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**C0809 – March 5, 2008 – Joel 2:28-32 – The National Salvation Of
Israel**

Alright, we've been looking at the Book of Joel. This is a book we're interpreting in light of the Abrahamic and Mosaic Covenants. These were contracts that controlled the four-fold scheme of Israel's history. First she would violate her Mosaic obligations to YHWH resulting in loss of fellowship. Second YHWH would judge Israel. Third, one generation of Israel would repent and be restored to fellowship. Fourth, YHWH would save that generation of Israel and place them back in the land. That's the basic outline of Israel's history and what Joel does is deal with the dynamics of the doctrine of judgment/salvation. The way he does that is by developing this concept of the day of the Lord introduced by Obadiah. Israel is judged and Israel is saved. Israel is judged and Israel is saved. Now, when we use the phrase, the day of the Lord it has both facets, judgment and salvation. They always go together in the Bible. There is a judgment phase of the day of the Lord and a salvation phase of the day of the Lord. We'd say the Tribulation is the judgment phase and the Messianic Kingdom is the salvation phase. Now, let's be clear; we're not talking about the Lord's day in the sense of Sunday. Some theologians have tried to say that the Lord's day for the church is Sunday because Jesus was resurrected on a Sunday. And while it's true that Jesus was resurrected on Sunday there's no exegetical evidence that Sunday is "the Lord's day", every day is the Lord's day. But that's not what the Bible's talking about when it says "the day of the Lord". Nor are we necessarily talking about a 24-hour day, although that is where the concept arose. In the ancient near east the phrase was used to refer to a great warrior king who could consummate an entire military campaign in a single day. But in the Bible it came, primarily to refer to a special intervention of God into history.

So, we've seen in Joel 1:1-14 a past day of the Lord that serves as a harbinger of the future day of the Lord. In those first 14 verses Israel had violated her Mosaic Covenant obligations and Yahweh sent a locust invasion to stimulate national repentance (Dt 28:38). But that generation did not repent. Then in chapter 1:15-2:11 you have a

prophecy of the future day of the Lord. It involves a future demon invasion sent by God as a judgment to stimulate Israel's national repentance. Then in 2:12-17 we see that the future generation of Israel that sees the demon invasion will repent nationally and be restored to fellowship. Then in 2:18-32 we see the national salvation of Israel. The Messiah will return to rescue Israel and He will defeat the Antichrist's invasion at the final battle of Armageddon. 2:30-32 describe the cosmic disturbances during the Tribulation leading up to the day of that defeat, the day of the Second Coming. And 2:28-29 predict the pouring out of the Holy Spirit on Israel during the immediately following Messianic Kingdom. So, the book is developing the major theme of the day of the Lord that is carried on through the NT and referred to by Luke, Paul and Peter. This is a major theme. If you don't understand this idea then you can't really have a good handle on prophecy because so many prophetic passages hinge on your understanding of the day of the Lord. Many people think we believe in a future tribulation followed by an earthly kingdom because of the Book of Revelation. That's not true. That's not why we believe it. We believe it first of all because of the OT. When I say we believe it I mean we believe what the Bible says. And that's because language has certain incontrovertible laws, God created man in His image, we are theomorphic beings, it's not so much that God's anthropomorphic, that He's like us, but that we are like Him. God created us like Himself so He could communicate to us by way of language. If we aren't made in His image then we're cut off from His mind altogether, you can forget trying to know anything on God's mind because that's closed off, if we're not made in God's image. But God created us in His image so there could be a correspondence through the medium of language of His mind to our mind. Now, it's not an identity of mind, it's something similar, human language is always finite. But because there's a correspondence there's a link and God can speak to us and we can understand. He is the original speaker and He has His metalanguage or ultimate language and He created a human language, finite yes, but adequate as a medium to communicate precisely what's on God's mind and He used this human language to speak to man and the languages He speaks, like all languages, have rules imbedded in the structure of the letters, words and sentences. It's not that we're bringing an interpretation to the text, that's not how this works; it's that the laws of human language are created by God and imbedded in the very structure of language itself such that it's able to communicate accurately, very high and lofty ideas. In our time there's a rebellion against this doctrine of language and you hear it all the time when you're trying to talk to some person and they say, "Oh, that's just you're interpretation." Somehow you can have a nice conversation with this person, no problems with interpretation, but when it comes to the Bible all of a sudden "That's you're interpretation." It's always this little game. What's the underlying assumption about language that such a person has? What's he saying about language? God's language in

