

Sunday School Lesson
Joel 2:1-32
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The Day of the Lord



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This second study in the prophecy of Joel builds off the first one in the beginning chapter. The anchor point for Joel's message was the huge locust plague that had devastated Judah. For Joel this catastrophe signaled something larger coming down the road -- The Day of the Lord. In the second chapter, this theme comes front and center. Joel has an interesting view of this frequently expressed theme among the OT prophets.

From the eighth century on, the prophets of Israel frequently spoke of a Day of the Lord as the coming expression of God's wrath upon His people. Both this and other meanings came to be attached to the concept. Time wise the concept alluded to several dates on a calendar, beginning with the destruction of the northern kingdom by the Assyrians. The prophet Amos is the first to address an already popular, but misunderstood view of the Day of the Lord. By his time, it was understood as a day of privilege and blessing for the covenant people Israel, but Amos shredded this concept with his thunderous declaration (5:18-20, NRSV):

18 Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; 19 as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. 20 Is not the day of the Lord darkness, not light, and gloom with no brightness in it?

For the prophets of the southern kingdom beginning with Isaiah and Micah, the



Day of the Lord was a similar outpouring of God's wrath on the rebellious Israelites of the south with the predicted destruction of Judah and Jerusalem by the Babylonians.

For Joel this concept expressed both destruction and deliverance as he peered into the future during the postexilic era of Judah. As Jesus and the apostles pick up the concept it retained both the positive and negative aspects, although the idea mainly focused on the end of time at the return of Jesus for both judgment and salvation. Peter saw in it a partial fulfillment with the events on the day of Pentecost as described in Acts 2. The most extensive quote from Joel (2:28-32 = LXX 3:1-5) anywhere in the NT comes at [Acts 2:16-21](#). This unusual application merits attention when we come to it in the exegesis section below.

I Context

The literary and historical contexts remain largely the same for chapter two, as was the case in chapter one. Thus only a brief summary will be provided here. The reader is encouraged to check the details in [the study of chapter one](#) available at Cranfordville in the Bible Studies section.

a. Historical

External History. Although many OT scholars differ widely on the time and date of Joel's ministry, most all will agree that it was targeting the residents of Jerusalem and the region of Judah in southern Palestine. The time range of possible dates varies from Joel being among the first of the eighth century prophets at the same time, or perhaps preceding, that of Isaiah and Micah, to the fourth century BCE after the Israelites have been allowed to return to their homeland by the Persian rulers of the old Babylonian Empire. The time markers inside the book are so scattered and ambiguous that no absolute time period can be nailed down. For me, those markers point more to the late period rather than to the early period. Thus the study works off the assumption of Joel speaking to the postexilic Israelites in the process of attempting to rebuild their country after decades of devastation from the Babylonian invasions from 597 to 583 BCE. Almost two centuries had passed and the land was still trying to recover. Joel's divine commission was to challenge the people to walk closely with their God and to retain their hope in Him as they anticipated better days to come.

Internal History. Different opinions exist regarding the internal time markers in chapter two. For some 2:1-27 is still focused on the locust plague of chapter one, and the Day of the Lord theme doesn't begin until 2:28. For others the first admonition, "[Blow the trumpet in Zion](#)," in 2:1 signals a shift to the Day of the Lord theme. The challenge laid down by the prophet is his Hebrew disinterest in precise time markers over against interest in themes and thus linking historical events to a theme almost in complete disregard of their occurrence in past, present, or future time frames. The past becomes the future through similar, if not identical, characteristics and traits. Our western mind set has trouble with this way of thinking and insists on sorting out what belongs to the past and what belongs to the future. Then we try to sort out the links between the two. The ancient Hebrew mind set seldom thought like this.

Our treatment of chapter two will focus on the future Day of the Lord emphasis and attempt to underscore its foundation in the locust plague of chapter one.

b. Literary

Both what kind of literary pattern and where this passage comes in the developing themes of the book are helpful to correct interpretation.

Genre. Most of chapter two continues the prophetic oracle poetic form that began in chapter one. Thus that discussion would apply to this material. But in 2:30 and continuing to 3:8, the material

shifts from poetic expression to simple prose expression with no poetic structure. This sudden shift is not uncommon in the OT prophetic materials, and thus doesn't represent anything unique to Joel.

But this sudden shift did play a small role with Jerome, the church father in the fourth century AD who translated the Hebrew and Greek texts into the

Latin Vulgate. Typically, the Hebrew and Greek manuscripts signaled a break point at 2:28, but Jerome ignored this and instead inserted a break at 2:32. Consequently, the Latin Vulgate ended with three chapters for the book, while the Hebrew and Greek texts contain four chapters. In the history of the English Bible, its dependency on the Vulgate has preserved the three chapter division of the contents of Joel, while 2:28-32 in the Vulgate stands as 3:1-5 the Hebrew and Greek texts of Joel. This is both thoroughly confusing, and the confusion is continued frequently in commentaries by referring to 3:1-5 from the Hebrew / Greek texts rather than from the Vulgate / English 2:28-32 texts. Hopefully this explanation doesn't dirty the waters even more. But when checking many commentaries, the Bible student finds references to chapter three and then to chapter four in Joel, but upon looking at the English translation discovers only three chapters present. Here is a charting of it for clarity's sake:

Hebrew / Greek Texts	Vulgate / English Texts
1:1-2:27	1:1-2:27
3:1-5	2:28-32
4:1-21	3:1-21

Literary Setting. The assessment of literary context is determined by how one understands the divisions of the book. Often, outlines of Joel in secondary sources will simply divide the book into two sections: **1)** the locust plague, 1:1-2:27, and **2)** the Day of the Lord, 2:28-3:21. But such a division represents a western mind set and not the thought structure internally within the book.

Two themes, the plague and the Day of the Lord, are unquestionably contained in the contents of the book. A close examination of the contents reveals that these two themes are intermingled with repetitive motifs showing up in both sections, One trait that is clear is that the term the Day of the Lord surfaces explicitly and takes center stage in chapters two and three: cf. 2:1, 11, 31; 3:14, 18. This expands the idea in 1:15. Sub-themes such as a call to repentance, the unleashing of divine judgment, and unbelievable divine blessing swirl around this central concept in these two chapters.

Thus an examination of the Day of the Lord in the context of the sub-themes flowing off it in chapters two and three seem appropriate for both the study and the final one following this study.

II. Message

Literary Structure. Sorting out the stacking of ideas in chapter two becomes very challenging. Most secondary sources such as study Bibles, commentaries and Bible dictionaries tend to be more confusing than enlightening because of the penchant to divide out ideas in a western, logical progression pattern -- something that Joel clearly did not follow. Thus outlines in these sources fly all over the map with very little agreement.

I propose to follow a path that may or may not be helpful. But it seems to me, that the repeated admonition, "**Blow the trumpet in Zion,**" plays an important organizing role for the prophet and should not be totally ignored, as typically is the case in most secondary sources. We will attempt to hang our understanding of the text around these two uses of the phrase.

