**Studying the Southern Kingdom Prophets—Joel 2**

**Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand: In Joel 1, the prophet spoke of the judgment that *had arrived* in Judah (a plague of locusts and drought). In Joel 2, he begins by describing judgment that *will come* - a mighty army set against Judah. Since this is all part of Gods day not mans day, it is described as the day of the Lord.**

**RELATED SCRIPTURES TO THIS PASSAGE:**

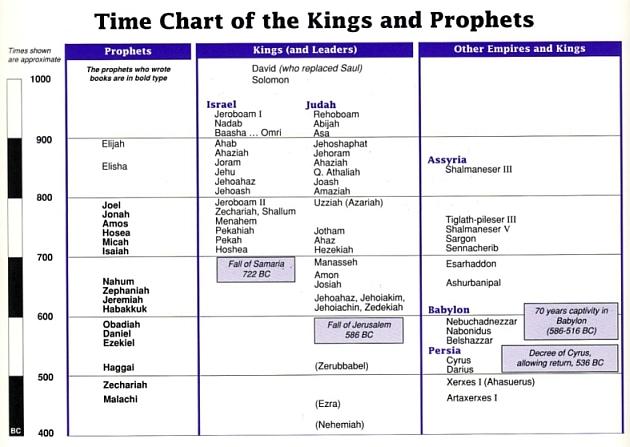
**Ezekiel 30:1-3, “**The word of the Lord came to me again, saying, 2“Son of man, prophesy and say, ‘Thus says the Lord God:“Wail, ‘Woe to the day!’3For the day *is* near, Even the day of the Lord *is* near; It will be a day of clouds, the time of the Gentiles.”

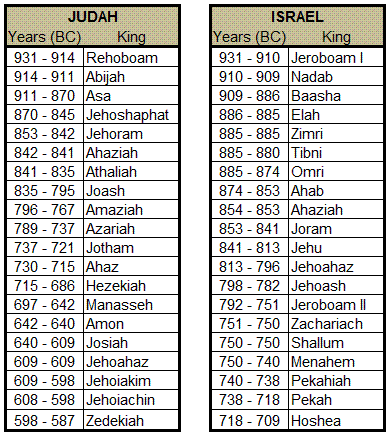
**Isaiah 13:7-13, “**Wail, for the day of the Lord *is* at hand! It will come as destruction from the Almighty.7Therefore all hands will be limp, Every man’s heart will melt,8And they will be afraid. Pangs and sorrows will take hold of *them;* They will be in pain as a woman in childbirth;  
They will be amazed at one another; Their faces *will be like* flames. 9Behold, the day of the Lord comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it. 10For the stars of heaven and their constellations Will not give their light; The sun will be darkened in its going forth, And the moon will not cause its light to shine. 11“I will punish the world for *its* evil, And the wicked for their iniquity; I will halt the arrogance of the proud, And will lay low the haughtiness of the terrible.12I will make a mortal more rare than fine gold, A man more than the golden wedge of Ophir. 13Therefore I will shake the heavens, And the earth will move out of her place, In the wrath of the Lord of hosts And in the day of His fierce anger.”

**Amos 5:18-20, “**Woe to you who desire the day of the Lord! For what good *is* the day of the Lord to you? It *will be* darkness, and not light. 19It *will be* as though a man fled from a lion, And a bear met him! Or *as though* he went into the house, Leaned his hand on the wall, And a serpent bit him! 20*Is* not the day of the Lord darkness, and not light? *Is it not* very dark, with no brightness in it.”

**The day of the Lord brings salvation for Israel. Drought and disaster drive Israel to their knees. They cry for God's mercy (**[**Joel 2:17**](http://www.biblestudytools.com/joel/2-17.html)**), and he answers. Salvation follows judgment. God forcibly and effectively removes the enemy (**[**2:20**](http://www.biblestudytools.com/joel/2-20.html) **). Salvation consists in abundance of grain, new wine, and oil, "enough to satisfy you fully" (**[**2:19**](http://www.biblestudytools.com/joel/2-19.html) **;** [**Joel 2:24**](http://www.biblestudytools.com/joel/2-24.html)[**and 26**](http://www.biblestudytools.com/joel/2-26.html)**). In the words of Zephaniah, God will "restore their [Judah's] fortunes" (**[**2:7**](http://www.biblestudytools.com/zephaniah/2-7.html) **), an expression that implies the restoration of a desirable situation, a recovery of what has been lost. To God's saving activity will belong his pouring forth of his Spirit on all people (**[**Joel 2:29**](http://www.biblestudytools.com/joel/2-29.html)**). In the words of Zephaniah, "The Lord your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love" (**[**3:17**](http://www.biblestudytools.com/zephaniah/3-17.html)**). It will mean that "everyone who calls on the name of the Lord will be saved" (**[**Joel 2:32**](http://www.biblestudytools.com/joel/2-32.html) **).**

***Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi***





**1-5, “Blow the trumpet in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand: A day of darkness and gloominess, a day of clouds and thick darkness, like the morning *clouds* spread over the mountains. A people *come,* great and strong, the like of whom has never been; nor there ever any *such* after them, even for many successive generations. A fire devours before them, and behind them a flame burns; the land *is* like the Garden of Eden before them, and behind them a desolate wilderness; surely nothing shall escape them. Their appearance is like the appearance of horses; and like swift steeds, so they run. With a noise like chariots over mountaintops they leap, like the noise of a flaming fire that devours the stubble, like a strong people set in battle array.”**