particular? That God can't communicate very well. God mumbles! The God who created the universe with language, mumbles? And if you think about this for five seconds you have to come to the conclusion that if God can't communicate clearly what's on His mind to us then what in the world are we doing trying to have a discussion with each other. Let's all just shut up and go home. So, "No, this is not my interpretation. There are rules to language and those rules are imbedded there by the Creator." You can't play fast and loose with the text. And we have a particular view of prophecy because we have a particular view of language and when we come to the text we apply that view consistently and if you do that then you come up inevitably with a future tribulation and an earthly kingdom. Sorry, you may not want to believe that, I'm not saying you have to believe that but that is what God says. So you can accept it or reject it but it's not an option to say, "That's just you're interpretation." You'd have more integrity just to admit that's what it's saying and throw the Bible out. Joel is one of the biggies on the prophetic tribulation and earthly kingdom. It's not true that all this is derived from a few texts in Revelation. It's all over the OT prophets and Joel is one of the BIG boys with respect to the day of the Lord. He covers the whole scope dealing with a past day of the Lord, a local judgment, he talks about a future day of the Lord involving a global judgment, he introduces the concept of the great and terrible day of the Lord, the day of the Second Coming and he extends beyond that, hinting that the day of judgment is followed by a day of blessing. So, we want to get this down, pay close attention to the language. And to do this let's start back in 2:18, we've just had the national repentance of Israel. Some future generation will repent. Now verse 18, **¹⁸Then the LORD will be zealous for His land And will have pity on His people.** That's Israel. **¹⁹The LORD will answer 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.** This is describing Israel's abundance in the Messianic Kingdom. **²⁰"But I will remove the northern army far from you,** and we said that's the "northerner", a single male individual we call the Antichrist, he's the future Gentile leader who leads the future world army that will gather at Armageddon to deploy for the final battle of the Tribulation. **And I, says God, I will drive it into a parched and desolate land, And its vanguard into the eastern sea, And its rear guard into the western sea. And its stench will arise and its foul smell will come up, For it has done great things."** Now, that could be a description of the disposal of the dead bodies of this army in preparation for the Messianic Kingdom. Israel is going to have to be cleaned up before the Messianic Kingdom can really get going. **²¹Do not fear, O land, rejoice and be glad, For the LORD has done great things.** **²²Do 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.** Those two verses describe the salvation of nature. And that's

the connection you want to keep when God judges and saves He always judges man and nature. You see this at the Fall when God judges man He judges nature. You see this at the Flood, both man and nature are judged and saved. You see this at the Exodus, both man and nature are judged and saved. You see this on the cross, when Jesus Christ is judged on the cross what happened to nature? Blackout, cosmic disturbances. There's a connection between man and nature. Not the connection of the evolutionist, not descent from a common ancestor but a spiritual connection. As goes man so goes nature. You never want to forget that in our time because people always try to get you to internalize your faith, "That's just your religious experience, doesn't apply to me." No, no. What the Bible is talking about is reality, all of it, the whole cosmological system. **23So rejoice, O sons of Zion, and this is the salvation of man. And be glad in the LORD your God; For He has given you the early rain for your vindication.** And we said that's the worst translation in the history of the Bible. It's the Hebrew *Moreh Ha-Tzadeq* and it means "the Teacher of righteousness," so we translate, "For He has given you the Teacher of righteousness." That's what Joel's talking about, the Messiah being given to Israel when she repents. **And He has poured down for you the rain, The early and latter rain as before. 24The threshing floors will be full of grain, And the vats will overflow with the new wine and oil. 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. 26" You will have plenty to eat and be satisfied And praise the name of the LORD your God, Who has dealt wondrously with you; Then My people will never be put to shame.** Alright, all that is the agricultural blessing that will accompany the return of Jesus Christ in the Messianic Kingdom, there's a restoration of nature. **27"Thus you will know that I am in the midst of Israel,** that's in the kingdom when the Messiah will reign in His resurrection body with Shechinah Glory in the Millennial Temple in Jerusalem. **And that I am the LORD your God, I am Yahweh your Elohim, And there is no other;** That encapsulates the argument of Joel, that Yahweh is God and **there is no other** god or goddess. This is a very narrow statement, you might say bigotted, but I didn't say that, I'm just saying what the Bible says. Well, this kind of statement is the OT equivalent of Jesus' "I am the way, the truth and the life, no man comes to the Father but by Me." And obviously there are no other way of salvation because there are no other gods. God has a specific character and that designates the plan of salvation. There are no Greek gods and goddesses though they were worshipped, Roman gods and goddesses though they were worshipped, Caesar was not a god though he was worshipped, Allah is not a god, he is not great, the billions of gods and goddesses of Hinduism are not gods and goddesses, the god of Spinoza and Jefferson and Einstein which was to them the laws of nature, is not god, the god of Mormonism and Jehovah's Witnesses, which are both solitary monotheism's, in other

