

## **Session 2 The Day of the Lord**

*Please refer to the teaching notes for this message.*

### **INTRODUCTION**

The Day of the Lord. “The Day of the Lord” is the theme of the book of Joel. You can see the five references there to the Day of the Lord. You can read those on your own.

Roman numeral II. It’s one of the most prominent themes of the Old Testament prophets, and also of the New Testament apostles, who operated as prophets as well. They talked about the Day of the Lord. There are nearly 100 Scriptures that describe the Day of the Lord. About eighty are in the Old Testament.

### **THE DAY IN WHICH GOD OPENLY DISPLAYS HIS LEADERSHIP OVER ALL THE EARTH**

Paragraph B. It’s His day, the Lord’s day. The reason it’s the Lord’s day is because He openly displays His leadership for all the world to see in an unusual way. He openly manifests and displays His power and His wisdom in a way that’s unique, in a way that He normally doesn’t display in history. His normal mode of leadership over the earth is to patiently restrain His greater judgments. Throughout history, the Bible describes God as patient; the nations deserve far greater judgments, but He restrains it. He holds it back, giving them more and more opportunity, with the idea that maybe one generation will learn from the ones before and gain insight. His patience in judgment is greatly exercised; He restrains His judgment. There are a few times in history where His zeal is manifest and He shows His power in judgment or He shows His power in the manifestation of the Holy Spirit. Those are called “the day of the Lord.” There are several of them throughout history. The prophets identified the day of the Lord as a time when God would flex His muscles and show Himself in an unusual way.

### **THE MOST UNIQUE AND UNUSUAL DISPLAYS OF GOD’S POWER IN HISTORY**

Paragraph C. I’ll say the same thing in a slightly different way. The day of the Lord is a unique period of time when God’s blessings, the positive, and God’s judgments, the negative, are openly displayed in an unusual way. That’s a day of the Lord. He displays His power over that which persists in opposing Him; He shows His zeal to call nations to account or He visits His people with unusual power because they’re in agreement with Him. His people have come before Him in obedience, in prayer, in agreement, in faith. He shows His power in an unusual way. The day of the Lord is a display of power through revival in the positive sense, or a display of power in the negative sense of judgment. Normally the Lord restrains it, but there are a few moments in history He shows it in a very unusual way. That’s called a day of the Lord. There are several days of the Lord throughout history. They’re lesser days of the Lord and they’re all pointing to the final, ultimate, great Day of the Lord, which is the generation in which the Lord returns. I believe we’re approaching that hour of history quickly. All the lesser days are pointing to that one great Day.

### **THE GREAT, VERY TERRIBLE DAY OF THE LORD**

Page twenty, Roman numeral III. There’s the twofold nature of God’s Day. It’s great and it’s terrible. Joel 2: “For the day of the Lord is great and terrible”—no, not just terrible, “*very* terrible” (Joel 2:11). No, really. The Day of the Lord is great, that’s the positive, but it’s also very terrible. When the Lord shows Himself in an unusual way to the rebellious, that’s really terrible. To the redeemed, to the responsive, it’s great—great power, great blessing, great revival, great goodness. This is how the Old Testament ends, with a promise about the Day

of the Lord: “I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord” (Mal. 3:5). Here it’s called “great and dreadful.”

### **GREAT FOR THE REDEEMED, TERRIBLE FOR THE REBELLIOUS**

Paragraph A. It has two dimensions. It’s great for the redeemed; it’s terrible for those who persist in rebellion. Paragraph B, the greatest revival in human history will be released, because the years leading up to Jesus coming in the sky are the beginning of the great Day of the Lord. So that power that’s displayed when Jesus appears in the sky, in the few years before He comes in the sky, will begin to manifest a little ahead of time. Things are really going to pick up dynamically in terms of the revival dimension of the power of God. There will be supernatural provision, supernatural direction, and supernatural protection. In case we run out of time and we don’t get to the session notes number three, that’s what the third session notes are all about, supernatural provision, direction, and protection. There are a lot of verses on how great the power, the direction, and the provision will be in the final great revival leading up to the coming of the Lord.