**ORDER OF EVENTS IN JOEL 2-3**

**2:1-10 Gentile Invasion: Armageddon**

**2:11 Destruction of the Invaders**

**2:12-17 Repentance of Judah**

**2:18-27 Response of JHWH**

**2:28-29 Effusion of the Spirit**

**2:30-32 Return and Establishing the Kingdom**

**3:1-16 Judgment of the Nations**

**3:17-21 Full Kingdom Blessing**

**Joel 2:1-10 Gentile Invasion: Armageddon**

1. **Verses 1-5 seem to step past the prophet’s speaking of the ‘locust’ judgment/plague/drought which had taken over Judah in chapter 1. Comment.**
2. **How is verse 1 a call to action?** 
   1. **Why is “the trumpet alarm” used to sound the alarm? See Jeremiah 4:19, Hosea 5:8, and Zephaniah 1:16.**
   2. **See I Corinthians 14:8; how does the trumpet sound for warning?**
3. **Verse 2 points to people, not locusts. Discuss Joel’s shift here. See Obadiah’s use of all nations. Reference Obadiah 1:15.**
   1. **Talk about the allusion of darkness, thick darkness and clouds. See Deuteronomy 4:11.** When Moses was at Mt. Sinai.
4. **Joel 2:3 identifies a “scorched earth” scenario. Examine.** 
   1. **See Psalm 50:3, Zephaniah 1:18, Zechariah 11:1, 21:6, Malachi 4:1, and Joel 1:19.**
5. **Discuss Joel’s use of the phrase, “Day of the Lord.” Review Joel 1:15. This is a specific period of time.** 
   1. **How does the “great Tribulation,” as labeled by Jesus in Matthew 24:15, relate to this time period?** The Great Tribulation opens with the four horsemen of the Apocalypse, a false peace, and then a war, famine, and horse of death. Revelation 6.
   2. **Parallel the four band of locust in Joel 1 with the “Four Horsemen of the Apocalypse.**”
   3. **See also Jeremiah’s phrase, Jeremiah 30:3-7, “The Time of Jacob’s Trouble.**”
   4. **Distinguish between the “Four Days” mentioned in the Bible.**
      1. **Man’s Day—see Daniel 2, I Corinthians 4:3**
      2. **Day of Christ—view I Corinthians 1:7-8, 5:5, 2 Corinthians 1:14, Philippians 1:6, 10, 2:16, and climaxes at the rapture in John 14:1-3.**
      3. **Day of YHWH: Day of the Lord, Joel 1:15, 2:1, 11, 31, 3:14, Amos 5:18, Zephaniah 1:7, 14, 2:2, Isaiah 2:1-21, 13:9.**
      4. **Day of God—2 Peter 3:12, this is the climax at the end of the Millennium.**
   5. **Comment on “The Day of the Lord.” Starts at Jesus’ second coming and ends at the end of the Millennium, Great Tribulation is adjoined with the Day of the Lord.**  26 synonyms in Bible; 75 times in the Bible, 5 times in Joel, distinct from the Great Tribulation, contrasts “The Day of Man,” or the failure of humanism. **See Isaiah 2:2-5, 10-22, 16-26, 13:6-13, 24-27, 34-35, Jeremiah 25:30-33, 30:18-24, Ezekiel 7: 24, 37-48, Daniel 2, Hosea 11:9-11, Amos 1:2, 6:3, 9:11-15, Obadiah 1:15, Micah 5:15, Nahum 1:1-9, Habakkuk 3, Haggai 2:6-7, Hebrews 12:26-29, Zechariah 12-14, Malachi 3:1-3, 4:1-3.** 
      1. **List some synonyms used in the Bible for “The Day of the Lord.”** Day of Trouble, Day of Vengeance, Day of Wraith, Day of their Calamity, Day of Christ, Day of the Lord’s Anger, His Day, Day of Darkness, Day of Clouds and Thick Darkness, In the Wrath of the Lord of Hosts, Day of His Fierce Anger, Day of Distress, Day of Indignation, Day of Destruction, Day of Battle and War, Day of Thy Power, Day of Grief and Desperate Sorrow, Day of the Lord’s Sacrifice, Day of Trouble and Distress, Day of Trumpet and Alarm, Day of Wasteness and Desolation, Day of His Coming, Day of Our Lord Jesus Christ, Wrath of the Lam, and Great Day of His Wrath.
6. **Use 2 Kings 11:4-21 to discuss the idea of “fire” devouring the nation, Joel 2:3.**
   1. **Understand that this prophecy in Joel spurred the priest Jehoiada to depose evil Queen Athaliah.** A fire devours before them, and behind them a flame burns: The urgent nature of this prophecy probably spurred Jehoiada to depose the wicked Queen Athaliah and set Joash on the throne, even though he was only seven years-old ([2 Kings 11:4-21](http://www.studylight.org/desk/index.cgi?q1=2%20Kings+11:4-21&t1=en_nas)). Perhaps he would have waited until Joash was **older, but Joel’s prophecy showed him that it had to be done immediately.**
7. **In verses 4-5, Joel uses the description of “Horses.” Compare this with John’s description in Revelation 9.** The head of a locust looks like a horse. Revelation 9 describes demon locusts, which look like horses, too.

**6-10, “Before them the people writhe in pain; all faces are drained of color. They run like mighty men, they climb the wall like men of war; every one marches in formation, and they do not break ranks. They do not push one another; every one marches in his own column. Though they lunge between the weapons, they are not cut down. They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief. The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness.”**

1. **Parallel verse 6’s, “people writhe in pain” to Isaiah 13:8.**
2. **Why do all O. T. prophets connect the Day of the Lord with military actions (verses 7-8)? See Joel 3:9-12, Amos 6:14, Daniel 11:41, Zechariah 14:1-2. It is important to understand that the Lord controls the locusts of chapter 1 in the same way He controls the armies, with Joel 2:1-27 being a “future event,” and Joel 1 a past event.**
3. **In verse 9, Joel references “thief.” Compare that imagery with I Thessalonian 5:2 and Revelation16:15.**
4. **How does Joel deepen the idea of calamity of the locusts in Chapter 1 to the doom that is coming in Chapter 2?** He sets apart 2:1-11 from 1:15-20 by moving away from the literal comparison of the locusts to the Day of the Lord, showing a fearful army of Yahweh in the great day of His judgment.
   1. **Compare the locusts to the “fearful army of His judgment.”**
   2. **Talk about how Joel seems to be saying that for the wicked, there is utter destruction, but for the Lord’s own, there is a Day of Deliverance.**
5. **Joel’s verse 10 seems to coincide with Isaiah 13:10, Zephaniah 2:14, and Revelation 6’s description of upheaval in the sky of the final Day of the Lord.**

