

***Pastor Jeremy M. Thomas***  
***Fredericksburg Bible Church***  
*107 East Austin*  
*Fredericksburg, Texas 78624*  
*830-997-8834    [jthomas@fbgbible.org](mailto:jthomas@fbgbible.org)*

**C0808 – February 27, 2008 – Joel 2:18-32 – The Coming Of The  
Messiah**

Remember, we're treating each of these smaller books as part of a single scroll. Apparently the scrolls were so small that it was cumbersome to try and keep up with all of them so in the times of Ezra, around 400BC, he organized a group of scribes called The Great Synagogue and they decided to put them all on one scroll and they became known among the Jews as "The Scroll of the Twelve" or simply "The Twelve". And we're dealing with the second chronologically, about 835BC, Joel, which broken down is Yah-el, an abbreviated form of Yahweh Elohim which means "Yahweh is God" and we're going to see that theme tonight in 2:27 very strongly, that Yahweh is God and He is totally sovereign. But before we go there let's review where we've come from. We've seen a lot of judgment so far for covenant violations of the Mosaic Law. Tonight we're going to see salvation. The themes of judgment and salvation always go together in the biblical text. You see it at the Flood, the Exodus, and in the locust and demon invasions in Joel 1 and 2. These are all very vivid portrayals of judgment/salvation and that's one thing I love about the OT, it's so colorful and it allows you, if you'll stop and think it through, to bathe yourself in the imaginative waters of these stories. The longer I study the Bible the more I realize the importance of studying it as a human drama, to get in the shoes of these people and think about what they must have been going through, what they had to do, what they must have thought. That's very nourishing to your soul. And I realize most of us are not accustomed to doing that because it requires so much mental effort, we have to stop doing whatever we're doing, get out of our rut and think, and the world is going 100mph and we tend to get caught up in it and race through everything, we may not think about a thing but "Ah, at least I made it through that day." So you have to train yourself to stop and just imagine these events because they feed your theology. They masculinize your thinking so that you become impermeable to deception. So just for a minute think about the locust invasion. It's a very vivid judgment. These people have planned and worked for months removing rocks and weeds from the fields, tilling the soil, sowing the seed, tending the little seedlings, lifting up the new shoots, a

tremendous amount of energy has been spent and now you're waiting patiently for the harvest and preparing for the great celebration at the Temple on Pentecost. And just before you go out to harvest your fields off in the distance you see a dark ominous cloud approaching and as it gets closer you realize it's not a cloud it's a massive swarm of locusts and you're standing there in the field watching this and there's nothing you can do. All your energy spent, all your work decimated in a matter of days. Now that ought to get your attention. If you were an Israelite you must have been asking yourself, "Why me God?" "How am I going to feed my family?" "How am I going to make a living?" Can't we all identify with that to some degree? You've poured a whole lot of time and effort into some project and then someone or something comes along and just wipes it out? It's demoralizing. Well that's what happened to the whole nation of Israel. It affected their whole lives. They didn't have food, they couldn't worship God in the Temple, their whole way of life was disrupted. But that's the kind of God that runs the universe. He's a holy God and yes He loves, that's why the grace comes from before the judgment but when He's given opportunity after opportunity after opportunity finally that's it and judgment falls. Well tonight we get to see the other side of the coin. Judgment and salvation are like two sides of the same coin, they always go together. Tonight we turn the coin over, we've seen a lot of judgment it's time to see salvation. Now, always, when you have this theme of judgment/salvation you have corollary truths or doctrines and one of those truths is strongly represented here. Grace before judgment. It's not that God just suddenly, out of the blue, judges. No, there's a period of grace, there's an opportunity to respond positively and avoid the judgment. Note the language in 2:12, "Yet even now declares the Lord, return to me with all your heart." In other words, even in the midst of the demon invasion there's still some grace left, grace is not yet exhausted, there's still time to repent. Several years ago I was listening to Dr John Whitcomb teach on the Global Flood and he made an interesting remark. He said, even in the midst of the Flood waters rising, and you can imagine the horror, "Is this thing going to back off or are we in for it, we're running out of high ground here," but, even in the midst of that, he says, there was still time to trust the Lord, obviously they couldn't get on the Ark but couldn't they trust in the Lord for eternal salvation? Of course. There's always grace before judgment. And a person has the possibility of responding to God up to the moment they die. And that's what's going on in Joel 2:12, "even now", even in the midst of the demon invasion there's time for national repentance. Continuing in vv 13-14 we see the basis of the extended hour. Why do they have more time? Because of who God is. "For He is gracious and compassionate, Slow to anger, abounding in lovingkindness, And relenting of evil. Who knows whether He will not turn and relent, And leave a blessing behind Him," So, grace before judgment operates because of who and what God is. It's not because of who and what we are. It's because of who He is. It's because He is gracious.

