

Sunday School Lesson
Joel 3:1-32
 by Lorin L. Cranford
 All rights reserved ©

In That Day



A copy of this lesson is posted in Adobe pdf format at
<http://cranfordville.com> under Bible Studies in the Bible Study Aids section

A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

Quick Links to the Study

I. Context

- a. Historical
- b. Literary

II. Message

- a. Judgment, vv. 1-16
- b. Blessing, vv. 17-21

This final study of the book of Joel covers the last chapter, which is designated chapter three in the Latin Vulgate and thus the English Bible. But in both the Hebrew and Greek texts it is chapter four. The verse numbering is the same, but the chapter divisions are different because of the decision made by the Vulgate translator Jerome in the fourth century AD.

Once again the prophet swirls the past and the future into a single event with his skillful use of apocalyptic language. He paints a marvelous picture of what "That Day" will be like when the Lord returns in both judgment and blessing. It is both frightening and positively wonderful at the same time. He picks up some prophetic motifs that had been in circulation for several centuries, in particular the "judgment against the nations" first set forth in the eighth century by Amos. Relevant elements are incorporated into his vision of the coming Day of the Lord.



In the New Testament, three writers saw applicable principles in this final chapter of Joel in their use of four verses in Joel 3(4):13, 15, 18, 19.

Joel 3(4):13 <== Mk. 4:29; Rev 14:15, 18, 19

Joel 3(4):15 <== Mt. 24:29; Mk. 13:24

Joel 3(4):18 <== Jn. 7:38

Joel 3(4):19 <== Mt. 23:35; Rev. 11:8

This is significantly different from the use of chapter two (three, LXX/Heb) where 2:1-5 is the only passage used, but is used in ten different NT references in some way or another. Again, this highlights the role that the prophecy of Joel played in early Christianity, and can also play in our contemporary Christian perspectives.

I Context

The importance of the contextual issues can not be understated, especially for this final chapter of Joel. Since a detailed discussion of this was given in [the first study of chapter one](#), only a summary will be provided here. New material will be provided as it is relevant to the ideas in chapter three.

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 586 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.

The *place markers* in chapter three revolve mostly around references to Jerusalem and the surrounding region of Judah. One curious reference that is not entirely clear is "the valley of Jehoshaphat" (vv. 2, 12). This appears to be a possible reference to Kidron which ran by the east wall of the ancient city of Jerusalem. But most modern commentators are convinced that it is intended as a symbolic reference. Elizabeth

Achtmeier (*New Interpreter's Bible*, iPreach) provides a helpful summation:

God will, in lordly power over them, gather all nations together and bring them down to the valley of Jehoshaphat and go to court with them there (v. 2). The name "Jehoshaphat" means "Jah (a shortened form of Jahweh) judges" and is intended to be symbolic, since there is no valley by that name in Palestine. It cannot be identified with the Valley of Berachah, where King Jehoshaphat won a victory (2 Chr 20:20-28), nor is it the Valley of Gehinnon (Jer 7:31-32). From the fourth century on, it was identified with the Kidron Valley, but that is a narrow wadi and not a plain. Thus the Targum and Theodotian are correct when they read "the plain of judicial decision" and "the country of judgment" respectively, inserting the meaning of the name into the text. In the coming day of the Lord, the Valley of Jehoshaphat is the symbolic name for the place where God will judge all nations.

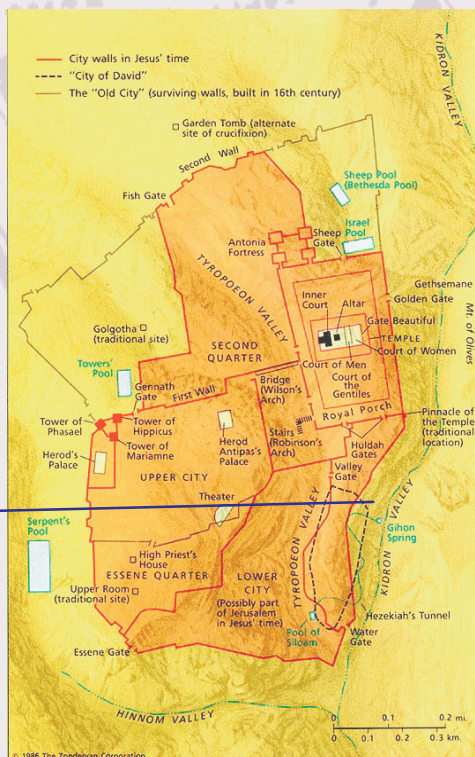
This is somewhat confirmed by the designation of the same location as the "valley of decision" in v. 14.

