

Title: The Day of the Lord – Part 2

Text: Joel 2:18-3:21

Date: June 21, 2026

Good morning everyone. Happy Father's Day to all the fathers out there, and if you have your Bibles with you for your great blessing and joy, I would ask that you would turn to the book of Joel, the book of Joel 2. Joel 2. We'll be reading from verse 18 through verse 32. Joel 2:18-32.

The prophet says this by the Holy Spirit, *"Then the Lord became jealous for his land and he had pity on his people. The Lord answered and said to his people, 'Behold, I am sending to you grain, wine, and oil, and you will be satisfied; I will no more make you a reproach among the nations. I will remove the northerner far from you, and drive him into a parched and desolate land, his vanguard into the eastern sea, his rear guard into the western sea; the stench and foul smell of him will rise, for he,'" that is the Lord, "has done great things. Fear not, O land; be glad and rejoice, for the Lord has done great things! Fear not, you beasts of the field, for the pastures of the wilderness are green; the tree bears its fruit; the fig tree and vine give their full yield.*

Be glad, O children of Zion, and rejoice in the Lord your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain; the vats shall overflow with wine and oil. I will restore to you the years the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I am the Lord your God and there is none else. And my people shall never again be put to shame."

"And 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, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit. And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes. And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls."

This is God's word for us this morning.

Let's pray together.

Father, concentrate our minds now on your word. We who have the mind of Christ, let us know your wisdom. We who have the Spirit of God, let us search your depths now. Father, give us eyes to see,

illumine our minds, illumine our eyes, open our hearts and our ears to receive your word. We pray this for your praise and glory.

In Jesus' name, amen.

What do we have to be happy about? I remember my dad telling me, I'll give you something to cry about, you know. Don't cry, I'll give you something to cry about. But what do we have to be happy about? Isn't that a question that everyone ought to ask? How can I be happy? How do I live the happy life? Well, there's a lot that we could say to be upset about, right? Broken relationships, financial hardship, sickness, and death, even more than that, sin, the love of the world, the pride of life, sensuality, lying, deception, sexual immorality, perverted speech, murder, and the list goes on. There's a lot to be upset about in today's world. And how about I add all of this on to that, that sinners go to hell, an eternal place of unbelievable torment. More good news, woo!

Physically, we all age and we all die from the day that we're born. Spiritually, we are already dead in our trespasses and sins. In sin, did our mothers conceive us. We are children of eternal wrath. How are we in this sinful world that we just described with our sinful hearts and our sinful neighbors and our sinful spouses and our sinful family and our sinful friends supposed to be happy? Where will we find joy if this is our reality? Is there anything to rejoice in? Can we be glad in any circumstance? What if we were saved from that wrath that's to come? What if we were restored from the spiritual deadness that we have within? What if all of the stuff that we just described was fixed, was made new, was restored? What if this world and this earth was made fruitful instead of a place of inevitable death? Well, Joel tells us in our text today that those realities, that those restorations, that those things turning from spiritual deadness to spiritual life, from physical deadness to spiritual to physical life, is going to happen. Indeed, it has happened. And for that, we have much to rejoice in, much to be happy about, much to be glad for. And that's exactly what our main idea in Joel 2 is today, to rejoice and be glad for God's day of salvation and judgment.

Really, that's the main idea for the rest of the book of Joel from 2:18 to the end of the book, rejoice and be glad for God's day of salvation and judgment. And in our text today, and next time we are together, Joel tells us what to rejoice and be glad in and for. So, rejoice and be glad for God's day of salvation, and specifically, rejoice and be glad in satisfaction, without shame, in God's Spirit, in God's salvation, in God's slaughter, and in God's summary. So, we're only going to be able to cover the first four of those today. But rejoice and be glad in God's day of salvation and judgment, and specifically, rejoice and be glad in satisfaction, without shame, in God's Spirit, in God's salvation, in God's slaughter, in God's summary. And each of these points are marked off in the text by this literary device called an inclusio, which is like a sandwich. And the two pieces of bread of this sandwich is a similar word or phrase at the beginning and end, and everything else is in between. And so, we'll look at those and identify those as we go through.

