Bible Synthesis IV

OVERVIEW OF JOEL

1. A Call to Repentance —Joel 1:1 — 2:32

• *Joel 1:*

(1) The Judgment of God — The locust plague —1:1–20

- Joel's name means "Jehovah is God
- He is the son of Pethuel which means "enlarged of God"

-1. The plague of locusts —1:4–7

(1. Four names for the locusts —1:4

- This does not mean that there were four kinds of insects. These names are descriptive of the kinds of destruction this plague brought upon the crops.
  1. *Palmerworm* — gnawing locust (a *shearer*) —He gnaws or shears off.
  2. *Locust* — swarming locust (*swarmer*) —There are many, and they move in swarms.
  3. *Cankerworm* — creeping locust (*lapper*) —He laps up.
  4. *Caterpillar* — stripping locust (*devourer*) —He finishes it off — devours or consumes.
- It is like a war: First come the bombers, then the artillery, then finally comes the infantry and cleans things up.

(2. The drunkards feel the effect of it —1:5

- A call to the drunkards — Drunkenness was a problem in that nation as it is in our nation today —Isa. 5:11; 28:1.
- The locusts had eaten the vines — they are "taking the cure."

(3. The locusts are compared to an invading army —1:6–7

- Cf. Joel 2:2b–10.

-2. Famine in the land —1:8–14

- Joel tells them what to do. Notice to whom he addresses each, what they are to do, and why:

(1. "Lament" — like a virgin (1:8)

(2. "mourn" (1:9–10)

(3. "Be ye ashamed" (1:11a–12)

(4. "howl" (1:11b–12)

(5. "Gird yourselves," "lament" (1:13)

(6. "come lie all night in sackcloth" (1:13)

(7. "Sanctify ye a fast" (1:14)

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602

"Salting the Oats"

Joel 1:1–7 — The locust plague gave the illustration needed to call Israel to repentance. In this passage how is this plague described?

Joel 1:8–14 — How were they to respond to this plague?

How does this apply to our response to God as He works in our life?

"Salting the Oats"

Joel 1:15–20 — In these verses how does God describe the "Day of the LORD"?

(8. "call a solemn assembly" (1:14)

- "A solemn assembly" literally means "an occasion of stoppage" — the only Scriptural "strike." We really need one of these "strikes" today! It was accompanied by fasting and was a time when the nation was expected to come before the LORD with broken spirits. It was, in short, A NATIONAL DAY OF PRAYER. But it was a *sincere* day of prayer, and not a mere form, as so often can be the case.

(9. "gather the elders … into the house of the LORD" (1:14)

(10. "cry unto the LORD" (1:14)

- The feasts of Israel were always times of joy and rejoicing. Now they must come with sorrow. [Some Churches today must have picked up on Joel's message.]

-3. The "Day of the LORD" —1:15–20

- This "is that period of time when the LORD openly intervenes in the affairs of men, when man's day has closed …. It will be inaugurated with the rapture of the Church …. Since the prophets saw historical events from God's viewpoint, they saw the unity of God's world program. Thus they discerned that visitations of God in their time were near foreshadowings of an ultimate fulfillment. In this sense the term is frequently used by Joel.

  "The day of the Lord in prophetic times will cover the time of the coming tribulation (Rev. 6–19) and the reign of Christ on David's throne (Rev. 20). It will be brought to an end by the judgment of the great white throne (Rev. 20:11–15) and the ushering in of the new heavens and earth, called 'the day of God' (2 Pet. 3:10–13)."

  —Note on Joel 1:15, *New Scofield Reference Bible*, Oxford, 1967

- Summary of the different "days":
  1. Man's day = "Times of the Gentiles" —Began with Nebuchadnezzar and will end at Armageddon.
  2. The "day of Christ," "the day of Jesus Christ," or "the day of the Lord Jesus Christ" —That is the time when He raptures the Church out of this world.
  3. The "day of the LORD" begins with the Great Tribulation period and ends with the great White Throne Judgment.
  4. The "day of God" is when the new heavens and earth are ushered in.

- Characteristic of the "Day of the LORD":
  1. "destruction from the Almighty" —1:15
  2. Food cut off (famine) —1:16
  3. Joy and gladness cut off from the house of God –1:16
  4. The seed rots in the ground (no rain?) —1:17
  5. The "garners" (granaries) are empty —1:17
  6. It affects the beasts of the field —1:18–20
     - It is as if a fire had burned the fields. Or probably, a fire *had indeed* burned them. —1:19
     - The beasts cry to "thee" (their owners) —1:20
     - Rivers are dried up —1:20

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602

• *Joel 2:*

(2) The Day of the LORD —2:1–32

• "The Day of the LORD" appears 5 times in Joel: 1:15; 2:1, 11, 31; 3:14.
- Also, see Isa. 2:17–20; 3:7–18; 4:1–2; 13:6–9; Jer. 46:10; Mal. 4:5
- Similar terms in the following New Testament passages ***do not*** speak of the same "Day of the LORD" which Joel mentions: I Cor. 5:5 ("the day of the Lord Jesus"); I Thess. 5:2 ("the day of the Lord"); II Thess. 2:2 ("the day of Christ"); and II Pet. 3:10 ("the day of the Lord").