It's because He is loving. And if we will respond to His grace then the judgment is either avoided altogether as at Ninevah in the Book of Jonah, or as here, at least minimized in its devastation, who knows, v 14, whether He may even leave a blessing behind, a grain offering and a drink offering? So, there's always grace before judgment. So, if the whole nation will gather together in Jerusalem, vv 15-16 and respond to that grace by repenting nationally then there's the possibility that some of the judgment will be avoided. And there's prayer involved in v 17, and it's actually an argument. The priests were to argue with God and by that we mean lay out Scriptural reasons why God should relent. So, these are very smart prayers, they take God's word and just reel it off to Him, "Lord you said this now what are you going to do about?" "Lord, this is Your inheritance, what are the nations going to say about You God" This is a kind of prayer most people of the church have never dreamed of asking. In fact they think this is immoral but it's put up as a model prayer, the kind of prayer that gets a response. v 18 is the Lord's response and in the Jewish Bible (JPS), it's stronger, it says, "Then the Lord was roused." In other words, this kind of prayer gets God all stirred up. It prompts some action.

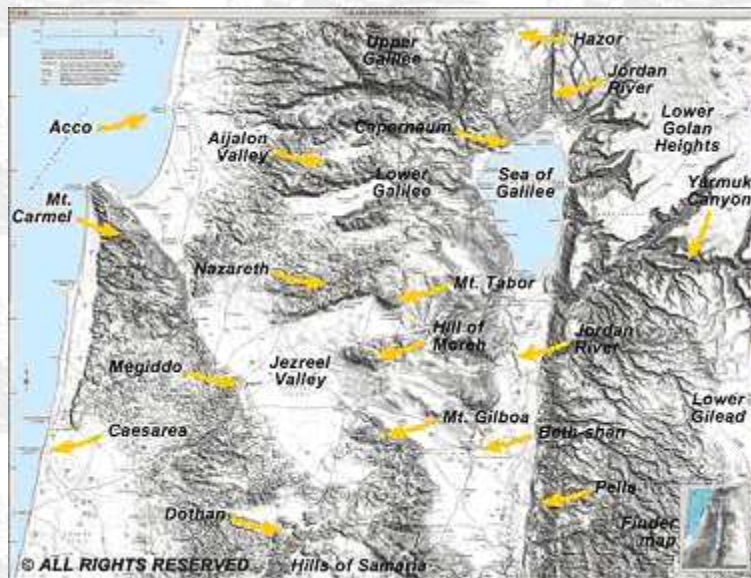
#### **D. The National Salvation of Israel (2:18-32)**

##### **1. The Antichrist's Invasion (2:18-20)**

**Then**, that is, when Israel repents in the future great tribulation and the priests mourn and pray in the Temple area, and this all presupposes a future Jewish Temple. But when all this happens **Then the LORD will be zealous for His land**. Now, the whole universe is God's property as Ps 50:12 says, "For the whole world is Mine and all it contains" (also cf Deut 10:14; Job 41:11) so why the particular statement about the land of Israel? What's so special about this land that He calls it His land? He doesn't call France His land, He doesn't call Mongolia His land, He calls Israel His land and He marked out the boundaries Himself and He says, this is Mine. Now why? Because that's the particular land where He chose to dwell. He dwelled there in the Tabernacle and the Temple and He'll dwell there again in the Millennial Temple. But the point is, in Lev 25:23 He says, "The land is Mine!" And as such He gives it to anyone He pleases. But He puts stipulations on what can and cannot be done in His land. Remember that, those of you going over to Israel, that the land you're walking on is His land. You're a stranger, a *xenos* in the Greek, a foreigner passing through. Keep that in mind because you'll be touring God's estate. And as Owner of the estate He said "Israel, I'm giving you the land, not to do whatever you want with it, but as responsible tenants." Just as all tenants have responsibilities so Israel had responsibilities. They were to have dominion in that land. It was sort of an extension of the mandate God originally gave Adam. Adam was told to

