



JOEL 2

Day of Adonai

JOEL 2: 1-11

- **Day of Adonai:** Joe 1:15; Isa 2:12; Eze 7:5-7, Eze 7:10, Eze 7:12, Eze 12:23;; Oba 1:15; Mal 4:1; 1Th 5:2; Jas 5:8; 1Pe 4:7
- **Jewish Study Bible**
- **2:1–11: On the mighty army of the LORD.** Military imagery is pervasive in this section; in this context, the army is a personification of the locusts (see Prov. 6:6–7); this is made explicit in 2:25. **1:** Cf. 1:15 and 2:15; Hos. 5:8. **Sound an alarm, usually the task of the guards on the wall.** **2:** Cf. Zeph. 1:14–16; Zech. 8:22. **3:** Cf. Isa. 51:3; Ezek. 36:35. **6:**
- See Trei Asar Joel 2 Vs 1-2 Page 157-158; Vs 4 – Page 160 ;Vs 8,10,11,13-14 – Page g 162-164, Vs 23 Page 164

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- **Trei Asar:**
- **According to some commentators, this chapter begins a new phase of the prophets exhortations. In the previous chapter, the people were urged to fast and assemble prior to the advents of the plague; now the locusts have actually begun to descend upon the land, and there is one last chance to inspire the people to repentance (Ibn Ezra; Malbuim; df Abarbanel). Others see in it nothing more than an intensification of the prophets pervious urgings for repentance as a means of avoiding the plaque of locusts. (Rashi; Alshich)**

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- **Trei Asar:**
- **vs. 1 Sound a shofar to alert the people of Israel to repent, before it is too late and the evil decree befalls them (Rashi). They have already been exhorted to declare a fast and gather in prayer in the hope that they would thereby repent (1:14).**
- **Since this warning has proven ineffective the situation calls for further measures. It is therefore time for the sounding of the shofar, which has the capacity to instill fear in all those who may hear it. Hopefully this will arouse the populace to recognize their faults and improve their deeds (Alshich)**
- **First sound a sofar in Zion throughout the city of Jerusalem to call the populace to gather together in the Temple area. Once they are assembled there, trumpet uon My holy mountain (with shofar blasts) to arouse them to repentance (Malbim)**
- **Ref: Joshua 6**

THE SCRIPTURAL SIGNIFICANCE FOR BLOWING THE SHOFAR

- Instrument used during great celebration – 1 Chronicles 13:8
- Essential in going to War – Numbers 10:9
- To be blown constantly in battle-Joshua 6:8-9
- Corporate blowing is powerful – Judges 7:8, Judges 7:22
- A Shofar will announce the Second Coming of Messiah Yeshua – 1 Thess. 4:16
- A Shofar will be blown before the dead rise – 1 Cor. 15:52


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- The Torah was given to Israel with the sound of the shofar – Exodus 19:19
 - Israel conquered in the battle of Jericho with the blast of the shofar – Joshua 6:4-5,20
 - Israel will be advised of the advent of the Messiah with the sound of the shofar – Zechariah 9:14,16
 - The Shofar was blown to signal the assembly of the Israelites during war – Judges 3:27

- The watchman who stood upon Jerusalem's walls blew the shofar – Ezekial 33:3-11
- The shofar was blown at the start of the Jubilee year- Leviticus 25:9
- The shofar is a reminder of Abraham's sacrifice of Isaac and God's provision of a ram as a substitute – Genesis 22:13
- The shofar was blown to announce the beginning of the festivals – Numbers 10:10

- The Shofar was blown to celebrate the new moon – Rosh Chodesh- On Rosh HaShanah- Psalm 81:103
- The blowing of the shofar is a signal for the call to repentance – Isaiah 58:1
- The blowing of the shofar ushers in the day of the Lord – Joel 2:1
- The blowing of the shofar is sounded at the snatching away of the believers and the resurrection of the dead – 1 Thessalonians 4:16-17

vs 17 – Greek Harpaizo- To seize, snatch away, catch up, take by force, transferring from one location to another- Example Philip Acts 18:29, Shaul/Paul 11 Cor. 12:2