Again, because of the poetic oracle structure of virtually all of this material, we will use the modified format first set up in the study of chapter one. The [LXX text](#) will not be listed except in the larger internet version of this study, since its poetic meter follows Greek and not Hebrew patterns. Only the English translations will be listed here.

a. Blow the trumpet: a warning, vv. 1-14

NASB	NRSV	NLT
1 Blow a trumpet in Zion, And sound an alarm on My holy mountain!	1 Blow the trumpet in Zion; sound the alarm on my holy mountain!	1 Blow the trumpet in Jerusalem! Sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble, For the day of the LORD is coming;	Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near?	Let everyone tremble in fear because the day of the LORD is upon us.
Surely it is near, 2 A day of darkness and gloom, A day of clouds and thick	2 a day of darkness and gloom, a day of clouds and thick darkness!	2 It is a day of darkness and gloom, a day of thick clouds and deep blackness.

	darkness. As the dawn is spread over the mountains, So there is a great and mighty people; There has never been <i>anything</i> like it, Nor will there be again after it To the years of many generations.	Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come.	Suddenly, like dawn spreading across the mountains, a mighty army appears! How great and powerful they are! The likes of them have not been seen before and never will be seen again.
3	A fire consumes before them And behind them a flame burns. The land is like the garden of Eden before them But a desolate wilderness behind them, And nothing at all escapes them.	3 Fire devours in front of them, and behind them a flame burns. Before them the land is like the garden of Eden, but after them a desolate wilderness, and nothing escapes them.	3 Fire burns in front of them and follows them in every direction! Ahead of them the land lies as fair as the Garden of Eden in all its beauty. Behind them is nothing but desolation; not one thing escapes.
4	Their appearance is like the appearance of horses; And like war horses, so they run.	4 They have the appearance of horses, and like war-horses they charge.	4 They look like tiny horses, and they run as fast.
5	With a noise as of chariots They leap on the tops of the mountains, Like the crackling of a flame of fire consuming the stubble, Like a mighty people arranged for battle.	5 As with the rumbling of chariots, they leap on the tops of the mountains, like the crackling of a flame of fire devouring the stubble, like a powerful army drawn up for battle.	5 Look at them as they leap along the mountaintops! Listen to the noise they make ? like the rumbling of chariots, like the roar of a fire sweeping across a field, or like a mighty army moving into battle.
6	Before them the people are in anguish; All faces turn pale.	6 Before them peoples are in anguish, all faces grow pale.	6 Fear grips all the people; every face grows pale with fright.
7	They run like mighty men, They climb the wall like soldiers; And they each march in line, Nor do they deviate from their paths.	7 Like warriors they charge, like soldiers they scale the wall. Each keeps to its own course, they do not swerve from their paths.	7 The attackers march like warriors and scale city walls like trained soldiers. Straight forward they march, never breaking rank.
8	They do not jostle each other, They march everyone in his path; When they burst through the defenses, They do not break ranks.	8 They do not jostle one another, each keeps to its own track; they burst through the weapons and are not halted.	8 They never jostle each other; each moves in exactly the right place. They lunge through the gaps, and no weapon can stop them.
9	They rush on the city, They run on the wall; They climb into the houses, They enter through the windows like a thief.	9 They leap upon the city, they run upon the walls; they climb up into the houses, they enter through the windows like a thief.	9 They swarm over the city and run along its walls. They enter all the houses, climbing like thieves through the windows.
10	They do not crowd each other, They march everyone in his path; When they burst through the defenses, They do not break ranks.	10 The earth quakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.	10 The earth quakes as they advance, and the heavens tremble. The sun and moon grow dark,
11	The Lord utters his voice	11 The Lord utters his voice	

10 Before them the earth quakes,
The heavens tremble,
The sun and the moon grow dark
And the stars lose their brightness.

11 The LORD utters His voice before His army;
Surely His camp is very great,
For strong is he who carries out His word.
The day of the LORD is indeed great and very awesome,
And who can endure it?

12 "Yet even now," declares the LORD, "
Return to Me with all your heart,
And with fasting, weeping and mourning;

13 And rend your heart and not your garments.
" Now return to the LORD your God,
For He is gracious and compassionate,
Slow to anger, abounding in lovingkindness
And relenting of evil.

14 Who knows whether He will *not* turn and relent
And leave a blessing behind Him,
Even a grain offering and a drink offering
For the LORD your God?

at the head of his army;
how vast is his host!
Numberless are those who obey his command.
Truly the day of the Lord is great;
terrible indeed?who can endure it?

12 Yet even now, says the Lord,
return to me with all your heart,
with fasting, with weeping, and with mourning;

13 Rend your hearts and not your clothing.
Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.

14 Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for the Lord, your God?



and the stars no longer shine.
11 The LORD leads them with a shout!
This is his mighty army,
and they follow his orders.
The day of the LORD is an awesome,
terrible thing. Who can endure it?

12 That is why the LORD says,
"Turn to me now, while there is time!
Give me your hearts.
Come with fasting, weeping, and mourning.

13 Don't tear your clothing in your grief;
instead, tear your hearts.
" Return to the LORD your God,
for he is gracious and merciful.
He is not easily angered.
He is filled with kindness
and is eager not to punish you.

14 Who knows? Perhaps even yet he will give you a reprieve,
sending you a blessing instead of this terrible curse.
Perhaps he will give you so much
that you will be able to offer grain and wine
to the LORD your God as before!

Notes:

Joel calls for the trumpet to be blown in Zion, that is, in Jerusalem. On the ancient Jerusalem city walls watchmen would be stationed every so often. Each, carrying a ram's horn, would blow it upon the approach of an enemy as a warning signal to the inhabitants inside the walled city. Also the ram's horn could be blown as a signal for the residents to gather together for a special assembly. In our passage both uses occur. First the horn is to be blown as a warning of the approaching Day of the Lord which means the approach of a mighty army of destruction (vv. 1-14). In the second instance, the blowing of the horn is a call to assemble in the temple for a solemn assembly (vv. 15-32).

The trumpet first warns. The coming of that day is cast in the darkest of terms. What army is approaching Jerusalem? It is simultaneously the swarm of locusts (from the past) and a future invader (from the future). The soldiers are so numerous that the sky is darkened (v. 2). Destructive fire both precedes and follows them (v. 3). They present the image of a huge army comprised of chariots and foot soldiers ready to pounce on the city (vv. 4-5). When the battle cry is given, they attack in strict formation making entrance into the city through every available opening without breaking ranks at all (v. 6-9). Their impact is so immense that the countryside

shakes (v. 10). At the head of this army? God himself is the commander (v. 11). He controls a vast army which overwhelms the city with ease.

This picture is a mixture of imagery from the locust plague in the past and eschatological images pointing to a future event. For instance, armies depending heavily on chariots were not a part of war strategy in ancient Jerusalem which was located high on a mountain surrounded by rough terrain. Chariots were virtually worthless as instruments of military attack. The destruction of the city and its inhabitants implicit in the climatic statement of verse 11 points beyond the annoyance caused by a plague of locusts. The locust plague are but the appetizer to the main course yet to come!

In light of the overwhelming power of the Lord's army, Joel asks the question, Who can endure it?

This points to his call for repentance in vv. 12-14. These verses can be taken with vv. 15-17 also as a more detailed summons to the people. Here, however, is a general summons and depiction of the necessary repentance, if the people are going to survive this eschatological invasion of God's army. Several aspects of repentance are stressed in vv. 12-14. It is to be done from down inside the person: "with all your heart." No superficial ritual of repentance will satisfy. Douglas Stuart (*Word Biblical Commentary*, Logos Systems) notes of verse 12:



Here begins the call for repentance. Return (שוב) is the first imperative since v 1. (On the theological importance of – "return," cf. Hos 14:1, 2 *et passim* and Holladay, *The Root SUBH...*) The call to "return ... with all your heart" reflects Deuteronomy, especially Deut 4:29, 30; 30:2. It is followed by the specific call for fasting, weeping, and mourning, which are not really three things, but one—the visible part of the process of repentance (cf. Jonah 3:5–9; Esth 4:3; Ezra 10:1–6; Neh 8:9, 10).

The call (v. 13) to "rend your hearts and not your clothing" negates an outward meaningless ritual as adequate for repentance. Thus Joel answers his question about who can endure the invading army of God with the reply that genuine repentance is the only possibility.

In simply throwing themselves on the mercy of God they should recognize who their God is: "gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing" (v. 13). This marvelous picture of God reflects a powerful image in biblical understanding of God's nature and character, early described to Moses on Mt. Sinai in Exod.

34:6-7 (NRSV):

6 The Lord passed before him, and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and sin, yet by no means clearing the guilty, but visiting the iniquity of the parents upon the children and the children's children, to the third and the fourth generation."

