from the Lord, this passage holds before us the reward that we are offered to enjoy in the Lord.

1. Protection, v16a–c, 19
 - a. The roaring of Yahweh is infinite danger for His enemies, regardless of origin.
 - b. But its origin here is important: Zion, Jerusalem. The power that petrifies them is the power that protects His people.
2. Peace, v16d–e, 17d
 - a. This is the great reversal of coming to God through faith in Jesus Christ. All of the power that once struck terror into you now shelters and strengthens you.
 - b. Here is shelter that cannot be penetrated, strength that is always more than enough, and both of which will never cease.
 - c. Part of this peace is peace with God that unholiness will never again disrupt by its presence
3. Possession, v17a.
 - a. The believer is his Beloved’s, and his Beloved is his. Here is the great promise of knowing union and communion (fellowship) with the living God: “So you shall know that I am Yahweh your God.”
 - b. The greatest possession of the believer is to be Yahweh’s special possession to have Yahweh as his own.
4. Purity, v17b–c
 - a. Whatever belongs to Yahweh in a covenantal sense is set apart as holy. If He personally identifies Himself with Zion, then the mountain itself is holy. If we are His Jerusalem, then we are holy.
 - b. When He sets us apart as holy, He commands and supplies holy character. When He appeared before Moses or before Joshua, the dirt itself became so holy that footwear had to be removed. And He commands us to be holy because He is holy. Here in v17 is the implication that He Himself will give the required holiness. And if this is our hope, we should strive for it as well.
5. Pleasure, v18a–c
 - a. The land is described to be gushing, oozing, flowing not only with bare necessities but with rich luxuries of wine and milk. Truly, Yahweh will have restored what the locusts had consumed.
 - b. And with the provision of holiness, there will not even be the danger of drunkenness or gluttony—only physical manifestation of and enjoyment of God’s great goodness to His people.
 - c. He created us with bodily capacity for pleasure so that we might be pleased with Him in every pleasantness. And the ultimate expectation that He sets before His people is that our final state will overflow with rich pleasure in this area. If He gives you a resurrected body and promises you a new earth, you can expect to enjoy His goodness in purity and intensity with that body in that earth.
6. Provision, v18d–f
 - a. In a land that depended on two brief rainy seasons, here is a super-abounding promise of provision. But it is made even better by the personal nature of that provision.
 - b. There was never a river in or by Jerusalem during the biblical record, but here (as with the temple in Ezekiel and Eden itself in Genesis 2) the water flows out from the place that God has made the center of His people’s experience of Him.
 - c. The picture is that the luxuriant gifts of the first half of the verse are produced by this new way of watering that comes from the second half.
7. Permanence, v20
 - a. A new age is truly in view, for Judah and Jerusalem had dwelt under continual threat of covenant curses that included the removal of rain and climactically of exile. But the provision in v18 neutralizes the danger of the drought, and the permanence in v20 eliminates the possibility of exile.
 - b. Here is the everlasting covenant, a final day in which the church has been purified and glorified; there is no longer any mixture or lacking in her, and there is no longer any possibility of an exiled people or a removed lampstand.
8. Presence/Person, v21
 - a. “For Yahweh dwells in Zion” is the ultimate explanation of each of these other blessings. He Himself is His own greatest blessing. He would be infinite blessing even without any of the others, and all of the others are ultimately ways by which to enjoy Him. Man’s chief end is to glorify God and fully to enjoy HIM forever.

Conclusion: ultimately, the reward that we receive for being acquitted is the eternal enjoyment of Him by Whom and in Whom we have been acquitted! Why will this be true in Judah and Jerusalem (v20), when it is most surely and horrifically not true for Egypt and Edom? It is not because Judah is not guilty of bloodshed. The translation of v21 is difficult, because it says, “I will acquit of bloodguilt those whom I don’t not-acquit.” He forgives His people by determining not to condemn them.

In order for this to occur, Christ had to be condemned in our place, so that we might be vindicated in union with Him. But, He tells us in v21 that He will give us all this blessing by putting us into a position in which His justice will DEMAND these blessings for us. He Who did not spare His own Son, will most certainly and freely give us ALL things together WITH HIM (cf. Rom 8:32)!

