

WHEN GOD POURS OUT HIS SPIRIT... JOEL 2:28-3:8

TIMING IS EVERYTHING... that is true when it comes to Bible Prophecy...

The timing of Joel 2:28-32 is an important consideration.

Tonight we see...

I. The **OUTPOURING** of God's Spirit (2:28-29)

Joel 2:28...

God promises to distribute His Spirit across all flesh—YOUR (Israel's) sons and daughters will prophesy, older people will experience dreams, and younger people will receive visions.

This spiritual gift extends even to enslaved individuals, removing social barriers to divine encounter. (Joel 2:28-3:8). The universality here contrasts sharply with the Old Testament pattern where the Spirit rested selectively on prophets and kings.

The mention of both old and young signals that prophetic capability will reach all Israel.

Did that happen at Pentecost (Acts 2)? or was it only the Apostles?

Other OT verses, pouring out of the Spirit (esp. to Israel)

Isaiah 32:15; 44:3-4; Ezekiel 36:27; 37:14; 39:29; Zechariah 12:10.

(One result: new prophetic revelation. Giving forth the truth of God's Word, not just telling the future)

The outpouring of the Holy Spirit results in:

- Justice, righteousness, and peace: Isaiah 32:15-16.
- Obedience; new heart: Ezekiel 36:25-27.
- Sorrow over previous rejection: Zechariah 12:10.

Does Joel 2:28-32 get Fulfilled in Acts 2 on the Day of Pentecost?

The question is asked, were these verses fulfilled completely, partly, or not at all on the day of Pentecost?

Today the following positions are held by Bible scholars concerning the interpretation of Acts 2:16-21:

1. **Historical View** Joel's prophecy was fulfilled during the writing of his book.
2. **Fulfillment View** Joel's prophecy was fulfilled on the day of Pentecost.
3. **Typical View** Joel's prophecy was fulfilled in type on the day of Pentecost, but awaits greater fulfillment during the Millennium.
4. **Perpetual View** Joel's prophecy was fulfilled on the day of Pentecost and will continue to be fulfilled through the Church age and the Millennium.
5. **Eschatological View** Joel's prophecy was not fulfilled on the day of Pentecost, nor in the Church age, but awaits fulfillment at the second coming of Christ.

So, what is Peter saying here in Acts 2?

The context shows that some Jews were mocking the apostles (who had spoken to the people in their own languages) supposing that they were drunk at nine o'clock in the morning (Acts 2:1-15).

In order to counter the Jewish mockers, Peter says, "**this is that**" (Acts 2:16), or in essence, stop your mocking for **this is similar** to what Joel said would happen when God pours His Spirit on all flesh prior to the establishment of the kingdom age. If this were a fulfillment of Joel's prophecy, Peter would have said, "this is a fulfillment."

Although many Christians believe Acts 2:16-21 is a **total** fulfillment of Joel's prophecy, Peter (and LUKE) is cautious to omit the word **FULFILLED**.

Peter DOES NOT SAY that Joel 2 is "fulfilled" on Pentecost. He is careful NOT to do that.

He says, "this is that"... not that it is fulfilled. Or in today's wording, "This is like what Joel had predicted would occur in the end times".

Acts 2:38 ... **PETER'S APPLICATION** on the Day of Pentecost was the same application as Joel's. He went to SCRIPTURE! He went to the Bible to seek understanding of the times (see 1 Chronicles 12:32...Men of Issachar, men who understood the times and knew what Israel was to do).

Note: Joel 2:12-13 with Acts 2:38... The Point is the application: REPENTANCE

Acts 2:17-21 Similarities & Key Differences with Joel 2:28-32...

Similarities: Lord pours out the Holy Spirit on the community of regathered Israel. (Jews present from all over the Diaspora.)

Differences: Sun did not darken; moon did not turn to blood. Lord didn't appear with wrath against the nations.

Peter knew well that the Day of the Lord had NOT COME YET. He says so in 2 Pet 3:10.

"But the day of the Lord will come (it had not come yet in Peter's day) like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found out." (2 Peter 3:10, LSB)

II. Cosmic Signs Preceding JUDGMENT (2:30-31)

Yahweh will display wonders—blood, fire, and smoke columns in sky and earth; the sun darkens and the moon becomes blood before the great and awesome day arrives. (Joel 2:28-3:8) These phenomena signal the transition from present age to divine intervention. The imagery combines natural catastrophe with supernatural reversal, creating eschatological urgency.

Cross-reference: Matthew 24:29 and Revelation 6:12-13 employ identical cosmic language. Joel's apocalyptic vocabulary appears throughout prophetic literature describing the "Day of the Lord" (Zephaniah 1:14-15; Malachi 4:5).

"But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken." (Matthew 24:29, LSB)

"Then I looked when He opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind." (Revelation 6:12-13, LSB)

III. DELIVERANCE Through Calling on God's Name (2:32)

Everyone invoking Yahweh's name will experience deliverance; Mount Zion and Jerusalem will shelter survivors whom Yahweh calls. (Joel 2:28-3:8) Salvation becomes accessible through relationship rather than ritual—a radical democratization of rescue. Geographic specificity (Zion, Jerusalem) anchors hope in God's chosen dwelling place.

Cross-reference: Romans 10:13 quotes this verse to establish that calling on Christ's name brings salvation. Compare Psalm 91:14-15 (protection through God's name) and Acts 4:12 (salvation through Jesus' name).