The prophet raises the possibility that God may decide not to destroy the people when he sees their repentance. But Joel does call upon them to make an appropriate offering in the temple as an outward expression of their repentance: "leave a blessing behind him, a grain offering and a drink offering for the Lord, your God." Joel does not depreciate the sacrificial system nor the covenant codes. Rather, he sees the importance of public acts of worship when they flow out of genuine, heartfelt obedience to God.

What connection do these verses have to us today? Several links can be authentically understood. When humanity comes face to face with God, we are not dealing with an imaginary deity, nor some weak god who has to negotiate with us to get his way. The God of the Bible rules the universe with awesome power. To come to this conclusion one should merely observe the expressions of power present in the natural world. The God who stands behind this as Creator and One who can on occasion direct this power to His purposes is overwhelming! Hear the blowing of the trumpet?

One should also remember that in biblical revelation this power in the natural world points to a gigantic expression at the close of human history. Joel only saw in the future a mighty act of God in both judgment and deliverance. But Jesus and the apostles saw more clearly the pointing of the idea of the Day of the Lord to the climatic expression of this awesome power at the close of human history. Thus in true biblical fashion, the past points to the future. Those who are smart will recognize and heed this.

Joel calls us to living in true repentance to our God. We can't control our lives, the dynamics in the world that God created are too powerful. We only delude ourselves into thinking that we are the "captain of our fate." Life can only be lived out meaningfully in walking with God and in dependence on His mercy and compassion. His inclination is toward blessing, but punishment certainly lies within His reach. The final Day of the Lord will certainly include both elements! The trumpet is blowing!

b. Blow the trumpet: a promise, vv. 15-32

NASB

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.
Let the bridegroom 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, O
LORD,
And do not make Your
inheritance a re-
proach,
A byword among the
nations.
Why should they among the
peoples say,
'Where is their God?' "

18 Then the LORD will be
zealous for His land
And will have pity on 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 reproach among the
nations.

20 "But I will remove the northern
army far from you,
And I will drive it into a
parched and
desolate land,
And its vanguard into the

NRSV

15 Blow the trumpet in Zion;
sanctify a fast;
call a solemn assembly;
gather the people.
16 Sanctify the congregation;
assemble the aged;
gather the children,
even infants at the breast.
Let the bridegroom leave his
room,
and the bride her canopy.

17 Between the vestibule and
the altar
let the priests, the minis-
ters of the Lord, weep.
Let them say, "Spare your
people, O Lord,
and do not make your
heritage a mockery,
a byword among the
nations.
Why should it be said among
the peoples,
"Where is their God?" "

18 Then the Lord became
jealous for his land,
and had pity on his
people.

19 In response to his people the
Lord said:
I am sending you grain,
wine, and oil,
and you will be satisfied;
and I will no more make you
a mockery among the
nations.

20 I will remove the northern army
far from you,
and drive it into a parched
and desolate land,
its front into the eastern sea,
and its rear into the
western sea;
its stench and foul smell will
rise up.
Surely he has done great
things!

21 Do not fear, O soil;

NLT

15 Blow the trumpet in Jerusa-
lem!
Announce a time of
fasting;
call the people together
for a solemn meeting.
16 Bring everyone ? the elders,
the children,
and even the babies.
Call the bridegroom from his
quarters
and the bride from her
private room.

17 The priests, who minister in
the LORD's presence,
will stand between the
people and the altar,
weeping.
Let them pray,
"Spare your people,
LORD!
They belong to you,
so don't let them become
an object of mockery.
Don't let their name become a
proverb of unbelieving
foreigners who say,
'Where is the God of
Israel?
He must be helpless!'"

18 Then the LORD will pity his
people and be indig-
nant for the honor of
his land!

19 He will reply, "Look! I am
sending you
grain and wine and olive
oil,
enough to satisfy your
needs.
You will no longer be
an object of mockery
among the surround-
ing nations.

20 I will remove these armies
from the north and
send them far away.
I will drive them back into the

	eastern sea, And its rear guard into the western sea. And its stench will arise and its foul smell will come up, For it has done great things."	be glad and rejoice, for the Lord has done great things!	parched wastelands, where they will die. Those in the rear will go into the Dead Sea; those at the front will go into the Mediterra- nean. The stench of their rotting bodies will rise over the land. "Surely the LORD has done great things!
21	Do not fear, O land, rejoice and be glad, For the LORD has done great things.	22 Do not fear, you animals of the field, for the pastures of the wilderness are green; the tree bears its fruit, the fig tree and vine give their full yield.	21 Don't be afraid, my people! Be glad now and rejoice because the LORD has done great things.
22	Do not fear, beasts of the field, For the pastures of the wilderness have turned green, For the tree has borne its fruit, The fig tree and the vine have yielded in full.	23 O children of Zion, be glad and rejoice in the Lord your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before.	22 Don't be afraid, you animals of the field! The pastures will soon be green. The trees will again be filled with luscious fruit; fig trees and grapevines will flourish once more.
23	So rejoice, O sons of Zion, And be glad in the LORD your God; For He has given you the early rain for <i>your</i> vindication. And He has poured down for you the rain, The early and latter rain as before.	24 The threshing floors shall be full of grain, the vats shall overflow with wine and oil.	23 Rejoice, you people of Jerusalem! Rejoice in the LORD your God! For the rains he sends are an expression of his grace. Once more the autumn rains will come, as well as the rains of spring.
24	The threshing floors will be full of grain, And the vats will overflow with the new wine and oil.	25 I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you.	24 The threshing floors will again be piled high with grain, and the presses will overflow with wine and olive oil.
25	"Then I will make up to 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.	26 You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame.	25 The LORD says, "I will give you back what you lost to the stripping locusts, the cutting locusts, the swarming locusts, and the hopping locusts. It was I who sent this great destroying army
26	"You will have plenty to eat and be satisfied And praise the name of	27 You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is no other. And my people shall never again be put to shame.	
		28 Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy,	

the LORD your God,
 Who has dealt wondrously with you;
 Then My people will never be put to shame.
 27 "Thus 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.

28 "It will come about after this That I will pour out My Spirit on all mankind;
 And your sons and daughters will prophesy,
 Your old men will dream dreams,
 Your young men will see visions.

29 "Even on the male and female servants I will pour out My Spirit in those days.

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. 32 And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

Notes:

In this section, the blowing of the trumpet is a call to solemn assembly in the temple where the people will hear God's promise of deliverance. They are to plead for God's mercies (vv. 15-17) and then discover that God has taken a stance in their favor as His people and for a land that is His land. Thus the future looks bright even though at first it had appeared overwhelming. The last part, vv. 28-32, point beyond to a wonderful day of the outpouring of God's Spirit on His people raising their spiritual understanding to new heights. In the thought pattern of Joel this

your old men shall dream dreams,
 and your young men shall see visions.

29 Even on the male and female slaves,
 in those days, I will pour out my spirit.

30 I will show portents in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. 32 Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.



against you.
 26 Once again you will have all the food you want, and you will praise the LORD your God, who does these miracles for you.
 Never again will my people be disgraced like this.
 27 Then you will know that I am here among my people of Israel and that I alone am the LORD your God.
 My people will never again be disgraced like this.

28 "Then after I have poured out my rains again, I will pour out my Spirit upon all people.
 Your sons and daughters will prophesy.
 Your old men will dream dreams.
 Your young men will see visions.

29 In those days, I will pour out my Spirit even on servants, men and women alike.

30 I will cause wonders in the heavens and on the earth ? blood and fire and pillars of smoke. 31 The sun will be turned into darkness, and the moon will turn bloodred before that great and terrible day of the LORD arrives. 32 And anyone who calls on the name of the LORD will be saved. There will be people on Mount Zion in Jerusalem who escape, just as the LORD has said. These will be among the survivors whom the LORD has called.

promise implies that the people have heeded the call to return to God in sincere repentance and obedience.

