

Book of Joel

Chapter 2:18-32

Joel 2:12-17 > "Yet even now," declares the LORD, "Return to Me with all your heart, and with fasting, weeping, and mourning; ¹³ And tear your heart and not merely your garments. Now return to the LORD your God, for He is gracious and **compassionate**, slow to anger, abounding in mercy and relenting of catastrophe. ¹⁴ Who knows, He might turn and relent, and leave a blessing behind Him, resulting in a grain offering and a drink offering for the LORD your God. ¹⁵ Blow a trumpet in Zion, consecrate a fast, proclaim a solemn assembly, ¹⁶ Gather the people, sanctify the congregation, assemble the elders, gather the children and the nursing infants. Have the groom come out of his room and the bride out of her bridal chamber. ¹⁷ Let the priests, the LORD'S ministers, weep between the porch and the altar, and let them say, "Spare Your people, LORD, and do not make Your inheritance a disgrace, with the nations jeering at them. Why should those among the peoples say, 'Where is their God?'"

¹⁸ **Then the LORD will be zealous for His land and will have compassion for His people.**

Dyer > "Beginning in Joel 2:18, Israel ceases to be the object of God's judgment and becomes instead the object of His blessing. In a similar reversal the hordes (locust and human) cease to be the instruments of God's judgment on Israel and become instead the objects of God's judgment. This reversal was originally foretold by God through Moses in Deuteronomy 30:1-9."

Garrett > "The Hebrew verb forms mark a sharp transition here. The text at this point abruptly moves from crisis and lamentation for God's people to salvation and vindication."

Compassion > (Strong's) A primitive root; to commiserate; by implication, to spare (This is a different Hebrew word than we saw in verse 13 last week ... see the opening verses above in this session)

Septuagint > *But the Lord was jealous of his land and spared his people.*

¹⁹ **The LORD will answer and say to His people, "Behold, I am going to send you grain, new wine, and oil, and you will be satisfied in full with them; and I will never again make you a disgrace among the nations.**

I am going to send you grain, new wine, and oil > I wonder how this happened.

Garrett > This only announces in brief what is explored in much more detail in the following verses."

Amos 9:13 > "Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper, and the one who treads grapes will overtake him who sows the seed; when the mountains will drip grape juice, and all the hills will come apart.

Satisfied > (Strong's) a primitive root; to sate, i.e. Fill to satisfaction (literally or figuratively)

Make you a disgrace > This promise satisfies the plea found in verse 17 from last week (see the opening verses above in this session)

²⁰ ***But I will remove the northern army far from you, and I will drive it into a dry and desolate land, its advance guard into the eastern sea, and its rear guard into the western sea. And its stench will ascend and its odor of decay will come up, because it has done great things.***"

But I will remove the northern army far from you > (Utlley) The north came to be a symbol of destruction and invasion to the Hebrews. This was because the only direction from which Palestine was accessible by land was the north or the south. The powers of the Fertile Crescent, Assyria, Babylon and Persia, repeatedly invaded Palestine from the north

And its stench will ascend and its odor of decay will come up > (Barnes) "We observed, in May and June, a number of these insects coming from the south directing their course to the northern shore; they darken the sky like a thick cloud, but scarcely have they quitted the shore before they who, a moment before, ravaged and ruined the country, cover the surface of the sea with their dead bodies, to the great distress of the Franks near the harbor, on account of the stench from such a number of dead insects, driven by the winds close to the very houses."

It > (Barnes) Literally, (as in the English margin) "because he hath magnified to do,"

²¹ ***Do not fear, land; shout for joy and rejoice, for the LORD has done great things.***

Do not fear, land > (Barnes)

2:1 > Blow a trumpet in Zion and sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; indeed, it is near,

2:21 > Do not fear, land; shout for joy and rejoice, for the LORD has done great things.

The **Septuagint** opens this verse and the next with the words > *Be of good courage*

²² ***Do not fear, animals of the field, for the pastures of the wilderness have turned green, for the tree has produced its fruit, the fig tree and the vine have yielded in full.***

Simply ... Wow ... There is no way this would have happened after a swarm ... without God.