- John was taken up to Heaven in the Book of Revelation by the sound of the shofar- Revelation 4:1
- Seven Shofarim are sounded when God judges the earth during the tribulation – Rev 8-9
- The Shofar was used for the coronation of kings – 1 Kings 1:34,39, Revelation 5 is a Jewish Coronation ceremony. In this chapter Yeshua/Jesus is being crowned King and is taking a scroll. The ancient Kings of Israel were required when they were crowned king to take a scroll and rule and reign righteously over the people according to what was written in the Torah. Deut. 17:14, 28-20. Rev. 19:16, Rev. 20:4

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- YHWH/God Himself blows the Shofar –
Zechariah 9:14
 - Gives commands to angelic hosts –
Matthew 24:31
 - Priestly instrument of praise & worship –
11 Chronicles 29:26,28, Psalm 150:3,
Psalm 98:6, Isaiah 27:13
 - A powerful catalyst to bring the glory of
God – 11 Chronicles 5:13

JOEL 2: 1-11

- **Messianic Jewish View - Fruchtenbaum**
- **2. The Account of the Future Invasion—Joel 2:1–11**
- **Verses 15–20** describe the results of a second invasion without describing the invasion itself. In this section, Joel begins to detail the account of the invasion by sounding the alarm in verse
- **1: *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of YHVH, for it is nigh at hand.***
- In the ancient world, the alarm was sounded to announce an approaching army (Num. 10:9). Now an alarm will sound from the *holy mountain*, Mount Zion, upon which the Temple stood. When this alarm sounds, it will mean that the Day of Jehovah has arrived with full force. The result is that all the inhabitants of the Land are trembling, because that alarm finally signals that the Day of Jehovah, that day of special judgment, has arrived.

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- **Messianic Jewish View - Fruchtenbaum**
- **What the Day of YHVH will be like is described in verse 2a: *a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains.***
- **The Day of YHVH is described in four ways. First, it will be a time of *darkness*. Secondly, it will be a time of *gloominess*. Thirdly, it will be a *day of clouds*. Fourthly, it will be a *day of thick darkness*. These are common descriptions of the Day of Jehovah or the Great Tribulation throughout the Scriptures (Is. 8:22; 60:2; Amos 5:18–20; Zeph. 1:14–16).**

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- **Messianic Jewish View - Fruchtenbaum**
- **Joel concluded his description with the words: *as the dawn spread upon the mountains*. The point he is making in using this particular illustration is that **just as dawn is sudden and widespread, so also will the Day of Jehovah come suddenly and be widespread**. It will come not only upon the Land of Israel, although this is Joel's particular theme, but the Tribulation will also extend to all parts of the world. It is considered to be the darkest period in human history because it is the outpouring of the wrath of God before the establishment of the Kingdom.**

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- **Messianic Jewish View - Fruchtenbaum**
- **Next, in Joel 2:2b–9**, the prophet describes the actual invading army in some detail by using the words *as* and *like*. It will have similarities with the locust invasion, yet there will be certain crucial differences. Joel describes their approach in verses **2b–3**: ***a great people and a strong; there has not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devours before them; and behind them a flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and none has escaped them.***
- **Verse 2** emphasizes their uniqueness. Just as the locust plague was unique to Joel's day, the approach of this new invading army will be unique to the future in that it will surpass the locust invasion of the past. He describes them as *a great people and a strong*; they will be functioning like a human army. **Verse 3** describes the massive devastation they will cause. Whereas the land on one side may look like the Garden of Eden, once the invasion passes through, all that remains will be a desolate wilderness.

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- **Messianic Jewish View - Fruchtenbaum**
- Joel describes the invading army itself in **verses 4–9: *The appearance of them is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array. At their presence the peoples are in anguish; all faces are waxed pale. They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither does one thrust another; they march every one in his path; and they burst through the weapons, and break not off their course. They leap upon the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief.***

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- **Messianic Jewish View - Fruchtenbaum**
- **Verse 4** describes their appearance *as the appearance of horses*, and they run *as horsemen*. Joel is describing something that appears to be “like” an ordinary military invasion, but it is not. **Verse 5** describes the noise they make: *Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devours the stubble*. They make a crackling sound. **Verse 6** emphasizes the terror they will cause. As soon as the people see them, they are *in anguish*. Their faces turn *pale* or white. **Verses 7 and 8** emphasize their speed and their discipline. As they march, everyone walks in step and keeps to the line of their part. **Verse 9** describes their attack.
- It is very clear that what is being described is similar to the locust invasion, yet they are different from locusts. They have certain characteristics, such as horse-like characteristics, which prove that they are not locusts, though the devastation they cause is similar to that caused by locusts.