In verses 15-16, everyone is summoned to gather in the temple. The people, the oldest down to the suckling infant, are to come together in assembly. Even the newly married are to gather with the

people. The emphasis on inclusiveness reflects social customs of that world. Typically only the male head of the household and sons above twelve years were expected to come to the temple for worship. But in this instance absolutely everyone was summoned to the temple for worship.

The trumpet signaled not only a gathering for worship in the temple but also a national day of fasting.

This call is similar to that in 1:14-15 where a more generalized summons was expressed:

14 Sanctify a fast, call a solemn assembly. Gather *the elders and all the inhabitants of the land* to the house of the Lord your God, and cry out to the Lord.
15 Alas for the day! For the day of the Lord is near, and as destruction from the Almighty it comes.

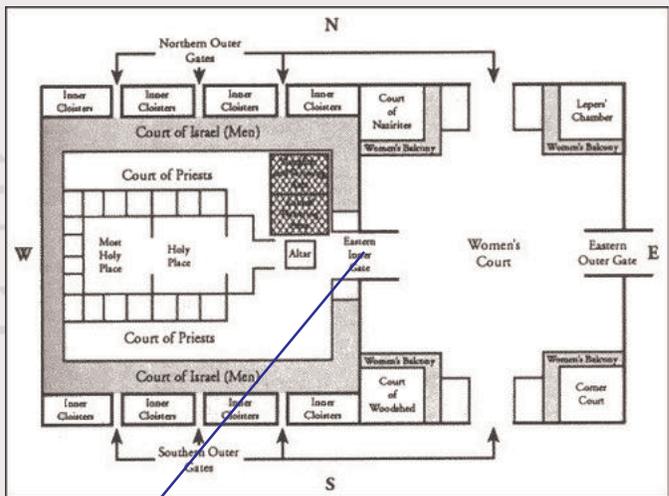
Joel associated the solemn assembly and fast with the anticipated Day of the Lord in both references in these first two chapters. In the first one, the leaders and the people were summoned. In this second instance in 2:15-16, more emphasis is given to the people who were to assemble.

Once they are assembled the priests are to stand between the vestibule and the altar to intercede in behalf of the people (v. 17). They are to appeal to God's honor in keeping His covenant with the children of Israel. To destroy the covenant people would cast questions about His integrity and power. They indeed stand as His "heritage." Stuart (*WBC, Logos Systems*) makes a helpful point with his observations:

The priests, whose special province is intermediation between God and people, are commanded to take their stand at the traditional spot for priestly intercession in the temple complex (cf. 1 Kgs 8:22; Ezek 8:16), and Joel even gives them the essential wording of their lament. They are to appeal to Yahweh's sense of humiliation in two ways: that his personal property (נְחֻלָּה, cf. Deut 9:26, 29; Ps 74:2) not be given away to strangers, and that his power to help his people not be challenged (cf. similar appeals in Pss 42:3, 10; 44:11-14; 79:10; 115:2; Mic 7:10).

A turning point in the text comes at verse 18 where the vantage point shifts from the people reaching out to God. Now God reaches out to His people.

Their appeal worked. God decides not to punish, but to bless. He will restore the fruitfulness of the land so that they will have plenty to eat. He will remove their mockery as a defeated people. He promises to remove the invading army by pushing its front into the 'eastern sea' and its rear into the 'western sea.' It will be driven into a desolate land where its rotting corpses cause a foul odor to rise up. The invaders of Israel, because of the Fertile Crescent topography, always came from the north. God promises to split them in half crushing one part



in the Dead Sea and the other part in the Mediterranean Sea. And yet their corpses will create a terrible odor as they rot. These enemies also will be driven into a desolate place to die. Thus the image painted by Joel is not exactly logical, and may very well reflect apocalyptic imagery where the details merely stress destruction without creating a logically understandable picture.

For God's people this Day of the Lord will become a summons to gladness and rejoicing. A three-fold summons to joy is issued; first to the soil (v. 21), then to the animals (v. 22) and finally to the people (vv. 23-24). God promises to undo the damage caused by the locusts (v. 25) and to never allow such destruction again (vv. 26-27). Two repeating lines surface: 1) The Lord has done great things, and 2) my people shall never again be put to shame. Thus God has heard the pleas of His people through the priests and has responded out of His gracious, compassionate character.

Finally (vv. 28-29), He promises afterward to do something quite spectacular: to pour out His Spirit on His people in ways that dramatically lift their spiritual understanding. This will be in connection to strange phenomena taking place in the heavens and on earth (vv. 30-31). The consequence of all this will be the offer of deliverance, i.e., salvation, to everyone who calls on His name for deliverance (v. 32).

The apocalyptic tones beginning in verse 28 and continuing through the end of chapter three invite a futuristic understanding of the Day of the Lord by this point in the text. As Gregory Mobley (*New Oxford Annotated Bible*, rev. ed. 2001, page 1299) observes, "the stage expands as the prophet, still drawing on Day of the Lord traditions, turns a terrestrial drama into a cosmic one." The return of the Lord brings His fullness to His people in the form of the outpouring of His Spirit upon them. Mobley also notes that

The entire community will share the immediacy and intimacy with God characteristic of prophets, echo-

ing (Jer. 31:31-34; Ezek 37:14) and expanding (Isa 11:2-3) the greatest hopes of the prophetic tradition. The mention of *sons, daughters, old men, young men, and male and female slaves* both levels and exalts an entire society in harmony with God.

The judgment aspect of the Lord's coming receives emphasis in verses 30-31. Blood, fire and columns of smoke will typify that day. The sun will be darkened and the moon turned to blood, the color of bright red. All these will signal "the great and terrible day of the Lord." Elizabeth Achtemeir (*New Interpreters Bible*, iPreach) provides this summation:

True to the apocalyptic tradition, Joel proclaims that the coming of the day of the Lord will be preceded by cosmic and earthly signs (cf. Isa 13:10, 13; Ezek 32:3-8; Mark 13:7-8, 24-25; Luke 21:25). The blood, fire, and smoke of v. 30 probably refer to the burning of cities and the slaughter of their populace. The darkening of the sun and the changing of the moon to blood are to be understood not as natural disasters, such as an eclipse or sandstorm, but as supernatural signs of the approaching day (cf. Amos 8:9). As in Mal 4:5 and Luke 21:25-28, God will give warning of the approaching final judgment.

Then the axiomatic principle of deliverance is offered to all worshippers in Mount Zion and Jerusalem: "everyone who calls on the name of the Lord shall be saved." This principle is used by Peter at Pentecost (Acts 2:39) and by Paul (Rom. 10:13).

Both the people "call" upon God and God "calls" the people. Salvation and deliverance is a two-way street. Stuart (WBC, Logos Systems) makes this observation about the concept of call from the human side:

To "call on the name of Yahweh" (קרא בשם יהוה) means not merely to pray to him, but to worship him consistently and presumably exclusively (Gen 4:26; 12:8; 13:4; 1 Kgs 18:24; Ps 116:17; Zeph 3:9); the expression can also indicate open acknowledgment of one's faith in the midst of a hostile environment (Ps 105:1; Isa 12:4; Zech 13:9).

Some attention should be given to Peter's use of Joel 2:28-32 in Acts 2:17-21, since it represents an early Christian use of this section of Joel. [A comparison](#) of the Greek texts of both Joel and Acts 2 reveals that Peter followed the LXX text fairly closely and didn't alter the wording of the text significantly. Peter built off the essential ideas in the Joel text and saw in the events on Pentecost a realization of these principles expressed by Joel several centuries before.

