

Notes on Joel

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Introduction

TITLE AND WRITER

The title of this book is the name of its writer, as is probably true of all the prophetic books of the Old Testament.

We know little about Joel, whose name means "Yahweh is God." He was the son of Pethuel, who does not appear to have been an especially famous person. Eleven other individuals in the Old Testament bore the name Joel (1 Sam. 8:2; 1 Chron. 4:35; 5:4; 7:3; 11:38; 15:7; 26:22; 27:20; 2 Chron. 29:12; Ezra 10:43; Neh. 11:9).

UNITY

All the extant Hebrew manuscripts and the ancient versions of Joel attest to the unity of the book. Critics who deny its unity and argue for two different writers do so on the basis of supposed literary and conceptual differences, usually between the first two chapters and the third. Specifically, they assign the historical passages to Joel and the apocalyptic ones to another writer. However there is a consistent theme that ties the whole book together, which is one reason most conservative interpreters believe that Joel wrote all three chapters.

DATE

The date of Joel is its largest introductory problem, as is the case with Obadiah. There are four most likely possibilities. First, some scholars advocate *an early pre-exilic date* during the reign of King Jehoshaphat (872-848 B.C.) or possibly his grandson, King Joash (835-796 B.C.). Arguments in favor of this period include the position of Joel in the Hebrew canon; it appears among other prophetic writings of this period. Also the enemies of Israel that Joel named (Tyre, Sidon, Philistia [cf. 2 Chron. 21:16-17], Egypt [cf. 1 Kings 14:25-26], and Edom [cf. 2 Kings 8:20-22]; 3:2-7, 19) were enemies of Israel during this time. The prominence Joel gave to Judah's priests and elders rather than to her king—Joash was a boy king under the influence of Jehoiada, the high priest, early in his reign—is a further argument for this view. However, all these conclusions are open to other interpretations.¹

¹Advocates of this view include Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, p. 148; Gleason A. Archer Jr., *A Survey of Old Testament Introduction*, p. 305; E. J. Young, *An Introduction to the Old Testament*, pp. 271-72; C. F. Keil, *The Twelve Minor Prophets*, 1:169-70; Walter C. Kaiser Jr., *Toward an Old Testament Theology*, p. 188; Charles H. Dyer, *The Old Testament Explorer*, p. 737; Warren W. Wiersbe, "Joel," in *The Bible Exposition Commentary/Prophets*, p. 333; and Leon J. Wood, *The Prophets of Israel*, p. 268.

Second, some authorities believe a *mid-pre-exilic date* of composition, probably during the reign of Joash's grandson, King Uzziah (792-740 B.C.), fits the evidence best. Supporters of this view also claim the first two arguments cited in favor of the early pre-exilic view above. They argue, in addition, that the absence of references to Assyria, Babylonia, and Persia make a later date, when these nations were the major ancient Near Eastern superpowers, unlikely. Joel's reference to Greece in 3:6 may fit this period since the Ionian Greeks were at this time expanding their commercial influence in Asia Minor. Joel's reference to the Sabeans in 3:8 is appropriate for this period as well. Internal references and linguistic characteristics may also reflect Uzziah's times and are similar to the writings of the other eighth-century prophets (i.e., Amos, Hosea, Micah, and Isaiah). However, again, much of the same evidence can fit other periods of Judah's history.²

Third, some interpreters opt for a *late pre-exilic date*. Statements in Joel could fit this period, and some of his statements are similar to those of Jeremiah and Ezekiel and may reflect conditions before the destruction of Jerusalem, perhaps between 597 and 587 B.C. If true, Joel would have been a contemporary of Jeremiah, Habakkuk, and Zephaniah. Yet Joel 2:18-19 seems to imply that God had been merciful to Joel's generation, suggesting that the people had repented, but there is no record of this happening during this period.³

The fourth view is that Joel wrote at a *postexilic date*, perhaps 515-500 B.C. or even as late as sometime in the 400s B.C. Interpreters who see Joel 3:1-2 and 17 as references to the destruction of Jerusalem and the Babylonian captivity take the references to the temple in 1:9, 13 and 2:17 as applying to the second temple (completed in 515 B.C.). Yet all these texts could apply to earlier periods.⁴ Generally scholars who view apocalyptic writing as a late development in Judaism tend to date Joel quite late.

As should be obvious from this brief review, the dating of the book rests on interpretations of various verses that are not clear. No other Old Testament book mentions Joel. Consequently dating the book amounts to guesswork, though some writers were quite dogmatic about their convictions. I prefer an early or mid-pre-exilic date mainly because of Joel's position in the Hebrew text among other writers of this period. I think he was probably one of the earliest writing prophets.

PLACE OF COMPOSITION AND AUDIENCE

Joel's frequent references to Judah and Jerusalem suggest that he lived and ministered in the Southern Kingdom (cf. 1:2, 9, 13-14, 16; 2:1, 14-15, 17, 23, 32; 3:1-8, 12, 14, 17-21).

²Advocates include Richard D. Patterson, "Joel," in *Daniel-Malachi*, vol. 7 of *The Expositor's Bible Commentary*, pp. 231-33.

³Advocates include Wilhelm Rudolph, *Joel-Amos-Obadja-Jona*, pp. 14-15; and Arvid S. Kapelrud, *Joel Studies*, pp. 154-58.

⁴Advocates include Robert B. Chisholm Jr., "Joel," in *The Bible Knowledge Commentary: Old Testament*, p. 1410; idem, "A Theology of the Minor Prophets," in *A Biblical Theology of the Old Testament*, p. 387; idem, *Handbook on the Prophets*, p. 368; Raymond B. Dillard, "Joel," in *The Minor Prophets*, pp. 240-42 (though see pp. 301-2); David A. Hubbard, *Joel and Amos*, p. 27; and John Bright, *A History of Israel*, p. 417.

"Joel was a man of vitality and spiritual maturity. A keen discerner of the times, he delivered God's message to the people of Judah in a vivid and impassioned style, with a precision and originality of thought that served as a veritable quarry out of which many subsequent prophetic building stones were to be hewn."⁵

PURPOSE

Joel wrote to warn his audience about a coming day in which God would judge His people. He compared this devastating judgment to a terrible locust invasion that had fairly recently swept through the land. What he said about this coming judgment has only seen partial fulfillment; some of it still lies in the eschatological future (i.e., the eschaton). God would send blessing as well as judgment, however, and this too has only come partially on the Israelites so far. The prophet warned his hearers that unless they repented of their empty formalism in worship and turned back to Yahweh wholeheartedly, devastating judgment would overtake them. If they repented, God would pardon them and restore His blessings to them abundantly.