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As we approach now to worship God and the hearing of his word preached we do so by the help of him who alone can write it on our hearts, so let us ask for that help.

Oh God, you are the one. Who gives all spiritual life food gives any repentance that we have any faith that we have. We know from your word that if our hearing is not mixed with faith, it will not profit us we will not enter your rest when our work is done.

And so we come pleading. And fleeting and hope. For we know you as God merciful full of steadfast love faithfulness compassion. Grant to us the ministry of your spirit now. That our hearts would be stirred up to you. That we would hear with hearts of flesh and not with hearts of stone that your word would enter in and take root and bear fruit.

Pray especially for your servant who? Proclaims that word. That you would make him faithful that you would. Grant by your spirit liberty and his spirit.

That ultimately it would be Christ to address us from glory. By means of the preached word even as you shake. Heavens and earth. Let that which is unshakeable may remain. Oh God by answering this prayer we ask that we who hear your word together now. Would be those who remain.

We ask it in Christ's name. Amen. So let's turn in our copies of the word of God to Joel chapter 3. Drill chapter 3 where we pick up this week in verse 16. And by God's help we hope to finish the chapter let us rise as we hear the word of God read.

Joel chapter 3 beginning in verse 16 and going through verse 21, these are God's words.

Also will roar from Zion. And other his voice from Jerusalem. The heavens and earth will shake. But Yahweh will be a shelter for his people. And the strength of the children of Israel. So you shall know that I am. Yahweh your God. Dwelling in Zion my holy mountain. And then Jerusalem shall be holy.

Shall ever pass through her again. And it will come to pass in that day. That the mountains shall drip with new wine. The hills shall flow with milk. All the brooks of Judah shall be flooded with water. A fountain shall flow from the house of your way. And water the valley of acaciously.

Egypt shall be a desolation. And Edom a desolate wilderness. Because of violence against the people of Judah. For they have shed innocent blood in their land. But Judah shall abide forever. And Jerusalem. From generation. To generation. For I will quit them of the guilt of bloodshed whom I had not acquitted.

For Yahweh dwells. In Zion.

Amen lessons this reading of God's inspired and inherent word, we're a joy to know that he promises to add his blessing to it. Please be seated.

What kind of day will? The day of the valley of Jehoshaphat the valley of Yahweh judges. What kind of day will the day of the Lord's judgment? Be for you. It will be a frightful day for many. We heard about that and especially in the first 15 verses of this chapter and if your Bible is like mind they whoever it is that decided to arrange this decided to make a little break after verse 17.

But the break actually begins to come especially where we have begun in verse 16. Because why it is a day of terror for all those before whom the Lord appears as an enemy. It is a day of unimaginable blessing and blessedness. For those before him the Lord appears as a redeemer and a protector.

In fact. There are at least these eight things that the Lord gives. And especially the the Lord is for us in the passage before us this morning that we hope to have him ask when He appears in the last day. First, there is protection. The Lord has protection second there is peace.

Third there is possession. We run after possessions but there is one great possession that matters in the last day and that is greater than all other possessions. Fourth we find in this passage that he gives purity. Fifth pleasure sixth provision seventh permanence and eight presence, which, is really not just presence but his person this person he piles all these up on top of one another one after another.

You know, we look at the list of eight things and we think well each of these could be a sermon by itself or a series of sermons and hope that as we have found the riches of the word of God together, you know that to be true but there's also wisdom and following after what God has done here in the literature compressing by the, Poetry.

All of these one on top of the other in order to present a glorious whole and especially because he himself is the focus of every one of these things that when we talk about appearing at the last day and escaping God's judgment yes that that's part of it and your desire for self-preservation and your desire not to be guilty and not to be punished on that day as right in part of what he uses to turn you to himself, but it is not the folk.

S of the day. The focus of the day is the pleasure the reward of God himself. We even confess it don't we man's chief end is not to escape the wrath of God and the pains of hell forever. Man's chief end is to glorify God and to enjoy him or praise God for the extra words and larger catechism fully to enjoy him.