Reflecting on this, Elizabeth Achtemeir (NIB, iPreach) observes:

This passage, along with 2:30-32, is quoted in Acts 2:17-21, and it forms part of the lections for the celebration of the day of Pentecost. We should

carefully note that the reason for the giving of the Spirit differs in Acts from that found in Joel, as stated in the Commentary. However, the gift of the Spirit as a sign pointing to the imminence of the new age of God's kingdom is pertinent to the interpretation of Acts 2. When the Holy Spirit is poured out on the disciples, gathered in Jerusalem, Acts affirms that the kingdom of God has begun to break into human history. This new reality made its first appearance in the person of Jesus of Nazareth (Luke 11:20). Participation in the life and powers of the new age of the kingdom are now to be offered to all who receive the apostles' testimony to Jesus Christ, both in the first century and in modern times. The day of the Lord, when God will do away with all enemies and usher in the final kingdom of goodness and peace, has not yet come in its fullness, and it will not come until the end of time. We all still face that final judgment. But the day has begun. Christ has ushered it in, and now the answer to Joel's question as to who can endure the coming of the day (Joel 2:12) and who will survive it depends on each individual's stance toward Jesus Christ. "What should we do?" ask those bewildered persons who were present at the day of Pentecost. And the answer from Peter is, "Repent, and be baptized every one of you in the name of Jesus Christ" (Acts 2:38 NRSV). Joel's message of turning and repentance is carried forward in the apostolic tradition of the book of Acts.

The message of Joel is no longer limited to the Judeans, however. Acts 2 breaks the boundaries of Joel 2:28-29, and all persons now are offered the opportunity of turning. The promise is for us and for our children and even for those "who are far away"—Gentiles, from every race and clime (Acts 2:39; see also John 1:12-13; Rom 11:17-24; Gal 4:5-7; Eph 2:11-21).

The reflections of Douglas Stuart (WBC, Logos Systems) on these verses are particularly insightful and relevant:

Particularly rousing are the promises of 3:1–5 [2:28–32], which are quoted to one extent or another in nine different NT contexts (Matt 24:29; Mark 13:24–25; Luke 21:25; Acts 2:17–21, 39; 21:9; 22:16; Rom 10:13; Titus 3:6; Rev 6:12). For in the new age, salvation will not only be available to all who turn in faith to the true God, but there will be no distinction of spirituality on the basis of age, gender, or social status. God's spirit will be available to both young and old, to both male and female, and to both slave and free.

For Christians the significance of this expectation should be clear. Those who live in the age of the Spirit cannot expect God to restrict any ministry of the Spirit from anyone simply because he or she is old or young, male or female, or of high or low standing socially. Where churches attempt to do this, they risk missing the fullness of God's blessing.

LXX

Joel 2:1 σαλπίατε σάλπιγγι ἐν Σιων κηρύξατε ἐν ὄρει ἀγίῳ μου καὶ συγχυθήτωσαν πάντες οἱ κατοικοῦντες τὴν γῆν διότι πάρεστιν ἡμέρα κυρίου ὅτι ἐγγύς ² ἡμέρα σκότους καὶ γνόφου ἡμέρα νεφέλης καὶ ὀμίχλης ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη λαὸς πολὺς καὶ ἰσχυρὸς ὅμοιος αὐτῷ οὐ γέγονεν ἀπὸ τοῦ αἰῶνος καὶ μετ' αὐτὸν οὐ προστεθήσεται ἕως ἐτῶν εἰς γενεὰς γενεῶν ³ τὰ ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ ὡς παράδεισος τρυφῆς ἢ γῆ πρὸ προσώπου αὐτοῦ καὶ τὰ ὀπισθεν αὐτοῦ πεδῖον ἀφανισμοῦ καὶ ἀνασωζόμενος οὐκ ἔσται αὐτῷ ⁴ ὡς ὄρασις ἵππων ἢ ὄψις αὐτῶν καὶ ὡς ἵππεῖς οὕτως καταδιώξονται ⁵ ὡς φωνὴ ἀρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται καὶ ὡς φωνὴ φλογὸς πυρὸς κατεσθιούσης καλάμην καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον ⁶ ἀπὸ προσώπου αὐτοῦ συντριβήσονται λαοὶ πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας ⁷ ὡς μαχηταὶ δραμοῦνται καὶ ὡς ἄνδρες πολεμισταὶ ἀναβήσονται ἐπὶ τὰ τείχη καὶ ἕκαστος ἐν τῇ ὁδῷ αὐτοῦ πορεύσεται καὶ οὐ μὴ ἐκκλίνωσιν τὰς τρίβους αὐτῶν ⁸ καὶ ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται καταβαρυνόμενοι ἐν τοῖς ὄπλοις αὐτῶν πορεύσονται καὶ ἐν τοῖς βέλεσιν αὐτῶν πεσοῦνται καὶ οὐ μὴ συντελεσθῶσιν ⁹ τῆς πόλεως ἐπιλήμψονται καὶ ἐπὶ τῶν τειχέων δραμοῦνται καὶ ἐπὶ τὰς οἰκίας ἀναβήσονται καὶ διὰ θυρίδων εἰσελεύσονται ὡς κλέπτει ¹⁰ πρὸ προσώπου αὐτῶν συγχυθήσεται ἡ γῆ καὶ σεισθήσεται ὁ οὐρανὸς ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν καὶ τὰ ἄστρα δύσουσιν τὸ φέγγος αὐτῶν ¹¹ καὶ κύριος δώσει φωνὴν αὐτοῦ πρὸ προσώπου δυνάμεως αὐτοῦ ὅτι πολλή ἐστιν σφόδρα ἡ παρεμβολὴ αὐτοῦ ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ διότι μεγάλη ἡ ἡμέρα τοῦ κυρίου μεγάλη καὶ ἐπιφανὴς σφόδρα καὶ τίς ἔσται ἱκανὸς αὐτῇ ¹² καὶ νῦν λέγει κύριος ὁ θεὸς ὑμῶν ἐπιστράφητε πρὸς με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστείᾳ καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ ¹³ καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστὶν μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις ¹⁴ τίς οἶδεν εἰ ἐπιστρέψει καὶ μετανοήσει καὶ ὑπολείψεται ὀπίσω αὐτοῦ εὐλογίαν θυσίαν καὶ σπονδὴν κυρίῳ τῷ θεῷ ἡμῶν ¹⁵ σαλπίατε σάλπιγγι ἐν Σιων ἀγιάσατε νηστείαν κηρύξατε θεραπείαν ¹⁶ συναγάγετε λαὸν ἀγιάσατε ἐκκλησίαν ἐκλέξασθε πρεσβυτέρους συναγάγετε νήπια θηλάζοντα μαστοῦς ἐξελάτω νυμφίος ἐκ τοῦ κοιτώματος αὐτοῦ καὶ νύμφη ἐκ τοῦ παστοῦ αὐτῆς ¹⁷ ἀνὰ μέσον τῆς κρηπίδος τοῦ θυσιαστηρίου κλαύσονται οἱ ἱερεῖς οἱ λειτουργοῦντες κυρίῳ καὶ ἐροῦσιν φεῖσαι κύριε τοῦ λαοῦ σου καὶ μὴ δῶς τὴν κληρονομίαν σου εἰς ὄνειδος τοῦ κατάρξαι αὐτῶν ἔθνη ὅπως μὴ εἴπωσιν ἐν τοῖς ἔθνεσιν ποῦ ἐστὶν ὁ θεὸς αὐτῶν ¹⁸ καὶ ἐζήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ ¹⁹ καὶ ἀπεκρίθη κύριος καὶ εἶπεν τῷ λαῷ αὐτοῦ ἰδοὺ ἐγὼ ἐξαποστέλλω ὑμῖν τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον καὶ ἐμπλησθήσεσθε αὐτῶν καὶ οὐ δώσω ὑμᾶς οὐκέτι εἰς ὄνειδισμὸν ἐν τοῖς ἔθνεσι ²⁰ καὶ τὸν ἀπὸ βορρᾶ ἐκδιώξω ἀπ' ὑμῶν καὶ ἐξώσω αὐτὸν εἰς γῆν ἀνυδρον καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὰ ὀπίσω αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην καὶ ἀναβήσεται ἡ σαπρία αὐτοῦ καὶ ἀναβήσεται ὁ βρόμος αὐτοῦ ὅτι ἐμεγάλυνεν τὰ ἔργα αὐτοῦ ²¹ θάρσει γῆ χαίρε καὶ εὐφραίνου ὅτι ἐμεγάλυνεν κύριος τοῦ ποιῆσαι ²² θαρσεῖτε κτήνη τοῦ πεδίου ὅτι βεβλάστηκεν πεδία τῆς ἐρήμου ὅτι ξύλον ἤνεγκεν τὸν καρπὸν αὐτοῦ ἄμπελος καὶ συκὴ ἔδωκαν τὴν ἰσχὺν αὐτῶν ²³ καὶ τὰ τέκνα Σιων χαίρετε καὶ εὐφραίνεσθε ἐπὶ τῷ κυρίῳ θεῷ ὑμῶν διότι ἔδωκεν ὑμῖν τὰ βρώματα εἰς δικαιοσύνην καὶ βρέξει ὑμῖν ὑετὸν πρόιμον καὶ ὄψιμον καθὼς ἔμπροσθεν ²⁴ καὶ πλησθήσονται αἱ ἄλωνες σίτου καὶ ὑπερεκχυθήσονται αἱ ληνοὶ οἴνου καὶ ἐλαίου ²⁵ καὶ ἀνταποδώσω ὑμῖν ἀντὶ τῶν ἐτῶν ὧν κατέφαγεν ἡ ἀκρίς καὶ ὁ βροῦχος καὶ ἡ ἐρυσίβη καὶ ἡ κάμπη ἡ δυνάμις μου ἡ μεγάλη ἢν ἐξαπέστειλα εἰς ὑμᾶς ²⁶ καὶ φάγεσθε ἐσθίοντες καὶ ἐμπλησθήσεσθε καὶ αἰνέσετε τὸ ὄνομα κυρίου τοῦ θεοῦ ὑμῶν ἃ ἐποίησεν μεθ' ὑμῶν εἰς θαυμάσια καὶ οὐ μὴ καταισχυνηθῆ ὁ λαὸς μου εἰς τὸν αἰῶνα ²⁷ καὶ ἐπιγνώσεσθε ὅτι ἐν μέσῳ τοῦ Ἰσραὴλ ἐγὼ εἰμι καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ καὶ οὐ μὴ καταισχυνηθῶσιν οὐκέτι πᾶς ὁ λαὸς μου εἰς τὸν αἰῶνα

