

**LIVING GODS WILL**

**Prophet of God**

**JOEL**



**The Prophet Joel by Michelangelo Buonarroti**

**Born:** Judah

**Died:** Gush Halav, Galilee

**Joel** was a prophet of **God** around **860-850 BC**.

**Joel** prophesied the coming of the **Holy Spirit** upon believers.

**Joel** authored the **Book of Joel**.

**Joel** preached repentance and prayer to **Judah**.

**Joel** means "**Jehovah is God**." The prophet **Joel** was the son of **Pethuel**.

Numerous guesses have been made about his personality. The book itself does not give even a single hint as to his personal history.

### **When and Where Joel Lived**

As to the time and place, when and where he exercised his prophetic office, we are not left in doubt. He prophesied not like Hosea among the ten tribes, but he was a prophet of **Judah**.

The best Jewish and Christian scholarship has maintained a very early date of **Joel**. When the editor published his larger work on **Joel**, in which he puts the date between **860 and 850 B.C.**

There is nothing mentioned in **Joel** of the Assyrian period 800-650, nor is there anything said of the Babylonian period 650-538, hence **Joel** must have prophesied before the Assyrian period, that is in the **ninth century B.C.**, or he must have lived after the exile.

The latter is excluded, therefore **Joel** exercised his office as prophet in **Judah** during the middle of the ninth century, as stated above, about 860-850 B.C. This view is abundantly verified by different facts found in the book itself.

### **The Prophecy of Joel**

The prophecy of **Joel** is one which extends from his own time to the time of Israel 's restoration and blessing in the day of the **Lord**. The style of the brief prophecy is sublime. To show its beauty we give a corrected metric version. It must be read through several times to grasp its vivid descriptions, the terse and solemn utterances, the full, smooth phrases, and above all the revelation it contains.

His utterances are distinguished by the soaring flight of imagination, the originality, beauty and variety of the similes. The conceptions are simple enough, but they are at the same time bold and grand. The perfect order in which they are arranged, the even flow, the well compacted structure of the prophecy are all remarkable.

He may well be called "**The Prophet of the Lord's Day.**" Five times he mentions this day. **Chapters 1:15, 2:1-2, 10-11, 30-31, and 3:14-16.** The great theme then is "**The Day of the Lord,**" that coming day, when the **Lord** is manifested, when the enemies of Israel are judged, when the **Lord** restores and redeems Israel.

The occasion of the book and prophecy of **Joel** was a dreadful scourge which swept over the land of Israel. Locusts swarms had fallen upon the land and stripped it of everything green. There was also a great drought. All was a chastisement from the **Lord.**

Hence we see in the first chapter the penitential lamentations of old and young, priests and people. Then the vision widens in the second chapter. The locusts appear no longer as a scourge of literal insects; they become typical of an invading army. This hostile army invades the land from the North and makes the land a wilderness.

The alarm is sounded in Zion ; the repentance of the people follows. Then comes the great change in this picture of desolation and despair. The day of the **Lord** is announced. **He** acts in behalf of **His** people. **He** delivers them from the northern Army; **He** restores what the locusts had devoured; the land is restored and the latter rain is given.

At the close of the second chapter stands the prophecy which **predicts spiritual blessings through the outpouring of the Spirit of God upon all flesh,** a prophecy which has not yet been completely fulfilled, which is not now in process of fulfillment, but which will be accomplished in the day of the **Lord.**

The last chapter is the great finale of this symphony of prophecy. Here the judgment of the nations is vividly portrayed; what the day of the **Lord** will bring, and what will follow in blessing is the final theme.

But few Christians have ever given much heed to this prophetic book. There are many important truths in this book. A great deal of confusion might have been avoided if more attention had been given to the setting in which the prediction of the outpouring of the **Holy Spirit** upon all flesh is found. The Pentecostal delusion is built up mostly upon the wrong interpretations of this prophecy.