**11, “The Lord gives voice before His army, for His camp is very great; for strong *is the One* who executes His word. For the day of the Lord *is* great and very terrible; who can endure it?”**

**Joel 2:11 Destruction of the Invaders**

1. **In verse 11, we see the section: The Destruction of the Invaders. Describe in modern terminology.**
2. **The personal appearance of the Lord is described in detail. Use Joel 3:16, Jeremiah 30:4-7, and Zephaniah 1:14-18 for further details.**
   1. **Read Revelation 14:20.** The winepress of the Lord, blood to the horses’ bridles for 1,600 furlongs.
      1. **See also Isaiah 63:1-6. Couple with Revelation 14:20, 19:15-19.** The Day of Vengeance, the Day of My Redeemed. Isaiah 61:1-2 is where Jesus read in the synagogue and stopped at the comma. This is the fulfillment of Isaiah 61. Bozrah/Petra is where the remnant has fled, and Armageddon is the Plain of Jezreel, Megiddo. The distance between Megiddo and Armageddon is 1600 furlongs.
      2. **Re-read Psalm 2:1-12. Who is this discussion between?** Between the Father, the Son, and the Holy Spirit.

**Joel 2:12-17 Repentance of Judah**

12-17**, “Now, therefore, says the Lord, Turn to Me with all your heart, with fasting, with weeping, and with mourning. So rend your heart, and not your garments; return to the Lord your God, for He *is* gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. Who knows *if* He will turn and relent, and leave a blessing behind Him; a grain offering and a drink offering for the Lord your God? Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; gather the people, sanctify the congregation, assemble the elders, gather the children and nursing babes; let the bridegroom go out from his chamber, and the bride from her dressing room. Let the priests, who minister to the Lord, weep between the porch and the altar; let them say, Spare Your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, Where *is* their God?”**

1. **Why is repentance important to God?**
   1. **Is verse 12 is a “call to repentance?” Does this section call “the nation” to contrition?**
   2. **Is there an “out” for Israel?**
   3. **Re-visit 2 Chronicles 7:14.** God appeared to Solomon and gave him this principal personally. Humble themselves, pray, seek His face, turn from wicked ways….Then: will I hear from heaven, forgive their sin, and heal their land. THIS IS A PRINCIPLE OF GOD!
      1. **Will God answer a penitence plea for a nation marked for judgment?** 
         1. **What happened with Nineveh and Jonah in Jonah 3:10?**
         2. **What is the “grand exception” as seen in Nineveh, the pagan capital of the world?** God declared they were 40 days from judgment; Jonah was called to this nation. THIS IS THE GREATEST MIRACLE IN THE OLD TESTAMENT! NINEVAH REPENTED! A repentance on speculation.
      2. **Discuss Jeremiah 18:8.**
      3. **See also Amos 5:4.**
      4. **Read Deuteronomy 6:5 and 11:13-15.**
   4. **Parallel Joel 2:12-13 with Acts 2:38.** We also notice that Peter’s application was exactly the same as the application made by the Prophet Joel: *repent*. Joel said, *Now, therefore, says the Lord, Turn to Me with all your heart, with fasting, with weeping, and with mourning. So rend your heart, and not your garments; return to the Lord your God* ([Joel 2:12-13](http://www.studylight.org/desk/index.cgi?q1=Joel+2:12-13&t1=en_nas)) Peter said, *Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit*. ([Acts 2:38](http://www.studylight.org/desk/index.cgi?q1=Acts+2:38&t1=en_nas))
   5. **Refer to Romans 2:4.**
2. **Did God require “tearing the garments” and wearing sackcloth anywhere in the Bible?** No
3. **Discuss the picture of the “bride and bridegroom,” verse 14.**
   1. **Why are the priests singled-out?**  Let the priests, who minister to the Lord, weep between the porch and the altar: Leaders among Gods people must especially lead in repentance. They can’t come with the attitude that the people must repent. They must regard themselves as the people and the people as themselves and lead in repentance.

**iii. “Do not give Your heritage to reproach” refers to what?**

**iv. Answer the question posed by verse 14.**

1. **What is the mercy of God? Does Joel refer to it here?** This tells God that mercy for His people will bring Him glory among the nations and that judgment may bring His name into discredit.

**Joel 2:18-27 Response of JHWH**

**18-27, “Then the Lord will be zealous for His land, and pity His people. The Lord will answer and say to His people, Behold, I will send you grain and new wine and oil, and you will be satisfied by them; I will no longer make you a reproach among the nations. But I will remove far from you the northern *army,* and will drive him away into a barren and desolate land, with his face toward the eastern sea and his back toward the western sea; his stench will come up, and his foul odor will rise, because he has done monstrous things. Fear not, O land; be glad and rejoice, for the Lord has done marvelous things! Do not be afraid, you beasts of the field; for the open pastures are springing up, and the tree bears its fruit; the fig tree and the vine yield their strength. Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you; the former rain, and the latter rain in the first month. The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil. So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, My great army which I sent among you. You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you; and My people shall never be put to shame. Then you shall know that I am in the midst of Israel: I am the Lord your God and there is no other. My people shall never be put to shame.”**