^{LXT} Joel 3:1 καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται καὶ οἱ νεανίσκοι ὑμῶν οὐράσεις ὄψονται ² καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ³ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ ⁴ ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ ⁵ καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ἱερουσαλημ ἔσται ἀνασωζόμενος καθότι εἶπεν κύριος καὶ εὐαγγελιζόμενοι οὓς κύριος προσκέκληται



NASB

- 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;
Surely it is near,
- 2 A day of darkness and gloom,
A day of clouds and thick darkness.
As the dawn is spread over the mountains,
So there is a great and mighty people;
There has never been *anything* like it,
Nor will there be again after it
To the years of many generations.
- 3 A fire consumes before them
And behind them a flame burns.
The land is like the garden of Eden before
them
But a desolate wilderness behind them,
And nothing at all escapes them.
- 4 Their appearance is like the appearance of
horses;
And like war horses, so they run.
- 5 With a noise as of chariots
They leap on the tops of the mountains,
Like the crackling of a flame of fire
consuming the stubble,
Like a mighty people
arranged for battle.
- 6 Before them the people are in anguish;
All faces turn pale.
- 7 They run like mighty men,
They climb the wall like soldiers;
And they each march in line,
Nor do they deviate from their paths.
- 8 They do not crowd each other,
They march everyone in his path;
When they burst through the defenses,
They do not break ranks.
- 9 They rush on the city,
They run on the wall;
They climb into the houses,
They enter through the windows like a thief.
- 10 Before them the earth quakes,
The heavens tremble,
The sun and the moon grow dark
And the stars lose their brightness.
- 11 The LORD utters His voice
before His army;
- Surely His camp is very great,
For strong is he who carries out His word.
The day of the LORD is indeed great and very
awesome,
And who can endure it?
- 12 "Yet even now," declares the LORD, "
Return to Me with all your heart,
And with fasting, weeping and mourning;
13 And rend your heart and not your garments."
" Now return to the LORD your God,
For He is gracious and compassionate,
Slow to anger, abounding in lovingkindness
And relenting of evil.
- 14 Who knows whether He will *not* turn and relent
And leave a blessing behind Him,
Even 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.
Let the bridegroom 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, O
LORD,
And do not make Your inheritance a re-
proach,
A byword among the nations.
Why should they among the peoples say,
'Where is their God?' "
- 18 Then the LORD will be zealous for His land
And will have pity on 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 reproach among the nations.
- 20 "But I will remove the northern *army* far from
you,
And I will drive it into a parched and deso-

late land,
And its vanguard into the eastern sea,
And its rear guard into the western sea.
And its stench will arise and its foul smell will
come up,
For it has done great things."

- 21 Do not fear, O land,
rejoice and be glad,
For the LORD has done great things.
- 22 Do not fear, beasts of the field,
For the pastures of the wilderness have
turned green,
For the tree has borne its fruit,
The fig tree and the vine have yielded in full.
- 23 So rejoice, O sons of Zion,
And be glad in the LORD your God;
For He has given you the early rain for *your*
vindication.
And He has poured 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.
- 25 "Then I will make up to 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.
- 26 "You will have plenty to eat and be satisfied
And praise the name of the LORD your
God,
Who has dealt wondrously with you;
Then My people will never be put to shame.
- 27 "Thus 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.
- 28 "It will come about after this
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy,
Your old men will dream dreams,
Your young men will see visions.
- 29 "Even on the male and female servants
I will pour out My Spirit in those days.

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. 32 And it will come about that whoever calls
on the name of the LORD Will be delivered; For on
Mount Zion and in Jerusalem There will be those who
escape, As the LORD has said, Even among the
survivors whom the LORD calls.

NRSV

1 Blow the trumpet in Zion;
 sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
 for the day of the Lord is coming, it is near?
2 a day of darkness and gloom,
 a day of clouds and thick darkness!
Like blackness spread upon the mountains
 a great and powerful army comes;
their like has never been from of old,
 nor will be again after them in ages to
 come.

3 Fire devours in front of them,
 and behind them a flame burns.
Before them the land is like the garden of
 Eden,
 but after them a desolate wilderness,
 and nothing escapes them.

4 They have the appearance of horses,
 and like war-horses they charge.
5 As with the rumbling of chariots,
 they leap on the tops of the mountains,
like the crackling of a flame of fire
 devouring the stubble,
like a powerful army
 drawn up for battle.

6 Before them peoples are in anguish,
 all faces grow pale.
7 Like warriors they charge,
 like soldiers they scale the wall.
Each keeps to its own course,
 they do not swerve from their paths.

8 They do not jostle one another,
 each keeps to its own track;
they burst through the weapons
 and are not halted.

9 They leap upon the city,
 they run upon the walls;
they climb up into the houses,
 they enter through the windows like a thief.

10 The earth quakes before them,
 the heavens tremble.
The sun and the moon are darkened,
 and the stars withdraw their shining.

11 The Lord utters his voice
 at the head of his army;
how vast is his host!
 Numberless are those who obey his

command.

Truly the day of the Lord is great;
 terrible indeed?who can endure it?