words Jesus is not God but a creation of God, he's not a god, only Yahweh of the Bible is God, **there is no other. And My people will never be put to shame.** Only Yahweh could guarantee that promise. And that brings us to verse 28 where we left off last time, with a prophecy of The Spirit's Coming, so let's pick up there.

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

Very important verses, in the Hebrew Bible we said this is a separate chapter, chapter 3:1-5 and Peter had memorized these verses from the LXX and he quoted them in Acts 2 as an explanation of tongues yet, of course, we've seen that tongues are not mentioned by Joel at all so that creates a difficulty. So let's recap, verse 28, **"It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.** ²⁹**"Even on the male and female servants I will pour out My Spirit in those days. ³⁰"I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. ³¹"The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes. ³²"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, it bothers people that Peter quoted these verses to explain tongues but Joel doesn't mention tongues. What's the deal? What did we say Sunday morning in Acts 2 about NT authors quoting the OT? We said there are four ways the NT authors quote the OT. They were following the rabbi's of their time but under the superintendence of the Holy Spirit so they avoided the excesses. And we said the first category is literal prophecy + literal fulfillment. Now, this is a literal prophecy. These things will take place in the future just as stated. But these things did not happen on Pentecost. We said there was only one point of similarity between what Joel said and what happened on Pentecost, and that is "a pouring out of the Spirit." Joel prophesies that the Spirit will be poured out and Peter explains that the Spirit had been poured out. Obviously there are differences but that is the one point of similarity and that category of quotation we called *literal + application*. So, Pentecost was not the fulfillment of Joel just an application of one point to the tongues phenomena. So we still expect a future literal fulfillment of these verses and now we want to find out when. When will Joel 2:28-32 be fulfilled?

Verse 28, **"It will come about after this** now this is giving us the timing and the 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, vv 21-27? The key idea is in v 23. The giving of the Teacher of righteousness. Since that's the Messiah's Coming I take it that the best answer to this question "after what" is "after the Messiah's Coming." And is this the first or the second coming? Obviously the second. 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., not all men, not all Gentiles, Israel only. 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**? 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. That's why I say that, if you want to designate an age of the Spirit it's not the Church Age, it's the Messianic Kingdom Age, because that's when the Spirit will be poured out in such a measure that Jewish mortals will hardly sin. Turn over to Ezekiel 36. Ezekiel also talks about this pouring out of the Spirit and how God is going to cause Israel to walk in His statutes. In other words the Spirit is going to dominate their thoughts and behavior. We have a measure of the Spirit in the Church but they will have a greater measure in the Kingdom. Verse 24, "For I will take you from the nations, gather you from all the lands and bring you into your own land." Obviously this is Israel in the Kingdom. Verse 25, "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols." Most people say this is regeneration. This is not regeneration, this is something more. You have to be regenerated to enter the kingdom, yes? Now, is the Holy Spirit operational during the