have dominion over the garden of Eden then Israel is told to have dominion over the land of Israel and then this dominion is stretched to include the whole cosmos by the time it reaches Jesus Christ. But here the dominion mandate is to take care of this particular land, to manage the land properly, never sell the land permanently, etc...etc...those were God's terms. There's a whole lot of debate about this land as anyone whose paid attention to the news can attest. The place is a time bomb waiting to explode. But when Israel repents God is going to be **zealous for His land**. He's wanting to dwell with His people once more. The people of Judah were so rebellious by 586BC that the Shechinah Glory departed the Temple didn't He. And He's never returned yet. We know He will return. Ezekiel charts the return to the Millennial Temple and that's what this is talking about, the Millennial dwelling in the Millennial Temple in the Promised Land. And not only that, He **will have pity on His people**. That people is clearly Israel. **<sup>19</sup>The LORD will answer the prayer and say to His people, "Behold, I am going to send you grain, new wine and oil, And you will be satisfied in full with them; And I will never again make you a reproach among the nations.** Now that's a remarkable promise. When Israel repents nationally God says "That's it, I'm taking you out of a subservient position and I'm exalting you among the nations." Israel will be the chief of the nations in the Millennium. Other nations will look at her and say, "Wow, the greatest nation on earth." And notice something else, the agricultural produce that accompanies this exaltation. We'll see a lot more of that in these verses and what you want to see is the corollary between the salvation of Israel and the salvation of nature. Just as when man is judged nature is judged so when man is saved nature is saved. And you always want to remember that because we are constantly attacked as Christians in this area, "Why do you Christians have to keep on yak, yak, yakking about your religion like it's truth, we all know religion is subjective, we all know that it's just your opinion, and we're all entitled to our opinions on religious matters, so c'mon, why do you keep harping on it like it has something to do with reality?" Don't back down here. This is something to be proud of, that the Bible is a history book and contains a history of the future. Don't be ashamed. We are the only people on earth who have an answer to the sin damage on man and the sin damage on nature. As far as everyone else is concerned man is hopelessly encased in a bottle of eternal suffering, the environment's hopelessly contaminated. But in the Bible there's salvation for man and nature. The Bible never permits you to totally internalize salvation. Most Christians try to do that because they want to have a religious experience. I'm convinced that's one of the things people don't like about my teaching, that I don't let you think it's all about you and you're experience. I force you, if you keep coming, to think outside of yourself and realize that your faith isn't just about your personal religious experience. It's much grander than that. Salvation is related to the whole cosmos. When Adam sinned and we sinned in Adam it affected the entire universe, all the way to the

farthest galaxy. And that's what we're seeing here on the other side of the coin, salvation goes far beyond human people getting into heaven. It brings about a completely new cosmological system with a new heavens and a new earth. If you don't insist on this then it's just your personal experience and has no validity for anyone else. And you end up with some kind of an anemic Christianity. It's expressed perfectly in one of the hymns we don't sing here, He Lives, and the song says, "You ask me how I know He lives, He lives within My heart." Now, that's an absolutely anti-biblical statement. Where are we ever told that when someone asks how we know Christ was resurrected from the dead that we ground our knowledge in our heart? That's not a valid epistemological basis? How do I know? I know because I had a fuzzy feeling? I know because I got heartburn one night while the pastor talked about Jesus? No, no, no. I know because it's a historical fact that occurred outside of me. Salvation is much more than an internal religious experience and that's why He says **I am going to send you grain, new wine and oil, and you will be satisfied in full with them.** That's agricultural blessing, that's productivity in nature, that's salvation of nature. **And** on top of all that, **I will never again make you a reproach among the nations.** You know, Israel has had it, they have been pushed around, mocked, beaten to a pulp but no more. And note that God was the ultimate author of her reproach, He's sovereign, but He will no more do this to her, in that day, in that day she will be the chief of the nations, the world superpower. She will be blessed agriculturally with **grain, new wine and oil** for the Millennial Temple worship and also for sustenance. This is recording history in advance. Verse 20, "**But I will remove the northern army far from you,** Army isn't in the original. It just says **the northerner** and it's a singular masculine. It's referring to a specific person, the leader of a massive human army. Most of Israel's enemies have attacked from the north. This is the third invasion in Joel. This is not the locust invasion or the demon invasion but the Antichrist's invasion. He is the **northerner**, this is one of the titles of the Antichrist, and this is His army gathering in the valley of Armageddon, that's to the north of Jerusalem, due north.