And before we enter into the text, I just want to remind us where we are in the book of Joel. We are in the midst of The Book of the 12, which is all about God's salvation through judgment. And we reminded last time in Joel that we should read wisely, which meant that we must read Joel in context of The Book of the 12 of the 12 minor prophets. And that means we've already gone through Hosea, and we're trying to bring

with us everything pertinent that Hosea has already set up as a foundation for us. And specifically, we wanted to bring with us three things that I want to remind you of briefly, that first we want to bring with us the last days context. As we saw in the book of Hosea on repeat, and especially in Hosea 3:4 & 5, that The Book of the 12 is all about God's salvation through judgment in the last days.

It's all about the salvation that God is bringing in the last days of fulfillment, in the last days of salvation and judgment. And this has particular interest for us, because as Paul says in 1 Corinthians 10, these texts *"were written down for our instruction, on whom the end of days has come."* We are living indeed in these last days. Second, all this salvation and judgment comes through God's Messiah, God's King, God's ruler. The last days salvation of God in judgment is through a Messiah. And third, a salvation, this salvation is for *"not my people,"* whether Jew or Greek. The logic of salvation in The Book of the 12 is that as it goes for the remnant of faithful Israelites, so it goes for those who are faithful Gentiles as well. And together the ethnically mixed *"not my people"* becomes an ethnically mixed *"my people,"* the gathered children of Abraham. And with these things in mind, which when I bring those along with us again, let's turn to our section in Joel, where he tells us first to rejoice and be glad in satisfaction.

Rejoice and be glad in satisfaction, that's in verses 18-26. And you see the first sandwich we have is the word satisfied in verse 19, *"and you will be satisfied."* And then in verse 26, *"you shall eat in plenty and be satisfied."* And everything that happens in between this is all about how God is going to bring satisfaction, fruitful abundance to a people who are spiritually and physically dead. If you remember the last time we were in Joel, in Joel 1:1 – 2:17, Joel portrays for us past judgment and predicts for us future judgment. And whenever he portrays for us this past judgment, he says that the people have undergone horrible judgment from the Lord at the hand of an army that he depicts as locusts. But there's a coming army of the Lord and the Lord will use to enact final judgment against those who are in sinful rebellion to him.

But this past judgment is the judgment of exile, as we saw in Hosea and in the first part of Joel. And he depicts this for them so that they might be pushed to repentance. And we see this repentant plea in 2:13-17 that reverses their plight by satisfying the people with physical and spiritual blessings. And so fittingly, as the Lord restores the people from their exile, as described in chapter 1, this restoration is depicted in the opposite terms of that exile. So, he's restoring them from the exile of chapter 1 and therefore he depicts that restoration in the opposite terms. And so, I'll give you a chart here for you to look at so you can see what I'm talking about. So, in Joel 1:10 he tells us that the grain and the wine and the oil is all lost. So, if you flip with me back to Joel 1:10, he says, *"The fields are destroyed, the ground mourns, because the grain is destroyed, the wine dries up, and the oil languishes."* But if you notice in 2:19, the first thing he says to you is what? *"Behold, I'm about to send to you grain, wine, and oil."* They're not lost anymore. You actually will be *"satisfied with them."*

What about the enemy army or the locust army in chapter 1, which is said to lay waste to the vine and fig tree, to strip the bark, to cause the land and the people to be a desolate wilderness that bears no more fruit. That's God's instrument of judgment. The hopping and the swarming and the cutting and destroying locusts eat and devour everything in 1:4. But notice in chapter 2:20, he says, *"I will remove the northerner,"* as in the enemy from the north, *"far from you, and drive him into a parched and desolate land, his vanguard*

is going to be thrown into the eastern sea, his rear guard into the western sea." So that's saying, if you remember Psalm 103, *"as far as the east is from the west.... so is my steadfast love towards my people."* So as far as the east from the west, these enemies are going to be separated from the people of God. Their enemies are completely judged underneath the Lord's final judgment. Their *"stench and the foul smell of him will rise forever"* because they have undergone the final judgment of God. The people are blessed by having their enemies removed from them and defeated finally by God. We'll see more of that in chapter 3 next time.