THEOLOGY

The sovereignty of God and the inevitability of divine punishment for covenant unfaithfulness are dominant themes in Joel. So is Yahweh's compassionate forgiveness in response to repentance. The day of the Lord, both judgment and blessing aspects, is also a prominent theme. Thus the administration of God is a strong motif: how God exercises His sovereignty when His people sin. Another important theological contribution of Joel is his prediction of God pouring out the Holy Spirit in the last days (2:28-32).

STYLE AND TEXT

Joel's literary style is rich, vivid, classical, clear, and beautiful. The Hebrew text of Joel presents no serious interpretive problems and is well preserved.

OUTLINE

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- III. A near future day of the Lord: a human invasion 2:1-27
 - A. The invading army 2:1-11
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⁵Patterson, p. 230.

3. The relentlessness of the army 2:6-9
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- IV. A far future day of the Lord: another human invasion and deliverance 2:28—3:21
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 - C. Israel's ultimate restoration 3:18-21

Exposition

I. INTRODUCTION 1:1

Yahweh's word (message) came to Joel (lit. "Yahweh is God"), the son of Pethuel. ("Elijah" also means "Yahweh is God.") Therefore what follows demands careful attention and appropriate response. We do not know anything about Joel or Pethuel's personal backgrounds, even when they lived. This title does not tell where they lived either, though references that follow suggest that Joel lived in Judah. Hosea, Micah, and Zephaniah introduced their prophecies similarly.

II. A PAST DAY OF THE LORD: A LOCUST INVASION 1:2-20

The rest of chapter 1 describes the effects of a severe locust plague that had recently destroyed the agriculture of the land.

A. AN INITIAL APPEAL 1:2-4

1:2-3 Joel called on everyone, from the most respected ruling elders of the land (cf. 1 Sam. 30:26-31; 2 Sam. 19:11-15; 2 Kings 23:1; Ezra 10:8; Prov. 31:23; Jer. 26:17; Lam. 5:12, 14) to the ordinary inhabitants, to pay attention to what he had to say. Nothing like what he was about to describe had happened in their lifetime or in that of their recent ancestors. He urged them to retell the devastating news to their descendants for generations to come.

1:4 Several waves of locusts had consumed all the agricultural produce of the land. What one wave of these voracious insects had left uneaten, other subsequent waves had destroyed. The devastation of the land had been complete (cf. Amos 4:9). God had threatened locust plagues as punishment if His people proved unfaithful to Him (Deut. 28:38, 42).

Four different words for "locusts" appear in this verse (and in 2:25), but a total of nine occur in the Old Testament. These words have led some interpreters to conclude that four types of locust are in view or that locusts in four stages of their maturity are.⁶ It seems better, however, to view the locusts as coming in waves, gnawing, swarming, creeping, and stripping as they devoured the vegetation.⁷ Four waves of invasion picture a

⁶E.g., J. A. Thompson, "Joel's Locusts in the Light of Near Eastern Parallels," *Journal of Near Eastern Studies* 14 (1955):52-55; idem, "Translation of the Words for Locust," *Bible Translator* 25 (October 1974):405-11.

⁷See H. W. Wolff, *Joel and Amos*, pp. 27-28; and Keil, 1:181-82. For eyewitness accounts of devastating locust plagues, see S. R. Driver, *The Books of Joel and Amos*, pp. 40, 89-93; G. A. Smith, *The Book of the Twelve Prophets*, 2:391-95; and John D. Whiting, "Jerusalem's Locust Plague," *National Geographic*, December 1915, pp. 511-50. For more detailed discussions of locusts and locust plagues, see Stanley Baron, *The Desert Locust*; L. V. Bennett, "Development of a Locust Plague," *Nature* 256 (1975):486-87; Lev Fishelson, *Fauna Palestina: Insecta*. Vol. 3: *Orthoptera, Acridoidea*; Ovid R. Sellers, "Stages of Locust in Joel," *American Journal of Semitic Languages and Literatures* 52 (1935-36):81-85; and Z. Waloft and S. M. Green, "Regularities and Duration of Regional Locust Plagues," *Nature* 256 (1975):484-85.

thorough devastation (cf. Jer. 15:3; Ezek. 14:21). Though the prophets sometimes used locusts as a figure for horses (e.g., Jer. 51:27), most interpreters have concluded that Joel described a real locust invasion rather than a military invasion by soldiers on horses.

B. A CALL TO MOURN 1:5-13

Joel called on four different entities to mourn the results of the locust invasion: drunkards (vv. 5-7), Jerusalemites (vv. 8-10), farmers (vv. 11-12), and priests (v. 13). In each section there is a call to mourn followed by reasons to mourn.

1:5-7 Joel urged the drunkards of the land to weep because the locusts had destroyed all the grapevines. There would be no grapes to produce sweet (the most favored) wine for them to drink (cf. Isa. 5:11-12, 22; 22:13; 28:1, 7; 56:12; Hos. 4:11-19; 7:5, 13-14; Amos 2:6-8; 6:6; 9:13; Mic. 2:11; Acts 2:13, 15).

"Sweet wine (*'asis*) was made by drying the grapes in the sun for a short time and then allowing the juice to ferment for five to seven days instead of the more usual nine."⁸

Normally drunkards laugh, with no concern for what goes on around them, but now they should wail. The locusts had invaded the land like a hostile army. The teeth of these invaders were like lions' teeth in that they destroyed their prey. They had stripped the vines and fig trees so thoroughly that their branches stood bare. The vine and the fig tree were symbols of God's blessings on Israel and symbols of Israel itself, so Joel probably also meant that the locusts had left the whole nation bare.

"All that remained of shady, fruit-laden bowers were skeletonized wrecks of trees with their barkless branches gleaming white."⁹

1:8-10 The next entity called to mourn appears to be Jerusalem. The gender of "Wail" is feminine (singular), and Jerusalem is often compared to a virgin daughter in the Old Testament (e.g., 2 Kings 19:21; Lam. 1:15; cf. Joel 2:1, 15, 23, 32). This virgin (Heb. *bethulah*) was to weep in sackcloth, clothing appropriate for such an occasion, as though she had lost her bridegroom in death. The Hebrew word suggests that this virgin was a presently unmarried woman who anticipated union with her betrothed. The reason for Jerusalem's mourning was the locusts' destruction of grain, wine, and oil, blessings from God and the products needed to worship Him in the daily temple burnt offerings (cf. Exod. 29:38-42; Lev. 2; 6:14-18; 9:16-17; 23:18, 37; Num. 15:5; 28:3-8). Grain, wine, and oil represent the

⁸Hubbard, p. 44. Cf. Driver, p. 225.

