

Bristol Conference 1962 - Part 4

by William MacDonald

The book of Joel speaks of God's judgment and the need for spiritual revival, calling believers to repentance and restoration.

Duration: 31:38

Scripture: Joel 1:15, Joel 2:1, Joel 2:11, Joel 2:27, Joel 2:31, Joel 3:14, Matthew 3:4

Topics: "Conference"

Description

In this sermon, the preacher discusses the book of Joel in the Bible and its relevance to our lives. The first section of the book describes a locust plague, emphasizing that everything in life has a deeper meaning. The severity of the plague is highlighted, showing the devastating impact it had on the people. The preacher encourages the audience to seek God's message in difficult circumstances and reminds them that God was speaking to Judah through the locust plague.

Transcript

I don't think we'll read any because we'll be reading down to it anyway, going to it. Not very much is known about the prophet Joel. It tells us his name means, Jehovah is God.

And then it's kind of interesting that many of these prophets define their name woven into the text of the prophecy. For instance, this prophet's name is found in chapter 2, verse 27, although it isn't too obvious. And in English, chapter 2, verse 27, he's a king.

And also the prophet of Pentecost, because he gave us that wonderful prophecy. And another interesting thing about the book is that we do not know exactly when Joel prophesied. It's generally believed that he prophesied to the kingdom of Judah.

But the key phrase of the book is, the day of the Lord. Verse 15, verse 11, verse 13, verse 14. And there's a distinct break in the book of Joel up to the 18th verse of the second chapter.

He lives there, as you see here. Seeking to find applications for our own lives in the book. The book was written primarily to the kingdom of Judah.

There are things that say to me, give this book. Now, the first section of the book is chapter 1. And in this chapter, we have the very biggest description of Olympus. Olympus.

That's how we know it best. And this reminds us that in all of us, or in each place, or even in our own lives, in our families, there's a spiritual need. Sometimes I feel sorry for doctors and psychiatrists. I say that with respect when I say I feel sorry for them.

People come to them with difficulties, sometimes with diseases, sicknesses, with stressors. And the doctor, for instance, can go by the physical symptoms, but he doesn't know anything of the spiritual background. And sometimes it isn't so serious about ourselves.

And sometimes it is. But it is good to remember this. It is good to remember that before we run to the medical cabinet and broke down a fistful of pills, we should first rest to our knees and ask God that we might learn what he's saying to us in it.

Because God was speaking to Judah in this lotus plague that Judah was infested with. So, section 1, a description of the lotus plague, chapter 1. Now, the first section is verses 1 through 4. And this has to do with the unprecedented... You know, in the old days, how the old men used to gather around the sacro-barrel in the local grocery store, and if a terrible snowstorm came along, they'd say, yes, the worst storm I ever remember. The prophet is saying here at the prophecy of Job, tell me this, you old tiger, have you ever known a plague like this one? And they think back in their memory, and in all the time that they remember themselves, or heard their forefathers, they couldn't remember anything specifically like this.

The word of the Lord that came to Joel, the son of Pechuel, hear this, you old men, give ear all you inhabitants of the land, at this time in your days, or even in the days to come, tell me your children of it, and let your children hear it. As far as lotus plague. Here's a description of what it's like.

That which the carnivore has left, has the lotus eaten. That which the lotus has left, has the canterworm eaten. That which the canterworm has left, has the caterpillar eaten.

So you find here that the plague comes in four successive stages, each by a certain form of insect. Now it has been suggested by some that these four insects are typical of the four world kingdoms that held dominion over the Jewish people. Babylon, Medo-Persia, Greece, and Rome.

Now I noticed in fossil psychic studios that someone made this trouble of figuring out the numerical values of the names of these four insects, and they found that the numerical values exactly coincided with the years that these empires held sway over the Jewish people. And I'm not a fanatic for numerics. I believe there is a numerical structure that fits where I think we have to be perfect, how far we fit the subject of numerics, and just to get that to you, that perhaps these four came late on that lotus plague to take sway over the people of God.

Then, Duluth had decided to describe the effect of the lotus plague upon various segments of the population, and this is quite descriptive. First of all, verses 5 through 7 describe the effect of the plague on drinkers. It says, Awake ye drunkards and wheat, and hire all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

Invader, of course. The invader. And of course it's the lotus primarily by Babylonians.

A nation has come up upon my land, a lion, and he hath laid by vine, waste, and bark, spoken to the drunkard, for anything or anyone outside is in anything or anyone but the same. They come to that question it is, for knowing the Lord. It gets over here with the priest.

The priests are deathless. A field is wasted, the land roiled, for the sixteen shall speak unto the priest, gird yourselves, and lament ye, priest. How will ye ministers of the altar sanctify your fast? Call a solemn assembly.