Or how about the hopping and the cutting and destroying and the swarming locust? What they have eaten, this army that is sent among you, is all restored, in verse 25. *"I will restore to you the years that the swarming locust has eaten."* And even more than that, in verse 26, rather than the locust eating everything in sight, what does it say in verse 26? Who eats this time? *"You shall eat and in plenty and be satisfied."* He's perfectly reversing everything that was destroyed. Or how about the trees and the vine? It says in chapter 1:12, that *"the vine dries up; the fig tree languishes."* All the trees of the field are dried up. The gladness dries up from the children of man. And yet look at chapter 2:22. What does it say there? *"Fear not, you beasts of the field, for the pastures of the wilderness are green."* The tree isn't dried up anymore. It bears its fruit. The fig tree and the vine give their full yield.

Or finally, how about the rain, or the rain imagery that we see in chapter 2? We just read in chapter 1:12, and it's also in 17 & 20, that everything is dried up. Everything is laid waste. Everything is dry. It's not going to give forth fruit. It's all going to die. And yet here, what is the opposite of that? Let's look at verse 23. Rejoice and be glad. Why? *"For he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before."* God is bringing perfect and fitting and complete restoration to all of the desperate needs that the people have. Everything that has died, God brings back to life.

Let's just reflect on that for a minute. That there is not one T uncrossed. There is not one I undotted when it comes to the restoration of God's people and God's land. God does not not restore certain things. God does not leave certain things dead in his people. God regains for us every single bit of his lost creation. Everything that was broken, he fixes. Everything that was marred, he cleanses. Everything that was destroyed, he rebuilds. Everything that died, he resurrects to new life and to life abundantly. So maybe you're sitting here today thinking, you know what, I can understand and agree that God could forgive me of all of these things. But this part of me, I don't think God could ever forgive. God surely could not restore this disordered desire in my heart. I've had it for so long. God could never fix this broken part of my heart. I've had it for far too long. God could never cleanse this sin. God could never cleanse and fix and restore all the other parts of me.

Maybe you've come off of a week of failure in multiple areas of your life. You indulged in a besetting sin. You failed to fulfill obligations you have to your family or your job. You didn't keep your word. You spent time broken, dwelling on past sin. Maybe it's not failure at all, but you felt spiritually dry and lifeless this week, despondent, in downcast because of your situation. And you think God could restore surely all these other things, but maybe just not this. You have resigned yourself to dealing with this thing the rest of your

life, just going to happen. But God promises something different in this passage, does he not? God says to us who feel that way today that he indeed does mend everything broken, that he forgives every sin, that in Christ Jesus he gives redemption, the forgiveness of sins, he gives life to every dead part of us. In Christ Jesus he gives life indeed to our mortal bodies and he raises us with him. He makes those who were in spiritual deadness, children of wrath by nature, those who had no life within them whatsoever, he raises them and makes them alive with Christ. He's done it now in our hearts and he has promised to do it again for all creation and for us on our final day when we are raised with resurrection bodies.

Friends, this passage here, I don't know about you, but this hasn't happened yet. I mean Steve gave the Ag Report today. This hasn't happened yet. The new creation is still coming. The Lord has done it now for us in part in the last days, yes, but we still have a hope that he will completely restore, as he has said here, not only the sinful world around us, praise God, not only the place that he has designated for us and preparing for us now, but also our own bodies, our hearts, our minds, everything about us. So be thankful and be glad and rejoice for the God who fittingly and completely restores.

