

An Overview of Joel (Part 1)

Introduction

1. Joel, whose name means “Yahweh is God”, was a prophet to the _____ kingdom (1:9, 14; 2:1; 3:1).
2. The date of the book is unknown, although I (and I could be wrong) place it between _____ and _____ B.C.
3. The purpose of the book of Joel is to call Judah to _____ and to give them _____ for better days.
4. Joel uses reminiscent language of the _____ in order to recall their minds back to when God delivered them before. Joel is saying, “It’s happening again, but in a new way.”
5. Outline:
 - A. Chapter 1:1-2:17 is about _____.
 - B. Chapter 2:18-3:21 is about _____.

Interpretation

1. A general rule for interpreting the prophets:

- A. When interpreting the book of Joel (and many others like it), keep in mind that it is not about a _____ prophecy. It’s more of an _____ prophecy. You’re not going to be able to take every single thing that Joel prophesies about and give it a _____ fulfillment.

2. The locust plague (1:1-12):

- A. The locusts are described God’s _____ and great _____ (1:6; 2:25. This could be _____ or _____ (Isa. 24; 33:4; Hab. 3:17; Rev. 9:1-8).
- B. The locust plague took away their _____ blessings and their means of _____. This was a _____.

3. The day of the Lord (1:13-2:17):

- A. There are two “days of the Lord” mentioned. The first one is referencing _____ upon Judah. The other is referencing _____ for Judah.
- B. The first “day of the Lord” was _____ or “_____”, which would be less than _____ years away (cf. Dan. 8:26).

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- C. The locust plague of 1:1-14 *may* have been literal, but then Joel *may* use it as a _____ for _____, or the “northern army” (2:20; Jer. 1:14-15; 6:22).
4. **The Promise of Deliverance (Joel 2:18-27):**
- A. God promised them that if they repent, he will remove the “northern army” from them and _____ what the locust plague did. (Joel 2:20, 25).
5. **The Promise of the Spirit (Joel 2:28-32):**
- A. (Acts 2:16-21)
- B. The “eschatological” language used in Acts 2:19-20 is used _____ in other places to describe _____ upon the oppressor and _____ for God’s people (Isa. 13). In Joel’s day, the oppressor was Babylon (maybe), and the deliverance was physical. In Peter’s day, the oppressor was _____ and the deliverance was _____ (John 8:31-34).
- C. Others say that this specific promise is still _____ because of Acts 2:39. However, according to Paul in 1 Corinthians 13, spiritual gifts like prophecy have _____.
- D. The promise of the Spirit and deliverance was for those who would call on God’s name. In the New Testament, this is linked to _____ (Acts 2:37-38; Acts 22:16).
6. **God’s Judgement (Joel 3):**
- A. The nations mentioned here are _____ of anyone or anything that oppresses God’s people (Joel 3:4, 19). There’s no need to take all of this literally, because these events would be fulfilled in _____.
- B. Joel speaks of “cosmic disturbances” to describe a _____ - _____ event (Joel 3:15-16).

Application

1. God took away the conditional blessings and their means of worship because He wanted their _____ (Joel 1:13; 2:12-14; Isa. 29:13).
2. Not every single instance of suffering is because we’ve _____ (cf. Job), but Joel was inspired to tell us that sometimes we suffer for that reason (Heb. 12:1-17).
3. God will always give us _____ over our enemies (Rom. 8:37-39).