2:32 whoever calls. Quoted by Paul in Ro 10:13. **survivors.** In spite of the nation's sin, God promised to fulfill His unconditional covenants (Noahic, Abrahamic, Davidic, and New). A future remnant of Jews will inherit God's promised blessings (cf. Is 10:20-22; 11:11, 16; Jer 31:7; Mic 2:12; Zep 3:13; Rom 9:27).

Noted Theologians (non-dispensational) in History Who Believed in a Future Conversion of National/Ethnic Israel

<https://www.monergism.com/noted-theologians-history-who-believed-future-conversion-national-ethnic-israel>

A more extensive list can be found at the link above. Here is a sampling below...

Iain Murray then traces how this belief became common among the Puritans. He concludes, "From the first quarter of the seventeenth century, belief in a future conversion of the Jews became commonplace among the English Puritans."

William Perkins, one of the most influential and prodigious Puritan writers, argued based on Genesis 12: "The Lord saith, All the nations shall be blessed in Abraham: Hence I gather that the nation of the Jews shall be called, and converted to the participation of this blessing: when, and how, God knows: but that it shall be done before the end of the world we know." (cited by Iain H. Murray, *The Puritan Hope*, 42.)

J. C. Ryle

I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ, after going through great tribulation (Jer. 30:10-11; 31:10; Rom. 11:25-26; Dan. 12:1; Zech. 13:8-9).

I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualizing and accom-modating Bible language, Christians have too often completely missed its meaning (Luke 24:25-26).

Martyn Lloyd-Jones

[Note: His writings were definitely amillennial and non-dispensational, and earlier writings did not give much place to Israel in the land. However, in his later years before he died, he apparently saw more in Israel's survival and significance in the land as one of the more notable events of his lifetime]

When, interviewed by Carl Henry for *Christianity Today*, he said:

"To me 1967, the year that the Jews occupied all of Jerusalem, was very crucial. Luke 21:43 is one of the most significant prophetic verses: 'Jerusalem,' it reads, 'shall be trodden down of the Gentiles *until* the time of the Gentiles be fulfilled.' It seems to me that that took place in 1967—something crucially important that had not occurred in 2,000 years. Luke 21:43 is one fixed point. But I am equally impressed by Romans 11 which speaks of a great spiritual return among the Jews before the end time. While this seems to be developing, even something even more spectacular may be indicated. We sometimes tend to foreshorten events, yet I have a feeling that we are in the period of the end. . . I think we are witnessing the breakdown of politics. I think even the world is seeing that. Civilization is collapsing."

Carl Henry, "Martyn Lloyd-Jones: From Buckingham to Westminster," *Christianity Today*, February 8, 1980, pp. 33-34.

Charles Haddon Spurgeon

I think we do not attach sufficient importance to the restoration of the Jews. We do not think enough of it. But certainly, if there is anything promised in the Bible it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel. "Thither they shall go up; they shall come with weeping unto Zion, and with supplications unto Jerusalem." May that happy day soon come! For when the Jews are restored, then the fullness of the Gentiles shall be gathered in; and as soon as they return, then Jesus will come upon Mount Zion to reign with his ancients gloriously, and the halcyon days of the Millennium shall then dawn; we shall then know every man to be a brother and a friend; Christ shall rule with universal sway.

R. C. Sproul (in his commentary on Romans):

“And so all Israel will be saved.” The context indicates that Paul must be speaking of the Jewish people. He does not mean every Jew that ever lived, but the nation of Israel. Now why do I say that ‘Israel’ in this phrase refers to the Jews? All through his discussion Paul is talking about Israel in part: part of Israel has been blinded, part of Israel has been cut away, part of Israel has been stubborn, part of Israel has been excluded from the kingdom of God and its blessings. The Jews as a people are presently under judgment. But as there was a national judgment, so there will be a national restoration. Their rejection, even though it was a national rejection, did not include the rejection of every individual. So the restoration doesn’t necessarily mean that every individual Jew will be saved, but the nation as a nation will be restored to God.

Geneva Study Bible (1599 Edition, notes on Romans 11:24-25):

He [Paul] speaks of the whole nation, not of any one part. . . . The blindness of the Jews is neither so universal that the Lord has no elect in that nation, neither will it be continual: for there will be a time in which they also (as the prophets have foretold) will effectually embrace that which they now so stubbornly for the most part reject and refuse.

John Gill

‘Ver. 26. And so all Israel shall be saved,.... Meaning not the mystical spiritual Israel of God, consisting both of Jews and Gentiles, who shall appear to be saved in the Lord with an everlasting salvation, when all God’s elect among the latter are gathered in, which is the sense many give into; but the people of the Jews, the generality of them, the body of that nation, called “the fulness” of them, Ro 11:12, and relates to the latter day, when a nation of them shall be born again at once; when, their number being as the sand of the sea, they shall come up out of the lands where they are dispersed, and appoint them one head, Christ, and great shall be the day of Jezreel; when they as a body, even the far greater part of them that shall be in being, shall return and seek the Lord their God, and David their King; shall acknowledge Jesus to be the true Messiah, and shall look to him, believe on him, and be saved by him from wrath to come. . . . he refers to the last times, and to a very general conversion of them to the Messiah’

Charles Hodge, *Romans Commentary*, 11.26

‘From the context, **Israel** here must mean the Jewish people, and **all Israel** the whole nation. The Jews, as a people, are now rejected; as a people they are to be restored. As their rejection, although national, did not include the rejection of every individual, so their restoration, though also national, need not include the salvation of every individual Jew. **All Israel** does not mean here all the true people of God, as Augustine, Calvin, and others explain it; nor all the elect Jews – i.e., all that part of the nation which constitute “the remnant according to the election of grace” – but the whole nation, as a nation.’