This huge valley is known for a great number of battles. However, we find that this is not the site of the battle, only the site of gathering for deployment. Once deployed in the north they will ascend toward Jerusalem. **And I will drive it, literally I will drive him,** the Antichrist, God says, **into a parched and desolate land,** that's the Negev, the southern desert region of Israel and with him will be the main body of the army. This is where the Antichrist will be killed with the false prophet (Rev 19:20).



**And its [his] vanguard into the eastern sea,** this is the soldiers on the front lines of the Antichrist's army, they will be defeated at the Dead Sea. **And its [his] rear guard into the western sea.** The rear of the Antichrist's armies will be defeated at the Mediterranean Sea. **And its [his] stench will arise and its [his] foul smell will come up, For it [he] has done great things.** It's in the singular referring specifically to the Antichrist and his stench and his great horrors but of course the whole army being defeated will smell horribly. This is the smell of a mass of dead bodies rotting under the hot sun (Rev 19:21). The **great things** are the great and terrible things they have done in persecuting Israel;

anti-Semitism will reach its height not under Hitler but under the Antichrist. This is the outworking of Gen 12:3, those who bless you will be blessed and those who curse you will be cursed.”

## 2. The Messiah’s Coming (Joel 2:21-27)

Joel 2:21-27 describe the Messiah’s Coming, this of course is the Second Coming of Jesus Christ. Verse 21, this is a contrast of the terrible things done by the Antichrist with the wonderful things done by the Lord. **Do not fear, O land, rejoice and be glad, For the LORD has done great things. The land is to rejoice** because when Israel is saved nature will also be saved. A partial restoration from the curse will take place. This is the cosmic extension of salvation; reminisced by Paul in Rom 8:20-21. Turn there. This is Paul reflecting on Gen 3. Remember, the NT authors clearly took the early chapters of Genesis literally, there was no fudging with the text. And here he reminds us that when man fell nature fell too because nature was originally placed under man’s dominion responsibility. Thus, as goes man so goes nature. As a result of the fall we are responsible for the destruction of the entire cosmos. “For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup>that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.” So Paul is reflecting on the fact that if man will be set free from corruption then certainly nature will also be set free from corruption and that’s precisely what Joel’s saying. **Do not fear, O land...Do not fear, beasts of the field...**The words **Do not fear** are the traditional way of introducing the doctrine of salvation. That’s why I called this lesson “The National Salvation of Israel” and by Israel I mean the land and all its inhabitants, man and beast and agriculture, the whole gamut. Just as the curse of Gen 3 affected all man and nature so the salvation here applies to all man and nature. **Do not fear, beasts of the field, For the pastures of the wilderness have turned green, For the tree has borne its fruit, The fig tree and the vine have yielded in full.** These are all signs of restoration. This is the restoration of the Messianic Kingdom, when the land will flourish with agricultural abundance, virtually a perfect ecological system will be installed. <sup>23</sup>**So rejoice, O sons of Zion.** They were to weep and mourn due to the locust and demon invasions but now there’s a reversal, **rejoice O sons of Zion**, the covenant name of Israel. **And be glad in the Lord your God; Be glad in Yahweh your Elohim.** Why? **For He has given you the early rain for your vindication.** Now, that is a very poor translation. “None of the standard modern translations have rendered accurately the Hebrew text at this point.”<sup>1</sup> NIV gets the closest. The Hebrew reads *Moreh Ha-Tzedeq*,<sup>1</sup>

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<sup>1</sup>James E. Smith, *The Minor Prophets* (Joplin, Mo.: College Press, 1992).