Tribulation? If a person must be regenerate to enter the kingdom then the Spirit must be operational in that ministry so believers can enter the kingdom. See, it's not true that the Holy Spirit is absent during the Tribulation. His restraining ministry is absent, His baptism ministry is absent, but He has other ministries that continue during the Tribulation, how else would a person be regenerated? So don't fall into that trap. The question is not whether the Holy Spirit is operational during the Tribulation. The question is what ministries does the Holy Spirit carry out during the Tribulation? So, look now at verse 26. "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh" the heart of stone is the hardened heart, the negative volition "and give you a heart of flesh." the heart of flesh is the soft heart, positive volition. ²⁷"I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances." Look at that. The Spirit will "cause" them to walk in His statutes. The New Covenant is not promising Israel's regeneration, it promises regenerate Israel something much more, that she will walk in His statutes, that she will obey. Now, why does this have to be the case? Go back to the OT and ask, "Why did Israel get removed from the Land? Why did God exile her from the Land? Because of disobedience. Because of sin. Because she violated the Mosaic Covenant. So what must Israel do to remain in the Land? Obey, obey, obey, obey. Verse 28, "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God." How is God going to make sure they obey? He will give them such a measure of the Spirit that the Spirit will dominate their lives. He will cause them to walk in His statutes.

Now, I'm convinced that confusion on this passage quoted by Peter in Acts 2 has led to a lot of confusion in the area of salvation, especially with the Lordship controversy. If this passage is to be fulfilled in the Kingdom but you say it was fulfilled on the day of Pentecost then you have to say that the Kingdom is now. And that means you identify the Church with the Kingdom, that's the dominant view of Church History. And that means that we have this super measure of the Spirit. That means that believers, real believers will hardly sin at all because of the domination of the Spirit as promised by Joel and Ezek. So, what has happened I'm afraid through church history is that people have read Acts 2 and seen Joel 2 quoted, assumed he meant it was fulfilled and concluded that the Church is the Kingdom, therefore there is no future Messianic Kingdom for the Jews and this error has affected their view of salvation in the present because the Spirit is given a much greater domination of the Jews in the Kingdom than the Church in the present. But if you apply Kingdom passages to the Church then the Spirit's domination should be much greater now. And that I think is one of the major factors controlling how people measure whether a person is a believer or not. Do they have the fruit and if they don't

have the fruit then they don't have the root because if they really had the Spirit (i.e. measure of the Kingdom Spirit) then they wouldn't be sinning. And that's hard Lordship.

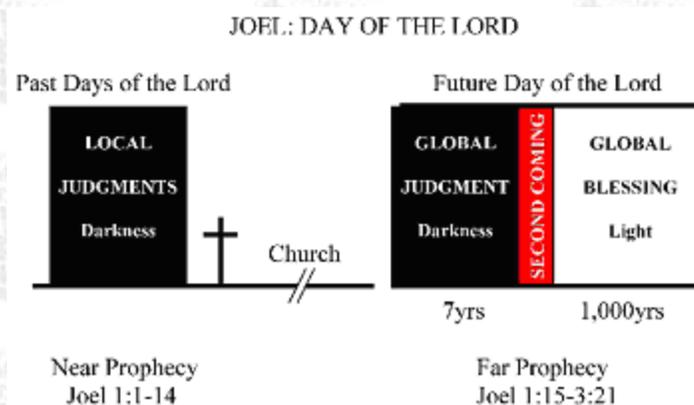
Even if you say Joel was partially fulfilled on the day of Pentecost then you have to say that the kingdom is partially here now but not fully here yet. That's the view of Progressive Dispensationalism; that the kingdom is now in heaven but not yet on earth. Christ is ruling the church from the Davidic throne in heaven now but not yet on earth. Now, if you do that you still get soft Lordship in your doctrine of salvation, you still keep holding on to this idea that the Spirit will dominate and just kind of take over and make you do good works and if you don't have works then obviously you don't have salvation, salvation and works are tied together in Lordship Salvation, they are inseparable. We're saying No, No, No, the outpouring of the Spirit in Joel is in the Messianic Kingdom upon Jewish flesh. There has been an outpouring of the Spirit in Acts for the Church but it is much more limited, He's not controlling to the extent that He does in the Kingdom so believer's volition is the key during the Church. Will we follow the Spirit's lead? He's not going to force you to follow. That's why Romans 14 says, "For all who are being led by the Spirit, these are the sons of God." Maybe you will be led, maybe you won't, but those who are led by the Spirit, these are the sons of God. Now, he's not saying, these are the believers. In the NT you have children of God, sons of God and the friends of God, those are three stages of maturity. All who believe are children of God, John 1:12. Then you have those who mature by being led by the Spirit of God and they are called the sons of God (Rom 8:14) and finally you have the friend of God, the most advanced title a believer can receive (James 2:23).

