

III. *The Spirit Is Coming!*

19-Dec-04 Joel 2:18-32 Robertson Chapters 3-4

Theme: For those who repent, God restores the years that the locusts have eaten; At Pentecost and beyond, God pours out His gift of the Holy Spirit on all those who call upon the name of the Lord.

Key Verses: Joel 2:25, 28-29 ²⁵So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you. ... ²⁸And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. ²⁹And also on My menservants and on My maidservants I will pour out My Spirit in those days.

Review

In the last two weeks we've looked at the first half of Joel. **Two major themes dominate the first half of the book of Joel: the day of the locust and the Day of the LORD. The lesser points ahead to the greater.** As terrifying as the locust army is, it is nothing compared to the terror of the Lord coming in judgment upon a rebellious and sinful people. The first three sections of Joel's prophecy describe the locust invasion and its effects in ever increasing terms of intensity. Joel links the locust invasion to the Day of the LORD – that time in which the Lord comes to inspect His people. As Joel puts it: "For the Day of the LORD is great and very terrible, who can endure it?" (2:11).

After the first three sections of Joel, it would seem that there is no hope. And yet, **the God who is the captain of the locust swarm, is the same God that calls His people to repent of their sin and return to Him**, "for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm" (2:13). What a great God we serve! **The Day of the LORD is not only associated with judgment, but it is associated with the call to repentance.** The congregation of Israel was called to assemble together and worship on the Day of the LORD. And so are we. **Every Lord's Day – every Sunday – God calls us to assemble, from the oldest to the youngest, to come before Him in worship.**

Sabbath worship is the turning point. It was the turning point in Joel's prophecy, as we will see today; and it is the turning point in our week. Worship on the Lord's Day reorients us, renews us, revives us, and equips us to deal with the week to come. Praise God that He still comes close to His gathered people on the Day of the LORD.

Introduction

Today we look at the fifth and sixth sections of Joel's prophecy. **The fifth section (2:18-27) is parallel to the first section and reverses in every way the destruction of the locust invasion prophesied in 1:4. The sixth section (2:28-32), like the second, is short, but rich. It intensifies the blessings to come by promising a pouring out of the Holy Spirit on all flesh on the great and awesome Day of the LORD.** Even though we will be covering fewer verses today than in the past two weeks, this material is even richer and we will have trouble finishing it. So let's go!

Exposition

A. The Overturning of the Locust Invasion (2:18-27)

1. Restoration Blessings (2:18-20)

a. *Turning-Point (2:18)*

As we approach this section, verse 18 appears to be the turning point of the entire book. In response to the coming destruction via the locust swarm, the call to repentance has gone forth. The people have assembled and the priests have pled with the Lord for forgiveness. **In verse 18, it appears as if their prayers have been answered. The Lord has heard the prayers of His people, and now He works on their behalf, to remove their reproach, to reverse the impact of the locust invasion, and to restore their material and spiritual blessings.** The rest of the book is a cascade of blessings upon God's people. And it all starts with **God answering the prayers of His people. This is the first blessing that God grants His people.** Three more flow in quick succession.

b. *Desires Satisfied (2:19a)*

The next blessing is that their desires will be satisfied. "Grain, new wine, and oil" are the staples of the economy. We've already seen that these three products were specifically destroyed in the locust invasion (1:10). Now God is reversing that devastation by providing in abundance. **Where they were once lamenting the loss of these products, now they will be satisfied. Their lost joy has been restored.** But even beyond the physical dimension of this restoration, there are also spiritual overtones. Remember that the loss of these products meant that the priests could not offer the proper daily sacrifices of the grain and wine offerings. Their spiritual condition had been impacted by the locust plague. **When God restores the "grain, new wine, and oil," He is also saying that the people have been restored to fellowship with the living God.**

c. *Reproach Removed (2:19b)*

Next, God removes their reproach or shame. This is one of the specific items prayed for in 2:17. And here we see God answering their specific request. This promise is made not only here, but it is repeated twice more in verses 26 and 27. God promises to remove their shame. What are they ashamed of? It is not clear to me in the text. Perhaps it is shame of being chastised via the locust invasion because of their sin. Robertson has some helpful comments: "When the Lord's people return to him he will remove their reproach. Concentrate on returning to God, and He will see to it that your reproach is removed. God's great business is restoring the ruined reputation of straying sinners." **God's great business is restoring the ruined reputation of straying sinners.** Keep that in mind. We will discuss that more in a few minutes.