1. **What does the big “then” imply will happen? Then the Lord will be zealous for His land, and pity His people**: Judah could know that when Gods people sincerely repent, He notices from heaven. His zeal and pity are then turned *for* His people.
   1. **Discuss “zealous for His land.”**
   2. **What does “pity” imply? This is a pledge by God that in the future He will take care of His people, through David, and now Joel…the Abrahamic Covenant.**
2. **Verse 19 shows a time of “plenty” for His people. Compare the grain, wine and oil promised here with the crops ravished by the locusts in Chapter 1.**
3. **Does this invitation/promise by Joel translate into our day?**
4. **Who is the northern army mentioned in verse 20? Compare this Isaiah 14:31, Jeremiah 1:14-15, 4:6, 6:1, Ezekiel 38:6, 39:2, Isaiah 10, and Zephaniah 2:13.** Foreign armies always invade from the northern of Israel, Israel’s vulnerable side. Most locust plagues came from the south, the desert**.** 
   1. **Refer to the Gog/Magog War in Ezekiel 38-39. Where does Gog come from?**
      1. **Is this section referring to Gog/Magog or something else?**
5. **Talk about the military terms mentioned in verse 20.**
6. **In verse 23, what are the “rains” mentioned here?** Three rains, former is fall, and the latter in spring. The main rain in the center.
   1. **What is the former rain moderately?** This means “teacher”….the translation literally means: THE TEACHER OF RIGHTEOUSNESS, JESUS, IS IN THEIR MIDST. There are some misinterpretations here, and it literally gets “teaching” and “rain” mixed up because of a word play controversy. Ancient Israel had no irrigation system, and relied on rain to water their crops. In a time of drought, nothing grew. God promises to restore both the **former rain** (falling in autumn) and the **latter rain** (falling in spring). When God restores these rains, Judah will have full threshing floors and wine vats.
   2. **Re-visit** [**Deuteronomy 11:14**](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+11:14&t1=en_nas)**,** [**Hosea 6:3**](http://www.studylight.org/desk/index.cgi?q1=Hosea+6:3&t1=en_nas). This section was taken to give the name of the Latter Rain Movement starting in 1948 by William Branham. Branham influenced a generation of Pentecostal preachers, including a young protégé named Oral Roberts. Marked by strange and aberrant doctrine and practices, the movement eventually faded from prominence and Branham himself died in a traffic collision with a drunk driver in 1965. He died on Christmas Eve, and his faithful followers believed that he would rise from the dead, so they delayed his burial for several days. But the influence of the Latter Rain movement lived on. The Latter Rain popularized many attitudes and doctrines popular in revival movements today:--The five-fold ministry and restoration of apostle and prophets--The foundational truths of [Hebrews 6:1-2](http://www.studylight.org/desk/index.cgi?q1=Hebrews+6:1-2&t1=en_nas)--An emphasis on signs and wonders as marks of true revival--A strong emphasis on unity--Replacement theology, replacing Israel with the church--Dominion theology, saying the church will conquer and rule the world--An elitist attitude, promoting the idea of a group of superchristians.
      1. **See as reference I Kings 8:36, Isaiah 30:20-23, Hosea 6:3, and 10:12.**
7. **Talk about the restoration of verse 25.**
   1. **Why is “years” plural?**
   2. **Re-visit the locust plague mentioned in Joel 1.** 
      1. **Why are the “locusts” here written in reverse order of Joel 1?**
      2. **Compare also the animals of Revelation 13:2 and Daniel 7, which are also in a backward order from each other…**.In one case you’re looking forward, in the other looking back.
8. **Whose “great army” is referenced in verse 25?** The Lord’s
9. **Re-visit the renewal, and restoration experience for God’s people.**
   1. **Verse 20—His protection**
   2. **Verses 19, 23-24—His prosperity**
   3. **Verse 27—His presence**
10. **Examine the five reasons for Thanksgiving.**
    1. **“The former rain in just measure” and “The Messiah present”—verse 23a**
    2. **“The rains will come in proper seasons”—verse 23b**
    3. **“Their crops will be plentiful”—Verse 24**
    4. **“The locusts’ damage restored”—Verse 25**
    5. **“They’ll be satisfied and their reproach removed”—Verse 26**
11. **What was the purpose, according to verse 27, of God’s actions?**

**Joel 2:28-29 Effusion (outpouring) of the Spirit**

**28-29, “And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days.”**

1. **Although the Old Testament has a deep record of the work of the Spirit, He was not poured out on all flesh under the Old Covenant. Instead, certain men were filled with the Spirit at certain times and only for certain, selective duties. Discuss the following:**
   1. **Joseph was filled with the Spirit of God (**[**Genesis 41:38**](http://www.studylight.org/desk/index.cgi?q1=Genesis+41:38&t1=en_nas)**)**
   2. **The craftsmen who built the tabernacle were filled with the Spirit of God (**[**Exodus 31:3**](http://www.studylight.org/desk/index.cgi?q1=Exodus+31:3&t1=en_nas)**)**
   3. **Joshua was filled with the Spirit of God (**[**Numbers 27:18**](http://www.studylight.org/desk/index.cgi?q1=Numbers+27:18&t1=en_nas)**)**
   4. **The judge Othniel was filled with the Spirit of God (**[**Judges 3:10**](http://www.studylight.org/desk/index.cgi?q1=Judges+3:10&t1=en_nas)**)**
   5. **The judge Gideon was filled with the Spirit of God (**[**Judges 6:34**](http://www.studylight.org/desk/index.cgi?q1=Judges+6:34&t1=en_nas)**)**
   6. **The judge Jephthah was filled with the Spirit of God (**[**Judges 11:29**](http://www.studylight.org/desk/index.cgi?q1=Judges+11:29&t1=en_nas)**)**
   7. **The judge Samson was filled with the Spirit of God (**[**Judges 13:5**](http://www.studylight.org/desk/index.cgi?q1=Judges+13:5&t1=en_nas)**,** [**14**](http://www.studylight.org/desk/index.cgi?q1=Judges+13:14&t1=en_nas)**:6, 14:19, 15:14)**
   8. **Saul was filled with the Spirit of God (**[**1 Samuel 10:9-10**](http://www.studylight.org/desk/index.cgi?q1=1%20Samuel+10:9-10&t1=en_nas)**)**
   9. **David was filled with the Spirit of God (**[**1 Samuel 16:13**](http://www.studylight.org/desk/index.cgi?q1=1%20Samuel+16:13&t1=en_nas)**)**
   10. **See also Isaiah 32:15, 44:3-4, Ezekiel 36:27, 37:14, 39:29, and Zechariah 12:10.**
   11. **Outpouring of the Holy Spirit results in:**
       1. **Justice, righteousness, and peace—Isaiah 32:15-16.**
       2. **Obedience, new heart—Ezekiel 36:25-27.**
       3. **Sorrow over previous rejection—Zechariah 12:10.**
       4. **Isaiah 53—Israel recognizing her Messiah.**
2. **Note that in verse 29, the spirit is poured out on men and women, young and old, and every position. Elaborate.**
   1. **This also includes, as example: Deborah in Judges 5, Miriam in Exodus 15:20-21, Huldah in King Josiah’s story, 2 Kings 22:11-20.**
3. **Verses 28-29 look forward to the glorious “New Covenant,” the millennial period. What are its highlights?**
   1. **Was this fulfilled on the Day of Pentecost or is it yet future? See Acts 1:4-5,** [**Ezekiel 11:19**](http://www.studylight.org/desk/index.cgi?q1=Ezekiel+11:19&t1=en_nas)**, and** [**36**](http://www.studylight.org/desk/index.cgi?q1=Ezekiel+11:36&t1=en_nas)**:24-28.**