⁹Leslie C. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, p. 52.

three major types of vegetation in Israel: grasses, shrubs, and trees. Used together, as they often are in the Old Testament, they stand for all agricultural products.¹⁰ This appears to be a merism, a figure of speech in which selected prominent parts represent all parts, the whole. The grain offerings required flour and oil (Num. 28:5), and the drink offerings necessitated wine (Exod. 29:40; Num. 28:7).

"These offerings spoke of the very heart of the believer's daily walk before God: the burnt offering, of a complete dedication of life; the meal offering, of the believer's service that should naturally follow; and the drink offering, of the conscious joy in the heart of the believer whose life is poured out in consecrated service to his God."¹¹

The result was that the priests and the whole nation mourned. It was bad enough that the people did not have food and drink for their own enjoyment, but it was worse that they could not worship Yahweh.

1:11-12 Joel next turned from city-dwellers to country folk. He called the farmers and vine growers, those most directly affected by the locust invasion, to despair because the fruits of their labors had perished. These fruits included wheat, barley, grapes, figs, pomegranates, dates, and apples: all the fruits of trees. These Israelites would not be able to rejoice in an abundant harvest, which every farmer and viticulturist anticipated (cf. Ps. 4:7). Not only the symbols of divine blessing but also the joy of divine blessing had departed.

1:13 The prophet turned again to the priests (cf. v. 9) and urged them to lament in sackcloth because the grain and wine used in their offerings were no longer available. Joel's second call to the priests underlines the tragedy of curtailed worship in Judah's life. Since there were no offerings to bring to the Lord, the nation could not approach Him as He had directed at the very time she needed Him most. This closing reference to priests in this section contrasts with the opening reference to drunkards (vv. 5-7), from the most ungodly to the most godly (ideally). This merism has the effect of including all the citizens of Judah in Joel's call. Joel's reference to "my God" and "your God" in this verse ties him closely to the priests; their concerns and their relationship to Yahweh were ideally the same.

C. A CALL TO REPENT 1:14

Joel called on the priests not only to mourn (v. 13) but also to assemble all the people at the temple for a solemn fast. Such fasts indicated national repentance in Israel's history (cf. 1 Sam. 7:6; Neh. 9:1-2; Jer. 36:9; Jon. 3:5). Here, as usual, fasting combined with

¹⁰Dillard, p. 262.

¹¹Patterson, p. 240.

praying to the Lord. The people would pray to Him for mercy and for renewed blessing and would demonstrate their sincerity and urgency by going without food while they prayed.

D. THE SIGNIFICANCE OF THE PLAGUE 1:15-20

"This section moves much closer to the form of the descriptive lament found in the lamenting psalms than did the descriptions earlier in the chapter."¹²

We move, then, from summonses to lament to a lament itself.

1:15 The locust plague had destroyed (Heb. *shadad*) the fields and fruits of Judah, but Joel announced that things would get worse. Another day of destruction (Heb. *shod*) would come from the Lord, the Almighty (Heb. *shadday*). A locust plague was not only an evidence of God's judgment (cf. Deut. 28), but it had been a harbinger of future worse destruction in the past. A locust plague had preceded the plagues of darkness and death in Egypt (cf. Exod. 10—11). Thus, rather than seeing the locust plague as the end of the people's troubles, Joel saw it as a prelude to something worse.

The day of the Lord is a term that appears frequently in the Old Testament, especially in the Prophets. It refers to a day in which the Lord is working obviously, in contrast to other days, the day of man, in which man works without any apparent divine intervention. Specifically, it is a day in which the Lord intervenes to judge His enemies. Gerhard von Rad argued that this term was originally associated with the Israelite concept of holy war,¹³ but other scholars have disputed this aetiology. Most agree, however, that it had early associations with battles and conquest. Here the day of the Lord is obviously one of destruction, though elsewhere it also refers to a day of blessing. The eschatological day of the Lord that the prophets anticipated includes both judgment (in the Tribulation) and blessing (in the Millennium and beyond). Here Joel spoke of an imminent day of the Lord; it was coming on Judah relatively soon (cf. Isa. 13:6; Ezek. 30:2-3; Amos 5:18-20; Zeph. 1:7-13).

1:16-18 Joel described the effects of the recent locust plague to encourage his hearers to gather for prayer and fasting. He suggested that similar conditions would accompany the day of the Lord that he had just predicted. The people's food supply and, therefore, their occasion for rejoicing, had disappeared (cf. Deut. 12:7). Drought had followed the denuding of the land by the locusts. Seeds were not germinating due to the

¹²Allen, p. 59.

¹³Gerhard von Rad, "The Origin of the Concept of the Day of the Lord," *Journal of Semitic Studies* 4 (1959):97-108.

lack of moisture. Barns and silos had become empty and had fallen into disrepair, and domesticated animals were starving. Grazing cattle wandered aimlessly looking for vegetation, and even the sheep, which require less grass, were going hungry.

1:19-20 Joel cried out to Yahweh in prayer in the distress that he shared with his countrymen. Fire had burned the dried pastures and trees, or perhaps drought like a fire had done so. The brooks were dry, and even the wild animals panted for water. Joel could say they panted for Yahweh because the Lord was the provider of the water these animals sought (cf. Ps. 42:1). By panting for Yahweh these animals set a good example for the people of Judah and Jerusalem.

III. A NEAR FUTURE DAY OF THE LORD: A HUMAN INVASION 2:1-27

Joel had spoken briefly of a coming day of the Lord in 1:15, but now he said more about it.

The term "the day of the Lord" seems to have arisen from the popular concept, in the ancient Near East, that a really great warrior king could consummate an entire military campaign in one single day.¹⁴ Thus, as the Israelites used the term in relation to Yahweh, it reflected His greatness and pointed to His swift and effective dispatch of His enemies on a given occasion. Sometimes the term refers to such a judgment in the near past or future, and sometimes it refers to one in the distant future (eschaton).¹⁵

A. THE INVADING ARMY 2:1-11

The Lord revealed that an army of human beings rather than locusts would soon assail Jerusalem. He described this army at length to stress the danger that His people faced and to motivate them to repent.