### **THE MIRACLES OF EXODUS AND ACTS WILL BE COMBINED AND MULTIPLIED**

The miracles in the book of Acts, the miracles in the book of Exodus, will be combined and multiplied on a global level. You say, “What are the miracles in the book of Exodus?” Those are the miracles God released through Moses. Remember when Moses stretched out his rod and the river became blood? Those kinds of miracles will happen again. Remember when Moses stretched out his rod and it became dark? The miracles in the book of Exodus affected natural creation. Moses stretched out his rod and the sea divided. That’s intense! Moses was out in the wilderness and water came out of a rock, enough for three million people. Can you imagine? Moses hit the rock and water gushed out! Sometimes we imagine a little drinking fountain where they leaned over and took a sip. A river came out of a rock in the middle of the desert. For forty years, food came every day from the sky. Every day—that’s intense.

The miracles in the book of Acts are different. They’re not so much affecting nature, they mostly affect human bodies in healing, raising the dead, an angel appearing, more personal dynamics, whereas the book of Exodus is more creation and national dynamics. The two categories of miracles will be combined and multiplied on a global level during the generation in which the Lord returns. I believe you’re in the early days of that generation; I believe there are people in this room who will see it with your own eyes; your children and your grandchildren will see it. That means you will see with your own eyes the greatest display of power ever in history if you are in fact in that time. The reason I believe that is not because of a revelation, it’s because of the biblical signs of the times. There are so many in the Old and New Testament. It’s remarkable how many signs of the time in the Bible are happening right now on an increasing level with a global dimension. It’s remarkable. I feel confident that we’re in the early days of the great Day of the Lord. If that is true, you’re going to see the greatest revival, the one Joel is talking about, the one released through fasting and prayer and turning to God with all our hearts.

### **THE MOST SEVERE JUDGMENT OF GOD IN ALL HUMAN HISTORY**

It’s not just a great day, paragraph C, it’s a very terrible day to the people who say no. It will be the most severe judgment of God in all human history. Of all the judgments of God in the past, this will be by far more severe than any other in history.

### **THE TWO MAJOR EVENTS OF THE OLD TESTAMENT: MOSES AND BABYLON**

Paragraph D. When you look at the Old Testament Scriptures, in the Old Testament, God spoke to the prophets and appealed to two main events. Whenever the Old Testament prophets appealed to an event, usually it was one of these two events. They appealed either to the story of Moses, to show God's power in advance of the great day of the Lord, or else they appealed to the Babylonian invasion which happened in 586 B.C. When was the Assyrian invasion? 721 B.C. Those really are the two key dates. Mostly when the prophets appealed to something great in miracles and deliverance, they appealed to the miracles and deliverance of Moses. When they appealed to trouble, they appealed to the Babylonian invasion. Because remember, Nebuchadnezzar, the king of Babylon, which is now Iraq and right next door to Israel, came over and took a large number of the Jewish population into chains. He marched them 700 miles across the desert and put them in slave camps, work camps, for seventy years. Beloved, that's a serious judgment and tragedy, one of the most severe in Israel's history. The only thing that surpasses it would be what happened in 70 A.D., in which the same sort of thing happened. Then Hitler did it again with Nazi Germany. Those are the two that would be of the same category as what happened with Babylon. Those would be more severe.

The reason I'm appealing to those two events, paragraph D, is because when we look at the future, the great trouble, we say it will be worse than the Babylonian invasion, but the deliverance will be greater than Moses' deliverance. That's the point I'm making, because that's the point God makes in the Old Testament many times.

#### **THE LESSER AND GREATER MANIFESTATIONS OF THE DAY OF THE LORD**

Roman numeral IV. There are different expressions of the day of the Lord in history. There's what I call "the global expression, the ultimate Day of the Lord." That's the one related to Jesus' Coming. There's the local or the lesser day of the Lord. Those were the really intense events in Israel's history. There are only a few of them. Those are what I call "the lesser days of the Lord." The Day of the Lord related to Jesus' Coming is what I refer to as the ultimate or global Day of the Lord. The entire globe is caught up in the drama of it. It's the ultimate, the final Day of the Lord, the final one, the big one. There are only several lesser days of the Lord in Israel's history. They all point to the great one that's coming. So we study the lesser ones to get insight into the great one that's yet future. That's the reason we distinguish between these.

Paragraph A. The global, the ultimate Day of the Lord only occurs once. It's yet in the future. It has not come yet. It will be great beyond any time in history in terms of its positive elements. It will be terrible beyond any time in history in its negative elements. We wonder, "What will it be like?" In the book of Revelation, in the books of Joel and Isaiah, many of the prophets tell us. We can also look at the lesser days of the Lord and see what the Lord did in a lesser degree to give us insight into what it will be like in the great, ultimate Day of the Lord.