Forever and that's the climax in the book that's that climax of human history it's about those who God has decided to glorify himself by redeeming onto an imaginable delight in him for unending agents given us that we desire in this life has its ultimate object in him so as he talks about protection and peace and possessions and and purity and pleasure clean conscience security and holiness and special.

Ists and pleasure and provision and and permanence all of these things that every human desires. Have their ultimate substance in the Lord himself who created us for himself and who redeems us for himself. That's where Joel after all of these days the the day of the locust and the day of the repentance and the day of restoration which points forward to the the dark day and the earth and heaven shaking day of the cross and the glorious day of the spirit and even further forward to the day of judgment.

That ultimately focuses on this day of blessedness. So that with all those who are without Christ are rightly terrified. And crying out from mountains to fall upon them. The Lord Jesus says to us in that day lift up your head lift up your heads for your redemption has arrived.

This is a day for lifting up our heads. So the Lord sets before us all of these things in himself and we aim by his help now. To see them and to save her them. First then his protection. He's he's talking about the multitudes multitudes in the valley of decision this valley of Jehoshaphat that he's mentioned first and verse two and then in verse 12 and he talks about the sun and the moon growing dark and the stars diminishing their brightness creation itself unraveling in God's marvelous providence to us we were just going to switch over from where we were enrolled to wherever we were in Luke whenever we finished Joel and the Lord helping us to finish today will have.

An almost exactly parallel passage in Luke and God's goodness to us next week as the creation itself begins to unravel with the with the arrival of Yahweh himself and of course, it's Jesus who is the Lord Jehovah in the flesh who will return. And. The sun of the moon grow dark the stars will diminish our brightness in the beginning of our text.

And then there's. The origin of the roar. Because if the Lord roars. If the Korean rulers then all of the preachers must tremble. Except for by the time this roaring occurs. There will be redeemed sinners. Who are with him. The roar comes from Zion. The uttering of his voice comes from Jerusalem.

Would be a very frightening thing. You're standing in front of him. You imagine that children? Standing in front of the lion. And he opens up his mouth and there's teeth as big as your head. Well, you're not that big. I'm not good at zoology. You're. No you're in trouble, don't you?

Lord roars. Little roars at timester history. Sometimes he roars with plagues sometimes he roars with famine. Sometimes he roars with tyrannical government. There's a great roar. Coming in the last day when it's the lion himself in front of you. Or.

From with you be a very big difference wouldn't it if that lion had been acute baby cub? In your family and you have played with him all your life and just suppose this is either pre-fall or new earth and he doesn't have that don't play with lions between now and the resurrection.

But if he was your pet and he was for you this lion isn't bad but he was for you and he was in front of you and there are all these who have been against you that's the picture and in the chapter isn't it all those who have been against the people of God.

And this lion is in front of you roaring then instead of I'm in trouble says this is my lion and I am his and he is for me and I am safe. The protection of the Lord. You see the Lord roaring from Zion and uttering his voice from Jerusalem and shaking the heavens and the earth is a terrifying terrible thing, we hear that in Hebrews chapter 12 that when there is the preaching of the word of God there's a shaking of heaven and earth there's a shaking of the things that cannot remain so that there is which remain well those that cannot be shaken will remain and he says therefore since we are inheriting an unshakeable.

Kingdom this happens during preaching the Lords some of you have experienced yourself you have you have sat under preaching before you had come to repentance and faith in Jesus Christ and at some point as though the Holy Spirit awakened you to your sin and your guilt and your danger when the preaching of God's holiness and righteousness sounded in your ears and in your heart will I be safe in that day, yes?

I am guilty. And then came the day when the Holy Spirit gave you life and repentance and faith in you clung to the Lord Jesus Christ. And you come and you hear the same kind of preaching and you tremble with all but not with terror. You tremble with joy.

Because Him to whom you cling is the one who is roaring and this was even the means by which he brought you to that repentance of that life that you have in the Lord Jesus Christ. Once you children to learn to have the confidence of another young man named Jonathan who once used to hate thunderstorms.

