



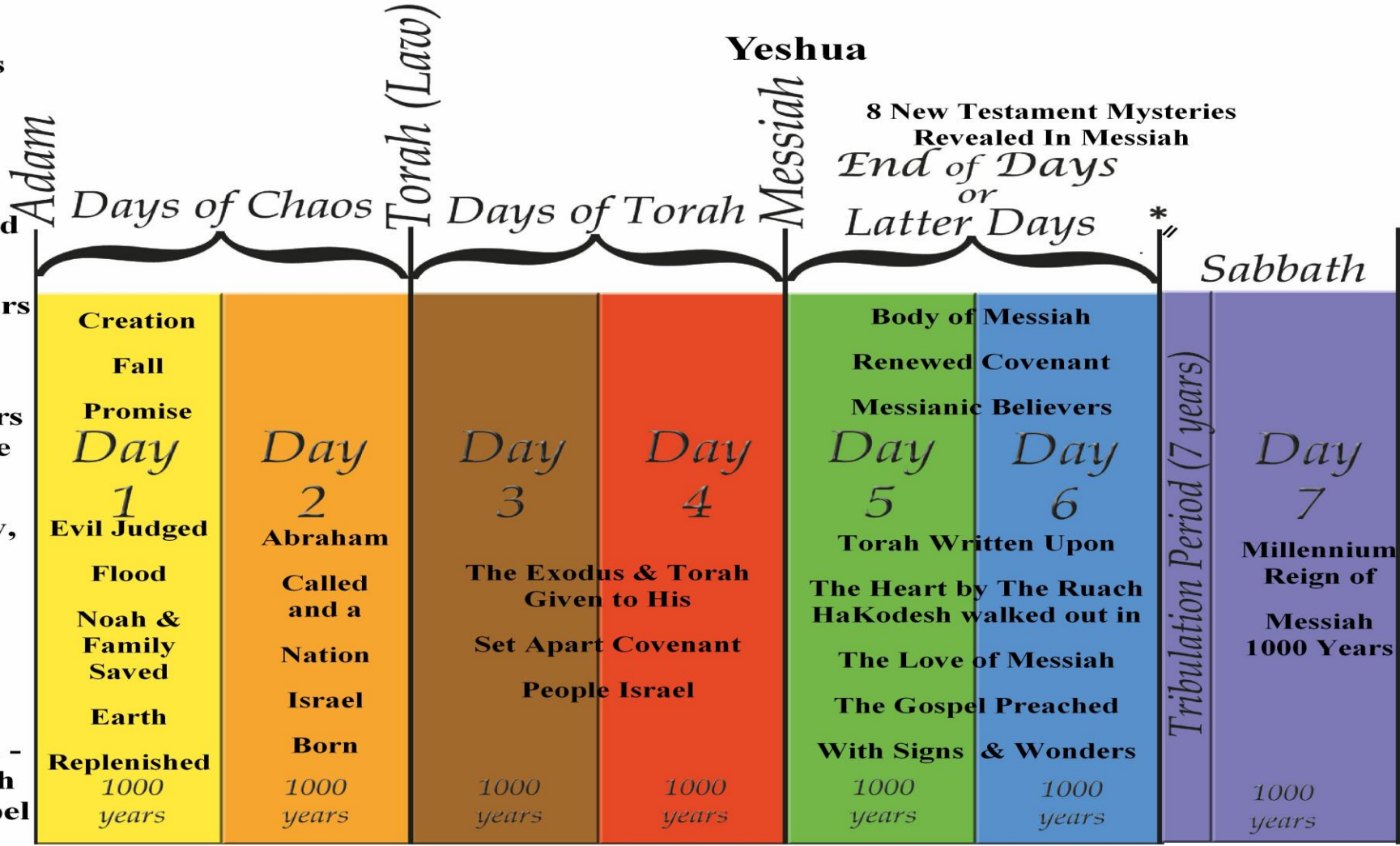
INTRO TO BOOK OF YO'EL/JOEL (YHWH IS GOD)

The Scroll of the Prophets

History from God's point of view –

Seven-Day Chart.