Gather ye elders of all the inhabitants of the land into the house. Alarm! The day of the Lord is at hand. In the word of God, and I think it's helpful, of the Lord.

First of all, I think we want to be clear that it will exist again. And if I were to give a definition of the day of the Lord, I would say the day of the Lord is a period characterized by God acting in judgment on his glorious triumph. Now, in the Old Testament, when the armies of Israel marched to conquer their foes, the people thought this is the day of the Lord.

It was. It was the day when the armies of the Lord were marching and when God gave the glorious victory. Now, after the Lord Jesus comes and lashes the church home to heaven, the day of the Lord is going to start again.

We speak of it as the tribulation period. That's the day of the Lord. And then when the Lord Jesus comes to put down his enemies, this is a day of triumph.

And then at the end of the eruption of the great white stone and then the wicked are destroyed, that's the day of the Lord in the history of the world. It's God acting in judgment on his glorious triumph. That was the immediate day of the Lord and as the king of Menorah, we say, O ye husbands, the vine is dried up in the fig tree language that the pomegranate tree, the palm tree, also the apple tree, the seed is rotten under their clods that are storing the grain.

For the corn is withered. How have they devoured it all? They stripped the land bare. How did the beasts grow? They slayed a flock.

And then finally, in the last two verses of this, himself, upon Jehovah, he says, O Lord, he looks heavenward to God. O Lord, to thee do I cry for the fire has devoured the pastures of the wilderness. Of course, the fire there is used as a figurative play.

It's just as if a fire verses 1-11, you have a and if you read this, the army, oh, they're speaking about 11. No, it says, Lo, ye that trumpet and die, let all the inhabitants of the land assemble for the day of the Lord's coming. A day of darkness and of gloom will spread upon the mountain of great people and of strong people and of strong.

There has not been any ever the like. Neither shall there be any of the fire again. And verse 3 says that when they came to a land that was like a desert, they swept through the land and there was Eden before them and desert behind them.

And they leave it, they leave it without vegetation. A fire devours before them and behind them a flame burns. A desolate wilderness, yea, and nothing shall escape them.

Now, what does this army look like? Well, it looks like locusts. The appearance of them is the appearance of horses. You know that the head of the locust, when you come to think of it, does somewhat look like a horse's head.

Doesn't it? Kind of long and coming down at that same angle. It says the appearance of them is the appearance of horses and as horses when it goes shall they run like the noise of chariots from the tops of the mountains. Now, here's the army coming in with its tank and its mooring.

Before their face the people shall be much tamed. All faces shall gather blackness. They shall run like mighty men.

They shall climb the walls like men of war and they shall march every one in its ways and they shall not break their ranks. That is, they come in as a well-disciplined staff. He has his place in the rank and he keeps that place.

Neither shall one thrust another. Now, when they come into the city they're not jostling one another and pushing one another. There's everyone in his path and when they fall upon the floor they shall not be wounded.

It's a figurative expression and it means that when the inhabitants of the land use the sword against them and then, as we mentioned before, you've hit the authority on the earth. 18th, 19th, 18th, 19th, 21st, and 27th. Be not afraid ye beasts of the field for the pastors of the world will lift you up.

Be glad that ye children of Zion and rejoice in the Lord your God for he has given you the former rain moderately and he declares to come down to you the rain that fell to you the years that the locust has eaten the panther worm and the caterpillar and the carnal worm and I go down and rejoice and be satisfied and praise the name of the Lord your God that has dealt wondrously with you and my people not only the restoration of the land and the crops there are the people that run the world that I am in the midst of Israel and that I am the Lord your God and none else and my people shall never be ashamed. Then the second promise of divine deliverance goes back to verse 20 it's the destruction of their enemies the destruction of their enemies I will remove far off from you the northern armies and they will pretend to know that God is over them and put them down and then in verse 20 that I will pour out my spirit upon all flesh and my daughters shall prophesy of all things shall dream dreams of young men such as you and actually as I understand you might ask well why is that well I frankly don't know the answer but we do have these signs in the heavens to read in Matthew's gospel it says verse 30 I will show wonders in the heavens and in the earth blood and fire and pillars of smoke and then the next section is in chapter 3 and in those first Gentile nations into the valley of Jehoshaphat the valley of people Gentile people do I want to preach for them it's really like teaching and notice verse 4 it says I will show wonders in the heavens and in the earth blood and fire blood and fire and in the earth blood and fire and in the earth blood and fire and in the earth blood and fire of fellowship, of the gracious outpouring of the Spirit of God. You know, it's possible to go on.

It's possible to be absolutely content with our God. And there are... We take our placard for God and for man. May the Lord fill within us a deep thirst for a new and

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