Because he knew. That he was created and that the creator was very powerful. And he could see in the thunder and the lightning and the shaking and the noise. The hint of the power and even of the anger. Fury. Of his creator. He testifies that after he was converted he loved thunderstorms.

It was his savior his shaking the world, it's a savior his flashing dealer. You might know his last name is Edwards. He is with his roaring savior now. Protection in the first place the Lord is roaring but his roaring from Zion his roaring from Jerusalem. Just because you cannot visibly see or audibly hear.

The Lord's powerful defense and vindication of his people. It does not mean that it is not there, he tells you in his word. God grant that his spirit would give you faith to be confidence in the vengeance and power of God so that it would be more real to you than all of the injustice all of the oppression all of the persecution.

We have lived in ignorance of persecution for a long time in America. And yet more died for the name of Christ in the last hundred years than have died for the name of Christ in the first 1900 years put together of the church. Protection. Protection, he will keep his people safe not only from those who are a physical danger, but those who are danger to our souls as we'll see also in verse.

Verse 17, no aliens shall ever pass through her again and then also verse 19 Egypt and Eden and all who have committed violence against the Lord's people will be judged protection now the second place peace. Here we continue in in verse 16 you go behind the lion as it were behind the Lord.

So in front there are those who are in danger from his rowing behind him, but Yahai will be a shelter. For his people. And the strength. Of the children of Israel. When all of the power that once struck terror into you is for you protecting you strengthening you. It is a great reversal here is shelter that cannot be penetrated think of how the Lord has displayed himself as the Lord of heaven and earth the the way that the locust plague came and the description that was given of these hundreds of millions of warriors and the Lord himself at the front of them and the greatness of his power and the knowledge that in.

The last day it'll be hundreds of millions of holy and mighty angels and yet the Lord himself is the great power at the day the one who executes his word. He's made such great display of his power and then he turns around he says all that he is all the power that he has it is for your protection and your strength.

How often his people perhaps you yourself have cried up to him with from your heart and those who help me or those who help me are weak. Lord, I have no strength. I must strengthen against the enemy. I have no strength against my own sin. I have no strength to do the task what you've called me to do.

Becomes me presents himself to us and. He holds himself before you in his word as the already God who spoke all things into existence and upholds all things by the word of his power and the the power of the enemy of the devil himself is borrowed and contingent he's like the sea that can't come one more centimeter than the Lord permits he's like in his nose.

Literally begging. A finger on God's servant Job and ending up by God's wise. Providence to be the one through whom Joe says. I thought I knew you before Lord. But it was nothing like how I know you know. The one who in his most vicious attack ever. Murdered the son of God.

And became the means of the crushing of his own head. As that murder accomplished the atonement by which the Lord Jesus has saved us and as the scripture says destroy the works of the devil.

Here is shelter that cannot be penetrated and strength that is always more than enough. You hope it will be a shelter for his people and the strength of the children of Israel. Indeed in that last day not only will he be your peace by being your shelter and being your strength, but he will have perfected your faith.

One of the great troubles we have now isn't it is that we don't have strength to trust and is strength. Don't you who already know this theology often come to him on your knees saying Lord, I believe help my unbelief. I know this is true about you but it is not penetrating my my my heart is not moving my will.

He says, my grace is sufficient for you from my power is made perfect in weakness. He is the very strength of our faith and he who has become the work will complete it even as you obey the command to work out your own salvation with fear and trembling you do so in the knowledge that it is he who works in that salvation working in you both to will and to work according to his own pleasure and what will it be like when you have been perfected by God's almighty completion of that work that he has begun.

And for unending ages in a new heavens and a new earth. You are sure of and live by the very power of all mighty God. In union with Jesus and communion fellowship with Jesus his life in you has power glorified in you. Protection peace can't spend that much time on all of them possession.

First part of verse 17, so you shall know that I am Yahweh your God. Yeah for some reason the phrase covenant theology intimidates people. Covenant theology is just the truth that the Lord binds himself to others. Just as he is perfectly bound and perfectly committed within himself from all eternity to all eternity father, son and holy spirit.