Benson > “In the former part of this prophecy the land is elegantly represented as mourning, the beasts groaning, and the herds of cattle as greatly distressed; the rivers of water dried up, and the pastures of the wilderness as all consumed. In the same elegant strain he calls upon the land to **rejoice**, and the beasts of the field to be glad; because the rain should descend, the trees yield their increase, the earth its plenty, and every thing minister to the joy and comfort of the inhabitants

²³ *So shout for joy, you sons of Zion, and rejoice in the LORD your God; for He has given you the early rain for your **vindication**. **And He has brought down for you the rain, the early and latter rain as before.*** ²⁴ *The threshing floors will be full of grain, and the vats will overflow with the new wine and oil.*

Vindication > (Strong’s) rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity) -- justice, moderately, right(-eous)

And He has brought down for you the rain, the early and latter rain as before > (Feinberg) - It is of great interest to the student of the Word of God to know that the rains have increased in Palestine within recent years, but the grand fulfillment is yet future when Israel turns to the Lord. Once the rains are no longer withheld there will be plentiful harvests of wheat, wine, and oil.

²⁵ *“**Then** I will **compensate** you for the **years** that the swarming locust has eaten, The creeping locust, the stripping locust, and the gnawing locust ... my great army which I sent among you.*

Then > In addition to all the blessings promised from verse 18 through to this point – the Lord has even more in store for them! What grace and mercy!!

Spurgeon > “You cannot have back your time, but there is a strange and wonderful way in which God can give back to you the wasted blessings, the un-ripened fruits of years over which you mourned. ... It is a pity that they should have been locust-eaten by your folly and negligence; but if they have been so, be not hopeless concerning them.”

Compensate > (Precept Austin) In the book of Ruth Boaz bestows a blessing on Ruth for her selfless care for her mother-in-law Naomi praying ... “*May the LORD reward (same Hebrew word) your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge.*” (**Ruth 2:12**)

In Ruth’s case Boaz is asking the Lord to reward Ruth for her selfless provision for Naomi. In Israel’s (and our) case the Lord is graciously bestowing a blessing on us after a life of sin and a coming back to Him.

Years > (Barnes) It is plain too that they did not come in the same year, or two years, but year after year, for he says, not "year," but in the plural, "years."

I love it!! **Utley** > *Are the locusts God's judgment, or are they a symbol of a future invading foreign army? The answer is yes!*

²⁶ *You will have plenty to eat and be satisfied, and you will praise the name of the LORD your God, Who has dealt wondrously with you; then My people will never be put to shame.* ²⁷ *So you will know that I am in the midst of Israel, and that I am the LORD your God and there is no other; and My people will never be put to shame.*

You will know > (Precept Austin) The Hebrew verb speaks of intimate knowledge (e.g., it is used of a man "knowing" a woman) and is translated in the Septuagint with the Greek verb which speak of full knowledge, knowledge obtained by experience. Israel will know Jehovah is in their midst because He will literally be in their midst in the Millennium!

²⁸ *"It will come about after this that I will pour out My Spirit on all mankind; and your sons and your daughters will prophesy, your old men will have dreams, your young men will see visions.* ²⁹ *And even on the male and female servants I will pour out My Spirit in those days.*

In the Hebrew Bible Joel 2:27 is the conclusion of Chapter 2. Verses 28-32 constitutes Chapter 3. And our Chapter 3 is their Chapter 4.

I will pour out My Spirit ... > (Wiersbe) The church context. In Acts 2, Peter did not say that Joel's prophecy was being fulfilled. He said that the same Holy Spirit Joel wrote about ("this is that") had now come and was empowering the believers to praise God in various languages understood by the Jews who were assembled in Jerusalem from many parts of the Roman Empire (Acts 2:5–12). In his prophecy, Joel promised "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun ... turned into darkness, and the moon into blood" (Joel 2:30–31), but there is no record that any of these things occurred at Pentecost. The miracle that fascinated the crowd was the miracle of the tongues, not remarkable signs of nature.