Paragraph E. For instance, in Joel's day, as we'll see in a short while, there was a locust crisis, an agricultural crisis. The locusts came and devoured the food of the land. That's a huge crisis. People were starving to death. That was called a lesser day of the Lord. The point of it is that the people of God were meant to study that to get an idea of what the Day of the Lord at the end of the age is going to look like.

Roman numeral V. There are three days of the Lord in the book of Joel. There are three of them. Paragraph A. First is the agricultural crisis, the locust plague. Second, in Joel 2, the military invasion. That's much worse. Then number three, the ultimate Day of the Lord, where there will come great blessing and vindication of Israel, and great judgment on the wicked, particularly the Antichrist. There are three different pictures of the day of the

Lord. Joel 1 and Joel 2 are lesser days of the Lord. So we study them to get insight on the great, grand, global ultimate Day of the Lord that's yet to come in the future.

### **THE PROGRESSION OF JUDGMENT IN THE BOOK OF JOEL**

Paragraph B. There's a progression of judgment in the book of Joel. The judgment starts off pretty badly in Joel 1 with the agricultural crisis. They don't repent; it escalates to military crisis. The idea is that God says, "I would even have cut the agricultural crisis short had you called upon Me, but you didn't. Now there's a military crisis, I want your attention." Those two days are pointing and giving insight. The reasons they're recorded in the Bible is so that we would study them and gain insight into what will happen in the future. First, the day of the Lord, the agricultural crisis, was a locust plague accompanied by a drought and by raging fires. Because the locust comes in, and eats all the food, and then there's a drought. The drought goes on and on. When the lightning strikes, fires start and there are brushfires raging everywhere.

This period of crisis probably lasted for three to five years, but no one knows for sure. It wasn't a mere month or two in duration; it kept building in complication and intensity. First the locusts came; the food was gone. Wow. The prophets said, "Call out to God." They didn't. Then a drought set in. When the locusts ate the food and now you have a drought, you can't grow more food. The problem is compounded and now the famine is going on month after month after month. Then fires start. The prophet says, "You had better call on the Lord. The Lord will answer you." Israel wouldn't call on the Lord. It kept intensifying. It was probably a three to five year period. What we're going to find out is that the day of the Lord isn't just one moment or one day, it happens over a length of years. Even the final Day of the Lord isn't just one moment. It's something where events build and build and build. They're all under the banner of the day of the Lord activities.

Second, there was a military crisis. The Babylonian army invaded (Joel 2:1-9). We need to study all three of these "day of the Lord" scenarios: Joel 1, Joel 2, Joel 3. We study them all together to get the complete picture. That's why we care so much about the book of Joel

### **THE IMPORTANCE OF LOOKING FOR SPIRITUAL ANSWERS IN THE MIDST OF CRISIS**

Paragraph C. Here I develop how the drought turned into the fires and the famine and the economic crisis. There was despondency in the whole nation. The whole nation was depressed. Joy withered in the land. The whole nation was in depression. They wouldn't cry out to God; they said, "Let's be reasonable." They looked for human answers. It's good to look for human answers, but not only and not first. It's right to look for human answers in the midst of problems, but we look to God first and we look to God most, while we're applying human answers. The leaders of our nation can get together, and when there's terrorist attack, hurricanes, economic crisis, they need to get together and fix it. But I tell you, if we get God's favor on our nation, it will go far beyond what leaders can fix by sitting around tables. Yes, they need to sit around tables and do the natural responsible things. But they need to call upon God because there's an invisible dimension to the problems. Whether the problems are caused by man's sin, Satan's rage, God's zeal, or creation's groan, God's favor can answer any of those four problems. Even the Church doesn't do it as it should. Even in much of the Church, in the Body of Christ across our nation, the prayer rooms are empty. Rarely is it addressed, the issue that crying out in fasting and prayer is God's prescribed response. That's what He wants. Everyone can do it. It's so easy everyone can do it; it's so simple almost no one does. God says, "You need agreement with Me. I just want you to agree with Me and relate to Me. Then My favor will take care of whatever problem is the source of the pressure you're feeling."