d. *Enemies Destroyed (2:20)*

The next restoration blessing is the destruction of Judah's enemies. "The northern army" could refer to a real human army, since invariably invasions of the land came from the north – Syria, Assyria, Babylon, and Medo-Persia all came from the north. Meanwhile, locusts only occasionally came from that direction. However, the immediate context (especially vv. 21-25) suggests that locusts are in view. Remember what I read 2 weeks ago from Augustine in *The City of God*?

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“When Africa was a Roman province, it was attacked by a large number of locusts. Having eaten everything, leaves and fruits, a formidable swarm of them was drowned in the sea. Thrown up dead on the coasts, the putrefaction of these insects so infected the air as to cause a pestilence so horrible that in the kingdom of Masinissa alone 800,000 and more are said to have perished. Of 30,000 soldiers in Utique, only 10,000 remained.”

Robertson comments: “**The words depicting the fate of this ‘northern’ invader exactly describe the fate of a swarm of locusts.** Cast into the sea, they all perish and consequently raise a great stench. This description hardly fits the process of the destruction of an army of men. **But the unique description of this invading power as the ‘northern one’ is so distinctive that it suggests more than merely a horde of locusts. Though beginning with the report of a locust-plague, the enemy expected by Joel has swollen in significance so that he now represents an eschatological force set against the people of God.** Whatever power the enemy of the Lord's people may possess, a mightier power will subdue him. Even death itself cannot destroy the person who has looked to the Lord in repentance and faith.”

2. Restoration Rejoicing (2:21-24)

a. *Rejoicers (2:21-23a)*

How do you respond when God promises to bless you? You respond by rejoicing in His goodness. **In 2:21-23a, three commands to rejoice are given. First to the land (21), then to the animals (22), and finally to God’s people,** called here the “children of Zion” (23). The phrase “children of Zion” brings to mind the image of God as King enthroned on Zion with his loyal children around Him.

The order of rejoicing is important. It follows the Creation order, where the land and plants are created before the animals, and then to the crown of creation – mankind. **It also follows the order of impact felt by the locust swarm:** the land and vegetation were impacted first, followed by the animals as their grazing land was lost, and then ultimately God’s own people would feel the impact via famine. Notice that creation rejoices alongside man in the bestowal of God’s blessings. Just as the animals cried out to God in distress, now they are called to rejoice.

Notice the phrase at the end of verse 21: “For the LORD has done marvelous things!” The word “marvelous” there literally means “great.” It is exactly the same word as in the end of verse 20 describing the locusts: “Because he has done monstrous (great) things!” The phrase in verse 21 exactly counterbalances the one in verse 20. Robertson comments: “**Astounding as the work of destruction done by the plague of locusts may have been, God's work of restoration is even more amazing.**”

b. *Rain (2:23b-24)*

In verses 23b-24, we have four references to “rain.” There is the *former rain*, the *abundant rain*, the *former rain* (again), and the *latter rain*. All of this rain, of course, is good for the agricultural production of the *grain, new wine*, and *olive oil*. The *former rain* is rain that comes in the autumn, between the end of October and the beginning of December. The *latter rain* falls in the spring, usually in March and April. So, **the people of God are to rejoice in God’s gracious provision of abundant rain, both the former and latter rains, to produce the crops that He has promised.**

There is only one bit of uncertainty about the Hebrew translation of these verses. The first phrase, translated in the NKJV as “**For He has given you the former rain faithfully,**” could

also be translated as “**For He has given you the Teacher of Righteousness.**” If this is the case, then it removes the redundancy of speaking about the *former rain* twice. Listen to this translation in context:

Joel 2:23-24 ²³Be glad then, you children of Zion, And rejoice in the LORD your God; For He has given you the Teacher of Righteousness; And He will cause the rain to come down for you—The former rain, And the latter rain in the first month. ²⁴The threshing floors shall be full of wheat, And the vats shall overflow with new wine and oil.

