

Joel

Introduction and Chapter 1

“Joel identifies himself as the son of Pethuel (1:1), meaning “Persuaded of God.” His frequent references to Zion and the house of the Lord suggest that he probably lived not far from Jerusalem. Because of his statements about the priesthood some think Joel was a priest as well as a prophet. In any case, Joel was a clear, concise, and uncompromising preacher of repentance.

Joel was God’s spokesperson during the reign of Joash (835 -796 BC). His Hebrew name *Yo’el* means “Yahweh is God”. This name is appropriate to the theme of the book, which emphasizes God’s sovereign work in history. The courses of nature and nations are in His hand.” Commentary, The Open Bible, p. 886

The book of Joel appears as one prophetic letter but is divided into sections according to its three primary themes. Simply stated, chapter one is a rebuke, chapter two predicts restoration and revival, and chapter three communicates the final restoration at the return of the Messiah. The book also includes references to the Tribulation, the Anti-christ and the final battle of Armageddon, and the complete restoration of Israel, which will be accompanied by a global outpouring of Holy Spirit.” Perry Stone, OT Hebraic Study Bible, p. 1390.

Chapter 1 NKJV

The Locust Plague in Judah

“1 The word of the Lord that came to Joel the son of Pethuel.

“This was the only introduction given by the prophet of himself and his calling to the prophetic office. He was a prophet to Judah and claimed that the word of the Lord came to him.”

“Like Hosea, Joel mentioned the name of his father, and that is the only personal reference to his family background, the time he lived and prophesied, or the tribe he came from. It seemed he only wanted to be known only as the instrument of God. Passages of the book which are similar to the statements of Isaiah and Amos do not prove that the prophets quoted one another, for the same Spirit who spoke through one could also speak through another, without any copying being involved.” The Dake Annotated Reference Bible, p. 1403

Compare:

Joel 3:16

“16 The Lord also will roar from Zion,

And utter His voice from Jerusalem;
The heavens and earth will shake;
But the Lord will be a shelter for His people,
And the strength of the children of Israel.”

Amos 1:2

“16 The Lord also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the Lord will be a shelter for His people,
And the strength of the children of Israel.”

Joel 1:15

“15 Alas for the day!
For the day of the Lord is at hand;
It shall come as destruction from the Almighty.”

Isaiah 13:6

“6 Wail, for the day of the Lord is at hand!
It will come as destruction from the Almighty.”

The Land Laid Waste

*2 Hear this, you elders,
And give ear, all you inhabitants of the land!
Has anything like this happened in your days,
Or even in the days of your fathers?
3 Tell your children about it,
Let your children tell their children,
And their children another generation.*

“Devout Jewish people are gifted in passing down biblical information, Jewish traditions, and family history from father to son. Devout Jewish fathers spend quality time imparting valuable insight and spiritual instruction to the next generation so that important spiritual, practical, and historical insight will not be lost. Much can be learned from their example.” Perry Stone, OT Hebraic Study Bible, p. 1390

4 What the chewing locust left, the swarming locust has eaten;

What the swarming locust left, the crawling locust has eaten;

And what the crawling locust left, the consuming locust has eaten.

“Predictions fulfilled: (1) The chewing locust will eat your crops; (2) The swarming locusts will eat what the chewing locusts leaves. (3) The crawling locusts will eat what the swarming locusts will leave. (4) Consuming locusts will eat what the crawling locusts leave.”

“Thus, these Hebrew words condense the whole thought, which is the complete and immediate destruction of Judah and Jerusalem by Nebuchadnezzar, king of Babylon – a foretaste of the latter day destruction of Palestine in the day of the Lord.” The Dake Annotated Reference Bible, p. 1403.

“This passage is thought to explain four different stages of the development of the same insect.” “According to Dr. E.L. Terry, these stages of development can represent four stages of the destruction of a tree. The insect begins by gnawing, then swarming, followed by devouring, and then consuming; the tree’s fruit is destroyed first, then the leaves, followed by the bark and branches, and finally the root, until the tree is totally ruined. However, God promises to restore the lost years and bring the complete restoration to His people. (Joel 2:25)” Perry Stone, OT Hebraic Study Bible, p. 1390

5 Awake, you drunkards, and weep;

And wail, all you drinkers of wine,

Because of the new wine,

For it has been cut off from your mouth.

6 For a nation has come up against My land,

Strong, and without number;

His teeth are the teeth of a lion,

And he has the fangs of a fierce lion.

“The only nation that will come against Judah in the day of the Lord will be that of future anti-christ from Syria and Babylon. See: Ezek. 38-39; Daniel 11:41-45; II Thess. 2:3-4; Rev. 16:13-16; 19:11-21. His army of that day is called the ‘northern army.’” The Dake Annotated Reference Bible, p. 1403.