**Joel 2:30-32 Return and Establishing the Kingdom**

**30-32, “And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls.”**

1. **Refer also to Jeremiah 30:4-9, Zechariah 12:2-9, and 14:12.** Time of Jacob’s Trouble.
   1. **See too: Exodus 4:21, I Kings 13:3-5, 2 Chronicles 32:24, Zechariah 3:8, and Revelation 6:12-17.** Wonders, to inspire awe.
   2. **Isaiah 61:1-2 mimics this same passage. Talk about this.**
   3. **Has this period happened yet? No**
   4. **Who is the “whoever” mentioned?** 
      1. **Remind yourself about the “Petra escape” promised by the Messiah in Isaiah 16:1-4, Revelation 12:14-17, Obadiah 17, and Isaiah 37:31-32.** None need perish in “The Day of the Lord” if they escape to Petra, like Jesus warned.
   5. **Review Acts 2:14-21.** Note: Peter says, “Last days.” Peter is saying this “Pentecostal occurrence” does not say that Joel’s prophecy is fulfilled, simply that this is the same Holy Spirit which Joel spoke about…and won’t be completed until the last days. **Pentecost was the beginning of God’s blessing on Israel.**
   6. **What are the differences in Joel 2 and Acts 2? Sun and moon did not alter, the Lord did not come in wrath.**
      1. **See 2 Peter 3:10.** Day of the Lord had not come yet…thief in the night.“Joel is telling us that during the last days of Israel’s history, the Tribulation period, the Holy Spirit will work in mighty power in the saving of both Jews and Gentiles, and there will be awesome wonders and signs in the heavens. There is no reason to restrict his statement about gifts of the Spirit to one particular occasion. If the Spirit was given at Pentecost, and Joel described it to include the final “Day of the Lord,” THERE IS NO BASIS TO EXCLUDE THE GIFTS TODAY—since we are certainly still between these two points of time!” Chuck Missler**.**
      2. **Romans 11:17 explains the purpose of the Gentiles. Review.**
2. **An interesting “twist” to Joel 2 is found in Judges 6:3-5, which seems to point to the fact that the “locusts” in Joel are compared to Midianites (Arabs, Muslims);**
   1. **Could this imply that this great army in end times is Muslim? Comment.**
3. **Summarize the emphasis of Joel’s message in chapter 2? Compare it with the same story in Revelation.**

**Additional Info: The Day of the Lord…..an expression about future events.**

**Is the time when God will intervene decisively for judgment and/or salvation? Variously formulated as the "day of the Lord" (**[**Amos 5:18**](http://www.biblestudytools.com/amos/5-18.html) **), the "day of our Lord Jesus Christ" (**[**1 Col 1:8**](http://www.biblestudytools.com/1-corinthians/1-8.html) **,** [**2 Col 1:14**](http://www.biblestudytools.com/2-corinthians/1-14.html)**), the "day of God" (**[**2 Peter 3:12**](http://www.biblestudytools.com/2-peter/3-12.html) **;** [**Rev 16:14**](http://www.biblestudytools.com/revelation/16-14.html) **), or "the last day(s), " the expression highlights the unmistakable appearance of God. God will make visible his rule of righteousness by calling for an accounting by the nations as well as individuals, dispensing punishment for some and ushering in salvation for others.**

**In the Old Testament the expression "day of the Lord" occurs eighteen times in prophetic literature, most often in the books of Joel and Zephaniah. It is not found in Daniel. A similar expression that stands close to it is "on that day," which occurs 208 times in the Old Testament; half the occurrences are in the prophets**. **In the New Testament, equivalent expressions, such as "day of Jesus Christ," are found in 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6, 10; and 2 Peter 3:10, 12. "Day of the Lord" appears in 2 Thessalonians 2:2**.

Origin of the Expression. The origin of the expression is in dispute. Most likely, is the proposal that the wars of the Lord in Israel's history serve as the background, since battle images abound ([Joel 3:9-10](http://www.biblestudytools.com/passage/?q=Joel+3:9-10) ; [Rev 16:14](http://www.biblestudytools.com/revelation/16-14.html) ) and issues of jurisdiction and authority are central to the day of the Lord.