-1. The Invasion of Israel by Gentile nations —2:1–10

• Remember, Joel is the first of the writing prophets, and he is looking far ahead, down through many centuries, and is seeing the darkness of "the Day of the LORD."

• This will be under the leadership of the beast.

• Armageddon — Rev. 16:14

• Cf. 2:20 — Assyria and later

• Trumpet —2:1, 15:
- Cf. The silver trumpets —Num. 10:1–10
  • Purpose —10:2
  • One trumpet —10:4
  • Alarm —10:5–9
  • At their festivals —10:10
- One blast sounded an alarm — the second blast summoned the people: One blast aroused, the other blast instructed. Here, they are first aroused, then they are instructed as to what lay before them. Joel says, "sound an alarm" (2:1). Why? See verses 2–ff. It is the beginning of the "Day of the LORD."

• In Revelation the trumpets will be seen again — The 7 trumpets of Revelation 8 – 11 have nothing to do with the Church. The Church's trumpet is seen in I Thess. 4:16 at the rapture.

• Description of the locust invasion of the future —2:2
- It pictures the coming of the "northern army" (2:20).

• From Eden to desolate wilderness —2:3

-2. Decimation of the invading hordes by the LORD's host —2:11

• This invading host is "His army" —cf. Isa. 7:17–20; 8:5–8; 10:5–15.

• "The Day of the LORD" is when this takes place.

• "… who can abide it?" —cf. Matt. 24:22.

-3. Judah's conversion in the land —2:12–17

• "turn" means to repent —2:12–14
- Repentance: A rent heart results in access through the rent veil and right into the presence of God —2:13
- Who knows if He will repent and will provide the offerings to give to Him? —2:14

"Salting the Oats"

Joel 2 — What details does God give of the "Day of the LORD" in this account by the first writing prophet, Joel?

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602

"Salting the Oats"

- A second trumpet, this time to call an assembly —2:15–17
  - Gather, sanctify, assemble —2:16
  - The priests are to weep and intercede —2:17
    [Notice the word "reproach" for God's *heritage*!]

-4. The LORD's promise of deliverance —2:18–27

- Temporal mercies

(1. Land restored — His people pitied —2:18–20

- He'll send corn, wine, oil (a harvest) 2:19
- He'll remove the northern army (Ezek. 38 – 39) a future thing and not the locusts —2:20

(2. The LORD will do great things —2:21–27

- Speaking to the "children of Zion," He will send rain and bring plenty —2:23
- Restoring what has been eaten —2:25
  - Not bringing it back again, for it cannot come back, but allowing it to flourish once more.
- They will eat in plenty, praise His Name, and know that the LORD is in their midst —2:26–27
  - "and none else" (Isa. 45:5–6) —2:27

-5. The pouring out of the Holy Spirit preceding the Kingdom age —2:28–29

- Spiritual blessings (2:28–32 — to the end of the chapter)
- LATER than Pentecost —2:28
  - Cf. Ezek. 36:27–28; 37:14; Zech.. 12:10
  - This follows the temporal blessings —Time: "And it shall come to pass afterward …" — after what? After the events mentioned in 2:1–27: the restoration of Israel and blessing in their land.
  - This kind of thing also takes place during the Church era, in that believers have the Holy Spirit.
    - Prophecy = forthtelling as well as foretelling
    - Dreams
    - Visions — As Paul (Macedonian vision) [I Cor. 2:9]

— Note:

- The "day of the LORD" (Joel 2:31; Acts 2:20), reference to this "day" occur more than seventy-five times in the Old Testament. Most Bible scholars believe that this event will take place over an extended period of time beginning with the Rapture of the Church and extending through the entire Millennial age.

  It is clear from a reading of Joel's writing, as well as from Peter's quotation of it, that Pentecost did not fulfill that prediction. Joel wrote of an outpouring of the Holy Spirit. Peter said, "This is that …." In brief, this is an outpouring of the Holy Spirit, and it is like that which was mentioned by Joel. The Bible is very definite about the fulfillment of prophecy, and in this case no mention is made of a fulfillment. —From this writer's notes on Acts.