And perfect commitment and love and fellowship and enjoyment. And so he works by covenants. And at the very heart of this covenant is you will be I will be your God and you will be my people.

Belonging to him. Knowing that he in particular here in the first part of our 17 belongs to us as the third part of this the blessedness of this day of blessedness at the end of Joel, so you shall know that I am Yahweh your God. He is mine. What is it like what will it be like when in your perfected faith, you know this.

That Christ is yours and the triune God Father. Son and Holy Spirit is yours. In the incarnation. Lord Jesus. There are things that you have come into possession of. And they have been great days for you. There are things that you have lost. I have been sad days for you.

Most of all in this life, there's marriage and there's the loss of a spouse isn't there? There's the anticipation of that day when you have been covenanted together and you have desired it and then you take the vows and you hear the recognition of the vows the promises that you have made before God and the knowledge that God is the one who created marriage so that there is a holy spiritual binding of the two by these vows that takes place by the living God.

And you look at your new bride. Were you look at your new husband? You say she is mine. Or he is mine. This is one of the reasons why the last day is spoken of in Ephesians 5 as the Lord Jesus presenting his bride to Himself and it's called the marriage supper of the Lamb.

Because one of the great blessings of the day of lessness is so you shall know that I am Yahweh your God. He is yours. Here's yours now through Christ. You are no less say it no less justified no less adopted no less bound to God as his and he bound to you as yours for unending ages, you are no less any of those things in the moment that you believe then you will be in the ten billionth year of your glorification.

But you will know it in that day. In a way that your heart is ravished to anticipate now. And longs to know it now. And part of the blessedness in that day is that you will know him. With not a hint of unbelief. With full enjoyment of him. The blessedness of him is your protection him as your peace him as your possession.

Him as your purity. So he says, so you shall know that our knowledge of God dwelling in. Zion my Holy Mountain. And then Jerusalem shall be holy.

You see God is holy. He dwells an unapproachable light huh Habakkuk trying to figure out how God can possibly endure sin continuing and we know from the rest of the Bible he endures it because there are those whom he has loved and whom he is determined to conform to the image of his son whom he has chosen in the Lord Jesus that there might be wholly and blameless before him that's how but Habakkuk is wrestling with the fact that the righteous God is tolerating so much sin along the way.

And he says your eyes are too pure to look upon each. And it's true. That's why God who gives you the holiness of Jesus counted for you in my faith in Jesus Christ. He is our righteousness. He is our holiness ours are being counted holy before him. That's why he will make you actually holy.

Nerf we're referring to the second half of the last third of the Hebrews chapter 12 earlier. Well, the first third of Hebrews chapter 12 talks about Jesus shedding his blood and the fact that we have not yet shed our blood in resistance to sin and that God is committed as a father to making sure that whatever we need.

And we need among other things discipline and he says he gives you that which produces the peaceful fruit of righteousness.

He's determined to make us holy wide because he says there without holiness will not see the Lord. And again, you will believe that it grips you. When you come before his face and either in the corporate worship and immediately come flooding to mind not only how long it's been since you thought of him and how cold your heart has been towards him since the last time you worshiped him but even things that came out of your mouth and and floats that you had that at the time you thought well, it's a good thing no one can read my mind.

Then you come before him as you lift up your heart to your thoughts to him and you remember that he reads your mind. And the tension. That makes you cling to Jesus all the tighter as the one in whom you are count and holy so that you can call upon this God, that tension is not lost upon you is it?

And yet he comes and he reminds us now and Joel 3 verse 17 that he is dwelling in Zion his holy mountain it is only because it is. He says then Jerusalem shall be holy. Here's what was already set apart to God, wasn't it? But it's been one of the great problems of the people of God that they haven't been holy as the Lord their God has been holy.

But there will be. It's one of the great parts of the day of pleasantness that we look forward to to be absent from the body to be present with Christ to be perfected in righteousness.