**Its first occurrence (**[**Amos 5:18**](http://www.biblestudytools.com/amos/5-18.html) **),** for example, does not refer to the end of the world; in the New Testament, however, such a meaning emerges. From the first mention of the expression by Amos (although some date Obadiah 15 and Joel earlier), the notion of divine intervention**, of a "God who comes" is evident.** Israel anticipated that for them God's coming would hold favorable prospects, that it would be a day of light. Amos announces that, given Israel's great evil, God's coming will signal for them disappointment and calamity, a day of darkness. Predominant in the divine intervention is the awesome presence of the Almighty. **It is as though God not only comes on the scene, but fills the screen of all that is. His presence totally dominates. Human existence pales before this giant reality. On that day, "all hands will go limp, every man's heart will melt" (**[**Isa 13:7**](http://www.biblestudytools.com/isaiah/13-7.html) **). At a later time the descriptions move beyond human experience. The cosmos will go into convulsions. In stereotyped language it is said that the sun will refuse to give its light, the moon and the stars will cease to shine (**[**Isa 13:10**](http://www.biblestudytools.com/isaiah/13-10.html) **). Joel, preoccupied with the subject, cites wonders in heaven and on earth, including the moon turning to blood (**[**Joel 2:30-31**](http://www.biblestudytools.com/passage/?q=Joel+2:30-31) **).**

**In the New Testament the appearance of God is more distinctly the coming of Christ, specifically the return of Christ, His second coming. Paul's mention of the "day of our Lord Jesus Christ" (**[**1 Cor 1:8**](http://www.biblestudytools.com/1-corinthians/1-8.html) **) is likely the day of "the coming of our Lord Jesus Christ and our being gathered together to him”** [**2 Thess 2:1**](http://www.biblestudytools.com/2-thessalonians/2-1.html) **). Whether the day is the Parousia, or the climax of history and all things as in the "day of God" when the dissolution of the heavens occurs (**[**2 Peter 3:12**](http://www.biblestudytools.com/2-peter/3-12.html) **), the "day" will be characterized by the unquestioned and unmistakable presence of Almighty God.**

**The "day of the Lord" is not a one-time occurrence. Days of the Lord, while often represented in the Bible as in the future, are not limited to the future. There have been days of the Lord in the past. The catastrophe of the fall of Jerusalem in 587 B.C. was described as a "day of the Lord" (**[**Lam 2:21**](http://www.biblestudytools.com/lamentations/2-21.html) **). Isaiah says that the day of the Lord will involve the fall of Babylon. God's agency will be recognized, for he will "make the heavens tremble; and the earth will shake from its place" (**[**Isa 13:13**](http://www.biblestudytools.com/isaiah/13-13.html) **). God's immediate agent will be the Medes whom he will stir up against Babylon; their action will be decisive. "Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah" (**[**13:19**](http://www.biblestudytools.com/isaiah/13-19.html) **). Historically, that event is to be dated to 539 b.c. Joel, in turn, describes a grasshopper plague that for him represents the day of the Lord as imminent, even immediate. The day of Pentecost, now history, is described as the day of the Lord (**[**Acts 2:16-21**](http://www.biblestudytools.com/passage/?q=Acts+2:16-21) **).**

**Still, for the prophets and for many of the New Testament writers, the day of the Lord points to the future. That future may be centuries distant, as in Isaiah's prophecy about Babylon (chap. 13) or Joel's prophecy about the Spirit (**[**2:28-32**](http://www.biblestudytools.com/passage/?q=Joel+2:28-32) **), or it may be in the far distant future. Isaiah's language about the unreal humiliation of the lofty and arrogant indicates a grand finale, possibly at the end of history (Joel** [**2:12-18**](http://www.biblestudytools.com/passage/?q=Joel+2:12-18) **). The New Testament, while speaking of the Christ event as a day of the Lord (**[**Acts 2:16-21**](http://www.biblestudytools.com/passage/?q=Acts+2:16-21) **), also speaks of the anticipated day of Christ as his return (**[**2 Thess 2:1-2**](http://www.biblestudytools.com/passage/?q=2%20Thessalonians+2:1-2) **), which is yet, after almost two thousand years, still future. The surprise factor (it will come "like a thief in the night") is a marked feature of the day in the New Testament (**[**1 Thessalonians 5:2**](http://www.biblestudytools.com/1-thessalonians/5-2.html)[**1 Thessalonians 5:4**](http://www.biblestudytools.com/1-thessalonians/5-4.html) **;** [**2 Peter 3:10**](http://www.biblestudytools.com/2-peter/3-10.html) **). Eventually the day of the Lord (God) came to mean the termination of the world.**

**The Day of the Lord as a Day of Calamity. The day of the Lord means destruction of the godless. With metaphor the prophets excel in describing the calamitous aspect of day of the Lord. Amos speaks of it as a day of darkness (**[**5:18**](http://www.biblestudytools.com/amos/5-18.html) **). Joel depicts it as a day of clouds and thick darkness (**[**2:2**](http://www.biblestudytools.com/joel/2-2.html) **). Zephaniah's description (**[**1:15-16a**](http://www.biblestudytools.com/passage/?q=Zephaniah+1:15-16) **) is vivid as he mixes direct description and metaphor:**

**That day will be a day of wrath,   
A day of distress and anguish  
A day of trouble and ruin,   
A day of darkness and gloom,   
A day of clouds and blackness  
A day of trumpet and battle cry.**

**Isaiah describes a massive leveling; whatever is lofty will be brought low (**[**2:12-17**](http://www.biblestudytools.com/passage/?q=Isaiah+2:12-17) **). A frequent metaphor is war. Isaiah invokes the war model to characterize the day of the Lord. The Lord Almighty is mustering an army for war" (Isaiah** [**13:4**](http://www.biblestudytools.com/isaiah/13-4.html) **). With war comes fear and cruelty. The opponents are afraid; "pain and anguish will grip them They will look aghast at each other" (**[**13:8**](http://www.biblestudytools.com/isaiah/13-8.html) **). Joel describes the Lord's army: "They charge like warriors; they scale walls like soldiers. They all march in line" (**[**2:7**](http://www.biblestudytools.com/isaiah/2-7.html)**). Their effectiveness is telling: "Before them fire devours, behind them a flame blazes. Before them the land is like the garden of Eden, behind them, a desert waste" (**[**2:3**](http://www.biblestudytools.com/isaiah/2-3.html) **). The effect is awesome: "Before them the earth shakes, the sky trembles" (**[**2:10**](http://www.biblestudytools.com/isaiah/2-10.html) **). Zephaniah, emphasizing the destructive nature of that day, compares it to a sacrifice (**[**1:8**](http://www.biblestudytools.com/isaiah/1-8.html) **). In keeping with the motif of fire, the Septuagint renders Malachi 3:19: "For the day of the Lord is coming burning like an oven." The New Testament only confirms the destructive character of the "day" (**[**1 Thess 1:9-10**](http://www.biblestudytools.com/passage/?q=1%20Thessalonians+1:9-10)**). The author of 2 Peter reiterates the theme of fire and explains that by fire the earth and the elements themselves will be destroyed. The heavens will disappear, also by fire (**[**2 Peter 3:10-11**](http://www.biblestudytools.com/passage/?q=2%20Peter+3:10-11)**).**