- One day to the Lord is as a thousand years (2 Peter 3:8).
 - The first 2,000 years were the Days of Chaos.
 - Second 2,000 years were the Days of the Torah (Law).
 - On the fourth day, the Messiah came.
 - The Last 2,000 years
- The Time of the Called Out Ones - The Kahilah/Church or Latter Days. Gospel Being Preached**
- At the end of six days or 6,000 years, Adam's lease on the earth is finished.



Covenants
Covenant With Noah
Abrahamic Covenant - A nation set apart for Messiah Israel

Mosaic Covenant
Torah and The Prophets

*The 7-year schmittah cycle known as the time of both the Marriage Supper of the Lamb and The Tribulation period could come at the end of the sixth day, or the beginning of the seventh day.

Yeshua

8 New Testament Mysteries Revealed In Messiah
End of Days or Latter Days

Sabbath

PREPARING FOR MESSIAH'S RETURN

- Ezra 5:12
- 1 Samuel 2:9-10
- Isaiah 9:6-7
- 2 Peter 1:16-21
- Revelation 22:7,12,17,20

INTRO TO YOEL/JOEL

- **THE BOOK OF JOEL is an unusual prophetic book**
- **. As the text leads the readers to sense that human society and culture in Judah are at the brink of obliteration, it asks them to identify with a prophetic voice that calls on them to return to the LORD, to fast and lament**
- **Unlike other prophetic books (for instance, Hosea, Amos, Micah, Zechariah) the book is not set in a particular era of Israel's past.**
- **In the view of most scholars, the book of Joel dates to the Persian period (539–332 BCE),**
- **The book shows apocalyptic concerns.**

INTRO TO YOEL/JOEL

- The following is one of these possible outlines:
- 1. Superscription ([1:1](#)).
- 2. A set of prophetic readings that concerns mostly divine judgment against Judah and its response ([1:2–2:17](#)).
- 3. A set of prophetic readings that concerns mostly divine forgiveness and future restoration for Judah along with judgment and calamity for its enemies ([2:18–4:21](#)).

INTRO TO YOEL/JOEL

- Standard Christian translations divide the book into three chapters: 1:1–20 (as here); 2:1–27 (including the current text's 2:1–27, plus 3:1–5); and 3:1–21 (corresponding to the current text's 4:1–21). **The division of biblical books into chapters dates to medieval times and originated within Christianity. The first rabbinic Bible (1517) shows the then popular division of the text of Joel in three chapters, but the second rabbinic Bible and all subsequent Hebrew Bibles, including the NJPS divide the book in four chapters.**
- NJPS *Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text*

INTRO TO YOEL/JOEL

- **Joel 2:15–27** is included in the haftarah for Shabbat Shuvah (the Shabbat that precedes Yom Kippur) in several Jewish traditions (e.g., Ashkenazi, Conservative) because of its theme of repentance, lamentation, divine forgiveness, and restoration. The theme is certainly appropriate for the ‘Aseret Yemei Teshuvah (“Ten Days of Repentance” from Rosh Ha-Shanah to Yom Kippur). Note especially the conclusion of the reading, **2:27**.

THE SETTING OF YO'EL

- Though there is much debate about the date of Joel's prophecies, it is likely that they occurred during a national calamity sometime after Judah returned from exile in Babylon.



THEME

- The “day of the Lord” is the dominant theme of the book of Joel. Both the nations ([3:2–3](#)) and Israel ([1:15](#); [2:1–2](#)) experience this judgment. However, for the repentant community, the “day” also holds out the hope of restoration ([2:12–14](#)). Ultimately, the Lord’s covenant faithfulness is expressed in his promises of abundance and protection ([2:23–26](#); [3:1](#)), which evidence his dwelling in the midst of his people ([2:27](#); [3:17](#), [21](#)). This is epitomized in the great promise of “my Spirit” that would be poured out on “all flesh” ([2:28](#), [29](#); cf. [Acts 2:17–21](#)).