translated “The Teacher of Righteousness”. The OT Jews and early Christians all considered this a Messianic Prophecy and it should be translated “For He has given you the Teacher of righteousness” (cf Job 36:22; Prov 5:13; Isa 50:20). Scholars have shied away from this translation because they don’t see how it fits with the context. But it’s clear to anyone reading the Bible straightforwardly how it relates to the context. When Israel repents the Messiah returns to save His people and restore the Promised Land to its former glory. The Messiah will be the Teacher in the Messianic Kingdom. Let’s make five points to the Doctrine of the Messiah here in Joel. *First*, the Teacher will be a gift of God. Joel says “He will give the Teacher of righteousness.” This gift will be given to Israel when Israel she repents. *Second*, the Messiah will be the Teacher par excellence. Note the definite article in the Hebrew. It does not say “He has given you a Teacher” but “He has given you the Teacher”, the Teacher par excellence. Turn to Jer 31 to see aspect of the Messianic Kingdom. This is a passage on the New Covenant. And when the New Covenant is fulfilled the Messiah will be the Teacher. Don’t be confused by the New Covenant. When we take the Lord’s Supper, the bread and the cup what did Christ say with respect to the cup? “This is the new covenant in My blood,” and people tend to think the New Covenant is fulfilled in the Church. It is not. It is for Israel and Judah, it’s a Jewish Covenant. We are not the recipients of this covenant and it cannot be fulfilled to us because we are not the parties to the covenant. Jesus is the mediator of the new covenant, He ratified the new covenant and we are ministers of the New Covenant, we proclaim it in the Lord’s Supper because it is the sign of the New Covenant but it cannot be fulfilled to anyone but Israel. And note what the Lord says to Jeremiah in v 34, “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD,” Now, today do we have teachers? Do Jews teach one another? Of course. But in that day the Messiah will be the Teacher. Won’t it be great to get rid of me and hear the teaching of the Messiah Himself? It’s going to be awesome Bible teaching. *Third*, the content of the Teacher’s teaching is righteousness. He comes to teach righteousness. Righteousness refers to the character of God, He will teach us about the character of God that He is the absolute standard for right and wrong. *Fourth*, agricultural blessing will accompany the Teacher’s arrival. When He returns the early and latter rain will come, the threshing floors will be full of grain, the vats will overflow with new wine and oil, there will be plenty to eat, green pastures for the cattle, fruit-bearing trees, fig trees, vineyards, all this productivity will accompany the Messiah’s return. *Fifth* point of the doctrine of the Messiah, we’ve seen He’s the gift of God, that He will be the Teacher par excellence, that the content of His teaching is righteousness and accompanying His coming will be agricultural blessing. Fifthly, this refers to His Second Coming not His first coming. Clearly Israel did not receive all this blessing at Christ’s first coming. So



this is a Second Advent passage. Verses 23-26 outline Israel's reversal of fortunes when this day comes. **And He has poured down for you the rain, The early and the latter,** that's the autumn and spring rains. Israel had autumn and spring rains and both were crucial to getting a good crop in the spring. Verse 24, **The threshing floors will be full of grain,** What they would do is take the wheat and put it on a hard threshing floor and they would hook up a donkey to a heavy plate and children or rocks would be placed on the plate and as the donkey walked the plate would crush the wheat or barley and separate the wheat from the chaff. The chaff would blow away and leave the wheat. **And the vats will overflow with the new wine and oil.** They will have large reserves of **new wine and oil.** All three of these things are used not only for daily life but more importantly for Temple worship, Millennial Temple worship here. Verse 25, **"Then I will make up to you for the years That the swarming locust has eaten, The creeping locust, the stripping locust and the gnawing locust, My great army which I sent among you.** Obviously referring back to chapter 1 and the agricultural and economic destruction caused by the locust invasion in Joel's day. This is a reversal of fortunes and He will more than make up for them all those years of loss. **"You will have plenty to eat and be satisfied** there's food **And praise the name of the LORD your God,** there's worship. **Who has dealt wondrously with you;** The miraculous, gracious salvation of Israel. **Then My people will never be put to shame.** It's plain that this promise has never been fulfilled so this is the Messianic Kingdom. And verse 27 is my favorite verse in Joel, <sup>27</sup>**"Thus you will know that I am in the midst of Israel,** personally, this is the Messiah Jesus Christ dwelling in His resurrection body on Mt Zion, ruling from His Temple throne. **And that I am the LORD your God, I am Yahweh your elohim And there is no other;** there are no other gods and goddesses. He alone is sovereign, He alone will accomplish this, what majestic promises, what weighty matters, the whole of the nations under His thumb. As Isaiah says, the nations are but a drop in the bucket. If Yahweh can raise up four successive waves of locusts to invade Israel, if Yahweh can bring a demon invasion of 200 million to invade the world, if Yahweh can destroy the Antichrist and His army then who is God? Yahweh is God **and there is no other. And My people will never be put to shame.** Israel will be at the fore of the nations forever. Only a sovereign God can make such a promise. Only a God whose position as absolute authority over the cosmos can make such guarantees. He has no rivals, evil is not an equal and opposing force to God; it is much lesser and cannot compete with the goodness of God. He is faithful to His word, we have a written record of it in Scripture and thus stand confident that He will do all He has said down to the last letter. There is no alternative history. That's what we mean when we say God is sovereign with respect to His universe. That He controls whatsoever comes to pass.<sup>ii</sup> That's the theme of the book isn't it, that Yahweh is God **and there is no other.** Therefore we ought to worship Him alone. Now, I