**The elaborate description of the day of the Lord in Joel is about calamity for Israel. Drought has paralyzed the economy (**[**1:4-12**](http://www.biblestudytools.com/passage/?q=Joel+1:4-12) **), brought the giving of gifts in worship to a halt (**[**1:13**](http://www.biblestudytools.com/joel/1-13.html) **), and jeopardized even the survival of animals (**[**1:18**](http://www.biblestudytools.com/joel/1-18.html) **). To forestall total disaster the prophet calls for a fast (**[**1:14**](http://www.biblestudytools.com/joel/1-14.html) **;** [**2:12**](http://www.biblestudytools.com/joel/2-12.html) **). Amos depicts a day of darkness for Israel. The reason for such calamity lies in Israel's failure to do justice (A**[**mos 5:7**](http://www.biblestudytools.com/amos/5-7.html) **and 10-12) and her devotion to gods other than Yahweh (**[**5:25-27**](http://www.biblestudytools.com/passage/?q=Amos+5:25-27)**). Zephaniah announces that great distress will come on the people, to the point that "their blood shall be poured out like dust." He explains that nothing neither silver nor gold will be able to save them (**[**1:17-18**](http://www.biblestudytools.com/passage/?q=Zephaniah+1:17-18)**). It is because the people have been violent and deceitful that such calamity will come (**[**Zephaniah 1:9**](http://www.biblestudytools.com/zephaniah/1-9.html)[**and 17**](http://www.biblestudytools.com/zephaniah/1-17.html)**). The "day of the Lord" is focused, then, on Israel. Even though they expected their righteousness to be vindicated against their enemies, they were to discover that God's righteousness entailed his move against them.**

**Joel graphically depicts a roll call of Tyre, Sidon, and Philistia. They will be judged on the basis of their treatment of Israel, the people of God. These nations are indicted for appropriating parts of the land of Israel (**[**3:2**](http://www.biblestudytools.com/joel/3-2.html) **), for inhumane treatment of young boys and young girls (**[**Joel 3:3**](http://www.biblestudytools.com/joel/3-3.html)[**and 6**](http://www.biblestudytools.com/joel/3-6.html) **), for traffic in slavery (**[**3:6**](http://www.biblestudytools.com/joel/3-6.html) **), and for expropriating temple articles (**[**3:5**](http://www.biblestudytools.com/joel/3-6.html)**). Obadiah announces that the deeds of the nations will return on their own heads (v. 15). Zephaniah's roll call is more extensive (Gaza, Moab, Ethiopia, Assyria) and the accusations include reproaching God's people (**[**Zephaniah 2:8**](http://www.biblestudytools.com/zephaniah/2-8.html)[**and 10**](http://www.biblestudytools.com/zephaniah/2-10.html)**) and arrogance (**[**2:15**](http://www.biblestudytools.com/zephaniah/2-15.html) **). Zechariah's announcement about the day of the Lord includes a battle with nations (**[**14:3**](http://www.biblestudytools.com/zechariah/14-3.html) **and** [**Rev 16:14**](http://www.biblestudytools.com/revelation/16-14.html)**). More usually Isaiah lumps together all those who are proud, lofty, and arrogant: "The loftiness of man shall be bowed down and the haughtiness of men shall be brought low" (**[**2:17**](http://www.biblestudytools.com/isaiah/2-17.html) **). In the same vein, Paul associates the second coming of Christ with destructive power (**[**1 Thess 5:2-3**](http://www.biblestudytools.com/passage/?q=1%20Thessalonians+5:2-3)**).**

**The outcome, according to Isaiah, is the massive abolition of idols (**[**Isaiah 2:18**](http://www.biblestudytools.com/isaiah/2-18.html)[**and 20**](http://www.biblestudytools.com/isaiah/2-20.html)**). Threatened by God's fury, men and women will seek refuge in rocks (**[**Isa 2:21**](http://www.biblestudytools.com/isaiah/2-21.html)**). One striking consequence of the day of the Lord for nations will be a recognition of Yahweh (**[**Joel 3:17**](http://www.biblestudytools.com/joel/3-17.html)**), but not without desolation (**[**Zeph 2:13-14**](http://www.biblestudytools.com/passage/?q=Zephaniah+2:13-14) **) and death (**[**Zeph 2:12**](http://www.biblestudytools.com/zephaniah/2-12.html)**).**

**The day of the Lord also affects the natural order. The plague of locusts in Joel whether a pointer to the day of the Lord or itself a "day of the Lord" brings unproductive conditions for trees and vines and jeopardizes the survival of animals (**[**Joel 1:12**](http://www.biblestudytools.com/joel/1-12.html)[**and 18**](http://www.biblestudytools.com/joel/1-18.html)**). An upheaval of cosmic proportions means changes in the sun, moon, and stars (**[**2:30**](http://www.biblestudytools.com/joel/2-30.html)**). Some hold that these luminaries are symbolic, as often in the ancient Near East, of potentates and governmental powers. While there is no direct evidence that civil powers are intended, it must be understood that the authors were describing the indescribable, and that rigorous literalism need not always be required. Still, an overriding impression is that the day of the Lord will powerfully affect nature.**