Robertson has more to say on why he believes this is the correct translation: “The same connection between agricultural blessing and the teaching of righteousness from the Lord may be found in Hosea 10:12. The people are admonished to ‘sow righteousness,’ ‘reap the fruit of mercy’ and ‘seek the Lord until he comes and “teaches” righteousness to you’ (**Hosea 10:12**). The imagery, as well as the ambiguity, is the same as that which is found in Joel 2:23. Either ‘he’ will come and ‘rain down righteousness’ or ‘teach righteousness.’ The language in Hosea will bear either meaning, but the phrase ‘until he comes’ may suggest the idea of a coming deliverer. So Joel could be saying that in response to this ‘northern one’ who assaults God’s people, the Lord raises up a ‘Teacher of Righteousness’ who will begin the process of restoring the devastated land to its former fertility.”

Robertson continues: “In view of the fact that this promise is directed to the ‘sons of Zion,’ a rare designation of God’s people, it may well be that a ‘Teacher of Righteousness’ is in view in this verse. He begins the process of restoring blessing to God’s people by propounding truth to them. Although his introduction into the text may seem rather abrupt, it serves well as a contrast with the ‘northern one’ in the immediately preceding context. This demonic destructive one will be countered by a gifted teacher who will expose error by teaching truth and righteousness to God’s people. At the same time, the introduction of a ‘Teacher of Righteousness’ at this point anticipates the immediately following paragraph in Joel’s prophecy. For next he will speak of the outpouring of the anointing Spirit which will result in an unprecedented manifestation of the gift of prophesying among the people of God.”

3. Restoration Covenant (2:25-27)

a. *The Restoration of the Locust Years (2:25)*

Now we come to perhaps the most beautiful and poignant of all the wonderful promises in the book of Joel: *the restoration of the locust years*. Verse 25 ties us squarely back to the first half of the book. Here Joel reiterates the four types of locusts first introduced to us in 1:4. He also explicitly confirms that the locust plague is God’s army, consistent with the claims in 2:11. Regardless of the apocalyptic overtones thus far, it appears as if the locust invasion is the primary background for all that we have covered thus far. That is not to say that the focus will not change, because very shortly we will see Joel telescope his message into his future, and even into our future.

But let us consider **the promise of the restoration of the locust years. This is a wonderful promise.** All that the locusts have eaten and destroyed will be restored. God will “repay,” “pay back” or “make up for” all that was lost. The root of this word “restore” comes from *shalom*. Robertson comments: “This term means more than simply ‘peace.’ It has the idea of fullness or completeness. God will bring back in all their fullness the years that the locust has eaten. Here

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we see the power of God to redeem. He sends the judgment of the locust, and He reverses the whole process of devastation that they launched.”

Robertson gives us sound pastoral advice as we consider the restoration of the locust years: “**Do you mourn over the lost years of your life? Do you think back with bitterness of soul as you remember the wasted years of youth when you did not serve the Lord? Listen to these words. Apply them to your life. God restores the years that the locust has eaten. He gives back everything that you have lost, and more beside.** Don't insult the glorious redemption that Christ has accomplished. Believe him. Start rejoicing in faith. Look your failures straight in the eye. Trust fully in God's ability to restore the years the locust has eaten.

b. The Covenant God (2:26-27)

Verses 26-27 paint a glorious picture of a restored covenant community. **God restores His people, He restores the years the locusts have eaten, He forgives sin and grants fresh blessings, because He is in a covenant relationship with His people.** This is the heart of the gospel. God says, “I am in the midst of Israel: I am the LORD your God, there is no other.” Again, we are taken back to Mt. Sinai, to the Exodus, as Joel quotes from the First Commandment:

Exodus 20:2-3 ²I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. ³You shall have no other gods before Me.

God is in the midst of Israel, in the midst of His people; this is the essence of the covenant relationship. “I will be your God and you shall be my people” sums up the relationship. I call it the *Immanuel Principle* – “God is with us.” **The greatest blessing God gives us is always Himself.** That is why the First Commandment is so important, because it seeks to replace God with something else, and there is nothing else that can fill God's place. Nothing.