I also want to see before we move on how verse 26 is a really good summary of the whole passage, that *"You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you."* And this whole section is all about satisfaction but notice that it's not merely just exactly what we need, it's what we need and more. *"You shall eat in plenty."* We will have life and life abundantly. This is not merely spiritual, as we know, it's also physical one day, but God does not merely restore us back to what we once were, but he causes our cup to overflow. God doesn't merely bring us back to Eden, he puts us into the new creation.

We use this language of satisfaction often. We say, oh, are you satisfied, are you satisfied this, satisfied that, and I think it might get lost on us exactly what we're saying when we say satisfied. What does that even look like? Of course, satisfaction is eating imagery, right? We all know what it feels like to be hungry and to eat food and to be satisfied afterwards. All of us had a really good meal before and have been satisfied by our wonderful meal, our hunger, being satisfied by that, and that is a universal reality that everyone can understand, but is that how you treat God and his word? Are we satisfied every morning by this God who is jealous and zealous for you? This God who has had compassionate pity on you? Are we satisfied in that unbelievable character of God? Do we feed and feast daily on the truth that God saves, that God restores, that God gives life? Is it our food to receive by faith all that God has done for us in his Son Jesus Christ each and every day? Is it our food, as Jesus himself said, to do the will of our Father who is in heaven? Are we not satisfied? Do we have a physical and spiritual aching and growling of the stomach until we get our Bible, until we do the will of the one who is our father? Is that our life? Are we hungering and thirsting for righteousness? Jesus says you'll be satisfied if you do. God satisfies in plenty. Feed and feast on God and his word every day by faith. It is really that simple. Be satisfied in God.

And lastly, in light of God's full restoration and satisfaction he brings, we should follow the invitation of Joel that he gives us several times in these verses and simply be glad and rejoice. Praise the name of the Lord who works wondrously for us. Praise his name. That's why we gather every week. That's hopefully

what we've been doing today. That we praise his name. The one God, the only true God, who has saved us from all our iniquity. Let's praise his name. Rejoice and be glad in satisfaction.

Second, rejoice and be glad without shame. The second sandwich, as you might have seen whenever we were reading it, is at the end of verse 26, *"And my people shall never again be put to shame."* And then once again at the end of 27, *"And my people shall never again be put to shame."* He's really trying to get this cross to us. And the means by which God does not put us to shame is in the middle of the sandwich. *"You shall know that I am in the midst of Israel, that I am the Lord your God and there is none else."* Friends, as sinners, shame is proper to us.

Like little kids who are having their hand in the cookie jar and mom, or dad comes busting into the kitchen and finds them in the act and they immediately feel shame for what they did. That is proper to every single sinner in the room today. Every single person. We are by nature children of wrath. We are by nature people who deserve the wrath of God. Who should be, when God returns one day and places us before him on his judgment seat, we should be bowed down in shame for what we've done. Knowing that we've offended the one and only God of the universe. When the Lord comes back, we should feel shame. But God says, *"my people, they will feel shame no longer."* God guarantees that we will never be put to shame by giving us his very presence. God's presence as he says that he will be in the midst of them, that he'll be their God, that there is no other God but him. His unique covenantal presence among his people guarantees that whenever he returns, he will not judge himself.

As Paul says, *"whenever we are faithless, he is faithful."* Why? Because he can't deny himself. Even in the Old Testament then there is the concept that condemnation, that shame are taken away from the Lord's presence dwells with his people. The Lord's presence guarantees our confidence in the final day instead of shame. He is indeed the God who is there. He is the God who is with us and knowing that God is with us, that he is our God and there is no other, combats wrongfully placed feelings of shame as well.

The world will tell us that we should be ashamed of our beliefs in God. The world will tell us that we should be prideful of sin. That what we should boast in, that we should be prideful in, and what we should never be ashamed of is our own sinfulness. We should boast in our independence from deities and any other person. We should boast in sexual immorality for a whole month, why not? We should boast in self-made rules and regulations unburdened from religion. We as Christians however should be ashamed of our belief that our sins have been forgiven. We should be ashamed still of past sin that the world says still defines us. The world tells us that we should feel shame over even the sins of others within the church or even sins of past generations. We should be ashamed of our belief that God dwells with us, that the Lord is our God and that as he says here that he is the only God and that there is none else. It is a shameful thing in our world today to follow God in his word, to believe in him and his word.