As John Duncan Hebrew Scottish pastor and Hebrew professor in the 1800s stood over the grave of his wife quoting the 37th answer. The shorter catechism the souls of believers are at their death. Made perfect and holding us. Into immediately pass into glory. And their bodies being still united to Christ to rest in the grave until the resurrection.

He gives us purity because he is pure. His purity has already been counted for you. If you are a believer in Jesus Christ and His purity is offered to you if you're not. Call upon the name of the Lord and you will be saved and part of that salvation is Jesus' purity began counted for you and part of that salvation as being conformed to his image so that in the last day when he appears he is the firstborn among many brethren.

And the only begotten son and old of the adopted children shine like the sun and the kingdom of their father. And that purity that holiness that you longed for your whole life in this world has given to you perfectly and forever. Protection, peace possession. Purity pleasure pleasure. This one.

Rubs us the wrong way just a little bit because we're not pure yet, we're not holy yet. And so the the anticipation of unlimited pleasure actually sounds spiritually dangerous. But it's not spiritually dangerous

to those who are holy isn't. You see that even with what he chose to highlight that pleasure in verse 18 and it will come to pass in that day that the mountains shall drip with new line.

The hills shall flow with milk.

And all the brooks of judicial shall be flooded with water and so on but the mountains shall drip with new wine the hills shall flow with milk. Earlier, they didn't have water, they didn't have basic grain. And now he is describing not just. Not just bare necessities, but the land is described as gushing and oozing and flowing with luxuries.

Wine and milk. Truly the Lord will have restored what the locusts have consumed. With the Lord will have restored what the fall consumed. Remember the. Part of the curse and Genesis 3. That it would be now by the sweat of Adam's brow. That the land would produce and it would produce thorns and thistles.

Describing something here, you poke the mountain out comes the wide.

Earlier in the book. There had been pleasure in wine without pleasure in God earlier in the book there had been pleasure in wine that led to wickedness. In wine. But when you're holy. The good wine is no longer a danger because it's dangerous in the wicked man, isn't it?

And it's all of the creational pleasures of the new earth take away the dangers of drunkenness or gluttony or lack of proportion or failing to enjoy God himself and his goodness in the good things that you have one of the reasons why children. Why you pray before you eat if you pray before you eat?

You come and you're aching with hunger and whoever it is at your table is praying and I know some of you are praying to let it be a short one.

And sometimes. When I'm the one praying and I know I have. Boys and girls who are praying let it be a short one, it's a long one. But it's a long one of delighting in the Lord himself. And asking that the enjoyment would not just be of the good gift, but if the goodness of the giver.

We're not going to have that tension and glory are we? The mountains will drip with you wine in the hills and there'll be no danger of sin or just proportion or a mindfulness of him. Because we will be holy. And he will be our pleasure in all of the pleasant things that he gifts.

You know, he created us with bodily capacity of pleasure so that we might be pleased with him and every pleasantness. And in his word he reinforces to us first Corinthians 15 and other places the necessity of the resurrection that it is an essential part of the believer's hope. That what we have hoped for is not fully realized enjoyed at the moment of your death.

The body's still united to Christ do rest in the grave until the resurrection you hold on to the promise he's made about you in the one hand and then you realize that for the other hand there's also a promise of a new heavens and earth. Is earthy and again we shrink from that we think that the pleasures of God are the pleasures of a disembodied soul, but nothing can be further from the truth.

Because he is God who has created. And he has determined that you would enjoy his goodness directly by your soul. And immediately through other means. With your body in a new earth. Even now the good things that he has created you enjoy the goodness of them and you enjoy it more and more as he sanctifies you as he makes your heart delight in him and his goodness.

That's right children. You can actually enjoy that food more. As God the Holy Spirit increases your desire for and your satisfaction in God who made it? And as you're tongue, which is designed with multiple different kinds of taste buds enjoys multiple different kinds of tastes, so yes being a picky eater is the opposite of this blessedness and this probably something that you should mortify.