## **CRYING OUT TO GOD, THE SOLUTION TO ALL OF OUR PROBLEMS**

Let's go to the top of page 23, down to paragraph E. We're looking at the second day of the Lord, Joel 2, the second day of the lord in the book of Joel. The first one was the locust crisis in Joel 1. The agricultural and economic crisis, those kinds of things are happening in our land right now. Most people can't connect them to God because if you connect them to God, you're fanatical and you're crazy. You can connect nature and you can even connect Satan. You can't connect God to it, but God is the one from whom we need the favor. You don't need to say God is doing it, but we need to call out to God for favor to stop it. A lot of times it's the Devil doing it. A lot of time it's just the natural groan of creation. Sometimes it's man's sin; sometimes it's God's discipline, God's zeal. He's trying to wake up a people. Any way it goes, gathering together and humbling ourselves before God, taking time to acknowledge He's the invisible source and solution, is what He calls us to do. He says, "If you'll do that, I'll be the solution. If you won't do that, I won't be the solution."

"I know You're the solution, but I'm really too busy to gather and it's boring to do that. I know You're the solution, but you know, maybe not now."

The Lord says, "If you believe I'm the solution, you gather together and call on Me, and I'll be the solution. If you don't care enough or believe it enough to gather before Me, I won't be the solution for you." It's just that childlike and simple. It's right in the middle of the book of Joel, but for so much of the Body of Christ, this is such a foreign concept to them. They can't even imagine spending a day together, a whole church in fasting and prayer, crying out to an invisible God in a boring prayer room, because that's what it normally is. It's boring, long, you're hungry, and it doesn't do much. You think, "Whatever."

He says, "I'm listening to every prayer, I'm watching you, I'm watching the cry of your heart. It really, really matters." God has a time delay in His answers, but His answers always come, always come. There's a time delay. He does it His way, in His timing, but He always answers when His people gather like that—always.

Paragraph E. Here is the really important thing to understand about the military invasion that happened. The Babylonian invasion came in three waves over twenty years. What do I mean by that? When trouble is coming, God may send prophets for a decade or two or three and people hear it. A decade goes by: "Well the man said trouble is coming and trouble didn't come. Trouble isn't coming."

The Lord says, "No, you don't know My ways. Sometimes I give you a year or two. Sometimes I'll give you one or two decades." God, because He lives in eternity, will speak something to you today, and then in two years He will speak something to you again. You think God started a different conversation. He's in the same paragraph. He just put it on pause. Sometimes it's the same sentence. You say, "Well Lord, that was two years ago."

"Yes, I never change and I live in eternity. What I said two years ago is as real to Me today as it was to Me two years ago. I'm finishing the sentence. I'm telling you the second part of the sentence." It's funny, but it's actually real. God will speak to a nation for two or three decades, ten or twenty years, and say, "It's coming. It's coming." People get used to it; they disconnect from it. Then the trouble comes and they can't make any sense of it. They don't know it's God. They're confused or offended.

"If You're a God of love, how can You let this happen?"

He says, “I told you for years it was coming.” It’s the time delay that throws people off.

In the bottom of paragraph E, He says, “The Babylonian invasion is coming.”

The people of Israel are thinking, “OK, we don’t believe it.” They didn’t believe it was coming. They didn’t believe Nebuchadnezzar would rise up, come, and attack them.

### **THE THREE WAVES OF THE BABYLONIAN INVASION**

Paragraph E. It came in three waves, beginning in 606 B.C. Then about ten years later came the second attack. In 606 B.C. he came in with his armies, took a lot of people, marched them back to Iraq, to Babylon, and put them in prison. Most of the population got off the hook. “Wow; that was a close call! I hate to see my uncle Bill taken away to prison, but they took him.” It was a crisis, but the nation got over it. They thought, “Boy, that was a close call,” and it really messed up their economy a little. They said, “Whew! That was a close call. Well Jeremiah, Joel, you guys, it happened. We made it.”

The Lord said, “No, that was only installment number one.” It was ten years later, not a week later, not a month later, ten years later, when they came for round two. They took many more people and caused much more trouble. This was in 597 B.C. Round two. Wow, way more intense. They thought, “Wow that was a close call. They took a few more of my relatives. The economy *really* got hurt. We were just starting to recover from ten years ago. They came and hit us again. Well, that’s over.”

The prophet says, “No, those are the beginning rounds. The next round is the big one.”

“The next one? We don’t believe there’s a next one.” “Well you didn’t believe there would be the first two either.”