PURPOSE, OCCASION, BACKGROUND

- Joel calls all the inhabitants of Judah and Jerusalem to lament and return to the Lord during a time of national calamity. This crisis is precipitated in the first instance by a locust plague that has destroyed both wine ([1:5](#), [7](#), [12](#)) and grain ([1:10](#)) and therefore threatens the ability of the people of God to present offerings in the temple ([1:9](#), [13](#), [16](#)). Given this background, Joel may have served as a lament in the ongoing life of God's people during other times of national tragedy.

KEY THEMES

- **1. Day of the Lord.** This is the major theme of Joel. The exact expression, *yom yhwh* (Hb., “day of the LORD”), is found five times in Joel ([1:15](#); [2:1, 11, 31](#); [3:14](#)) and 13 times in seven other prophetic books
- ([Isa. 13:6, 9](#);
- [Jer. 46:10](#);
- [Ezek. 13:5](#); [30:3](#);
- [Amos 5:18–20](#);
- [Obad. 15](#);
- [Zeph. 1:7, 14](#);
- [Mal. 4:5](#);

DAY OF THE LORD

- Other ways of referring to the “day” found throughout prophetic literature (e.g., “a day,” “those days,” “that day”) are used by Joel as well ([Joel 2:2; 3:1, 18](#)). Within Joel, the “day” refers not only to a final day of judgment upon the nations ([3:2](#)) but also to God’s ongoing judgment of Israel, both past and future ([1:15; 2:2, 11](#)), and instances of his intervention between Israel and the nations ([3:1–2, 12, 14, 16](#)). In each case, the “day of the Lord” indicates a time when the presence of the Lord brings judgment and/or deliverance and blessing, depending on the circumstances (see note on [1:15](#)). Therefore, although the “day” heralds destruction for the nations, it also functions as a time of salvation for God’s people; the Lord remains a refuge amid the chaos of judgment ([3:15–16](#)).

REPENTANCE

- **2. Repentance.** If the whole community would cry out to the Lord ([1:13–20](#)) and look to him—not merely with external actions but in sincerity with their whole persons ([2:12–13](#))—then judgment may be averted. However, the Lord is not bound by the acts of the community ([2:14](#)); it is his prerogative to send or withhold the destruction by the locusts ([1:15](#)), just as the army is his to command ([2:11](#)).

YHVH IN THEIR MIDST

- **3. *The Lord in their midst.*** It is, of course, crucial that the people have a living faith and repentance; however, the reason the Lord will turn from judgment to blessing is to express his covenant-keeping character (2:13, 18–26; 3:18). His promise to dwell in the midst of his people is prominent not only in Joel (2:27; 3:17, 21) but also throughout the Tenach
 - (Num. 35:34;
 - Deut. 6:15; 7:21;
 - Isa. 12:6;
 - Hos. 11:9;
 - Zeph. 3:15, 17;
 - Hag. 2:5; Zech. 2:10–11; 8:3).

OUTPOURING OF THE RUACH

- **4. These themes—the day of the Lord, repentance, and God dwelling amid his people—converge in *the promise of the future outpouring of the Spirit***
- This outpouring is associated with the day of the Lord ([2:31](#)) in both its judgmental ([2:30–31](#); cf. [2:10](#); [3:15](#)) and its saving ([2:32](#)) manifestations. It is related to repentance in that those who are saved are those who call “on the name of the LORD” ([2:32](#)). Finally, the giving of the Spirit, crossing all boundaries of gender, generation, social class, or nationality ([2:28–29](#)), is the ultimate evidence of God “in the midst of them” ([Isa. 63:11](#); see [Hag. 2:5](#)).

HISTORY OF SALVATION SUMMARY

- God called his ancient people in love and mercy, he preserved them to be the vehicle through which he poured out his Spirit on all kinds of people (2:28-32), and he will preserve them against all who seek to destroy them (ch. 3). In all of his care for them, he aims for “torn” hearts, and not just torn garments, from his people (2:12-14), that they might love him with their whole hearts.