haven't brought this in yet, I was hoping you'd see it already. And that is, we started this course on the Twelve by saying there are two keys to unlocking the twelve. What are they? The Mosaic Covenant and the Abrahamic Covenant. Which Covenant is being fulfilled here? The Abrahamic and all its amplifications in the Land, Davidic and New Covenants

### 3. The Spirit's Coming (2:28-29)

Now there's something important here in the Hebrew version of the Bible that you can't see in the English version of the Bible. And you may not think this is important now but it's very important for our study in Acts because 2:28-32 are quoted by Peter in Acts 2. So, here's the observation, Joel 2:28-32 in the English Bible is Joel 3:1-5 in the Hebrew Bible. In the Hebrew it's a paragraph. And the Hebrews memorized Scripture in paragraphs, they didn't memorize verses, they memorized whole paragraphs and this paragraph is quoted by Peter in Acts 2. This is very important because when you read these verses you ask yourself, why in the world did Peter quote all these verses on the day of Pentecost? I don't remember all these things happening on the day of Pentecost. And that's created interpretive problems. So ask yourself as you read these verses, "What, if anything here, happened on the day of Pentecost?"

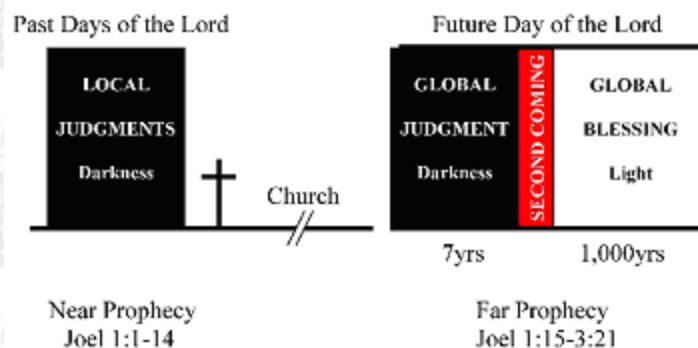
Verse 28, "**It will come about after this** now the first question is "After what exactly?" Is it after the demon invasion which was part of the Tribulation (1:15-2:11)? Is it after the Antichrist's invasion at Armageddon (2:20)? Or is it after the Messiah's Coming (2:21-27)? What's the immediately prior context talking about? The Messiah's Coming. So, I take it the best answer to this question is the Messiah's Coming. And is this the first or the second coming? The second, we already confirmed that? So, after the Messiah's Second Coming to earth, **I will pour out My Spirit on all mankind;** and literally in the Hebrew it's **all flesh** not **all mankind** and all flesh in the Hebrew refers to all Jewish flesh, that's the promise. **And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.** That is Israel's sons, daughters, old men, young men. Now, just ask yourself, did people prophesy on the day of Pentecost? No, they spoke of the mighty works of God done through Jesus Christ. Did anyone dream dreams on Pentecost? No. Did anyone see visions on the day of Pentecost? No. There is no record of any of that happening on the day of Pentecost. But what about the first phrase **I will pour out My Spirit** and just stop there. Forget "all flesh" for now. Was there a pouring out of the Spirit on the day of Pentecost? Yes. There was. It wasn't on all flesh but there was a pouring out as manifested by tongues speaking, speaking in known human languages. So far that's the only similarity to the day of Pentecost. Those