12 Yet even now, says the Lord,
 return to me with all your heart,
with fasting, with weeping, and with mourning;
13 rend your hearts and not your clothing.
Return to the Lord, your God,
 for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
 and relents from punishing.

14 Who knows whether he will not turn and relent,
 and leave a blessing behind him,
a grain offering and a drink offering
 for the Lord, your God?

15 Blow the trumpet in Zion;
 sanctify a fast;
call a solemn assembly;
16 gather the people.
Sanctify the congregation;
 assemble the aged;
gather the children,
 even infants at the breast.
Let the bridegroom leave his room,
 and the bride her canopy.

17 Between the vestibule and the altar
 let the priests, the ministers of the Lord,
 weep.
Let them say, "Spare your people, O Lord,
 and do not make your heritage a mockery,
a byword among the nations.
Why should it be said among the peoples,
 "Where is their God?" "

18 Then the Lord became jealous for his land,
 and had pity on his people.

19 In response to his people the Lord said:
 I am sending you grain, wine, and oil,
 and you will be satisfied;
and I will no more make you
 a mockery among the nations.

20 I will remove the northern army far from you,
 and drive it into a parched and desolate
 land,
its front into the eastern sea,
 and its rear into the western sea;
its stench and foul smell will rise up.
 Surely he has done great things!

21 Do not fear, O soil;
 be glad and rejoice,
 for the Lord has done great things!

22 Do not fear, you animals of the field,
 for the pastures of the wilderness are
 green;
 the tree bears its fruit,
 the fig tree and vine give their full yield.

23 O children of Zion, be glad
 and rejoice in the Lord your God;
 for he has given the early rain for your vindica-
 tion,
 he has poured down for you abundant rain,
 the early and the later rain, as before.

24 The threshing floors shall be full of grain,
 the vats shall overflow with wine and oil.

25 I will repay you for the years
 that the swarming locust has eaten,
 the hopper, the destroyer, and the cutter,
 my great army, which I sent against you.

26 You shall eat in plenty and be satisfied,
 and praise the name of the Lord your God,
 who has dealt wondrously with you.
 And my people shall never again be put to
 shame.

27 You shall know that I am in the midst of Israel,
 and that I, the Lord, am your God and there
 is no other.
 And my people shall never again be put to
 shame.

28 Then afterward
 I will pour out my spirit on all flesh;
 your sons and your daughters shall prophesy,
 your old men shall dream dreams,
 and your young men shall see visions.

29 Even on the male and female slaves,
 in those days, I will pour out my spirit.

30 I will show portents in the heavens and on the
 earth, blood and fire and columns of smoke. 31 The
 sun shall be turned to darkness, and the moon to
 blood, before the great and terrible day of the Lord
 comes. 32 Then everyone who calls on the name of
 the Lord shall be saved; for in Mount Zion and in
 Jerusalem there shall be those who escape, as the
 Lord has said, and among the survivors shall be those
 whom the Lord calls.

NLT

1 Blow the trumpet in Jerusalem!
 Sound the alarm on my holy mountain!
 Let everyone tremble in fear
 because the day of the LORD is upon us.

2 It is a day of darkness and gloom,
 a day of thick clouds and deep blackness.
 Suddenly, like dawn spreading across the
 mountains,
 a mighty army appears!
 How great and powerful they are!
 The likes of them have not been seen before
 and never will be seen again.

3 Fire burns in front of them
 and follows them in every direction!
 Ahead of them the land lies as fair as the
 Garden of Eden in all its beauty.
 Behind them is nothing but desolation;
 not one thing escapes.

4 They look like tiny horses,
 and they run as fast.

5 Look at them
 as they leap along the mountaintops!
 Listen to the noise they make ?
 like the rumbling of chariots,
 like the roar of a fire sweeping
 across a field,
 or like a mighty army
 moving into battle.

6 Fear grips all the people;
 every face grows pale with fright.

7 The attackers march like warriors
 and scale city walls like trained soldiers.
 Straight forward they march,
 never breaking rank.

8 They never jostle each other;
 each moves in exactly the right place.
 They lunge through the gaps,
 and no weapon can stop them.

9 They swarm over the city
 and run along its walls.
 They enter all the houses,
 climbing like thieves through the windows.

10 The earth quakes as they advance,
 and the heavens tremble.
 The sun and moon grow dark,
 and the stars no longer shine.

- 11 The LORD leads them with a shout!
This is his mighty army,
and they follow his orders.
The day of the LORD is an awesome,
terrible thing. Who can endure it?
- 12 That is why the LORD says,
"Turn to me now, while there is time!
Give me your hearts.
Come with fasting, weeping, and mourning.
- 13 Don't tear your clothing in your grief;
instead, tear your hearts.
" Return to the LORD your God,
for he is gracious and merciful.
He is not easily angered.
He is filled with kindness and is eager not
to punish you.
- 14 Who knows? Perhaps even yet he will give you
a reprieve,
sending you a blessing instead of this
terrible curse.
Perhaps he will give you so much
that you will be able to offer grain and wine
to the LORD your God as before!
- 15 Blow the trumpet in Jerusalem!
Announce a time of fasting;
call the people together
for a solemn meeting.
- 16 Bring everyone ? the elders,
the children,
and even the babies.
Call the bridegroom from his quarters
and the bride from her private room.
- 17 The priests, who minister in the LORD's
presence,
will stand between the people and the altar,
weeping.
Let them pray,
"Spare your people, LORD!
They belong to you,
so don't let them become an object of
mockery.
Don't let their name become a proverb of
unbelieving foreigners who say,
'Where is the God of Israel?
He must be helpless!'"
- 18 Then the LORD will pity his people and be
indignant for the honor of his land!
- 19 He will reply, "Look! I am sending you
grain and wine and olive oil,
enough to satisfy your needs.
You will no longer be
an object of mockery among the surround-
ing nations.
- 20 I will remove these armies from the north and
send them far away.
I will drive them back into the parched waste-
lands, where they will die.
Those in the rear will go into the Dead Sea;
those at the front will go into the Mediterra-
nean.
The stench of their rotting bodies will rise over
the land.
"Surely the LORD has done great things!
- 21 Don't be afraid, my people!
Be glad now and rejoice
because the LORD has done great things.
- 22 Don't be afraid, you animals of the field!
The pastures will soon be green.
The trees will again be filled with luscious fruit;
fig trees and grapevines will flourish once
more.
- 23 Rejoice, you people of Jerusalem!
Rejoice in the LORD your God!
For the rains he sends are an expression of
his grace.
Once more the autumn rains will come,
as well as the rains of spring.
- 24 The threshing floors will again be piled high
with grain,
and the presses will overflow with wine and
olive oil.
- 25 The LORD says, "I will give you back
what you lost to the stripping locusts, the
cutting locusts,
the swarming locusts, and the hopping lo-
custs.
It was I who sent this great destroying army
against you.
- 26 Once again you will have all the food you want,
and you will praise the LORD your God,
who does these miracles for you.
Never again will my people be disgraced like
this.

27 Then you will know that I am here among my people of Israel and that I alone am the LORD your God. My people will never again be disgraced like this.

28 "Then after I have poured out my rains again, I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your old men will dream dreams. Your young men will see visions.

29 In those days, I will pour out my Spirit even on servants, men and women alike.

30 I will cause wonders in the heavens and on the earth ? blood and fire and pillars of smoke. 31 The sun will be turned into darkness, and the moon will turn bloodred before that great and terrible day of the LORD arrives. 32 And anyone who calls on the name of the LORD will be saved. There will be people on Mount Zion in Jerusalem who escape, just as the LORD has said. These will be among the survivors whom the LORD has called.