Believer, don't listen to the words of man who tell you such things, but listen rather to the words of God who tells you if you are his, if he dwells in you, if he is your God, if you believe in him as the only true God, then you will never again, not even now, never again be put to shame. Your sins have been completely forgiven.

As Paul says in Romans 8:1, *"There is therefore now no condemnation for those who are in Christ Jesus."* As John says in 1 John 2:28, *"And now, little children abide in him."* Why? Abide in his presence, be in his presence so that when he appears we may have confidence and not be put to shame at his coming. Know today that when the Lord returns at any moment, when he returns to judge the living and the dead, you won't have to be ashamed at his coming, but you can be assured, confident, that your sins are completely forgiven, that you have nothing to be ashamed of because you are in Christ who is your substitute. Because we know that the Lord is this God, we can rejoice and be glad without shame.

Of course, there is at least a question remaining in that, at least one, there's actually two remaining. How will the Lord put his presence among his people? At this point in time, I mean they're in exile, the Lord's presence is not among the people of God. How will the Lord's presence be among his people? How will this end up being true? And how will this be true before the final day? So that means whenever he comes, they will not be put to shame. And then the second question is what should people do to receive his presence and be saved on that last day? And he answers both of these questions in our next two points.

First, God shows us that he will put his presence among his people before the last day of judgment, telling us to rejoice and be glad in his spirit. Rejoice and be glad in God's spirit. And it's a sandwich by the repeated phrase in 28 & 29, *"I will pour out my spirit on all flesh."* And in this section on pouring out the spirit, we'll answer three questions briefly. Who are those who receive the spirit? When does the spirit come? And why prophecy? So why prophecy? Who are those who receive the spirit? And when does the spirit come? When is the spirit poured out? You see at the end of verse 29 the second time it says, *"I will pour out my Spirit."* And that happens in those days.

What days? Well, I think the better indication is verse 28 where it says, *"And it shall come to pass afterward,"* or after thus or after these things. And if you're tracking with us, you're probably thinking, well you just said that new creation is in the first part of 2:17-2:27. How in the world does the spirit come after that all that happens? Isn't the restoration through the Spirit of God? I've read Ezekiel 36, I've read Jeremiah 31, I know that that's how it works. And so, you notice the problem of after what? After when? Well, the primary problem with that interpretation would be exactly what we just pointed out, that the spirit comes before the last day and therefore before the new creation is established, the spirit indeed is the means of restoration for the people of God.

So, what is this after this meaning? Well, it's referring back to Joel 1:1-20. The current plight of the people of God and it's after that at some point in time that the Spirit of God will be poured out. It is after their exile, after they return from after exile. After these things is to say that Joel is referring to after the current plight the Israelites are in. And this interpretation is further confirmed by the fact that the spirits pouring out has already happened in our day. Has it not? We read about this in Acts 2 where Peter quotes this text in Joel 2 and says this is that Pentecost was the direct fulfillment of everything Joel 2 is talking about about the pouring out of the Spirit. Whenever the Spirit came into the house and stood on the heads of all the Apostles, and they spoke in various tongues the mighty works of God that was fulfilling what Joel 2 talks about.

And even more specifically Peter changes the quotation just a little bit and instead of saying after thus or after afterward he says, *"and it will come to pass in the last days."* He says that in Acts 2 if you remember that from this morning. In Acts 2 he says, *"and it will come to pass in the last days."* He says that that is what Joel is saying. And so, whenever we're reading in context of The Book of the 12, right. Well, what is the one primary thing we're supposed to bring forward from Hosea? That all this is supposed to happen when? In the last days. You're supposed to answer that. In the last days. Hosea 3, 4, and 5. Eschatological context. Last days context. All The Book of the 12. The salvation and judgment that is coming is in the last days and Peter therefore justifies our reading and says yes, I read Joel in the context of The Book of the 12 and I say that what Joel is talking about when he says afterward is actually the last days of fulfillment when this spirit will be poured out. And sure enough it happened.