As you enjoy the way God created you with a capacity for appreciating his goodness. You are starting to anticipate some of the blessedness of the last day. So protection, peace possession purity pleasure provision. S of judicial be flooded with water a fountain shall flow from the house of Yahweh and water the valley of the acacias this is of course, you aren't from Judah so let me help you a little bit got to visit once and God's good providence to me, maybe one of these days we can all scrape together enough and get someone with more expertise than I have and go see some things but one of the things that you'll see are all these dried up creek beds.

The the Hebrews and the hall the Arabs call them wadies here, you know, we were the English refers to it as Brooks, they're not Brooks, they're dried up beds twice a year, there's a rainy season and it's a book for a while. But here the Brooks of Judo shall be flooded with water why.

Because the water's not coming from the sky which only opens up a couple of hours a couple times a year a couple seasons a year, where's it coming from in verse 18 a fountain shall flow from the house of Yahweh, this is why in Genesis chapter 2 the river doesn't flow injury and it flows out of Eden.

And the same picture is given to us at the end of the book of Ezekiel with that river that's coming from the the the temple and it. Doesn't have tributaries flowing into it, but it's getting deeper and lighter as it goes along. God Himself. Is the one from whom all the provision goes so that as in your holiness point for you enjoy the pleasure verse five you're enjoying him because he is the source or point five you enjoy him because he is the source of it point six taking now versus seventeen and eighteen all together.

There was no valley of acacias by Jerusalem or Judah where the house of the Lord where the temple was this is something that is a word picture for something in the end so protection and peace and possession and purity and provision and permanence. Permanence verse 20. Egypt into Edom become desolate desolation desolate wilderness here and then verse 20, but Judah shall abide forever.

And Jerusalem from generation to generation. Israel had always lived under the threat of the possibility of exile in fact if you read Deuteronomy, he doesn't just talk about threatening anxiety tells him about bringing them back from it so it was prophetically guaranteed that they were going to sin and they were going to be punished and they were going to be expelled and the Lord is going to bring them back what's in view here is a day.

When Judah abides forever and Jerusalem from generation to generation the provision in verse 18. Is material there's applied provision in in verse 17 of the holiness and now in verse 20 of God's response to that holiness, that is spiritual. There is no longer. Any danger of drought or possibility of exile.

Because God preserves his people forever. He has made them holy. They are permanent.

Here's an everlasting covenant final day in which the church has been purified and glorified. Not only is there no possibility of an exiled people there's no possibility even of a removed lampstand. We don't take Jesus's warnings threatening seriously enough, do we? God is not a tamer version of himself in the New Testament.

That's a lie that people who don't read the Bible as a whole propagate and cause to be believed all over the place.

Just as the Lord threatened the Israelites with exile in Deuteronomy. Jesus threatens every church. With the removal of the landstand. If we don't stick to the love that we have at first if we don't hate false doctrine. Like that of the Nicolaitans. If our works don't match the doctrine if we don't cling to him if we're not hot for him.

Jesus makes real threats to real churches. And have you not seen even in your lifetime churches that drifted from the gospel of Jesus Christ and the good theology of who God is and who Christ is and what Christ has done and why and what it accomplishes and the difference that it makes in a believer and how that difference is made.

Jesus. Describes that as. Something that he will respond to by removing his light and his life and his presence. So that they may keep using his name.

But there's no power of God. And there's no tasting of the heavenly gift and the good word and the power of the age to come.

And so in this life. Every church's life is a life of continual dependence upon him for revival and reformation. It ought to be a continual taking seriously the possibility of drifting from him and at last being abandoned and rejected by him. His church capital C. Will never fail. He is building his church and the gates of hell will not prevail against it.

But there is real danger of impermanence. For every nation every people every state. Every congregation. Every pressed tree. Senate assembly.

It won't be so in the last day. Permanence. No longer possibility of drifting. No, longer danger or threat. For what happens when you're drift. It's something that you feel in yourself to isn't it? Don't we sing sometimes and sometimes with a little more gusto prone to wander. Lord. I feel it.