Ironside > Be it noted, Peter does not say that "this is the fulfilment" of the prophecy. He simply finds, the explanation of the remarkable events of that day of wonder in these words of Joel; and he declares, "This is that!" In other words, he did not identify the events. He did identify the power. That which had taken place on Pentecost was the very same thing that Joel said would take place when the day of the Lord had come. That the day spoken of had not come, Peter very well knew, and elsewhere has plainly declared it (2 Pet. 3:10).

A few of the commentators pointed out a very interesting difference found when comparing Peter's comments in **Acts 2:16** and Joel's opening lines in **Joel 2:28**. Take a look at the additional phrase found in the beginning of Peter's message found in Acts 2.

- **Acts 2:16-17 (NASB)** > ¹⁶*but this is what has been spoken through the prophet Joel:*
¹⁷*'And it shall be in the last days,' God says, 'That I will pour out My Spirit on all mankind;*
- **Joel 2:28 (NASB)** > *"It will come about after this that I will pour out My Spirit on all mankind;*
- **Joel 2:28 (Septuagint)** > *And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh;*

Wiersbe > "The last days" began with the ministry of Christ on earth (**Heb. 1:2** ... see below) and will conclude with "the day of the Lord," that period of worldwide judgment that is also called "the tribulation" (Matt. 24:21, 29) and "the time of Jacob's trouble" (Jer. 30:7). Many students of prophecy think that this special time is detailed in Revelation 6—19, climaxing with the return of Christ to earth to deliver Israel and establish His kingdom (Isa. 2:2–5; Zech. 12—14; Rev. 19:11—20:6).

Heb. 1:2 > ²¹*in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom He also made the world.*

All mankind > (Barnes) For before Jesus was glorified, He had poured His Spirit only on the sons of Zion, and out of that nation only were there prophets and wise men. But after He was glorified by His Resurrection and Ascension, He made no difference of Jews and Gentiles, but willed that remission of sins should be preached to all alike." All flesh - is the name of all mankind.

And your sons and your daughters will prophesy > (Utley) Notice the elements of equality mentioned: (1) no difference in sex; (2) no difference in age; and (3) no difference in social standing. God will pour out His spirit on all mankind. This inclusion is a fulfillment of Moses' prayer in **Num. 11:29** and a sign that the New covenant has come (cf. **Jer. 31:34**).

Numbers 11:29 > *But Moses said to him, "Are you jealous for my sake? If only all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"*

Jeremiah 31:34 > *They will not teach again, each one his neighbor and each one his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their wrongdoing, and their sin I will no longer remember."*

³⁰ **I will display wonders in the sky and on the earth, blood, fire, and columns of smoke.** ³¹ **The sun will be turned into darkness, and the moon into blood,** before the great and awesome day of the LORD comes.

I will display wonders in the sky ... > Revelation 6:12-13 > ¹² *And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became as black as sackcloth made of hair, and the whole moon became like blood; ¹³ and the stars of the sky fell to the earth, as a fig tree drops its unripe figs when shaken by a great wind.*

Matthew 24:29-31 (Jesus speaking) > ²⁹ *“But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. ³⁰ And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. ³¹ And He will send forth His angels with a great trumpet blast, and they will gather together His ^[x]elect from the four winds, from one end of the sky to the other.*

³² **And it will come about that everyone who calls on the name of the LORD will be saved;** for on Mount Zion and in Jerusalem there will be those who **escape**, just as the LORD has said, even among the survivors whom the LORD calls.

And it will come about that everyone who calls on the name of the LORD will be saved >
(Precept Austin) This has to be one of the greatest promises in all of Scripture!

Calls > (Strong's) to call out to (i.e. Properly, address by name, but used in a wide variety of applications)

Clarke > Literally "All who shall invoke in the name of Jehovah."

Utley > In an OT setting this denotes an act of personal, public, covenantal affirmation. It was a liturgical way of asserting one's trust in the covenant God of Israel and His word, promises, and warnings.

Saved > (Strong's) properly, to be smooth, i.e. (by implication) to escape (as if by slipperiness)

Escape > (Strong's) deliverance; concretely, an escaped portion