It happened after the death, burial, and resurrection of Jesus Christ who inaugurated this last days. So that's when the spirit is poured out. How about upon whom is the spirit being poured out? The primary thing I think Joel wants us to get across here is that it is an indiscriminate pouring out of God's Spirit. It does not cut off ethnic lines or age lines or gender lines or anything. I mean look what he says. It's regardless of ethnicity, gender, age, or class. Look at verse 28. He says, *"I will pour out my Spirit on all flesh."* Not just on one ethnicity. On if you're a human being you could have the spirit poured out on you. How about the next verse. He says, *"your sons and your daughters shall prophesy."* So, in other words it's regardless of gender. You can be a son or a daughter and receive the Spirit of God.

How about age? *"Your old men shall dream dreams."* And who else? *"Your young men shall see visions."* It doesn't matter if you're old or young. Many of you are going praise God. How about class? *"Even on the male and female servants or slaves in those days I will pour out my Spirit."* The pouring out of the Spirit in the Old Testament as you might know was discriminant. It only came upon certain people as the Spirit. He only came upon kings when they're anointed like Saul or David. He only came upon prophets when they needed him to speak prophecy. He only came upon the judges like Samson whenever they were supposed to give great deliverance. We even see the Spirit leave Saul and leave Samson. But this new age the people of God every one of them indiscriminately are filled permanently with the Spirit of God with God's very presence. That is who receives the Spirit.

Joel is saying that in the last days that there is neither Jew nor Greek, male nor female, young nor old, slave nor free. All are one in the Spirit of God. Kind of sounds familiar to a guy named Paul in Galatians. So that's who. But how about why? Why prophecy? Why does he say things about dreaming dreams and seeing visions and prophesying? Why doesn't he do what Jeremiah says and says that the Spirit's presence will be marked by the knowledge of God? Why not do what Ezekiel says and the Spirit's presence is marked by a new heart? Well, it's because why prophecy period is that prophecy in the Spirit is a common association in the Old Testament.

You see this in Numbers 11, Numbers 24, 1 Samuel 10, 1 Samuel 19, 2 Chronicles 15, Ezekiel 2, Ezekiel 11, and we could go on that people who prophesy must have the Spirit of God. The Spirit is very closely tied to the Old Testament to prophecy. And so, whenever Joel wants to say, hey these people definitely have the Spirit of God, it's actually not a surprise that he would say he would depict that as they're all prophets.

They all have genuinely the Spirit. It's the same thing as Jeremiah 31 saying that all the people will know God and they don't need any more teachers because they all know God perfectly. It's to say it's a way of saying the Spirit of God is on these people. So why prophecy in Joel specifically? So why doesn't Joel do what Jeremiah does? Well Joel is all about the mighty work of God to judge and to save on the final day. He's talking about, he's speaking and prophesying about these great things that God will do. And so, it's fitting that the people of God would one day be able to do the same thing that Joel's doing and interpret biblical text and prophecy with the word of the Lord and speak confidently about what God has done and will do in the last days.

We even see Joel doing this exact thing in our text where he uses Exodus. Remember back in chapter 1 where he uses the locust plague and past text on the exile to depict future judgment in the mighty works of God. In other words, we see in the prophets of the Bible that they are biblical interpreters who speak new revelation from God by the Spirit of God but also on the basis of interpretation of previous texts. Prophets look at scripture to speak confidently about what God is doing. I mean this is exactly what 1 Peter 1:10-11 describes. He says, *"Concerning this salvation, the prophets who spoke of the grace that was to come to you searched intently and with the greatest care,"* trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.

