

12/30/15

Joel 2

Joel has proclaimed that the plague of locust was God's judgment on the people for their sin and what God desired was that they acknowledge it by mourning and turning to God.

Now Joel moves in to chapter two which continues the literal and adds the prophetic through symbols, figures and metaphors.

2:1-11 The call to proclaim the day of the Lord.

2:1 The watchman is to blow the trumpet to warn about the day of the Lord.

- 1) The method is the trumpet, an alarm to warn of more coming judgment. Joel 2:15; Hos. 8:1; Num. 10:5
- 2) The location-Zion is "My holy mountain" Zion, Jerusalem.
- 3) The people involved all the inhabitants of the land are to tremble.
- 4) The reason is, "For the Day of the Lord is coming, it is at hand", long-term the Tribulation period.

* This is the second appearance. Joel 1:15; 2:1, 11, 31; 3:14, 18

2:2 The character of that day is described.

- 1) A day of darkness and destruction description of the people is great and strong.
 - a) "The day of the Lord" that begins at the rapture of the church, initiating a seven-year Tribulation and Great-Tribulation period of God's wrath, Jacob's trouble. Jer. 30:7; Dan. 9:27
 - b) Russia in the latter days will attack Israel at the same time and God will intervene and defend Israel. Ezk. 38-39
 - c) But this army is distinct from any other, "like of whom has never been; nor will there ever be any such after them".
 - * This is probably the battle of Armageddon at the Second Coming.

2:3-10 The literal affects of a plague of Locusts pre-figures the horror of the Great Tribulation having a short and long-term prophecy.

- 1) The prophet Joel returns to the literal devastation by the plague of locust of chapter one. vs. 3
 - a) The animal, pastures, flocks of sheep, trees are affected by drought and fire. Joel 1:18-20

- b) Nothing escapes devouring everything by the contrast of the Garden of Eden and a wilderness.
- c) Seven times the word “like” is repeated, a figure of speech called a simile to present the literal locust by other things to communicate their overwhelming presence and destruction. vs. 3-7
- 2) Their appearance is like a horse swift and fast. vs. 4
- 3) Their awesome numbers sound like the running of chariots and crackling fire consuming wood, powerful as strong people arrayed for battle. vs. 5
- 4) The affects on the people is utter fear and horror, their faces drained of color means blackness or death. vs. 6
- 5) Their persistent and overwhelming ranks like mighty men of war, not breaking ranks. vs. 7-9
 - * The locusts have no King, yet they all advance in ranks. Prov. 30:27
- 6) Their abundance to shut out the light of the sun. vs. 10
 - * Again all this short-term for the locust and long-term for the Day of the Lord, the seven seals, trumpets and bowl judgments. Rev. 6-19

2:11 This verse could have a two-fold meaning

- 1) God is the Commander of the locust and they obey His voice for judgment.
- 2) God is the Commander who gives voice before His army to destroy the armies of the world at Armageddon.
 - a) The reason is the context is “the day of the Lord is great and very terrible; who can endure it.”
 - b) This is the third mention of the day of the Lord.

2:12-17 The call to repentance.

- 2:12-14** The Lord calls out for godly sorrow and repentance not mere remorse.
- 1) God desired that they turn to Him with all their hearts, implying genuine repentance by acknowledging ones sins. vs. 12a-c
 - a) Repentance is a change of mind with a change of life. 2Cor 7:10
 - b) God looks at the heart. 1Sam. 16:7
 - 2) God desired the outwards signs also of true inwards repentance, “with fasting, with weeping, and with mourning.” vs. 12d-f
 - 3) The command is to rent their heart not their garments and return to Yahweh their God. vs. 13a-b
 - a) A broken and contrite heart. Ps. 51:17
 - b) Poverty of spirit. Matt 5:3
 - 4) The reason is that God is:

- a) Gracious and merciful (full of compassion. Ex 34:6-7)
 - b) Slow to anger and of great kindness “hesed? steadfast love.
 - c) He relents from doing harm.
* If there is repentance, like David.
- 5) The prophet Joel hope God will forgive their sins. vs. 14
- a) He said, “Who knows *if* He will turn and relent.” vs. 14a
 - 1)) God does change His mind about judgment whenever there is true repentance, like Nineveh.
 - 2)) “Say to them: ‘*As I live,*’ says the Lord GOD, ‘I have **no pleasure** in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’ Ezk. 33:11
 - b) God might bless them and they could offer a grain and drink offering to the LORD your God. vs. 14b-c

2:15-17 The summon of all the people to respond to God’s offer to repent.

- 1) The command is three-fold. vs. 15
 - a) They were to blow the trumpet to summon the people in Zion. vs. 15a
 - b) They were to consecrate a fast to deny themselves. vs. 15b

- c) They were to call a sacred assembly. vs. 15c
- 2) The entire nation bore the guilt of sin. vs. 16
- a) They were to gather the people, and Sanctify or set apart the congregation. vs. 16a-b
 - b) They were to gather the children, babes, the bridegroom and the bride from their wedding plans. vs. 16c-f
- 3) The priests were to intercede for the all the people. vs. 17
- a) The priests were commanded, who minister to the LORD were to weep with genuine contrition between the porch and the altar. vs. 17a-b
 - b) The priests were also commanded to cry out to God for three things. vs. 17c-e
 - 1)) To have pity, compassion, “Spare Your people, O LORD.” vs. 17c-e
 - 2)) To not be scorned, giving them, His heritage to reproach. vs. 17f
 - 3)) To not be subject to other nations, “that the nations should rule over them.” vs. 17f
 - 4)) To not let them be mocked, “Why should they say among the peoples, ‘Where *is* their God?’” vs. 17g-h

2:18-27 The promise of restoration through repentance.