**The Day as Salvation. While the judgment dimension is dominant in descriptions of the day of the Lord, the salvation dimension, although less emphasized, is nevertheless present. Some metaphors for the day are negative. Other metaphors are positive. It is a time of return to paradise (**[**Isa 35:1-10**](http://www.biblestudytools.com/passage/?q=Isaiah+35:1-10)**). The mountains will drip with new wine and the hills will flow with milk (**[**Joel 3:18**](http://www.biblestudytools.com/joel/3-18.html)**). The setting is as a day of abundant harvest (**[**Joel 2:24**](http://www.biblestudytools.com/joel/2-24.html)**).**

**In the New Testament the day of the Lord is more precisely the day of Jesus Christ and especially the manifestation of his glory. While this revelation of the person of Jesus spells calamity for unbelievers, for believers it means to be caught up to be with Christ their redeemer forever (**[**1 Thess 4:13-5:3**](http://www.biblestudytools.com/passage/?q=1+Thessalonians+4:13-18;1+Thessalonians+4:3)**). Such a prospect leads to joyous expectation and fervor. With this prospect and other promises in mind, Paul urges Christians to persevere (**[**1 Cor 1:8**](http://www.biblestudytools.com/1-corinthians/1-8.html)**).**

**The day of the Lord portends salvation for the nations. Announcements about favorable prospects for Gentiles, while considerable, are not often found in conjunction with language about the day of the Lord. Still, pictures of Gentile response given elsewhere (such as** [**Psalm 96**](http://www.biblestudytools.com/psalms/96.html)**) are reinforced by Zephaniah's classic description of the day of the Lord: "From beyond the rivers of Cush my worshipers, my scattered people, will bring me offerings" (**[**3:9-10**](http://www.biblestudytools.com/zephaniah/3-10.html)**). The same prophet also portrays nations, each in their own place, bowing down to the Lord (**[**2:11**](http://www.biblestudytools.com/zephaniah/2-11.html)**). Such a day is on the far side of the Day of Judgment, a situation true for peoples generally but also for the individual. Paul urges the church at Corinth to discipline the immoral person so that at the day of the Lord his spirit may be saved (**[**1 Cor 5:5**](http://www.biblestudytools.com/1-corinthians/5-5.html)**).**

The day of the Lord will transform nature. For God's people, Israel, the day of the Lord will mean physical abundance and spiritual blessing. Nature will be affected. Joel addresses an oracle to the earth, calling on it not to fear, and promises that it will be fertile and productive ([2:22](http://www.biblestudytools.com/joel/2-22.html)) so that threshing floors will be filled with grain and vats will overflow with new wine ([2:24](http://www.biblestudytools.com/joel/2-24.html)). **Although the new heaven and earth are not in the Old Testament specifically connected to the day of the Lord (**[**Isa 65:17-25**](http://www.biblestudytools.com/passage/?q=Isaiah+65:17-25)**), that connection is made in 2 Peter 3:13.** The old world has passed away to be replaced by a new heaven and a new earth. The table below sketches the nature of the day of the Lord as described by the pre-exilic prophets.

Theological Significance. The theological significance of the day of the Lord may be summarized along three lines of thought. First, without question, the day of the Lord is a day of God's vindication. In the battle between evil and God, it is God who is victorious and vindicated. He is the ultimate power to whom is given the final word and against whom no force can stand ([Isa 2:17](http://www.biblestudytools.com/isaiah/2-17.html) ). **God's summons of the nations for an accounting in Joel 3 and Zephaniah and the description of the cosmos being annihilated through fire (**[**2 Peter 3:10-13**](http://www.biblestudytools.com/passage/?q=2%20Peter+3:10-13)**) are two impressive ways of insisting on the truth that God is fully in charge.** The preview of the day of the Lord, as in the destruction of Babylon or at the time of the Christ-event, including the day of Pentecost, already shows evidence of God's extraordinary work and power, so that the day of the Lord at the end of history is quite beyond human description.

Second, the day of Yahweh addresses the question of theodicy, not only the existence of evil, but especially undoing the havoc that it brings and making all things right. Ambiguities will be resolved. The message of the day of the Lord is that evil be trounced and evildoers will in the end receive their due. There is justice after all. God will settle his accounts with all that is godless and anti-God, arrogant and pridefully hostile against the Almighty. On the other hand, the scenes about God's blessing and the recovery of an Edenic paradise have and will continue to offer hope for those whose trust is in God ([2 Peter 3:13](http://www.biblestudytools.com/2-peter/3-13.html)).

Third, the certain coming of that day with its dark side of judgment and its bright side of a giant transformation encompassing human beings, human society, the world's physical environment, and the cosmos as such, calls on believers especially to live in its light. The purpose of discussions about the day of the Lord, past or future, is to illumine the present. Peter's question is rhetorical but pointed. In view of the coming day of the Lord, "What kind of people ought you to be?" ([2 Peter 3:11](http://www.biblestudytools.com/2-peter/3-11.html)).

**And, here are the promises…**

**Joel 2:12-13,** ““Now, therefore,” says the Lord,   
“Turn to Me with all your heart,   
With fasting, with weeping, and with mourning.”  
13So rend your heart, and not your garments;   
Return to the Lord your God,   
For He *is* gracious and merciful,   
Slow to anger, and of great kindness;   
And He relents from doing harm.”

**Joel 2:25-26,** “So I will restore to you the years that the swarming locust has eaten,   
The crawling locust,   
The consuming locust,   
And the chewing locust,  
My great army which I sent among you.  
26You shall eat in plenty and be satisfied,   
And praise the name of the Lord your God,   
Who has dealt wondrously with you;   
And My people shall never be put to shame.”

**Habakkuk 3:2,** “O Lord, I have heard Your speech *and* was afraid;  
O Lord, revive Your work in the midst of the years!  
In the midst of the years make *it* known;  
In wrath remember mercy.”