So, prophecy is not just merely getting in a trance and talking about future things that has never been revealed before. Prophecy over and over again in scripture just read the prophets they're interpreting past scripture searching intently as 1 Peter says in order to speak confidence with confidence about what's to come in the future regarding God's work. But whenever we're in the last days of fulfillment and all of these things are being fulfilled there's no more need to speak about new things coming. There's only the need to look back at what has come to interpret and search it with intensity and to then speak with confidence about what God has done and what he has said he will do in the future.

And then this is exactly what we see in the New Testament over and over again. That's exactly actually what we see in Acts 2. Are the Apostles in Acts 2 speaking new revelation from God? No. He says they say in Acts 2:11 the very hearers that are hearing them do this says, *"we hear these men telling in our own tongues the mighty works of God."* Not a new revelation from God but just all of what God has done presumably in Christ as we see Peter do later. So, in so far as we are united and participate in Jesus and by his spirit and through spirit illumined interpretation of scripture we speak the words of God as prophets. Instead of the Old Testament distinction between priest and prophet and people where the priest and the prophets were keepers of the word of God Joel depicts a time in the last days where every single person has the spirit of God can read the word of God and speak with confidence about what God has done and will do for his people. So, rejoice and be glad in the indwelling of the spirit.

I mean what a beautiful gift that is. The Lord himself dwells in our hearts by his spirit. He says in Galatians 4, *"because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"* I would encourage each of you to do what the New Testament tells us to do over and over again to search intently and to speak boldly. Search intently the scriptures. You're filled with the spirit, and you have God's word so

search intently and speak boldly that word to others. As Paul says in Colossians, *"Let the word of Christ dwell in you richly and speak it to one another and modest one another with psalms and hymns and spiritual songs."* As Ephesians 4 says, *"speak the truth to one another in love."* That is our job as Christians. That is our job as Christians.

And finally rejoice and be glad in the spirit which means by which it's the means by which God makes his presence known among us but also, we should rejoice and be glad in God's salvation. The second question we wanted to ask was how does someone receive this spirit? Does God just pour it out on everyone? No. How does one receive the spirit of God that God is pouring out in the last days? There's not a sandwich to this last section in 30-32 but it's intimately connected to what we just read in 29 & 30. The events of 30 & 31 seem to belong in some way to the pouring out of the spirit and as we read further, we notice that the time stamp given to this part of the prophecy is also what he says in verse 31, *"before the great and awesome day of the Lord comes."* So, all of this that he talks about in 30-32 is coming before the final day. In the last days you could say.

And this is actually exactly the way that Peter interprets this passage in Acts 2. See Peter doesn't stop quoting Acts 2 in verse 29. I mean he didn't stop quoting Joel 2 in verse 29. He actually quotes the entirety of this passage all the way down to 32. He says that all of it is fulfilled in the hearing of those people. You might be thinking well time out this text says, *"I will show wonders in the heavens on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes."* I mean I don't see any of this happening. The moon is still whitish or something like that. I mean sometimes it's a blue moon or blood moon. I don't know like is it still is it bloody right now? I can't tell. Is the sun dark? No, it's sunny outside right now. So how can you tell me that that is what's going on here? Well, he says the word *"wonders in the heavens and on the earth."* And these wonders that he speaks of are *"blood and fire and columns of smoke."* I would ask you what other text in the Old Testament speaks of wonders that involve blood and fire and columns of smoke? You might be thinking if you're thinking Exodus, you would be thinking exactly right.

So just as Joel does in Joel 1 with the locusts, he refers back to the plagues again in Exodus. In Exodus 7:14-25 Moses turns the Nile into blood and then in Exodus 13:17 the Lord says that as the people go through the wilderness, he would guide them by what? Pillars of fire and cloud of smoke. And the purpose of these wonders in Exodus if you remember were for the repentance and belief of the Israelites and of the Egyptians. That through these plagues that Pharaoh and the Egyptians would repent, and they would let God's people go. And then the purpose of the cloud and the fire was that the people would know and believe constantly that the Lord their God is indeed with them wherever they go. And so, the purpose of wonders the purpose of signs is that God would produce repentance and faith in the people that see them.