Ten years later came the big one. A vast number of people, we don’t know the percentage, but a large share of the nation, was marched off. The nation was completely reduced. They let the poor people and the peasants who had no skills and no property live as scavengers in the land. They took the whole population to prison camps. Then everyone said, “Wow, I guess *that* was the big one.”

### **IS JUDGMENT COMING, OR IS JUDGMENT ALREADY UPON US?**

Here is the point: The big one happened in 586 B.C. The first installment was twenty years earlier; the second installment was ten years earlier. It was three installments over twenty years, but to God it was one day of the Lord. Someone says, “Well, the economic crisis is come and it’s gone. There was a terrorist attack in New York City. The hurricanes, whether they were the God, the Devil, men, or all combinations, have come and gone. Wow, we got through that.”

Did we? Seriously. Are those things over? Are we done with terrorist attacks? The first one was a whisper, tragic, but a whisper. The Devil is raging, man is sinning, and God is saying, “America, I’m talking to you. America.”

Ten years goes by. Fifteen years go by. “Well, they’re not related.”

No, it was one day of the Lord. The Joel 2 military invasion of Babylon was one day of the Lord. It happened over twenty years. Are we out of the economic crisis? Absolutely not. I'm not speaking as a prophet; I'm just speaking from common sense. There are a lot of prophecies out there. I'm not even talking about them. It's just obvious what's happening. We're going to Sacramento, California to the Call. Someone says, "God isn't judging California." I say He absolutely is about to judge California. California is already in judgment. It's already in judgment. There's no "going to"; it's in judgment right now, as America is in judgment. It's not going to; it's just going to intensify. If we cry out in the midst of God's zeal, the Devil's rage, man's sin, and creation's groans, God will answer with favor. America isn't crying out much; a little whisper here, a little whisper there. "Well, the trouble has come and the trouble has gone." No. No. The trouble is only beginning and it's mounting up in our land. What things will be like in ten, twenty, thirty years, is great power, yes. Great trouble, yes. There's only one possible solution, connectedness to God, to Jesus, in unity and closeness to Him. Understanding what He's doing and what He's saying. That's the only possible way to go forward in the future.

### **WE STUDY THE LESSER DAYS TO PREPARE FOR THE GREAT DAY OF THE LORD**

Let's look at Roman numeral VI. We study the lesser days of the Lord—in other words, we study the agricultural crisis of Joel 1 and the military crisis of Joel 2, to gain understanding of the final Day of the Lord. Whatever principles are true in the lesser days, they give us insight into the great Day that's yet around the corner.

### **GOD HAS NOT LEFT US UNAWARE OF HIS WAYS**

Paragraph D. God has not left us unaware of His ways. He says, "I have given you the little ones, the prophetic foreshadowing of what I do in a day of the Lord. I've given them to you in history. I put them in the Bible. I never change. You know what I'm like. You know what I do. You know what moves Me. You know how I respond. It's all written in the book and documented in history. Study it and respond to Me now." That's why we must know this kind of information. It's actually simple information, but most believers are completely illiterate about it. These are things that could very well happen in the lifetime of people on earth; I believe they will for sure. Again, that's my opinion. These things will happen in the lifetime of people on the earth right now. This isn't just a theological debate; this is a reality that these things will happen in human history. They're prophesied. They will come to pass.

### **A TIME FOR BOLD STANDS AND RADICAL PROCLAMATIONS OF TRUTH**

Paragraph E. During a time of judgment, the people are filled with confusion and fear. "Who, what, where, when, why, where is God, what's going on?"

God says, "I've given you a record on what I want, what I'll do, how I feel, what I want you to do. It's all there. It's crystal clear and I've documented it several times throughout history. There's no mystery to what I want and what I'm doing." Men will debate it, but if we take our information from the prophets, from the Bible itself, there's total clarity about what's happening. If we take our information from pastors who are trying to gain popularity, trying to be Mr. Nice-and-Cool, proclaiming everything is wonderful and tomorrow will be wonderful no matter what, we won't have it. Beloved, this isn't a time to be running a popularity contest. I'm serious. This is a time to prepare people for the greatest revival and the greatest crisis of human history. It's not a time to just look good and say platitudes about God that are half-true. Yes, God is loving. He's so loving He's going to confront America.

"God is loving, there's no trouble coming."