2:18-20 The grace and mercy of God.

- 1) Repentance would cause God to have zeal or be holy envy to defend His land and be merciful to His people. vs. 18
* This applies short-term to the people Joel is speaking to and to those in the Day of the Lord. Matt. 24; Mk. 13; Lk. 21; Rev. 6-19
- 2) Yahweh would answer their prayers. vs. 19
 - a) The LORD would tell them he would provide grain, new wine and oil, indicating abundance of blessings that they be satisfied. vs. 19a-d
 - b) The LORD would not have them be scorn by the nations. vs. 19e
- 3) God would remove the locust. vs. 20
 - a) They came from the north and God would drive them to the desert. vs. 20a-b
 - 1)) The word army is in italics not in the original text.
 - 2)) Yet some use it to interpret this as the Assyrian army, but it is still the plague of locust
 - b) The locusts face being toward the eastern sea, the Dead Sea, and his

back toward the western sea, the Mediterranean. vs. 20c

- c) **Their** stench and his foul odor will rise for its destructiveness. vs. 20d-f

2:21-24 The promise of God to restore the natural blessings.

- * These seem to be for the last days.
- 1) God addressed the land to be glad and rejoice over the marvelous thing God had done. vs.21
 - 2) The animals were to not fear for the fields and fruit trees were producing. vs. 22
 - 3) God tell the children of Zion to be glad and rejoice in the LORD their God for returning the early and latter rains, these are literal, do not spiritualize them. vs. 23
* The early ones in October, the latter ones in April. Lev. 26:3, 4; Deut. 11:14-17; Jer. 3:3; Hos. 6:3
 - 4) God would provide abundance of wheat and overflowing new wine and oil. vs. 24

2:25-27 The promise of God to make up for the loss of blessings in the past.

- 1) All the locust had devoured and destroyed as God's army. vs. 25
 - a) Once again we have the different stages of the locust mentioned.

b) The promise is to restore the lost year the locust ate, but the context refers to the Kingdom Age for Israel.

* This is a great principle for the lost year of each of our lives in the world, as Jesus makes us new creature and makes us more like Him.

2) This again is when the remnant is restored in the Kingdom. vs. 26-27

a) They shall eat in plenty and be satisfied. vs. 26a

b) They will praise the name of the LORD your God. vs. 26b

c) They are reconciled by God's wondrous love with, "And My people shall never be put to shame." vs. 26c-d

d) They will acknowledge Yahweh as their God, there being no other, never to be put to shame. vs. 27

* Again this is the Kingdom Age.

2:28-32 The promise of God's spirit to be poured out.

* The Hebrew Bible makes this section a complete separate chapter, chapter 3.

2:28-29 The short-term fulfillment.

1) The day of Pentecost as was the short-term fulfillment. Acts 2:17-21

a) The Holy Spirit was poured out and the church was birthed. vs. 28

b) The Spirit was poured out on all flesh, Jew and Gentile, who repented, calling on the name of the Lord to be saved. vs. 28, 32a

1)) Paul also quotes the first part, "whoever calls on the name of the LORD shall be saved." Rom. 10:13

2)) No difference between Jew, Gentile, Scythian or barbarian, male, female, slave or free. Col. 3:11; Gal. 3:28

3)) Notice Peter did not quote all of verse 32, only the first part, the last half is for Israel at the Second Coming.

c) The manifestation of the Spirit would be prophecy, dreams and visions, meaning God would communicate directly to a person, not that they would speak inerrant or infallible. vs. 28

d) Also on God's menservants and maidservants, no one is excluded, who is born again.

2) This is now operation during age of grace, as James attested to at the First Church council that Jew and Gentiles

were save the same by Spirit and grace through faith, not law. Acts 15:6-17

- 3) Dreams and vision are given by God, therefore He also gives the interpretation, if it is from Him.

2:30-31 The future fulfillment before the Lord's return.

- 1) The natural phenomena didn't occur at Pentecost nor presently, Peter just quoted the entire prophesy of Joel without distinguishing it from the one at Pentecost and told them their need of repentance. Acts 2:15-39
- 2) These will take place during the Tribulation and Great-Tribulation though the seven seals, trumpets and bowl judgments.
 - a) The connection to the end of the Great-Tribulation to establish the Kingdom is found in verse 28a, that looks back to verse 27 the Kingdom.
 - b) Jesus predicted it. Matt. 24:29-31; Mk. 13:24-26; Lk. 21:25-28
 - c) The prophets also. Is. 13:9-1; Ezk. 39:29; Zech. 12:10; Mal 4:5

2:32 The long-term fulfillment will deal with the remnant of Israel.

- 1) The location will be Mount Zion and Jerusalem. Joel 3:1, 16, 17, 20, 21

- 2) The context is deliverance for the remnant of Israel. Jer. 31:31-34; Ezk. 36-37; Mic. 2:12; Zech. 12:10; Acts 15:14-29
- 3) Paul's statement o all Israel shall be saved will be realized. Rom. 11:26-27