Joel 2:1 WTT תקעו שופר בציון והריעו בהר קדשי ירמזו

כל ישבי הארץ כיבא יום־יהוה כי קרוב² יום תשך
ואפלה יום ענן וערפל פשחר פרש על־ההרים עם רב
ועצום כמותו לא נהיה מן־העולם ואחריו לא יוסף
עד־שני דור ודור

³ לפניו אכלה אש ואחריו תלהט להבה פנו־ערן הארץ
לפניו ואחריו מדבר שממה וגם־פליטה לא־היתה לו

⁴ כמראה סוסים מראהו וכפרשים כן ירצון

⁵ פקול מרכבות על־ראשי ההרים ירקדון פקול לתב אש
אכלה קש פעם עצום ערוך מלחמה

⁶ מפניו יחילו עמים כל־פנים קבצו פארוך

⁷ פגבורים ירצון כאנשי מלחמה יעלו חומה ואיש בדרכיו
ילכון ולא יעבטון ארחותם

⁸ ואיש אחיו לא ידחקון גבר במסלתו ילכון ובעד השלח
יפלו לא ובצעו

⁹ בעיר ישקו בחומה ירצון בפתים יעלו בעד החלונים
יבאו פגנב

¹⁰ לפניו רגזה ארץ רעשו שמים שמש וירח קדרו וכוכבים
אספו נגהם

¹¹ ויהוה נתן קולו לפני חילו כי רב מאד מחנהו כי
עצום עשה דברו פיגרוול יום־יהוה ונורא מאד ומי

יכלנו

¹² וגם־עתה נאם־יהוה שבו עדי בכל־לבבכם ובצום ובבכי
ובמספר

¹³ וקרעו לבבכם ואל־בגדיכם ושובו אל־יהוה אלהיכם

פיתנון ורחום הוא ארך אפים ורב־חסד ונחם על־הרעה

¹⁴ מי יודע ישוב ונחם והשאיר אחריו ברכה מנחה ונסך
ליהוה אלהיכם פ

¹⁵ תקעו שופר בציון קדשו־צום קראו עצרה

¹⁶ אספו־עם קדשו קהל קבצו זקנים אספו עוללים וינקי

שְׂרִים יֵצֵא חֶתֶן מִחֲדָרוֹ וְכֻלָּהּ מִחֲפָתָהּ
17 בֵּין הָאוֹלָם וְלִמְזַבַּח יִכְפוּ הַכֹּהֲנִים מִשְׁרְתֵי יְהוָה וַיֹּאמְרוּ
חֹסֶה יְהוָה עַל-עַמּוֹ וְאֵל-תַּתֵּן נַחֲלֶתָּךְ לְחַרְפָּה לְמוֹשְׁלֵבָם
גּוֹיִם לָמָּה יֹאמְרוּ בְעַמִּים אֵיךְ אֱלֹהֵיהֶם
18 וַיִּקְנֵא יְהוָה לְאַרְצוֹ וַיַּחְמַל עַל-עַמּוֹ
19 וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ הַנְּנִי שְׁלַח לָכֶם אֶת-הַדְּגָן
וְהַתִּירוֹשׁ וְהַיִּצְהָר וּשְׁבַעְתֶּם אִתּוֹ וְלֹא-אֶתֶן אֶתְכֶם עוֹד
חֲרָפָה בְּגוֹיִם
20 וְאֶת-הַצֹּפוֹנִי אֲרַחֵק מֵעֲלֵיכֶם וְהִדַּחְתִּיו אֶל-אֶרֶץ צִיָּה
וּשְׁמֹמָה אֶת-פְּנֵי אֱלֹהִים הַקְּדָמִי וְסָפוּ אֱלֹהִים הָאֲחֵרִים
וְעָלָה בְּאִשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת
21 אֶל-תִּירָאֵי אֲדָמָה גִּילִי וּשְׂמָחִי כִּי-הִגְדִּיל יְהוָה לַעֲשׂוֹת
22 אֶל-תִּירָאוֹ בַּהֲמוֹת שְׂרֵי כִּי דִשְׂאוּ נְאוֹת מִדְּבַר כִּי-עֵץ
נִשְׂא פְרִי תֵאֵנָה וְגִפֵּן נִתְּנוּ חֵילִם
23 וּבְנֵי צִיּוֹן גִּילוּ וּשְׂמְחוּ בִיהוָה אֱלֹהֵיכֶם כִּי-נָתַן לָכֶם
אֶת-הַמּוֹרָה לְצַדִּיקָהּ וַיִּזְרַד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ
בְּרֵאשׁוֹן
24 וּמִלֵּאוֹ הַגְּרָנוֹת בָּרַ וְהַשִּׁיקוּ הַיִּקְבִּים תִּירוֹשׁ וַיִּצְהָר
25 וּשְׁלֵמֹתַי לָכֶם אֶת-הַשָּׂנִים אֲשֶׁר אָכַל הָאָרֶבָה הַיֵּלֶק
וְהַחֲסִיל וְהַגֹּזֵם חֵילִי הַגְּדוֹל אֲשֶׁר שִׁלַּחְתִּי בְכֶם
26 וְאָכַלְתֶּם אֹכוֹל וְשָׂבַע וְהִלַּלְתֶּם אֶת-שֵׁם יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר-עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא-יִבְשׂוּ עַמִּי לְעוֹלָם
27 וַיִּדְעֶתֶם כִּי בִקְרֵב יִשְׂרָאֵל אָנִי וְאַנִּי יְהוָה אֱלֹהֵיכֶם וְאַנִּי
עוֹד וְלֹא-יִבְשׂוּ עַמִּי לְעוֹלָם ס

Joel 3:1 ^{WTT} וְהִיָּה אַחֲרֵי-כֵן אֲשַׁפּוֹךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר
וְנִבְאוּ בְנֵיכֶם וּבְנוֹתֵיכֶם זְקֵנֵיכֶם חֲלֵמוֹת יַחֲלִמוּן בַּחֲזוֹרֵיכֶם
חֲזִינֹת יֵרְאוּ

2 וְגַם עַל-הָעֵבְרִים וְעַל-הַשְּׁפָחוֹת בַּיָּמִים הַהֵמָּה אֲשַׁפּוֹךְ
אֶת-רוּחִי

3 וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ דָּם וְאִשׁ וְתִימְרוֹת עֵשֶׂן
4 הַשָּׁמַשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לִפְנֵי בּוֹא יוֹם יְהוָה

תגדֹּל וְתִנּוֹרֵא׃

וְהָיָה כָּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמְלֹט כִּי בְהִרְצִיּוֹן
וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה פֶּאֶשֶׁר אָמַר יְהוָה וּבְשָׂרֵידִים
אֲשֶׁר יְהוָה קָרָא׃



Joel 3:1-5 (2:28-32)

- ¹ καὶ ἔσται μετὰ ταῦτα
καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
θυγατέρες ὑμῶν
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια
ἐνυπνιαστήσονται
καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται
² καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ
πνεύματός μου
³ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ
καὶ ἐπὶ τῆς γῆς
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ
⁴ ὁ ἥλιος μεταστραφήσεται εἰς σκότος
καὶ ἡ σελήνη εἰς αἷμα
πρὶν ἔλθεῖν ἡμέραν κυρίου τὴν
μεγάλην καὶ ἐπιφανῆ
⁵ καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
κυρίου σωθήσεται

ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ἱερουσαλημ
ἔσται ἀνασφζόμενος
καθότι εἶπεν κύριος
καὶ εὐαγγελιζόμενοι οὓς κύριος
προσκέκληται

Acts 2:27-21

- ¹⁷ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ
θεός,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
θυγατέρες ὑμῶν
καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους
ἐνυπνιαστήσονται·
¹⁸ καὶ γὰρ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας
μου
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ
πνεύματός μου,
καὶ προφητεύσουσιν.
¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω
καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·
²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκότος
καὶ ἡ σελήνη εἰς αἷμα,
πρὶν ἔλθεῖν ἡμέραν κυρίου τὴν
μεγάλην καὶ ἐπιφανῆ.
²¹ καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
κυρίου σωθήσεται.