1. The nearness of the army 2:1-2

The prophet ordered a trumpet (Heb. *shophar*, ram's horn) to be blown in Zion (Jerusalem), specifically on the temple mount, to sound an alarm (cf. Jer. 4:5-6; Ezek. 33:2-6). Sometimes "Zion" refers to Jerusalem in the eschaton, but other times it is simply a poetic synonym for Jerusalem. Joel used it in the latter sense here. This shophar was the ancient equivalent of an air raid siren. The day of the Lord was coming, and all the inhabitants of the city should tremble. That day would be a time of foreboding evil, symbolized by a very overcast sky. It is interesting that a plague of darkness followed a locust plague in Egypt (Exod. 10). Darkness and clouds are common figures for judgment and destruction in the Old Testament (e.g., Jer. 13:16; Ezek. 30:3, 18; 32:7-8; 34:12; Amos 5:18-20; Zeph. 1:15). They are often associated with Yahweh in His role of

¹⁴See Douglas Stuart, "The Sovereign's Day of Conquest," *Bulletin of the American Schools of Oriental Research* 220/21 (December 1975, February 1976):159-64.

¹⁵See Chisholm, "Joel," pp. 1412-13; or Patterson, p. 256, for good, brief discussions of the term and its uses.

mighty, victorious warrior (cf. Deut. 4:11; 5:22-23; Ps. 18:9, 11; 97:2). Joel could see a gigantic army spread over the horizon like the dawn. (Was the attack coming from the East, the direction of the dawn?). He said there never had been anything like this day nor would there be after it, even the plagues in Egypt. This may be hyperbole, or this day may refer to the Great Tribulation, when the Jews will experience their worst ever attack. Joel said this attack was near, either in the near future in his day or relatively near from his perspective as a prophet (cf. 2 Pet. 3:8).

Many scholars take this passage as predicting an invasion of Jerusalem by some ancient enemy of Israel such as Assyria or Babylonia in the relatively near future.¹⁶ Patterson argued for the army being that of Assyria.¹⁷ In favor of such a view is the reference to the invasion being near (v. 1). Against it is the statement of its uniqueness in all of history (v. 2). Other interpreters view 2:1-11 as a further description of the locust plague that Joel described in chapter 1.¹⁸ This seems unlikely since the locust plague of chapter 1 was past, but the attack in 2:1-11 was future. I think it probably refers to an attack by some enemy in Joel's day in view of what follows.

2. The destructive power of the army 2:3-5

2:3 This huge army advanced like a forest fire, consuming everything in its path (cf. 1:19). Before the devastation conditions were idyllic, but after it there was nothing but a scorched-earth wilderness. Nothing escaped the advancing judgment (cf. Exod. 10:5, 15).

2:4-5 Joel compared this advancing army to warhorses and chariots, the war machines of his day. He heard the familiar sound of chariots in battle, which he likened to the crackling of fire as it rages up a mountainside swiftly consuming everything in its path. The huge army that Joel saw appeared unstoppable.

It is interesting that locusts look like tiny armored horses, and they behave like them as well (cf. Job 39:19-20; Rev. 9:7). The Italian word for locust means "little horse," and the German word means "hay horse."¹⁹ Thus the correspondence between the army of locusts that had recently swept through the land swiftly and this future invading army is unmistakable. Even their sounds were similar. However, the point of the comparison is probably the horse as a symbol of power and might (cf. Isa. 31:1-3; Hos. 14:3; Mic. 5:10; Hag. 2:22; Zech. 9:10; 12:4; Rev. 9:7).²⁰

3. The relentlessness of the army 2:6-9

2:6 As this army advanced, all the people in and around Jerusalem felt terrified and turned pale with fear (cf. Isa. 26:17; Jer. 4:31; Mic. 4:10).

¹⁶E.g., Wolff, p. 42; Chisholm, "Joel," pp. 1411-12.

¹⁷Patterson, pp. 245-46.

¹⁸E.g., Allen, pp. 29, 64-76; and Driver, p. 28.

¹⁹Cf. Wolff, p. 45, n. 46; Driver, p. 52; et al.

²⁰Dillard, p. 274.

2:7-9 The enemy soldiers ran with great stamina and climbed over walls, as locusts do. They were very disciplined in their attack, each one staying in his proper position and not crowding his fellow soldiers (cf. Josh. 6:5). Even when they broke through an obstacle they did not break ranks. They rushed on the city of Jerusalem, ran along its walls, and climbed into its houses like so many thieves. Again the comparison with locusts is striking (cf. Exod. 10:5-6).

4. The invincibility of the army 2:10-11

2:10 The earth trembles as this army advances. The heavens also tremble. The sun and the moon grow dark, and the stars fade from view. Cosmic disturbances like these are common in biblical descriptions of Yahweh waging war (cf. 3:16; Judg. 5:4; Ps. 18:7; 77:18; Isa. 13:10, 13; Ezek. 32:7; Zech. 14:6-7; Rev. 6—18).

2:11 It now becomes clear that Yahweh is leading this army against Jerusalem. Normally the Lord fought *for* His people, but here Joel saw Him leading an army *against* them. He is the one who is directing the soldiers with His voice. His host is both numerous and strong. The day of this attack, the day of the Lord, is great and awesome, and no one can withstand it (cf. Mal. 3:2; 4:5).

Some interpreters regard the description of the locust plague in 2:1-11 as simply another description of the same locust plague as the one described in chapter 1, or another locust plague in Israel's past history. Others take this description as an allegory picturing Israel's traditional enemies. Still others view it as picturing the eschatological day of the Lord in which the Lord Himself will come with His heavenly army in holy war against evil.²¹ Many amillennialists take this view. The view that seems best to me, and to many other commentators, is that it is a metaphor based on the past locust plague. Joel used the past locust invasion as a harbinger of an impending human invasion by an undesigned foreign foe.

B. A CALL TO REPENTANCE 2:12-17

Such an awesome prospect of invasion led Joel to appeal to the people of Jerusalem to repent. This would hopefully turn away God's judgment. He voiced two appeals, but, unusually, he did not say what the sins of the people were. Evidently they were known well enough at the time.

1. An appeal for private repentance 2:12-14

2:12-13a Speaking for the Lord, Joel urged his hearers even now, even though judgment was threatened, to repent. However, he clarified that their

²¹E.g., idem, p. 278.

repentance needed to be wholehearted, not just external. Fasting, weeping, and mourning would give evidence of the people's sincerity, but they had to rend their hearts, not just their garments, as was customary in mourning. They needed to return to Yahweh their God (cf. 2 Chron. 7:14).