Jesus Christ came to dwell among us, to tabernacle with His people for a time, and He is the ultimate example of the Immanuel Principle – of God dwelling in the midst of His people. When Jesus left earth to return to heaven for a season, He did not leave His people alone. He sent a Comforter to be with us. And that is the subject of the next section of Joel's prophecy: the outpouring the Holy Spirit upon the church.

B. The Outpouring of the Spirit (2:28-32)

Joel has been talking about the reversal of the damage from the locust plague. But in this next short section, he takes it up a notch (Bam!) and expands his scope beyond the Israel of his day. God's work of restoration is not limited in scope to Joel's day; there are even greater blessings ahead. The passage before us is extremely important for us in the New Testament Age. **Peter quotes this passage in Acts 2 to describe what happened at Pentecost (Acts 2:16-21), and as such, for every Christian today.**

1. Gifts (2:28-29)

a. “Afterward” (2:28a)

When is the promise supposed to come to pass? Joel says that “it shall come to pass *afterward*.” What does that mean? Hubbard comments: “*Afterward* does not necessarily point to end times but serves rather to establish the chronological sequence between the two stages of blessing. The difference between the two stages is not that the first is material and the second spiritual but that the first is the restoration of old damage and the second is the inauguration of a new era in God's

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dealings with his people.” Thus, **the promises that follow the *afterward* are later in time than what has preceded in the book of Joel. We know from Peter’s sermon in Acts chapter 2 that the fulfillment of this passage came about at Pentecost.**

b. “*I Will Pour Out*” (2:28a)

Next, God says, “**I will *pour out*.**” This suggests a **bounteous blessing**. This is not something that comes in drips and drabs. It is poured out upon God’s people. Prior points out: “In the immediate context it picks upon the earlier theme of rain (2:23). Just as rain to a thirsty land, so is God’s Spirit to a thirsty soul and a thirsty people.” **God’s blessing is poured out to satisfy His people.**

c. “*My Spirit*” (2:28a)

Next, God promises to “pour out *My Spirit*.” This is significant, because **in the Old Testament, the Spirit was not given broadly to any of God’s people**. Prior notes: “The majority of Old Testament references to the Spirit of God record the way certain individuals were empowered at specific times for particular tasks (e.g., Bezalel in Ex. 35:30-31, Jephthah in Jdg. 11:29, and Samson in Jdg. 14:6, 19; 15:14). This empowerment was crucial to be effective in God’s service.”

An example of this selective empowerment of the Holy Spirit is given in **Numbers chapter 11**. Moses has the gift of the Spirit, but the job of shepherding the nation of Israel is too much for him alone, and he asks God to kill him to remove him from wretchedness of his burden (Num. 11:14-15). Instead, God tells Moses to select seventy elders to bear his burden (Num 11:17). Listen what happens:

Num. 11:24-30 ²⁴So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. ²⁵Then the LORD came down in the cloud, and spoke to him, and *took of the Spirit that was upon him, and placed the same upon the seventy elders*; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. ²⁶But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. *And the Spirit rested upon them*. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. ²⁷And a young man ran and told Moses, and said, “Eldad and Medad are prophesying in the camp.” ²⁸So Joshua the son of Nun, Moses’ assistant, one of his choice men, answered and said, “Moses my lord, forbid them!” ²⁹Then Moses said to him, “Are you zealous for my sake? *Oh, that all the LORD’s people were prophets and that the LORD would put His Spirit upon them!*” ³⁰And Moses returned to the camp, he and the elders of Israel.

Did you hear Moses’ prophetic prayer: “**Oh that all the LORD’s people were prophets and that the LORD would put His Spirit upon them!**”? **The Spirit was a very special gift in the Old Testament. It was temporary and not permanent.** Notice how these elders prophesied, “although they never did so again.” The Spirit of God came upon King Saul, but then departed. The gift of the Spirit was something to be longed for in those days.

d. “*On All Flesh*” (2:28a)

Moses’ longed for more of God’s people to have the Spirit. And now Joel is prophesying the very thing that Moses looked for. Joel says that God “will pour out My Spirit *on all flesh*.” Robertson explains: “This ‘outpouring’ goes far beyond the mere ‘putting’ of the Spirit on them

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anticipated by Moses. The ‘pouring out’ of the Spirit means the unleashing of a mighty deluge from heaven that will flood the hearts of men.”

