

THE PROPHECY OF JOEL**JOEL 2.28-32****INTRODUCTION:**

1. The repentance of Israel and judgment of the nations was good news for His people. (Joel 2.23-27; 3.1-5)
2. Demonstrating a common characteristic of prophecy, Joel was looking to the distant future and the fulfillment the gospel age.
3. The significance of these events would become clear on the day of Pentecost. Consider...

I. "THE GREAT AND AWESOME DAY OF THE LORD"

- A. The Day of the Lord is always used in reference to judgment upon a specific nation or nations. (Joel 3.4)
 1. Not a day of eager anticipation, but a day of dread and fear. ["terror" – KJV] (Zeph. 1.14-17; Amos 5.18-20)
 2. When will this great judgment day occur? (Joel 2.30)
- B. Joel is foretelling the future destruction of Jerusalem.
 1. Why destroy Jerusalem? (Luke 11.49-51; Rev. 18.20)
 2. Yet, it would not occur until other events take place.

II. "I WILL POUR OUT MY SPIRIT ON ALL FLESH"

- A. Before the destruction of Jerusalem, there would be a universal outpouring of the Holy Spirit. (Joel 2.28,29)
- B. After being baptized by the Holy Spirit, Peter proclaimed, *"This is what was spoken by the prophet Joel"* (Acts 2.16)
 1. However, the day of Pentecost was only the beginning. (Acts 2.33; 10.44,45; 21.9; 1 Cor. 14.26-32,40)
 2. This outpouring of the Holy Spirit was not to be for all time, but to fulfill a specific purpose. (Heb. 2.3,4)
- C. **JOEL 2.30,31:** *"And I will show wonders in the heaven and in the earth..."* (Deut. 6.22; Rev. 6.12,13)

IV. "WHOEVER CALLS ON THE NAME OF THE LORD..."

- A. In the midst of this terrible destruction would also come eternal salvation. (Joel 2.32)
 1. What does it mean to call? (Rom. 10.12-17)
 2. One calls through obeying the gospel (Acts 22.16)
- B. And it would all begin in Jerusalem. (Joel 2.32; Acts 2)

CONCLUSION: 2000 years and the gospel is still effective!

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS :	9:00AM
SUNDAY MORNING WORSHIP:	9:50AM
SUNDAY EVENING WORSHIP:	6:00PM
WEDNESDAY EVENING BIBLE CLASS	7:30PM

*Worshipping
 God "in Spirit
 and truth"
 (John 4.23)*

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"IN THE BEGINNING"

The advocates of evolution propose eons of time from the formation of the universe with its planets and stars to the beginning of man. The Biblical account reveals a different conclusion. According to the creation account of Genesis one, the formation of the universe and the appearance of man only span a period of six days (Gen. 1.1-26).

In an attempt to reconcile the theories of man and the biblical account, many Christians have reinterpreted the Genesis account taking it as figurative rather than literal. Can we know if Genesis is literal or figurative? Indeed we can.

The Israelites understood this to be a literal six days, for the Sabbath law was patterned after the creation account. According to the Mosaic Law delivered by God, the children of Israel were not to work on the seventh day. The reason? *"For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it."* (Ex. 20.11).

Furthermore, when Jesus was asked about marriage, Jesus referred them to the very beginning. There He said, *"Have you not read that He who made them at the beginning 'made them male and female,'"* (Matt. 19.4). Jesus indicates that man did not evolve over the course of millions of years, but was *"at the beginning"*.

The inspired biblical writers understood the creation account to be a literal six days, and we would do well to follow their word rather than the ever changing theories of man. CLP

THE ELEMENTS OF CHANGE

MARK 6.12

INTRODUCTION:

1. People tend to be creatures of habit which becomes truer with every passing year. To most change is unwelcomed.
2. The transitions of life indicate remind us of what we already know. Life is all about change.
3. For those who look beyond this life to the life to come, change is a necessary and sometimes difficult process.

I. REPENTANCE IS ALL ABOUT CHANGE

- A. Repentance is a change in the way one thinks which is then demonstrated by actions. (Acts 26.19,20; Luke 3.3-14)
- B. While the word “repentance” always refers to change, what kind of changes is one expected to make?
 1. The most common usage in the Bible is a turning from sin and turning to God. (Acts 17.30; Rev. 2.5)
 2. However, repentance can refer to any change of mind which leads to action. (Heb. 12.17; Gen. 6.6,7)

II. BRINGING OTHER TO REPENTANCE

- A. Changing others often goes against conventional and seemingly biblical wisdom. Should I try to change others?
 1. Indeed we always ought to strive to restore a brother *“overtaken in any trespass.”* (Gal. 6.1; Luke 15.4)
 2. Yet one first ought look to themselves. (Matt. 7.1-5)
- B. The only way for true change to occur is with godly sorrow, but how is godly sorrow produced? (2 Cor. 7.8-10)
 1. Conviction by confrontation . (Acts 2.36,37; 8.20-25)
 2. Dependence by adversity. (Judges 10.6-10)
 3. Value by goodness. (Rom. 2.4; Luke 15.17-19)

III. IS IT TIME FOR A CHANGE?

- A. EVALUATION: Looking at the image in the mirror. (2 Cor. 13.5; James 1.23,24)
- B. ELIMINATION: Removing *“every weight and the sin which so easily ensnares us”*. (Heb. 12.1)
- C. EXPLOITATION: Taking advantage of our newfound Knowledge and acting on it. (Eph. 5.15,16; Acts 26.20)

CONCLUSION: Acts 3.19: *“Repent and be converted”*

IF HE WERE A PROPHET

The gospel accounts paint a picture of the character of Jesus unrivaled by any other personality in human history. On one memorable occasion, Jesus was invited to eat with a Pharisee named Simon (Luke 7:36-50). During his stay, a woman who was known in the area for her sinful lifestyle approached Jesus. She proceeded to wash His feet with her tears, dry them with her hair, and anoint Jesus with fragrant oil.

Simon, seeing the sinful woman’s behavior, said to himself, “This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner” (Luke 7:39). Notice two important aspects of Simon’s response. First, he spoke to himself. There is no indication that his thoughts were verbalized or in any way audible to those around him. Second, the criterion he set to determine whether Christ was a prophet was knowledge of the woman’s sinful lifestyle.

Jesus’ response to Simon proved that He was far more than a prophet. He answered the Pharisee by explaining that those who have sinned much and been forgiven of their sins will love God more than those who feel they have few sins to forgive. Jesus then forgave the woman’s sins. His response exhibited a knowledge, not only of the spiritual condition of the woman, but also of Simon’s inner conversation with himself. Not only did Jesus know the woman was a sinner, but He knew the conversation Simon had with himself about Jesus’ reaction to the woman. What did Jesus’ reaction prove? It should have proved to Simon that Jesus was far more than a prophet. When Jesus forgave the woman’s sins, He proved that He was God in the flesh.

The modern application of this story is profound. Jesus has exhibited far more evidence validating His deity than any reasonable person could demand. His life was prophesied in minute detail hundreds of years before He was born, He accomplished miracles that supported the prophecies, He foretold His own death and resurrection, The honest, reasonable response to Jesus’ personality and power is perfectly summarized in Nathanael’s reaction to Jesus’ miraculous knowledge. After Jesus explained to Nathanael that He had miraculously seen Nathanael under the fig tree, Nathanael exclaimed: “Rabbi, You are the Son of God” (John 1:49)! [AP]