2:13b-14 If they did, they could count on Him being gracious, compassionate, patient, loyal to them, and willing to withhold punishment (cf. Exod. 34:6; Neh. 9:17; Ps. 103:8; 143:8; Jon. 4:2). Their genuine repentance might—Yahweh is still sovereign—move Him to turn from His previously intended course of action and bless, rather than curse, them (cf. Mal. 3:7). Agricultural blessings would signal a reversal of His judgment in the recent locust invasion, and they would then be able to offer grain and wine to the Lord again (cf. 1:9, 13).

"Some dismiss biblical references to God 'relenting' from judgment as anthropomorphic, arguing that an unchangeable God would never change his mind once he has announced his intentions. While it is true that God will not deviate from an announced course of action once he has issued a formal, unconditional decree (see Num. 23:19; 1 Sam. 15:29; Ps. 110:4), he is often depicted as 'changing his mind' in contexts where he has given only a warning or made a conditional statement about what he will do. Since Joel 2:13 lists God's capacity to 'change his mind' as one of his fundamental attributes (see also Jon. 4:2), one cannot dismiss this characteristic as anthropomorphic."²²

2. An appeal for public repentance 2:15-17

Joel went beyond calling for personal heart-felt repentance to urging the people to assemble for a corporate expression of their sincere contrition.

2:15-16 The prophet urged the blowing of the shophar in Zion again, but this time to call a public assembly and a fast rather than to announce the coming invader (v. 1; cf. 1:14). Fasting involved sacrificially going without food to devote oneself to a higher spiritual purpose. God's people needed to gather together and re-consecrate themselves to Him as a people. Everyone without exception should participate, from the oldest to the youngest. Even newlyweds, who sometimes received a special exemption for being newly wed (Deut. 24:5), needed to attend this meeting.

It is interesting that the Jews will assemble in the Promised Land, having received encouragement from the Antichrist, during the first half of the Tribulation. Then the invader will descend on their land and the terrible

²²Chisholm, *Handbook of . . .*, p. 372. See also idem, "Does God Change His Mind?" *Bibliotheca Sacra* 152:608 (October-December 1995):387-99; and Thomas L. Constable, *Talking to God: What the Bible Teaches about Prayer*, pp. 147-48.

prospect envisioned in verses 1-11 will take place, in the second half of the Tribulation. Antichrist will persecute them. They will not assemble then in repentance, however.

2:17 The priests should take the lead in this public expression of repentance. They should weep and pray for God to have mercy on His people, because they were His special inheritance, for the glory of His name. The pagans might conclude that He was unable or unwilling to defend His chosen people from their enemy if He allowed the invader to succeed.

C. THE POSSIBILITY OF FORGIVENESS AND RESTORATION 2:18-27

Joel next revealed the Lord's response and comforting words in view of the people's private and public repentance. It is unclear whether he meant that the Lord had responded or would respond. The problem is the Hebrew perfect verbs, which can be rendered in English with either past or future verbs. Several English translations (NASB, NIV, AV) interpreted the Lord's response as being conditioned on the people's repentance and translated the verbs in the future tense. It is equally possible that Joel meant that God had already responded positively because the people had repented, which the prophet did not record. I view this section as what God promised to do if the people responded to Joel's call to repentance. Sometime before the destruction of Jerusalem in 586 B.C. God told the Israelites that they had passed the point of no return and that captivity was inevitable (Jer. 7:16; 11:14; 14:11-12). Since repentance was still possible for the Israelites when Joel wrote, this prophecy evidently does not deal with that time.

"Laments in the OT are sometimes followed by a divine oracle in which Yahweh, through a prophet, assures his people that their prayers will be answered (or sometimes rejected)."²³

1. The Lord's gracious response 2:18

If the Israelites repented sincerely, Yahweh would be zealous to protect His chosen land from foreign invaders and have pity on His chosen people. This was His essential response.

"Beginning in Joel 2:18, Israel ceases to be the object of God's judgment and becomes instead the object of His blessing. In a similar reversal the hordes (locust and human) cease to be the instruments of God's judgment on Israel and become instead the objects of God's judgment. This reversal was originally foretold by God through Moses in Deuteronomy 30:1-9."²⁴

"Between verses 17 and 18, we should presume that the invitation and commands of verses 12-17 have been accepted and obeyed."²⁵

²³Allen, p. 85. See 2 Chr. 20; Ps. 12:5; 60:6-8; Isa. 33:10-13; Jer. 4:1-2 (cf. 3:21-25); Hos. 14:4-7; and Mic. 7:11-13.

²⁴Dyer, p. 742.

²⁵Hubbard, p. 61.

2. The Lord's promise of blessing 2:19-27

Having given His essential response to the people's repentance, the Lord now explained what He would do in more detail. This section is chiasmic with the focus of emphasis on verses 21-24. Verses 19 and 26-27 promise a restoration of crops and a cessation of shame. Verses 20 and 25 promise the elimination of enemies, and verses 21-24 urge courage and encourage rejoicing.

2:19 Joel had interpreted the Lord's response (v. 18), and now he relayed His instructions (vv. 19-27). Yahweh would restore all that the locusts had eaten: grain, wine, and oil (cf. 1:10). The people would enjoy plenty of these products in the future (cf. Deut. 6:10-11; 8:7-10; 11:13-15). Yahweh would also never again allow the nations to disparage His people, assuming that they would not apostatize again (cf. vv. 26-27). Another view, less acceptable from my viewpoint, is that this promise is unconditional and refers to Israel's eschatological future. The problem with this view is that the Jews will experience some antagonism at the very end of the Millennium (Rev. 20:7-10).

2:20 The prophet now revealed that this invader would come from the North. Both Assyria and Babylon, as well as all other eastern invaders, entered Israel from the north because of the impassability of the Arabian Desert to Israel's east.

"If 'the northerner' is yet future (eschatological), the army is possibly the army in Joel 3:9, 12; Daniel 11:40; and Zechariah 14:2."²⁶

Instead of leading this army against Jerusalem (v. 11), the Lord would drive it from Judah. He would drive its soldiers into a parched and desolate land (Arabia?) and into the eastern (Dead) sea and the western (Mediterranean) sea (cf. Dan. 11:45). In other words, He would turn against them rather than leading them and scatter them rather than uniting them against Jerusalem. The smell of the dead carcasses of the many soldiers would fill the air because they had done many great things. In short, they had tried to overthrow God's people (cf. the Egyptians drowning in the Red Sea). Masses of dead locusts also smell terrible, especially after dying in the sea and then being washed ashore.²⁷

2:21-24 Joel called on the land, personified to represent its people, to rejoice because the Lord had done great things (in contrast to the enemy army, v. 20). The NIV interpreted the last line of verse 20 as referring to the Lord, but it probably refers to the invading army, as the NASB, AV, and RSV translated it. Specifically, he had delivered His people from a much larger

²⁶Chisholm, "Joel," p. 1419.