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- **Messianic Jewish View - Fruchtenbaum**
- The result of this invasion is given in **verse 10: *The earth quakes before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining.***
- **When this invasion occurs, there will be two major results: first**, there will be tremendous convulsions of nature; and **secondly**, there will be a blackout. The word “blackout” means that no light will be penetrating to the earth from the sun, moon, or stars. Throughout the last days there will be five such blackouts. **The blackout Joel is speaking of here is the third of the five blackouts, a blackout that occurs some time during the first half of the Great Tribulation.**

JOEL 2: 1-11

- **Messianic Jewish View - Fruchtenbaum**
- Joel gives the reason all these things have occurred in **verse 11: *And Jehovah utters his voice before his army; for his camp is very great; for he is strong that executes his word; for the day of Jehovah is great and very terrible; and who can abide it?***
- As Joel concludes his description of this massive invasion, he points out that it will occur because of divine judgment from God. He states that God is able to execute *his word*, and **He will execute it during the *great and very terrible Day of Jehovah*. The period of special, divine judgment of the Tribulation has finally hit, hence the question: *who can abide it?***
- **What Joel described in these verses is the same thing John described in Revelation 9**, where he wrote of two demonic invasions: the first, in **verses 1–11**, is for the purpose of tormenting. The demons are given authority to torment men for five months, but they are not permitted to kill anyone.

JOEL 2: 12-17

- **Jewish Study Bible**
- **2:12–17: On the need to turn back to the LORD, and for a communal lamentation.** This must be done before the arrival of the Day of the LORD, which is near or close (1:15; 2:1), otherwise Israel too will be the victim of God's power. **13: Cf. Exod. 34:6; Num. 14:18; Jonah 4:2; Nah. 1:3; Pss. 86:15; 103:8; 145:8; Neh. 9:17, 31; 2 Chron. 30:9.** Some of these have a more complete list of God's attributes, which include intergenerational punishment. As in Jonah 4:2, this is lacking here. Also cf. *m. 'Avot* 2.13. **14:** Cf. Jonah 3:9. The verse implies uncertainty about divine response to human repentance; this idea was disturbing to many classical readers of the text, who filled it in to read "He [who] knows [that he has sins], he should return and repent" (so *Targum and Rashi, but not Ibn Ezra*). **15: Blow a horn:** The same phrase used to give the alarm of war in v. 1 is here used to call the people for a communal lamentation. The latter here, and elsewhere, includes calls to repentance and requires their repentance to be effective (cf. Jonah 3:5–10). **16:** The entire community must assemble. **17:** Cf. Ps. 79:10. Similar arguments are made in the Torah, e.g., Exod. 32:12. The emphasis is on God's concern for His image rather than Israel's guiltlessness.

JOEL 2: 12-17

- **Messianic Jewish View**
- The second demonic invasion, in **verses 13–21**, comes after five months of torment that will destroy one third of the inhabitants of the world in that day. **The reason Joel 2:11 stated that the camp or the army is very great is because, according to these verses in Revelation 9, the army will be comprised of 200 million demons.** The description given by Joel in 2:4–9 is very similar to that given by John. **Revelation 9 also mentions the same blackout in which there will be no light penetrating to the earth from the sun, moon, or stars.** Thus Joel set the stage for what John developed later. What Joel described in the prophetic invasion is not a locust invasion, but a locust like invasion. The demons that will be involved in this invasion will have the appearance of locusts as well as the appearance of horses and horsemen.
- Fruchtenbaum, A. G. (1983). *The Messianic Bible Study Collection* (Vol. 74, pp. 7–9). Tustin, CA: Ariel Ministries.

THE DEMONIC LOCUST ARE STARTING TO BE UNLEASHED

- Anti-Semitism on the rise
- Christian's being martyred in godless countries – Middle East, China, N. Korea etc.
- Abortion including up to birth
- Sex trafficking of young woman and children
- Homosexual & Transgender Agenda
- Destruction of the Family
- Sexual Indoctrination of children via children's books and children's program's
- Force Vaccinations against parents wishes
- Radical Islamic Terror increasing globally
- Anti- American Muslims and Socialists in government
- Illegals crossing our borders bringing disease, crime and also terrorists
- Assault on Godliness & Morals
- Trying to expel God from America
- Trying to silence the Judeo Christian faith system
- A faith community who has become stagnant, complacent and adrift in devotion to God
- A faith community that is embracing the politically correct instead of the Biblically correct
- Evil is being called good and Good being called evil!