Alright, so don't ever confuse the Kingdom with the Church, the Kingdom is not present in any form today, it's not here in a mystery form, it's not here partially. The Kingdom is future. The Church is now. They are mutually exclusive periods of history. And this promise in Joel will be fulfilled totally in the future Kingdom and not now at all.

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

Now, verse 30, shifting here to The Salvation of a Jewish Remnant. **"I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. ³¹"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.** ³²“**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? Joel says this will happen **Before the great and awesome day of the Lord.** What day is the great and awesome day of the Lord? The Second Coming. So this occurs immediately *before* the Second Coming. And that is...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 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. Now 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. He says 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.¹ Now, in Rom 10 look at verse 9, famous verses, “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, confess and believe, 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 and note the distinction Paul makes between justification and salvation. “Much 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 you shall be saved from wrath, future. But one must first be justified before he can be saved from wrath. One precedes the other both here and in Romans 10, that’s the point. So turn back to chapter 10, verse 10, So if a person believes it results in “righteousness”, that is they are justified, and if they confess it results in “salvation”. Two different things. Now, drop down to v 13 to learn more about the salvation. “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 here? 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. There’s a sequence. 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?” See, according to Paul 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 and he’s saying, “Look, there’s a sequence, v 14, “How will they believe in Him whom they have not heard? And how will they hear without a preacher? ¹⁵How 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!” He’s backtracking, see how he does that to give us 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 again that shows that the Spirit regenerates during the Tribulation. Now what can they do after the preacher has been sent, after the preacher has preached, after the Jews have heard the gospel, after the Jews have believed? At that point they are justified. Now what? Now and only now can they call upon the Lord for salvation. See, this is physical salvation, this is physical deliverance in Romans just as it is physical deliverance in Joel 2:32. We’d say Rom 10:13 is quoting Joel as a literal prophecy + literal fulfillment. That’s why Joel says that whoever calls on the name will be among the survivors.

Survivors of what? Survivors of the Tribulation judgments. So, the salvation here is physical deliverance so they can enter the Messianic Kingdom in mortal bodies. So, during the Tribulation Jews will believe on Jesus and be justified, then they will call upon the Lord and Jesus will come down from the throne of God, He will descend to rescue Israel. Turn over to Matt 24. Jesus taught the same thing. This is the Olivet Discourse. Those of you going to Israel will get to stand on this Mt where Jesus taught His disciples these prophetic truths. This is where He ascended as well. And look in v 13, Jesus is describing the Tribulation. And He says, “But the one who endures to the end, he will be saved.” No you say, it has to be spiritual salvation? Oh really, where do we find the condition for eternal salvation being “enduring to the end?” Perseverance, this is one of those passages used by adherents of Lordship salvation to say you have to persevere and if you don’t persevere to the end you won’t go to heaven. That’s bologna. What kind of salvation does the context militate, v 11, “Then they will deliver you up and kill you” now obviously that’s physical death, some Jews are going to die physically. Drop down to v 22, “Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.” Obviously physical death is again in view unless the Tribulation is cut short. Now drop down to v 28, obviously there’s a lot of physically dead Jews on earth, “Wherever the corpse is, there the vultures will gather.” But v 31, there are those who survive, “And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.” These are obviously the Jews who had believed sometime during the Tribulation, at which moment they were justified and then sometime after they called on the name of the Lord to save them and He does return and save them. Physical salvation. That’s what Joel is talking about, that’s what Paul is talking about, that’s what Jesus is talking about. A lot of people are confused about these passages. Don’t be confused. These Jews in the Tribulation believe and are regenerated and after that they call on the Lord and they are saved, they go into the Kingdom in mortal bodies and are then given a new heart and the Spirit is poured out and they will dream dreams and see visions and prophesy and will walk in His statutes and obey His ordinances. That’s what Joel is talking about. Alright, next time we continue on in chapter 3 but look at the judgment on the nations. Any questions.

¹ 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.

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