That's a total half truth. He's so loving He's going to confront America. He's already confronting in whispers and kindness trying to wake America up. America isn't saying yes, except in little pockets here and there. There are little pockets responding throughout the Body of Christ. I tell you, those pockets can make a huge difference. A minority in unity with God can shift an entire nation. How much? We don't know. We're going to keep laying hold of God, speaking the message, calling the people, but the people don't gather to fast and pray if they don't believe there's any trouble.

“We'll gather to fast and pray because revival is coming.”

Most people won't fast and pray for revival. They think, “Revival? if God wants it, He will send it.”

God says, “I do want it, but I send it in response to My people crying out for it.”

### **THE NEED TO PROCLAIM GOD'S MESSAGE WITHOUT COMPROMISE IN A DARK HOUR**

Over the years, I have called people to fast and pray for revival. That moves some for a few months. Trouble does move people. They think, “Hey, trouble.” If you say trouble, then people are mad at you, because if God is a God of love, there can't be any trouble. God loves so much that He will allow the trouble to wake us up because He cares about relationship with us as individuals and as a nation as well. It's an hour where we need to have clarity. We need to speak boldly and not mix our words or be in a popularity contest. I'm not talking about me; I'm talking about you guys. In other words there are a lot of pastors out there doing that. I'm concerned about you. Most of you are in your twenties; you'll be in your thirties in a minute and in your forties a minute later. I know you're not there yet, but when you are, you'll say, “Whoa, that was awfully fast...” Yes, you're right; it will be really fast. I'm in my fifties. A minute ago I was in my twenties. Here's the point I'm making: You'll be in your ministries. I've seen a lot of men on fire in their twenties, but by the time they're in their thirties and forties, they're doing the popular thing that gets pats on the back rather than the thing that's truthful and the thing that's needed. I want to see the cement dried and for you to say, “Yes, I don't care how unpopular it is. I will speak truth and prepare people for the greatest glory and the greatest trouble in human history. If it doesn't happen in my lifetime, it will happen in the lifetime of my children or grandchildren.” Again, I believe it will happen in your lifetime.

### **THE CLEAREST PICTURE IN HISTORY OF THE RISE OF THE ANTICHRIST**

Roman numeral VII. There's only one great Day of the Lord; that's the final one. All the other ones are lesser days of the Lord, not the global, the great, the ultimate Day of the Lord. But the greatest lesser day of the Lord was World War II. I'm an amateur student of World War II, meaning I've studied it a lot, but not compared to a man who knows it, who really, really knows it. So I always say *amateur* because it's true. The reason I've studied it over the years is because I think that what happened with Nazi Germany in World War II is the clearest picture in history of the rise of the Antichrist. There are so many parallels that it's remarkable to me. When you go behind the scenes of what happened in Nazi Germany, how the good guys responded, how the bad guys responded, and how quickly it happened, so fast, it's the clearest picture history in all history that I know of, of the rise of Antichrist in Europe. Adolph Hitler was a dress rehearsal of a far greater evil that's coming. I encourage you to be a little casually familiar with it. As I've studied this over the years, it's remarkable how vivid and real it becomes once you see it. It happened in the 1930s and 1940s.

### **THE METEORIC RISE TO POWER OF ADOLF HITLER**

Paragraph C. In 1933, Hitler came to power. About two or three years before he came to power fell the Great Depression of 1929. In 1929, he ran for office right before the Great Depression hit America. Do you know what percentage of votes he got? Two percent of the vote. Germany said, “The man is a kook; the man is a crazy man.” The Great Depression happened in America. It hit Germany. The crisis hit, the breadlines went to a whole different level. They were like that in the 1920s in Europe anyway. The breadlines got worse and this crazy man got put in power because of an economic crisis. Instantly, overnight, because of an economic crisis, he was in power in 1933. “Yes, I’m in power.”

There was one man named Winston Churchill over there in England who saw him for what he was. Winston Churchill said, “That man is evil.”

They said, “No he’s not.”

The men in Germany said, “We can control Adolph Hitler. He will be our puppet.”

The men in England said, “No, we can negotiate and be his friend. He seems like a charming young chap.”

Churchill said, “Naw, that man is like a devil. He’s evil.”

