

WHEN MESSIAH COMES TO ZION

Joel 2:28-32; 3:15-17

Intro: In the books of prophecy in the OT there are two things which we need to be looking for constantly:

- 1) The way the prophets move from the present (to them) to the future.
- 2) The order of events--which are not always mentioned chronologically. It is only by comparing the Scriptures, all of them, that have to do with a certain subject, that we can get the proper order.

But this always makes us aware that we need the illuminating work of the Spirit of God. This is why Isaiah was directed to write what we find in Isa. 6:9-13. CF. 1 PET. 1:10.

JOEL SAYS NOTHING ABOUT THE 1ST COMING.

We come to a passage tonight in which Joel is moving from the present (to him) to the future (even to us). We need to realize that he is speaking about the day of the Lord, not the day of Jesus Christ, and that the fulfillment of these events has not yet taken place.

But we do have a problem because of what we read in Acts 2:16-21. We know that this cannot be the full fulfillment of Joel 2 because not everything happened here in Acts 2 which was predicted by Joel.

Therefore, it seems best to say that this was a foreshadowing of Joel's prophecy, and even that Peter may have thought that it was the fulfillment BECAUSE AT THE TIME HE KNEW NOTHING OF WHAT THE LORD INTENDED TO DO IN THE CHURCH.

So we need to realize that Joel is not talking about what happened in Acts 2, nor is he talking about the rapture of the Church. He knew nothing about either one. He is talking about the day of the Lord, the second coming of Jesus Christ to the earth--but he may have been like the prophets described by Peter in 1 Peter 1, who could not, or had not distinguished between the two comings of Christ: first, as Savior; secondly, as King.

As we consider the passage, let us note, first of all,

I. THE COMPARISON OF TIME EVENTS. It is in an expression so common that we probably can read it without noticing it: "And it shall come to pass" (2:28, 32; 3:18). It is used hundreds of times in the Bible, but always with the same idea: certainty, either in the record, or in the prophecy.

II. THE TWO EVENTS WHICH JOEL EMPHATICALLY--as seen in the expression, "I will," in Joel 2:29 and 30.

II. The certainty of the Word of God (Joel 2:28, 31).

This follows from the early and latter rains of 2:23.

It will be upon Jews and Gentiles alike (when we take both verses), but the signs will be upon the people of Israel. And it will be very similar to the miraculous events of the book of Acts. AND CONSIDER THE GREAT NEED FOR SUCH A THING BECAUSE OF ALL OF THE SPIRITUAL DARKNESS OF THE GREAT TRIBULATION WHEN ISRAEL IS SCATTERED AND PERSECUTED THROUGHOUT THE WORLD.

As to the time, cf. Hosea 3:5; Zech. 12:10; Ezek. 39:29.

The outstanding events do not add to the Word of God, but are like the miracles in the Gospels and in the book of Acts--to show that this is of God!

B. The miraculous signs in the heavens, and in the earth (Joel 2:30, 31).

1. The earth (v. 30).

2. The heavens (v. 31).

For both of these, cf. Luke 21:7-28, esp. v. 25. On earth there will be war and bloodshed; in heavens, the terrifying disruptions of nature.

III. THE CERTAINTY OF DELIVERANCE IN THAT DAY (Joel 3:32; cf. 3:15-17).

Note: "And it shall come to pass."

A. Its unlimited offer: "whosoever." This is the case all through the Word of God, the human side.

B. Its one condition: "shall call upon the name of the Lord." Cf. Acts 2:21; Rom. 10:13; also Gen. 4:26; 12:8; 13:4; 21:33; 26:25; 1 K. 18:24; 2 K. 5:11; Jer. 10:25; Zeph. 3:9.

*Zion + Jeru-
salem are the
place where
He will be.*

This means to recognize that He is JEHOVAH, and that He is the only God, and to acknowledge openly that He is the Savior.

This shows that salvation has always been on this one basis. ~~off~~

C. Its specific nature: "shall be delivered." This is

not just deliverance from the Day of the Lord, but deliverance from the eternal judgment of God. The NT quotation bear this out.

- D. Its divine character: "and in the remnant whom the Lord shall call."

In the first part of the verse, man calls upon God; in the latter, God calls man. Both are equally true.

"The remnant" - the elect of Israel. Cf. Isa. 10: 20-23; 11:11, 16; Rom. 9-11, esp. 9:27-29; 11:4, 5, 25, 26. "All Israel" means all the remnant of Israel, all of the elect.

Concl: Israel's repentance in Joel's day, and the blessing which followed, were just a foretaste of this great (great in magnitude, and great in importance) day of the Lord.

What a revelation of the heart of God we have in this passage. And what a day it will be when the Messiah dwells in Zion. Then, and only then, will peace be established in the earth.

But, we might say, what is the lesson for us today?

It is this: Just as all past judgments are a warning of this day of the Lord, so the day of the Lord itself is a warning of that last, eternal judgment from which there will be no escape. Cf. Rom. 6:23; John 3:16-18, 36.