Who are *all flesh*? It refers to all those who are God’s people. All kinds of people make up *all flesh*. The subsequent verses talk about sons and daughters, old men and young men, menservants and maidservants. In other words, **all kinds of people, regardless of gender, age, or social status. Furthermore, it must also mean that God’s spiritual blessings are going to flow beyond the physical nation of Israel to all the nations of the world.** Men and women, boys and girls of all nations will experience the indwelling of the Holy Spirit. **The first fulfillment of this prophecy was on the day of Pentecost in Jerusalem, where people from all the nations of the world were saved and added to the Church. And this prophecy is fulfilled every time another soul is saved by God’s grace.**

e. Prophecy, Dreams, & Visions (2:28b-29)

Next, we have the promise of prophecy, dreams and visions associated with the gift of the Holy Spirit. For the background of these statements, we once again have to go back to the time of the Exodus and Moses, this time in Numbers 12. Miriam and Aaron rebel against the authority of Moses. Moses, being a humble man, did nothing to defend himself against his siblings. However, God steps in and calls them all to the Tabernacle:

Numbers 12:6-8 ⁶Then He said, “If there is a *prophet* among you, I, the LORD, make Myself known to him *in a vision; I speak to him in a dream.* ⁷Not so with My servant Moses; He is faithful in all My house. ⁸*I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid To speak against My servant Moses?”*

Moses, the prophet *par excellence*, speaks directly with God. However, God affirms that He communicates with other prophets in other ways, such as visions and dreams. Visions are trances while awake; dreams occur while sleeping. Regardless of the method of communication, the true prophet receives the very word of God. Hubbard makes an interesting point: “We should note that **it is not the various means of revelation that should be underscored. The variety is probably mentioned for the sake of enriching the poetic parallelism. It is the true knowledge of God (v. 27) and the power to share that knowledge that the prophet intended to stress (cf. Num. 12:6-8).**”

At the time of Pentecost, this part of Joel’s prophecy was also fulfilled. The Holy Spirit empowered the apostles to communicate in various languages to ensure that the Word of God was prophesied – forth told – to the gathered listeners from all over the world. In addition, the Spirit gifted men in many ways to preach and teach the gospel and to write down the Word of God through inspiration. **That prophetic gift, which had been silent for over 400 years from the time of Malachi to the time of Christ, exploded in the first century AD. It took over 1000 years to complete the canon of the Old Testament. But in a mere 30-50 years, the New Testament was finished. The power of the Holy Spirit to communicate God’s Word overflowed in the First Century Church.**

2. Signs (2:30-31)

Now we come again to the heavenly signs associated with the Day of the LORD. The *pouring out of the Spirit on all flesh* is a cataclysmic event. The entire world was shaken by the events of

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Pentecost. Look at the impact a frightened band of 11 men 2000 years ago have had on the world!

A couple of comments are appropriate here. **First of all, the heavenly wonders cited here again take us back to the time of Moses and the Exodus.** If you're beginning to think that everything relates back to the Exodus – well, so am I! It was the signature redemptive event in the Old Covenant, and it points us forward to Christ's great redemption of His church. In any event, **these portents in Joel remind us of the various plagues on Egypt:** the Nile turned to blood (Ex. 7:17); hail and fire smite the land (Ex. 9:24); the sun turned to darkness (Ex. 10:22); and the shedding of blood of the first-born at midnight (Ex. 11:4-5). We are also reminded of the way God manifested His continuing presence among His people by the pillars of cloud and fire (Ex. 13:21-22).

Second, James Jordan points out that **these heavenly and earthly portents are a warning to the Jews of Peter's day.** Peter quoted this part of Joel as well in Acts 2, indicating that it was being fulfilled as well as the part about the outpouring of the Spirit. The portents are arranged chiastically:

Wonders in heaven
Wonders in earth
Blood and fire and pillars of smoke
The sun shall be turned into darkness, and the moon into blood.