### **THE FLASHING COMET OF DESTRUCTION LEFT IN HITLER’S WAKE**

Six years goes by. Things are going OK. Germany is going great. He starts a war. This war starts—I have it right here—on September 1, 1939. He’s only been in power six years. He starts a war. It took him six years to start a war and then six years to wage it; he was only in power for twelve years altogether. At the end of that twelve years, fifty million people were dead. It came like a storm and hit the planet. If you had asked someone ten years ahead of time, “Do you think fifty million people will die in Europe in the next ten years?” there wasn’t a chance. The only man really paying attention was Winston Churchill over in England. Because Winston Churchill understood that he was a problem, when Hitler started the war, they went to Churchill: “You’re the only man who had any common sense the past ten years. We’re now listening to you.” They were laughing at him for years. Now they said, “You obviously have discernment.” I’m telling you, in a minute’s time, fifty million people died in six years by unnatural causes. Who could have guessed it? This was from 1939 to 1945. If you had asked someone in 1935, “Do you think in the next ten years fifty million people will die?” it was inconceivable.

What’s going to happen in the future will happen that quickly, that suddenly. It will seize the people. That’s what the Scripture says, too.

### **THE BROAD AND NARROW DAY OF THE LORD**

Roman numeral VIII. There are two dimensions of the great Day of the Lord. There’s the narrow day and the broad day of the Lord. Those aren’t biblical terms; they’re biblical ideas, but they’re not biblical terms. The term *Trinity* isn’t in the Bible, but the idea is in the Bible. The term *rapture* isn’t in the Bible but it’s a biblical concept. The broad and narrow day of the Lord: these aren’t biblical terms but they’re biblical ideas.

Paragraph A. I’m talking about the final Day of the Lord, not the lesser days of the Lord throughout history. The final one, the grand one, is a one-time event when Jesus returns and enters Jerusalem to be crowned King. That’s the Day of the Lord. It’s a one-time event, a twenty-four hour day, where Jesus literally goes to

Jerusalem, they receive Him as Messiah, and He's crowned as King. That's a twenty-four hour period, the Day of the Lord. It applies to a literal narrow Day of the Lord, a twenty-four hour day. The Day of the Lord also has a broad meaning. It's all the events from the Great Tribulation to the end of the Millennium. It's a 1,000-year Day of the Lord. Remember 2 Peter 3:8, where Peter says a thousand years is like one day to the Lord and one day to the Lord is like a thousand years.

Here's my point. You might not have followed that. God says, "To Me a thousand years is like one day." I'll say the narrow and the broad again. When you talk about the future Day of the Lord, someone says, "Is it a narrow day, a twenty-four hour day, or a one thousand-year day?" Because to the Lord a thousand years is a day, so the answer is both. There's a literal twenty-four hour period when Jesus enters Jerusalem and is crowned King. That's the Day of the Lord in the narrowest sense. When you study all the Scriptures, the Day of the Lord encompasses His 1,000-year reign. The events before and all the way through the millennial kingdom, positive and negative, are all called the Day of the Lord, the positive and the negative. It's all wrapped up in one big reality called the Day of the Lord. It starts a few years before Jesus returns.

### **THE TUMULTUOUS HURRICANE OF GOD'S APPROACH**

Roman numeral IX. When I think of the Day of the Lord, I think of a hurricane. When I think of the Day of the Lord, I think of the winds before the eye of the storm, in the eye of the storm, and after the eye of the storm. A hurricane is 200 miles out on the sea. You're on the coastline. The wind is blowing. Think of the eye of the storm as the second coming. Hours and sometimes days before the storm reaches the shore, everything is blowing around. Those are the early stirrings before the Lord's appearing. I believe those are the hours we're about to enter. The wind is blowing intensely. Then the eye of the storm comes right above the city, and then the eye of the storm moves on. Then there are more winds afterwards. In other words, the winds that are blowing will get more intense the closer we approach the hour of His coming. Even after He comes, there will be many winds blowing across the earth.

The reason I'm giving that analogy is that someone says, "Well, if we're in the Day of the Lord, how do we know?" The winds are already beginning to blow globally. A storm is on the horizon. It's a good storm. A new king is coming. It's a glorious storm. It's a storm against the kingdom of darkness. It will shake everything that can be shaken. The early winds are blowing right now. Even after the Lord comes and sets up His kingdom, for 1,000 years on the earth the winds will keep blowing. That's all part of the Day of the Lord activity.

### **"WHO MAY ABIDE THE DAY OF HIS COMING?"**

Section three. The Great and Terrible Day of the Lord. Let's look at Roman numeral II.