other things did not happen. But God says they will happen after the Messiah's Second Coming. So, Israel's sons and daughters will prophecy in the Messianic Kingdom. Israel's old men will dream dreams in the Messianic Kingdom. Israel's young men will see visions in the Messianic Kingdom. This has not happened yet because we are not in the Messianic Kingdom. **"Even on the male and female servants I will pour out My Spirit in those days.** That is, in the **days** of the Messianic Kingdom. For 1,000 years this will go on among even the **male and female servants** of Israel. A great pouring out of the Holy Spirit will occur in that day of which Pentecost is just a foreview, just a foretaste, just a glimpse of the operation of the Holy Spirit in the Messianic Kingdom.

#### 4. The Salvation of a Remnant (2:30-32)

<sup>30</sup>**"I will display wonders in the sky and on the earth, Blood, fire and columns of smoke.** <sup>31</sup>**"The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes.** Again, did any of this occur on the day of Pentecost? No, none of it happened. So it could not have been fulfilled on Pentecost. What time period is this. What is **the great and awesome day of the Lord**? We said when **day of the Lord** is modified by those two adjective, *gadol* and *yare* it refers to the Messiah's Second Coming. So, before His Second Coming there will be **wonders in the sky and on the earth, Blood, fire and columns of smoke. The sun will be turned into darkness, and the moon into blood.** <sup>32</sup>**"And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.** Now, when will these things take place? What period of time immediately precedes the Messiah's Second Coming? The Tribulation. So, vv 30-32 refer to the Tribulation judgments and the salvation of the remnant of Israel. Alright, let's draw all this together and then we'll come back to the details.

#### JOEL: DAY OF THE LORD



Joel 2:30-32 proclaim what will happen **before** the Messiah's Second Coming and 2:28-29 proclaim what will happen **after** the Messiah's Second Coming. So the sequence is

Tribulation judgments, a remnant calls upon the Lord, Messiah comes, Israel is saved, the Spirit is poured out on all Israel. That's the scheme but I also want you to see the forest, I don't want you to lose the forest for the trees. Anyone see the bigger picture? We started this evening talking about it. We said you see this at the Flood, you see this at the Exodus. Judgment/Salvation. It's all over Scripture. It's a fundamental teaching of Scripture. Judgment comes on Israel and then Salvation comes on Israel

Let's just polish up a few details here. I wonder how many of you know what kind of deliverance is in view here in v 32 where it says **that whoever calls on the name of the Lord Will be delivered**. What do you think? Is this eternal salvation or physical salvation? What's the condition for being delivered here? What do they have to do to be delivered? Do they have to believe in the Lord? No. They have to **call on the name of the Lord**? Is that the condition for eternal salvation? No, it's not. One must believe for eternal salvation. Hold your place in Joel and turn to Rom 10. What's going on here with this calling bit? Well, the same thing that Paul teaches in Rom 10. Now, this is a section of Romans that is botched pretty badly by most commentators because they don't understand the OT. They get all buried in some Greek exegesis and miss the whole point because they don't know the OT background. And here's a great example. Look briefly in Joel how they botch the translation of the last sentence in v 32. It says **Even among the survivors whom the LORD calls**. Now, that's not what it says in the Hebrew. It says, "Anyone who calls the Lord will be among the survivors." It's not the Lord calling them it's them calling on the Lord just like the earlier part of the verse says. Now, in Rom 10 look at verse 9, "that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved;" Alright initially it sounds like two conditions for salvation right, two conditions to go to heaven, but verse 10 gives the explanation, "for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." Now wait a minute you say, why is Paul making a distinction between being imputed righteousness and being saved? I thought being imputed righteousness was being saved. Well not here. Turn back to Rom 5:9 briefly. Note the distinction Paul makes between justification and salvation. "9Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him." Here Paul reasons that since you have been justified, past completed action, that now you shall be saved from wrath, future. But one must first be justified before he can be saved here in Romans, and in Romans 10, that's the whole point. Turn back to chapter 10, verse 10, So faith is for justification or righteousness, same word in the Greek and confession is for salvation. Now, drop down to v 13. "for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." Where is that a quote from? Check your margin. Joel 2:32. What kind of salvation is in view? Have these Jews already