-6. The second coming of Christ with the establishment of the kingdom —2:30–32

- This did not take place at Pentecost for certain.

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602

- Also, "whosoever shall call on the name of the LORD shall be delivered" (2:32) —Peter said, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).
  - In Joel it refers to deliverance "in Mount Zion and in Jerusalem" and "in the remnant whom the LORD shall call."
  - Whereas, Peter refers to the salvation through faith in Jesus Christ (Rom. 10:13).

• *Joel 3:*

2. A Call to Judgment —Joel 3:1–21

- This is the "Valley of Decision Chapter"
  - "Valley of Jehoshaphat" = "the LORD judges" — This refers to His judgment upon the nations at that time.
    - "The valley of decision is not where men are urged to decide for Christ. It represents the great Judge's decisions. The valley will be the threshing floor where the divine winnower will sit to separate all who are to share His kingdom from those who are to go away into everlasting punishment." —*All the Books and Chapters of the Bible*, Herbert Lockyer, Zondervan, 1966, p. 200.

(1) Judgment of the Nations —3:1–17

-1. Enemies overthrown —3:1–15

- See Acts 15:15–17

(1. Notice the time here, "when I shall bring again the captivity of Judah and Jerusalem" —3:1
- This was not at Pentecost (Joel 2:28–29).
- Also, compare with Joel 2:30–32, the time of great cataclysmic judgment.

(2. He will judge the nations at this time (Matt. 24:31, 40, 45) —3:2–3
- Where? In the Valley of Jehoshaphat (see explanation above). Cf. 3:14, "the valley of decision."
- Why will they be judged? —3:3

(3. Tyre, Sidon, Palestine (Philistia) were notorious slave traders —3:4–8
- They took the LORD's silver and gold for their idol temples —4:5
- They sold the children of Judah to the Greeks —4:6–7
- God will sell their sons and daughters —4:8

(4. Call to the Gentiles to war (Armageddon) —4:9–15
- Contrast 3:10 with Isa. 2:4; Micah 4:3 which will come later. This refers to Armageddon, and God's call to the nations to prepare for war (Cf. Rev. 16:13–16).
- The LORD's armies (cf. Rev. 19:14) —3:11
- Valley of Jehoshaphat, an extended area east of Jerusalem. The nations will gather against the city. —3:12
- Sickle (cf. Rev. 14:14–20; 19:13, 15c; Isa. 63:1–6) —3:13

"Salting the Oats"

Joel 3 — What further details does God give us here concerning the "Day of the LORD"?

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602

"Salting the Oats"

- "Valley of Decision," where God decides about men, not where men decide about God. He will judge men there —3:14
  - This also falls within the "Day of the LORD."
- Compare 3:15 with 2:30–32.

-2. Jerusalem delivered —3:16–17

- The LORD (3:16):
  - He shall roar out of Zion (Jerusalem).
  - He will be the hope of His people and their strength.
- Jerusalem shall be holy —3:17
  - Jerusalem is now "trodden down of the Gentiles," but it shall be holy [no more tourists].

— Note:

- Only God could have told Joel of the return of the Jews from captivity. Joel not only saw the return from Babylon, but the last regathering of the Jews from among the Gentile nations. He also tells of the judgment of the nations after the battle of Armageddon (Joel 3:2–7). (Read Matthew 25:32 and Rev. 19;17–21.) Man's day of decision is over. God's hour of destiny has arrived.

  "After Israel has been restored and the nations of the earth have been judged (Joel 3:1–2) then will the everlasting kingdom be set up (Joel 3:20). Once again Palestine, the land of promise, will be the center of power and the gathering place of the nations for judgment. Christ will return to establish His rule as sovereign. God will dwell in Zion. (See Joel 3:17). —*What the Bible Is All About*, Henrietta C. Mears, p. 286.

(2) Kingdom Blessing —3:18–21

- Millennial conditions —Cf. Zech. 14:1–21

-1. The land blessed —3:18

- Plenty and abundant water —3:18a
- A fountain from the house of the LORD—3:18b
  - Cf. Ezek. 47:1–12 and Zech. 14:8
  - That valley is across Jordan, thus there will be great geographical changes.

-2. Judah restored —3:19–21

- Egypt and Edom to be desolate —3:19
  - Why? It is "because they have shed innocent blood in their land."
- Permanence of Judah and Jerusalem —3:20
- Why so (3:21)?
  - He will cleanse their blood …
  - The LORD will dwell in Zion (He does not dwell there now).

END OF JOEL

© Pioneer Educational Resources
12017 Aragon Ave, St. Louis, MO 63138-3602