²⁷Driver, pp. 62-63; Smith, 2:441.

and more powerful enemy invasion, assuming the Judahites' repentance. The animals too could stop fearing because God's blessing had returned to the land. Green pastures had replaced brown, and trees and vines had again become abundantly fruitful rather than dry and lifeless (cf. 1:7, 10-12, 19). Fall and spring rains, signs of divine blessing (cf. Deut. 11:14), had replaced drought, so the Lord's people could again rejoice rather than grieving (cf. 1:5, 8, 11, 13, 20). The 1978 NIV translation "a teacher for righteousness" (v. 23) is better rendered "the autumn rains for your righteousness."²⁸ The threshing floors would be full of grain and the vats would overflow with new wine and oil (cf. 1:17).

2:25 The Lord further promised that He would make up to His people what they had suffered because of the locust invasion (cf. 1:4; Exod. 22:1; 2 Kings 4:7). The "years that the locusts had eaten" refers to the yield or produce of those years. Sin had resulted in covenant curses, but repentance would result in covenant blessings (cf. Deut. 28—29).

2:26-27 The people would have plenty to eat and would feel satisfied physically. They would also be full spiritually and praise Yahweh their God for working wonders for them (cf. Exod. 3:15; 15:11; 34:10; Josh. 3:5; Jud. 6:13; Ps. 77:14). They would never be put to shame, again assuming that they continued in their attitude of humble trust and obedience (cf. v. 19). God's blessings would evidence His presence among them and the intimacy of their fellowship with Him (cf. Num. 11:20; 14:14; Deut. 7:21). They would realize in their experience that He is the only true God (cf. Exod. 6:7; 16:12; Deut. 4:35, 39), and they would abide in that shameless condition (as long as they remained faithful to Him).

". . . just as God's warnings of judgment are often conditional and can be averted by repentance, so his promises of prosperity are often contingent on their recipients remaining loyal to God (see Jer. 18:7-10)."²⁹

IV. A FAR FUTURE DAY OF THE LORD: ANOTHER HUMAN INVASION AND DELIVERANCE 2:28—3:21

The preceding promises foreshadowed even greater deliverance and blessing for the Israelites in their far distant future. The clues to a leap to the distant future in the prophet's perspective are the words "after this" (2:28), "in those days" (2:29), "the great and awesome day of the Lord" (2:31; cf. 2:11), "in those days and at that time" (3:1), and "in that day" (3:18).

A. ISRAEL'S SPIRITUAL RENEWAL AND DELIVERANCE 2:28-32

2:28-29 After this, namely, after the deliverance from the northern invader just described, God promised to pour out His Spirit on all the Israelites without

²⁸See Kapelrud, p. 116; or Patterson, p. 254.

²⁹Chisholm, *Handbook on . . .*, p. 373.

gender, age, class, or position distinctions. Other similar promises identify the Israelites as the recipients of the Spirit (e.g., Ezek. 36:27; 39:29; Zech. 12:10), and here "your sons and daughters" (i.e., Israelites) are the object of this blessing. God never gave His Spirit to unbelievers, so believing Israelites are in view. Amillennialists believe that all flesh means all believers, namely, believing Jews and Gentiles in the church.³⁰ They change the meaning of what Joel said. In Old Testament times God gave His Spirit only to select individuals (cf. Num. 11:24-29; 1 Sam. 10:10-11; 19:20-24), but in the future everyone (i.e., all believers) would prophesy and receive revelations from the Lord. Prophesying often describes praising God in the Bible (cf. 1 Chron. 25:1-3), so that may be in view here. Visions and dreams were God's customary ways of giving special revelations to people in Old Testament times (cf. Num. 12:6). Normally the absence of prophetic revelation indicated sin and divine judgment, but the presence of such revelation reflected divine blessing (cf. 1 Sam. 3:1; Amos 8:11). So a universal bestowal of the Spirit indicates a time of unprecedented divine blessing. This would be the fulfillment of Moses' desire (Num. 11:29; cf. Isa. 32:15; 44:3-4; Ezek. 36:27-28; 37:14; 39:29; Zech. 12:10).

2:30-31 The Lord also promised awesome displays of celestial phenomena before this great and terrible day of the Lord arrived. Awe-inspiring miracles would occur in the sky as well as on the earth. The appearance of blood, fire, and columns of smoke suggests warfare, with God's hand at work behind the scenes (cf. Exod. 19:9, 16-18; Rev. 6:12-17). The sun would become dark and the moon would turn red. These are probably descriptions of how these heavenly bodies will look (language of appearance), not what will become of them, in view of other similar descriptions (e.g., vv. 2, 10; 3:15; Jer. 4:23-24; Ezek. 32:6-8; Amos 5:18-20; 8:9; Zeph. 1:15; Rev. 6:12-13). These signs will precede the great and awesome day of the Lord still future (cf. Matt. 24:29-31; Mark 13:24-27; Luke 21:25-28).

2:32 The promise continued that whoever would call on the name of Yahweh would be delivered. The day of the Lord described earlier in this chapter involved God judging the enemies of His people, and this eschatological day of the Lord also involves divine judgment. Therefore the deliverance in view must be from divine judgment (cf. Rom. 11:26). Specifically, there will be people on Mt. Zion and in Jerusalem who escape, even among the survivors of previous distresses whom Yahweh has chosen for deliverance (cf. Isa. 51:3; Zech. 13:8).

The Apostle Paul quoted this verse and applied it to spiritual salvation (Rom. 10:13). His usage does not fulfill what God promised here, namely, physical deliverance before the coming day of the Lord. Paul meant that

³⁰E.g., Dillard, p. 295. Cf. Hubbard, p. 73.

just as God will deliver all who call on Him in that future day of the Lord, so He will deliver all who call on Him for salvation from sin. They will avoid the terrible day when all unbelievers will suffer condemnation by their Judge (Rev. 20:11-15).