Who can endure the Day of the Lord? Joel 2:11. "For the Lord gives voice before His army... for strong is the One who executes His word. For the day of the Lord is great and very terrible; who can endure it?" (Joel 2:11). The question of the hour is, "Who can endure it?" Who can live in the favor of the Lord and go through the Day of the Lord events with physical and spiritual safety? The answer is, "The person who has the favor of God." The book of Joel is about crying out to the Lord so that we remove out of the way everything in our life that's out of line with God; so that we live in unity with God and in His favor. We don't earn His favor by crying out for it. The crying out to God helps us confront the issues in which we're in disunity with His leadership in our life. We want to live in unity with Him. That's where His favor is. The only way we can endure the Day of the Lord is by His favor.

### **THE SUPERNATURAL PROVISION OF THE DAY OF THE LORD'S RETURN**

Roman numeral IV. The supernatural provision. In Micah 7:15, here is what the Lord says: "As in the days when you came out of the land of Egypt, I will show them wonders." He says, "I will show you miracles again that are just like the days of Moses." Because coming out of Egypt calls to mind the days of Moses. What the Lord is saying through Micah the prophet is, "I will show you the same miracles at the end of the age that I did when I delivered you out of Egypt." This verse is talking about the generation in which the Lord returns. This is a promise to see the miracles of Moses. God is going to give supernatural provision. Again, in the time of Moses, paragraph A, food fell from the sky. Water came from a rock. Provision was supernaturally provided to the children of Israel. There will be elements of that. Am I saying that everyone who is hungry will get food from the sky? No, but there will be miracles like this in the end-time drama.

### **THE GOSHEN PRINCIPLE: SUPERNATURAL PROTECTION FOR THE PEOPLE OF GOD**

Roman numeral V. There will be supernatural protection. I call it the Goshen principle. Goshen was a geographic area in Egypt. I say it sort of tongue and cheek. It was the subdivision the slaves lived in. Goshen is where all the slaves lived. There were about three million. There were six hundred thousand men and their women and children, two to three million. Imagine! Goshen was big enough for three million. The whole metropolitan Kansas City area is two million. There were three million Jews as slaves in Egypt. It was called the land of Goshen. What happened is, when God released His plagues on Egypt, they didn't touch Goshen. Look at the very end of paragraph A. In Goshen there was no hail, no fire, no flies. When Moses called the flies on Pharaoh, the flies didn't come to Goshen. When the hail came, it didn't hit Goshen. It killed the animals in Egypt, but not in Goshen, which is a part of Egypt. God protected a whole geographical area. There will be supernatural protection.

### **GOD WILL GRANT HIS PEOPLE SUPERNATURAL PROPHETIC GUIDANCE**

We'll end with this. Roman numeral six. There will be supernatural guidance. God will give His people prophetic guidance like no other time in history. In Jeremiah 31 He says, "They shall come with weeping, and with supplications I will lead them" (Jer. 31:9). *Supplication* means prayer. He says, "They shall come weeping," and it's with gratitude; they're weeping to the Lord because the Lord is delivering them. This is in the context of the end times. "I will lead them through supplication." In other words, "They will pray and ask Me and I will cause them to find the rivers of water. They'll be walking from different places of the earth back to Israel from prison camps and all kinds of disruption. They won't know where they're going or what's happening. They will pray and I will lead them by supplication. When they pray, I will talk to them and give them direction."

### **"YOUR EARS WILL HEAR A WORD BEHIND YOU SAYING, 'THIS IS THE WAY, WALK IN IT'"**

Joel 2 says He will give dreams and visions (Joel 2:28). Isaiah 30 is about the generation in which the Lord returns. It says, "Your ears will hear a word behind you, saying, 'This is the way, walk in it,' and I will tell you when to go to the right and to the left" (Is. 30:21, paraphrased). God says, "While you are on the way, I will break in and give you direction, even before you get to the point where you need to go left. I'll tell it from behind you. 'Hey in a minute go left. I will supernaturally direct My people.'"

Paragraph A. He will direct us to safety, protection, provision, to places of food, water, and refuge, Paragraph D, to reconnect in relationships, to be in the right place at the right time to escape plagues and judgments from the direction of the Lord, the provision of the Lord, and the protection of the Lord. All these are a part of the great Day of the Lord activities for the saints. I'm ending with that.