Well, you might think well I don't know Acts 2 doesn't seem to indicate that but if we turn to Acts 2 Peter has a pattern in his sermon like in all sermons to quote passages of scripture and then to explain how it's fulfilled. So, he does this with every single section he does it with Psalm 16 in verses 25-34. He does it with Psalm 110 in verse 34-36 and he does it again in with Joel 2 in verse 17-25. And so, I mentioned earlier

how Peter changes one little thing about Joel 2, but he actually changes something else. In verse 19 of Acts 2 Peter says instead of just saying *"and I will show wonders in the heavens above and on the earth below"* like Joel 2 says. He says, *"I will show wonders in the heavens above and signs on the earth below."* So, wonders and signs and then in the explanation of this passage look down with me and if you're in Acts 2 look down with me in verse 22. He's going to explain how this is fulfilled in their hearing. *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with,"* what, *"mighty works and wonders and signs that God did through him in your midst, as you yourselves know - this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."* Jesus himself did wonders and signs on earth did he not? Jesus himself whenever he died on the cross, we looked at this last time what happened to the sun? It was turned to darkness.

Indeed, the only gospel writer who mentions that the sun was darkened explicitly is Luke who happened to write Acts as well. And so, for Luke in his theology of the cross he sees Jesus's cross as a fulfillment of Joel 2 that the sun is darkened and that it functions as a sign and a wonder in heaven below and in heaven above and on earth below that should push people to repent and believe in who the Lord is. That the Lord is indeed with them, and the Lord demands repentance and funny enough what does Joel end at in his section? The signs above and the signs below, the sun turning to darkness produces what in verse 32? *"That everyone who calls upon the name of the Lord would be saved."* That everyone who would simply believe that the Lord is God, that he saves, would be saved. Whoever would cast themselves on the Lord's character and his name would be saved. Joel tells us in his own text that *"there is no other name under heaven by which you must be saved."* And sure enough in Acts 2 Peter concludes his sermon saying that Jesus himself is both Lord and Christ.

This Jesus whom you crucified and the people that hear and that are reminded of the signs and the wonders that they saw with Jesus and his life and his ministry and his death and his burial and his resurrection and his ascension, they are cut to the heart, and they say what should we do? And Peter says to them, repent, believe, call upon the name of the Lord and be saved. As Paul says in Romans 10:9-13, *"if you declare with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified and is with your mouth that you profess your faith and are saved. As scripture says, 'Anyone who believes in him will never be put to shame.' For there is no difference between Jew and Gentile; the same Lord is Lord of all, and rich he blesses all who call on him. For 'everyone who calls on the name of the Lord will be saved.'"* Friends rejoice and be glad for today the Lord does not require anything of you to be saved except your trust in his name. Call upon his name and be saved from the wrath that is to come and receive the joy of salvation. Be glad and rejoice this morning.

We have a reason to be happy this morning do we not? That this God who restores, restores completely. That this God who restores will never put us to shame. That this God who restores gives us himself by his spirit and in the personal work of Jesus Christ and this God requires only our dependence upon him as our God and our Savior through Jesus Christ to be saved. What blessed good news. Call upon the name of the Lord friends and be saved this morning and if it's so easy if it's so simple I should say if it's so simple let's go and tell others about that should we not. To go out there and say hey call upon the name of the Lord

and be saved this God restores. You have a reason to be glad today friends, neighbors, nations repent rejoice and be glad and praise the Lord.

Let's pray together.

Our Father we praise your holy name this morning. We praise the name of our God who is the only name by which we can be saved. Father, we praise you that you are a God who is not far off to your people but you are God rather who in faithfulness to your word comes near to us and the person of your son and you've made your home with us by the person of your spirit. Father, we praise your name. We are glad and we rejoice since you have worked so wondrously with us. Lord make us people who are not ashamed. Lord make us people who are forever satisfied in your richness and your goodness. Father make us a people who every day feast upon the news the good news that we must merely believe in your son and be saved. Let us praise your name now as we sing.

In Jesus name amen.

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