The Apostle Peter also quoted this passage (vv. 28-32) in his Pentecost sermon (Acts 2:14-36). He said that what the people of Jerusalem were witnessing, which they mistook for drunkenness, was what Joel had spoken of (Acts 2:16-21; cf. Acts 10:45). Many interpreters believe that Peter meant that Joel's prophecy was completely fulfilled on the day of Pentecost.³¹ This can hardly be what he meant, however, because much of what Joel predicted in this passage did not occur on the day of Pentecost, specifically the celestial phenomena. The day of Pentecost was not the day of the Lord that Joel predicted.

Another interpretation of Peter's meaning is that part of what Joel predicted was fulfilled on Pentecost, and the rest awaits fulfillment in the future day of the Lord.³² This double or partial fulfillment view makes most sense to me. God poured out His Spirit on the church on the day of Pentecost, but He will also pour out the Spirit on Israel in the eschatological future. The problem with this view is that the promises of the outpouring of the Spirit and the other miracles are so intertwined that separating them by thousands of years seems unnatural. Moreover, Peter quoted the whole passage in Joel, not just the promise of the Spirit's outpouring. In contrast, Jesus only quoted part of Isaiah 61:1-3 when He said that that prophecy was fulfilled when He read it in the Nazareth synagogue (Luke 4:18-21).

A third possible interpretation is that Peter meant that what happened on Pentecost was similar to what Joel had prophesied God would do in the future day of the Lord. He drew a comparison and pointed out an analogy, but he did not claim fulfillment. Similarly, Jesus said, "This is my body," in the Upper Room. Both expressions are metaphors, according to this view. This view sees the entire fulfillment of Joel's prophecy in the eschatological future. The outpouring on the day of Pentecost was simply a foreview of what the Lord will do in the future (cf. Gal. 3:28). The day of Pentecost was not the day of the Lord that the prophets spoke of here and elsewhere.

There is not much practical difference between views two and three. View two sees the outpouring on Pentecost as a partial fulfillment, and view three sees it as a foreview of the fulfillment.³³

"Peter quoted this passage in Acts 2 because (a) it related to the outpouring of God's Spirit (2:4, 15-16), (b) it stressed his theme of repentance (2:21, 37-39), and (c) it fit with his understanding that the Jews were about to enter the Day of the Lord, leading up to the return of Israel's Messiah, Jesus (1:6-8; 2:36; 3:19-21)."³⁴

³¹E.g., Dillard, p. 295.

³²E.g., Kaiser, p. 189.

³³For a fuller discussion of the views regarding Peter's use of this prophecy, see my notes on Acts 2:16-21.

³⁴Dyer, p. 743. Cf. Wiersbe, p. 338.

The day of the Lord that Joel predicted here begins with the Tribulation (cf. Dan. 9:24-27; Rev. 6—18), continues through the return of Christ and the Millennium (cf. Rev. 19—20), and culminates in the eternal state (cf. 2 Pet. 3:10-13; Rev. 21—22). The signs in view picture what the Book of Revelation describes further as occurring in the Tribulation, and the pouring out of the Spirit will occur at the beginning of the Millennium. Then all believers will possess the Spirit and will have the ability to receive fresh revelations from the Lord. Forgiveness of sins and the indwelling of the Holy Spirit are two of four great blessings of the New Covenant (Jer. 31:31-34; Ezek. 36:24-30).

"Joel envisioned the outpouring of the Spirit as being confined to Jews, but in the progress of revelation and history, we discover that Gentiles are included as well, for they too are incorporated into the new covenant community."³⁵

B. GOD'S JUDGMENT ON ISRAEL'S ENEMY NATIONS 3:1-17

God's judgment on unbelievers would accompany the spiritual renewal and deliverance of His own in the future day of the Lord. As God promised to wipe out the locusts for despoiling Judah, now He promised to do the same to the nations that had despoiled Judah (cf. Zeph. 3:8; Ezek. 38—39; Matt. 25:31-46).

"Like a photographer, Joel has used a wide-angle lens for the overall picture in 2:30-32. Then he zooms in for a close look at the Day of the Lord, with its mixture of judgment and grace, in chapter three."³⁶

1. The announcement of judgment 3:1-8

3:1-3 When God would restore the fortunes of Judah and Jerusalem in that future day (cf. Deut. 30:3), He would gather the other nations to the valley of Jehoshaphat (lit. "Yahweh judges"). If this is a geographical location this is the only passage in Scripture that names the site of this judgment (cf. Zech. 14:3-5). Its exact location is debatable since no valley by this name appears elsewhere in Scripture (cf. vv. 12, 14). Many interpreters believe it is the valley of Jezreel just north and east of the Mt. Carmel range. Another view, which seems preferable to me, is that Joel was referring, in a more general sense, to the place where God will judge the nations.³⁷ In this case the valley of Jehoshaphat would mean the place where Yahweh judges, without reference to a specific geographical site. Valleys were often preferred locations for battles in biblical times, so "valley" is an appropriate word to use to describe the place where God will defeat Israel's enemies. Later Joel referred to this place as the valley of decision (v. 14). There God would judge the nations for scattering His covenant people, His inheritance, and for dividing up His land (cf. Lam.

³⁵Chisholm, *Handbook on . . .*, p. 374.

³⁶Hubbard, pp. 73-74.

³⁷Ibid., p. 74. Cf. the valley of vision, Isa. 22:1, 5.

5:2). They had thought so little of the Hebrews that they gambled for them. They had valued them no higher than the hire of a prostitute or the cost of a drink.

- 3:4 The Lord addressed the Phoenicians and Philistines directly. They had no special relationship to Yahweh, as Israel did, and they had not been just in dealing with the Israelites. The Lord promised to repay them for their sins. Probably these nations are representative of all Israel's enemies since God said later that He would judge all of them (v. 12).
- 3:5-6 Specifically these Gentile nations had robbed God and had sold the children of His chosen people as slaves to the Greeks. These nations had stolen from the Israelites. Amos also referred to the Phoenician and Philistine slave trade (Amos 1:6, 9; cf. Ezek. 27:13, 19).
- 3:7-8 To pay back these nations, the Lord said He would revive the Israelites in the remote places to which they had been sold. The Israelites would grow strong there and would sell the descendants of these Phoenicians and Philistines to the Sabeans (cf. Ezek. 27:22-23). Thus He would pay them back in kind, which is His customary method of retribution (Gal. 6:7). This may have been fulfilled in the fourth century B.C., or the fulfillment may still be future. Allen saw Antiochus III's enslavement of the people of Sidon in 345 B.C. and Alexander the Great's enslavement of the citizens of Tyre and Gaza in 332 B.C. as a partial fulfillment, assuming Jews were involved in these transactions.³⁸ Probably the fulfillment lies in the future, specifically the end of the Tribulation, since this whole section of Joel deals with what God will do in that day of the Lord. Again, Phoenicia and Philistia probably represent all the enemies of Israel (cf. Isa. 25:10-12; Obad.) over whom Israel will eventually gain ascendancy.