JOEL 2: 12-17

- **Call to Fasting and Prayer (Fruchtenbaum)**
- After the historical invasion of locusts in chapter 1, **Joel encouraged the nation and the priests to fast and repent and call upon the Lord in prayer. The same thing will occur in the future.** As a result of this demonic invasion, there will be an exhortation and a call to fasting and prayer in **Joel 2:12–14.**
- Just as it was in the past, an exhortation will be issued in the future in **verses 12–13a: *Yet even now, says Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto Jehovah your God.***

JOEL 2: 12-17

- **Call to Fasting and Prayer Cont.**
- **The actual call to fasting and prayer is in Joel 2:15–17. The alarm is sounded once again in verse 15: *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.***
- **When the trumpet sounded in chapter 2:1, it was a warning that the invading army had arrived. This time the alarm is sounded for the purpose of calling a solemn assembly. That, too, was a biblical use of the trumpet (Num. 10:10). Once again, the trumpet will sound from Mount Zion, a call to *sanctify a fast* and to *call a solemn assembly.***
- **The totality of the call is emphasized in verse 16: *gather the people, sanctify the assembly, assemble the old men, gather the children, and those that suck the breasts; let the bridegroom go forth from his chamber, and the bride out of her closet.***
- **All should come to repentance in the nation of Israel; even the *old men* and the *children* even the nursing babies, as well as the *bridegroom* and the *bride***

JOEL 2: 18-20

- **Forgiveness and restoration for Judah, divine judgment against their enemies. 2:19:** Cf. 1:10; Deut. 7:13; 11:14; 14:23; 33:28; Jer. 31:12; Hos. 2:10.
- **20: *Parched and desolate:*** The description of the land to which the *northerner* will be driven may be compared to that in Zeph. 2:13 (there “arid,” Heb “parched”). The reference points on the surface to the locust, but also to a mighty invading army sent by the LORD, evoking the common imagery of a powerful and at times mythic enemy coming from the north (see, among others, Jer. 1:13–15; 4:6; Ezek. 38:6, 15; 39:2; cf. Isa. 5:26–30). The Targum reads: “I will remove the people who come from the north far from you, ... for they have done much evil.” The first portion of the quoted text points to the Targum’s understanding of the “northerners” as referring to an enemy army. Targum A Jewish translation of the Bible into Aramaic, a language once widely spoken in western Asia, of which Syriac was a later development.
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JOEL 2: 18-21

- **Jewish Study Bible**
- This “turning point” verse in Joel carries two instances of multiple meanings conveyed by a careful choice of words or their omission at critical places in the text. A later, talmudic interpretation is based on a slight revocalization of the term for northerner and sets the verse in a different sphere. According to *b. Sukkah* 52a, the relevant section of the verse reads “but I will remove far off from you the hidden one” (i.e., instead of “northerner”) and then it goes on and explains that this hidden one is “yetzer ha-ra’,” that is, “the evil inclination” which is constantly hidden in the heart of humans. The verse is thus understood as stating that in an ideal future, God will drive this inclination away from humanity into a land barren and desolate. (Jeremiah 31)
- *b.* Babylonian Talmud

JOEL 2:22-27

- **23:** *For He has given you the early rain in [His] kindness:* Other possibilities for the meaning of this sentence include: “For He has given you the early rain in its season”; “For He has given you the early rain for your vindication”; “For He has given you back your teacher in righteousness”; “For He has given you a teacher for righteousness”; “For He has given you a righteous teacher.” The word translated “rain” (“moreh,” the same as in Ps. 84:7) is usually “yoreh,” and “moreh” can mean “teacher.” If the word is understood as “teacher,” then who is the teacher? The LORD? Furthermore, it is possible that this is another case of a main denoted meaning (probably “the early rain in its season”) along with a connoted meaning (“teacher”). The Qumran community seems to have derived their conception of the teacher of righteousness, an early leader of the group, from this v.
- **27:** Cf. Isa. 45:5, 6, 18.
- **Qumran** The site of the caves where Bible manuscripts were found in 1949–1950. The manuscripts are identified by such symbols as 4QSam^a (for manuscript a of Samuel, found in the fourth cave of Qumran); 1QIs^a (for manuscript a of Isaiah found in the first cave of Qumran).