**Author:** The Book of **Joel** states that its author was the Prophet **Joel** (**Joel 1:1**).

**Date of Writing:** The Book of **Joel** was likely written between **835 and 800 B.C.**

**Purpose of Writing:** Judah, the setting for the book, is devastated by a vast horde of locusts. This invasion of locusts destroys everything—the fields of grain, the vineyards, the gardens and the trees. **Joel** symbolically describes the locusts as a marching human army and views all of this as divine judgment coming against the nation for her sins.

The book is highlighted by two major events. One is the invasion of locusts and the other the outpouring of the **Spirit.** The initial fulfillment of this is quoted by **Peter** in **Acts 2** as having taken place at Pentecost.

**Brief Summary:** A terrible plague of locusts is followed by a severe famine throughout the land. Joel uses these happenings as the catalyst to send words of warning to Judah. Unless the people repent quickly and completely, enemy armies will devour the land as did the natural elements.

**Joel** appeals to all the people and the priests of the land to fast and humble themselves as they seek **God's** forgiveness. If they will respond, there will be renewed material and spiritual blessings for the nation. But the Day of the **Lord** is coming. At this time the dreaded locusts will seem as gnats in comparison, as all nations receive **His** judgment.

The overriding theme of the Book of **Joel** is the Day of the **Lord**, a day of **God's** wrath and judgment. This is the Day in which **God** reveals **His** attributes of wrath, power and holiness, and it is a terrifying day to **His** enemies.

In the first chapter, the Day of the **Lord** is experienced historically by the plague of locusts upon the land. **Chapter 2:1-17** is a transitional chapter in which **Joel** uses the metaphor of the locust plague and drought to renew a call to repentance.

**Chapters 2:18-3:21** describes the Day of the **Lord** in eschatological terms and answers the call to repentance with prophecies of physical restoration (**2:21-27**), spiritual restoration (**2:28-32**), and national restoration (**3:1-21**).

**Foreshadowing:** Whenever the Old Testament speaks of judgment for sin, whether individual or national sin, the advent of **Jesus** is foreshadowed. The prophets of the Old Testament continually warned Israel to repent, but even when they did, their repentance was limited to law-keeping and works.

Their temple sacrifices were but a shadow of the ultimate sacrifice, offered once for all time, which would come at the cross (**Hebrews 10:10**). **Joel** tells us that **God's** ultimate judgment, which falls on the Day of the **Lord**, will be "**great and terrible. Who can endure it?**" (**Joel 2:11**).

The answer is that we, on our own, can never endure such a moment. **But if we have placed our faith in Jesus for atonement of our sins, we have nothing to fear from the Day of Judgment.**

**Practical Application:** Without repentance, judgment will be harsh, thorough and certain. Our trust should not be in our possessions but in the **Lord our God**. **God** at times may use nature, sorrow or other common occurrences to draw us closer to **Him**.

But in His mercy and grace, **He** has provided the definitive plan for our salvation—**Jesus**, crucified for our sins and exchanging our sin for **His** perfect righteousness (**2 Corinthians 5:21**). There is no time to lose.

**God's** judgment will come swiftly, as a thief in the night (**1 Thessalonians 5:2**), and we must be ready. Today is the day of salvation (**2 Corinthians 6:2**).

**"Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon" (Isaiah 55:6-7).**

Only by appropriating **God's** salvation can we escape **His** wrath on the Day of the **Lord**.

### **SUPPORTING SCRIPTURE**

**Joel 1:1** The word of the Lord that came to Joel the son of Pethuel.

**Joel 1:15** Alas for the day! For the day of the Lord is at hand; It shall come as destruction from the Almighty.

**Joel 2:28** "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.

**Joel 2:32** 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.

**Joel 3:7** Behold, I will raise them Out of the place to which you have sold them, And will return your retaliation upon your own head.

**Joel 3:21** For I will acquit them of the guilt of bloodshed, whom I had not acquitted; For the Lord dwells in Zion.





**Prophet Joel at the Biblical Gardens  
of the Moshav HaShmona**