2. The description of judgment 3:9-17

This pericope contains a call to the nations to prepare for war (vv. 9-11), a statement by the Lord (vv. 12-13), and a description of the battle site (vv. 14-16).

- 3:9-11 The Lord issued a call to war. The nations will evidently believe that God is calling them to do battle, but, ironically, it is really to hear His sentence of judgment against them. The nations should prepare for a great battle by beating their plowshares into swords and their pruning hooks into spears. At a later time, in the Millennium, they would do the reverse because Messiah will end war (cf. Isa. 2:4; Mic. 4:3). The weak should "psych" themselves up in preparation. The nations should hurry and assemble (cf. Zech. 12:9). Joel also called on Yahweh to bring down His mighty army of angelic warriors to engage the enemy of His people (cf. Deut. 33:2-3; 2 Kings 6:17; Ps. 68:17; 103:19-20; Zech. 14:5).

³⁸Allen, p. 114.

"But, when the nations were assembled in the valley, fully equipped for battle, they would receive a shock; they would find there the Judge of all the nations, and in their hands they would be holding the incriminating evidence of their own history of violence."³⁹

3:12-13 The Lord urged the nations to rouse themselves and to assemble in the valley of Jehoshaphat (cf. v. 2) because it was there that He would sit in judgment on them. He compared this judgment to harvesting grain with a sickle and to treading grapes in a vat (cf. Isa. 17:5; 63:1-6; Rev. 14:14-20). As grapes squirt juice when trodden, so the nations will give up the wickedness with which they have been full (cf. 2:24).

This scene of divine warfare corresponds to the battle of Armageddon at the end of the Tribulation (cf. Rev. 14:14-20; 16:16; 19:11-21). The judgment of the nations following Christ's second coming (Matt. 25:31-46) will not involve warfare.

3:14-16 The prophet viewed many multitudes in the valley, which he now referred to as the valley of decision because there God will make a decision concerning their fate.

"Many preachers have appealed to verse 14 for an evangelistic thrust; their audiences are addressed as 'multitudes in the Valley of Decision' who must decide their fate. There is a problem with that use of this passage: in Joel the hordes do not gather to make a decision, but to hear one; they will not be deciding their fate, for God has already decreed it. The time for decisions is now past."⁴⁰

This day of the Lord was near from his perspective, which for the prophets was often deceiving due to their foreshortened view of the future. He saw the celestial phenomena again that signaled doom (cf. 2:10, 31). Lion-like, Yahweh roared from Zion announcing His attack on the nations, and everything trembled (cf. 2:10-11; Rev. 16:16, 18). For His own people, however, He proved to be a refuge and a stronghold.

3:17 Yahweh's victory will demonstrate to His people that He is indeed Israel's covenant God and that His special place of abode is Mt. Zion (cf. 2:27). After this battle Jerusalem will truly be the holy city, set apart entirely for God's people and no longer defiled by pagan invaders.

C. ISRAEL'S ULTIMATE RESTORATION 3:18-21

3:18 Joel continued describing the future day of the Lord, but now he passed from the judgments of the Tribulation to the blessings of the Millennium.

³⁹Peter C. Craigie, *Twelve Prophets*, p. 116.

⁴⁰Dillard, p. 309.

The mountains of Israel would be so full of grapevines that they could be described as dripping with wine. There will be so many milk-yielding animals feeding on the luxuriant hills that the hills could be said to flow with milk. Instead of the wadis that have water in them only a few days each year, the streams of Judah would flow with abundant, life-giving water. All these descriptions recall conditions in paradise (cf. 1:5, 18, 20). A spring will flow out from the millennial temple that will water the valley of acacia trees, evidently between Jerusalem and the Dead Sea (cf. Ezek. 47:1-12; Zech. 14:8). This will also be a visual reminder that Yahweh is the source of all provisions and fruitfulness.

"Jerusalem is the only city of antiquity that wasn't built near a great river. Rome had the Tiber; Nineveh was built near the Tigris and Babylon on the Euphrates; and the great Egyptian cities were built near the Nile. But in the kingdom, Jerusalem will have a river that proceeds from the temple of God."⁴¹

- 3:19-20 Egypt and Edom, probably representative of Israel's enemies, will become deserts because they shed innocent blood, presumably the blood of God's people. But Judah and Jerusalem would be full of people for all generations to come (cf. Ezek. 37:25; Amos 9:15; Zech. 14:11).
- 3:21 God's final promise through Joel was that He would avenge the blood shed by these enemies of Israel, which He had not yet avenged in the prophet's day. He promised to do this because He dwelt in Zion, that is, He had a special covenant relationship with Israel (cf. Ezek. 43:1-12; Zech. 2:10-13).

"Joel 3:1-21 [4:1-21] became the classic passage for the rest of the OT on God's final judgment on all nations. It also became the classic statement for the blessed result for the people of God."⁴²

The prophecy of Joel unfolds in chronological sequence. It begins with reference to a severe locust invasion that had come as a judgment on the Judahites for their covenant unfaithfulness to Yahweh (1:2-20). Even though it is impossible to date this plague, it happened in the fairly recent past from Joel's perspective. The Lord used this severe judgment to call His people, through His prophet, to anticipate an even worse devastation coming in the near future, not from insects but from foreign invaders. He called on the Jews to repent and promised that if they did He would forgive them and save them from this invasion. This would be a day of deliverance in which they would learn that He was at work for them. This is what happened when the Assyrians under Sennacherib's

⁴¹Wiersbe, p. 340.

⁴²Kaiser, p. 190. The reference in brackets in this quotation appears in Kaiser's book and represents the versification in the Hebrew text. In the Hebrew text, there are four chapters in Joel: 1:1-20; 2:1-27; 3:1-5; and 4:1-21.

leadership attacked Jerusalem unsuccessfully in 701 B.C. (cf. 2 Kings 18—19; Isa. 36—37). If this is the near invasion that Joel predicted, he must have written in the early pre-exilic period (ninth century B.C.). Yet another similar day was coming farther in the future in which they would again experience an invasion by foreigners who hated them (in the Tribulation). Nevertheless Yahweh promised to deliver them in that day and to restore them to unprecedented blessing because He was their covenant-keeping God (in the Millennium).

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