believed and been justified before they call on the Lord to be saved? You bet. It has to be that way. You say, why does it have to be that way? Why can't they happen at the same time? Why can't call on the Lord be a synonym for believe on the Lord? Because of verse 14. "How then will they call on Him in whom they have not believed?" You can't call on Him for salvation if you've not believed in Him for justification. That's Paul's whole point. He continues, he's saying, "Look, there's a sequence. "How will they believe in Him whom they have not heard? And how will they hear without a preacher? <sup>15</sup>How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!" Alright, so what's the sequence? It has to happen in this order, that's Paul's whole point. What must come first? A preacher has to be sent. Who's going to be sent in the Tribulation? Elisha, the 2 witnesses, the 144,000. What must happen second? They must hear the preacher preach? How can you believe in something you haven't heard? So then what has to happen third? They have to believe? Now at that point, when individual Jews believe what happens? They are justified, they are credited with the righteousness of Christ. These people will be in the Messianic Kingdom no matter what (John 3:5). And that's a hint that the regenerative work of the Spirit takes place during the Tribulation. Some people think all the ministries of the Spirit shut down in the Tribulation. Not so. His restraining ministry shuts down (2 Thess 2:7), His baptism work shuts down because the body of Christ is finished but His regenerative ministry continues because you have to be regenerate to enter the kingdom (John 3) and regeneration is conditioned on belief. Now what can they do now that the preacher has been sent, the preacher has preached, the Jews have heard, the Jews have believed? Now they're justified. Now what? Now and only now they can call upon the Lord for salvation. This is physical salvation, this is physical deliverance in Romans, this is physical deliverance in Joel 2:32. That's why it says that whoever calls on the name will be among the survivors. Survivors of what? The Tribulation judgments. So, the salvation here is physical deliverance so they can enter the Messianic Kingdom. They have already believed and been justified, then they will call upon the Lord and He will come down from the throne of God, He will descend to rescue Israel and Joel says, **there will be some who escape.**

- I. A Past Day of the Lord (1:1-14)
  - A. The Locust Invasion (1:2-13)
    - 1. The Elders Summoned (1:5-7)
    - 2. The Jerusalemites Summoned (1:8-10)
    - 3. The Farmers Summoned (1:11-12)
    - 4. The Priests Summoned (1:13)
  - B. All Judah Summoned (1:14)

- II. The Future Day of the Lord (1:15-3:21)
  - A. The Devastation (1:16-20)
  - B. The Demon Invasion (2:1-11)
    - 1. The Alarm (2:1)
    - 2. The Cosmic Phenomena (2:2a)
      - a. The Invasion (2:2b-9)
        - i. The Unparalleled Force (2:2b-c)
        - ii. Their Devastation (2:3)
        - iii. Their Appearance (2:4)
        - iv. Their Sound (2:5)
        - v. Their Terror (2:6)
        - vii. Their Speed and Agility (2:7)
        - viii. Their Discipline and Unity (2:8)
        - vix. Their Attack (2:9)
      - b. The Blackout (2:10)
      - c. The Lord's Judgment (2:11)
  - C. The National Repentance of Israel (2:12-17)
  - D. The National Salvation of Israel (2:18-32)
    - 1. The Antichrist's Invasion (2:18-20)
    - 2. The Messiah's Coming (2:21-27)
    - 3. The Spirit's Coming (2:28-29)
    - 4. The Salvation of a Remnant (2:30-32)
  - E. The Judgment of the Nations (3:1-17)
  - F. The Messianic Kingdom (3:18-21)

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<sup>i</sup> The leader of the Qumran sect was also called "The Teacher of Righteousness" but they distinguished between their leader and the eschatological Messiah who was to be much greater. (Price, *Secrets of the Dead Sea Scrolls*, 336).

<sup>ii</sup> That, of course, does not remove human responsibility. His sovereignty operates in accordance with the constitution of each part of His creation.

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