Prone to leave the God I love. Permanently fixed Lord, I feel it. Will never leave the God I love. Who sings that and glory. Better gusto, maybe not those words, certainly that truth. Permanence why? Because we have him. For Yahweh dwells in Zion his presence his person is what he gives us and this is what Jesus said he came for and he has spoken these words to us for that his joy might be in us.

You see the Lord Jesus did not come so that you would be forgiven of your sin and therefore liberated to enjoy all the stuff that you already enjoy in the way that you already enjoy it. The Lord Jesus came so that you might be forgiven on account of his righteousness and receive according to his worthiness so that you would enjoy what is right to enjoy what he enjoys according to the manor of his enjoyment.

That you would have the most satisfaction in the world of saying in saying father. I have glorified you. That you would have the most satisfaction of the world that in the answering of that request that the Lord Jesus makes. Lord, I pray for them that they will be with me where I am to see my glory.

That I had before you before the world began. That's what Jesus is praying for you. And whenever a believer passes that prayer is answered. For your way dwells in Zion it is ultimately the the one of the last things the Bible tells us, isn't it at the end of the book of Revelation the dwelling place of God will be with his people.

He will be in the midst of them, he himself is. Is his own greatest blessing. Now. That is the blessedness that aways those who are his in the last day. How do you get it? Is it because you're better than other people. No. Egypt is a desolation and Edom is a wilderness because of violence against the people of Judah verse 19 for they have said innocent blood.

How is it that Judah bites forever? Jerusalem is from generation and Yahweh dwells in Zion. Verse 21 says of those who are saved. For I will equip them. Of the guilt of bloodshed whom I had not acquitted or even more literally than that. I will quit of blood guilt those whom I do not acquit.

In other words, you're guilty. But he declares unisoned. How is that possible? That's the question that the first three chapters of Romans answers. Said he displays the Lord Jesus as a propitiation of the one who has endured what we deserve.

All have sinned and falsehood of the glory of God being justified freely by his grace through the redemption that is in Christ. Jesus whom God exhibited displayed set forth as a propitiation a fully atoning sacrifice by his blood through faith to demonstrate his righteousness. Because in his forbearance God had passed over the sins that were previously committed.

So what happens in Romans 1 through 3 very quickly is. God has displayed his wrath against all the unrighteousness of man who has not recognized and responded with worship and thanksgiving and obedience to the glory of God. So, that's the problem and it's a big problem. It's an infinitely big problem.

Because you haven't just a transgressed, you know, certain statutes broken particular commands. You have sinned against the infinite glory of God. So it says for all of sinned and fallen short of the glory of God. It's not saying almost got there, but all we just fell short. Equal to God's glory.

And then God himself comes. And he adds humanity to himself. Humbles himself to take the form of a bond slave being found in appearance as a man he does what humbles himself to death and death on the cross. Well, what a special about the cross. Is it because it's the most excruciating well because the word crosses are probably literally excruciating.

There's a is it because it's the most painful death that anyone could ever think of I actually heard stuff like that in church growing up. No. It's because God was displaying Christ as a propitiation as one who was enduring the fullness of God's anger and hatred and revenge upon sin for every last sin of every last one of the multitudes who had believed in him.

And this is where the divine calculus displays to you the glory of the Lord Jesus. Because an infinite number of sins against the infinite glory of God. Are neutralized and the wrath against them is neutralized by three hours on that Roman cross. And God says your sin is as big as my glory.

But my son. Is as big as your sin. And bigger. It's astonishing.

That's what's behind. Verse 16 there sorry verse 21. I will equip them of blood guilt whom I do not acquit. And what do we see in all of the blessedness that we've seen in our passage today? It's all about the glory of him. Him who is our protection him who is our peace him who is our possession him who is our purity him who is our pleasure him our provision our permanence.

The Lord and his presence and his person the heavenliness of heaven itself. And the very means by which he brings you into that blessing. Is by recognizing that he alone is worthy. To gain your forgiveness that you would be acquitted not because you had done less than others, but because God has provided a forgiveness as great as your sin.

And so how appropriated is. That our blessedness that Jesus has earned is for us to enjoy him forever and enjoy in him. The triune God.