Thus, on earth, **the portents of blood, fire, and smoke point to warfare.** **“This was fulfilled when the Romans invaded Palestine and destroyed Jerusalem, AD 66-70.”** In the heavens, a solar eclipse turns to darkness, while in a lunar eclipse the moon turns red. On October 27, 2004 there was a total lunar eclipse. Our family was excited to see the eclipse progress. The moon turned orangish-red for about an hour. The moon figuratively turned “into blood.” Jordan points out that these portents thus refer to an *eclipse* of powers. Furthermore, “the turning of the moon ‘to blood’ points to something particularly Jewish: the sacrificial system. If they will not accept the blood of Jesus Christ, the final Sacrifice, then they themselves will be turned into blood. That is what the destruction of Jerusalem in AD 70 was all about.”

Third, Jesus Christ picks up this same language Himself when He speaks about His second return:

Matthew 24:27-31 ²⁷For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ²⁸For wherever the carcass is, there the eagles will be gathered together. ²⁹“Immediately after the tribulation of those *days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.* ³⁰Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

It seems clear that these signs prophesied by Joel were not literally fulfilled, but they were fulfilled figuratively. The gift of the Holy Spirit at Pentecost changed the world. In the same way, Jesus Christ's second coming will be an earthshaking, cataclysmic event in which the entire cosmos will be affected.

3. Deliverance (2:32)

When the Day of the LORD came in Moses' day, it meant destruction upon Egypt, but salvation and deliverance for the people of God. In the same way, Joel's vision of the gift of the Holy Spirit ends with salvation and deliverance of the remnant, according to God's grace. There will be those who escape the wrath of the Day of the LORD and find salvation and deliverance. This is the great hope of the gospel quoted by Paul in **Romans 10:13** – “Whosoever calls upon the name of the LORD shall be saved.” Peter also ends his great Pentecost sermon with the same call:

Acts 2:38-39 ³⁸Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹*For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.*”

In Romans, Paul emphasizes the call of the sinner. In Acts, Peter emphasizes the call of God. Both are right. Robertson points out: **“This universal invitation of the gospel finds its perfecting balance at the end of the verse. ‘All who call on the name of the Lord will be saved,’ but those who call on him will be the remnant ‘whom the LORD of the Covenant will call.’ Human responsibility and divine sovereignty could not be balanced more perfectly. The ‘whosoever’ of the gospel opens the door to all men; and those who come are the ones that the Lord has sovereignly called to Himself.”**

Conclusion

Well, a lot more could be said about Joel 2:28-32 and its impact and meaning on the New Testament church. We could talk about gifts of prophecy and tongues (and why we believe they are no longer given today). We could talk about the pre-eminence of the preached Word and the prophetic ministry of all believers. But we don't have the time.

So let me conclude with just a few thoughts on Joel and Pentecost. **The prophecy of Joel 2:28-32 was fulfilled in Peter's day.** God did pour out His Spirit on all flesh, and they began to prophesy – proclaiming the Word of God to all who would hear. As a result of the prophetic gifts given, the New Testament was written under the inspiration of the Spirit in one generation. Pentecost was a cataclysmic event, changing the history of the world. What began in a sleepy back corner of the Roman Empire soon was spread across the known world, changing lives forever. *All flesh* came to include not just the Jews, but the Gentiles of every nation who believed in Jesus Christ. The Day of the LORD came and God's blessings, described in Joel 2:18-27, fell upon His believing remnant. Those who rejected Christ were in turn rejected by God, and His wrath fell upon them. The unbelieving Jews felt the terror of the Day of the LORD when the city of Jerusalem and the Temple, now a site of pagan sacrifice, were destroyed in AD 70.

Even today, God is still in the business of saving sinners, pouring out His Holy Spirit upon all flesh who call upon the name of the Lord. The promises of Joel 2:28-32 are for you and your children, and to as many as believe on Christ and are called by God. As Prior says: “We are invited to rejoice in a God who is still pouring out his Spirit on those who, in glad and humble response to his call, turn to him to be saved.”

Next week: Lesson 4 – The Judge Is Coming! – Joel 3:1-21 – Robertson Chapter 5

Close in Prayer.