*7 He has laid waste My vine,
And ruined My fig tree;
He has stripped it bare and thrown it away;
Its branches are made white.*

*8 Lament like a virgin girded with sackcloth
For the husband of her youth.*

*9 The grain offering and the drink offering
Have been cut off from the house of the Lord;
The priests mourn, who minister to the Lord.*

*10 The field is wasted,
The land mourns;
For the grain is ruined,
The new wine is dried up,
The oil fails.*

*11 Be ashamed, you farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.*

*12 The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—
All the trees of the field are withered;
Surely joy has withered away from the sons of men.*

“Joel rebukes the priests and ministers for their drunkenness, demanding they wake up and see the true condition of the nation in disarray because of the destruction (vs.5) Joel compared the invaders to a lion with great teeth (v.6), the lion being the prophetic symbol of Babylon (See: Daniel 7:1-4). Because the men of Judah had been taken captive, their fields were neglected; the crops were rotting; and drought was overtaking the land.” Perry Stone, OT Hebraic Study Bible, p. 1390

Mourning for the Land

13 Gird yourselves and lament, you priests;

Wail, you who minister before the altar;

Come, lie all night in sackcloth,

You who minister to my God;

For the grain offering and the drink offering

Are withheld from the house of your God.

*14 **Consecrate** (sanctify) a fast,*

Call a sacred assembly;

Gather the elders

And all the inhabitants of the land

Into the house of the Lord your God,

And cry out to the Lord.

Consecrate, sanctify (KJV), is used 3 times in Joel- 1:14; 2:15;2:16.

“The use of the word here, as in all other places in Scripture, indicates that to sanctify means to set something apart for a sacred use.”

“A sacred or solemn assembly was a day of restraint, a religious and political gathering of a serious nature. Here it was a call to cry to God for mercy and deliverance. See: II Kings 10:20; II Chronicles 7:9; Neh. 8:18; Isaiah 1:13.” The Dake Annotated Reference Bible, p. 1403.

See: John 17:17, 19; Ephesians 5:26; I Thess. 5:23; Heb. 13:12; I Peter 3:15

15 Alas for the day!

For the day of the Lord is at hand;

It shall come as destruction from the Almighty.

“Throughout the Old Testament, the prophets use the term *day of the Lord* to identify events connected to the time of the end and the future tribulation. (Joel 2:1) The day of the Lord is compared to a woman in travail giving birth to a man child. (See: Isaiah 13:6-8; 26:17-18; Jer. 22:23; 48:41). In Hebrew, the common root word for travail suggests a woman is entering into labor with fear and trembling. In Judaism, the travail preceding the day of the Lord is considered the ‘birth pains of the Messiah’. In the New Testament, these birth pain signs include deception, wars and rumors of wars, famine, pestilence, and earthquakes. (See: Matthew 24:5-7; I Cor. 5:5; II Cor. 1:14; I Thess. 5:2; II Peter 3:10.) Perry Stone, OT Hebraic Study Bible, p. 1391.

*16 Is not the food cut off before our eyes,
Joy and gladness from the house of our God?*

*17 The seed shrivels under the clods,
Storehouses are in shambles;
Barns are broken down,
For the grain has withered.*

*18 How the animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep suffer punishment.*

*19 O Lord, to You I cry out;
For fire has devoured the open pastures,
And a flame has burned all the trees of the field.*

*20 The beasts of the field also cry out to You,
For the water brooks are dried up,
And fire has devoured the open pastures.”*

References

<https://bible-history.com/old-testament/prophets-chronology>

Joel – Bible Project

<https://bibleproject.com/explore/video/joel/>

A Survey of Prophets @

<https://www.biblequestions.org/bqar410.html>

The Books. This survey will cover what is commonly known as the Major and Minor Prophets of Isaiah through Malachi. The first five books (Isaiah through Daniel) are commonly described as "major" simply due to their length relative to twelve, shorter prophetic books (Hosea through Malachi). The following dates are approximate.

Old Testament Order

740-690 B.C. Isaiah

627-585 B.C. Jeremiah

585 B.C. Lamentations

592-570 B.C. Ezekiel

606-536 B.C. Daniel

760-710 B.C. Hosea

830 B.C. Joel

760-750 B.C. Amos

845 B.C.? Obadiah

780-750 B.C. Jonah

735-700 B.C. Micah

650-612 B.C. Nahum

612-606 B.C. Habakkuk

525 B.C. Zephaniah

520 B.C. Haggai

520-518 B.C. Zechariah

445-425 B.C. Malachi

The Major and Minor Prophets cover over a 400 year span from roughly 850 B.C. to 425 B.C.:

Five written between the death of Solomon and the fall of the Northern Kingdom

Eight written prior to the fall of the Southern Kingdom

Four written after the return from Babylonian captivity

Chronological Order

845 B.C.? Obadiah

830 B.C. Joel

780-750 B.C. Jonah

760-750 B.C. Amos

760-710 B.C. Hosea

740-690 B.C. Isaiah

735-700 B.C. Micah

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