Other place markers reach out to surrounding nations, including the Philistine cities of Tyre and Sidon on the Mediterranean coast (cf. # 1 on map on following page). In the single occurrence in the entire

OT, reference is made of Hebrew slaves being carried as far away as ancient Greece (v. 6). This may possibly point to a late date for the book, although it is not decisive.

Reference is also made to the [Sabeans](#) (v. 8). Roger Boraas (*Harper's Dictionary of the Bible*, Logos Systems) provides a helpful summary of these ancient people (cf. # 2 on map on following page):

Seba, Sabeans (seebah), (sah-bee«uhnz; KJV: 'Saba,' 'Sabeans'), a place mentioned four times and a people mentioned three times in the biblical text. Job 1:15 identifies the destroyers of his family as Sabeans. Isaiah sees the Sabeans as one of several nations God gave as a ransom for Israel (43:3). They were also a source of wealth (45:14), together with Egypt and Ethiopia. In Joel 3:8 they are described as a 'nation far off' in Joel's threat that they will buy Phoenician and Philistine slaves from Judah. Gen. 10:7 catalogs Seba as a son of Cush, together with Havilah, Sabtah, Raamah, and Sabteca, as does 1 Chron. 1:9. Kings from Seba were mentioned together with those of Sheba and



Tarshish as bringing tribute and gifts (Ps. 72:10) to Israel's king. Their definition as a distant wealthy source of riches seems clear. The precise location is not evident from biblical sources.

From the evidence of archaeological work begun in 1762 and continuing to this day, with studies not only of sites, but of inscriptions coming to light in increasing numbers, it is clear that the Sabeans occupied the portion of southwest Arabia that is today the land of Yemen. It was comparatively well watered and fertile but the resources were augmented by extensive irrigation facilities (as at Marib). The Sabeans' location was also fortunate for trade development. They could capitalize on traffic in myrrh and frankincense through the land caravan route running north up the Hijaz, the coastal plain that lies at the eastern shore of the Red Sea. Their extensive trade in gold and precious stones was known to the biblical writers (see also Isa. 60:6; Jer. 6:20; Ezek. 27:22-23, where Sheba occurs as the Hebrew spelling of the South Arabic name Saba). Their territorial controls fluctuated, but included at times the port of Aden where contacts with shipments of goods from India as well as Africa were made. Sabean ships ranged to Africa and India, contributing both to the variety of trade goods and to the wealth of the exchanges flowing into Sabean resources.



Also in that southerly direction from Judah mention is made of Edom (cf. # 3 on map) and of Egypt (cf. # 4 on map). The final place designation is the Wadi Shittim mentioned in verse 18. Achtemeier (NIB, iPreach) suggests "the valley of Shittim (i.e. Acacia Valley), which is probably the Wadi en-Nar, the continuation of the Kidron Valley in the direction of the Dead Sea." Douglas Stuart (*Word Biblical Commentary*, Logos Systems) suggests that "the 'streambed of acacias' (נַחַל הַשְּׁטִיִּים) is unique and perhaps represents a known, especially dry wadi near Jerusalem. (Acacias can grow in remarkably dry, barren places.)" What is clear from the context is that this streambed was located near Jerusalem and needed lots of water for crops to grow on the fertile

soil around it.

The *time markers* point mainly to a future judgment of the nations and the subsequent blessing of Judah and Jerusalem. Those who have abused the Israelites in some way in the past will be called to account. And the promised blessings on Judah will take on supernatural proportions as a consequence of God rectifying these wrongs. Again, apocalyptic language plays a dominating role in Joel's painting of this glorious day coming down the road. This language provides the basis for New Testament writers to project this glorious picture into a distant future connected with the return of Jesus as the Son of Man at the end of human history.

b. Literary

Genre. The issues of literary patterns in chapter three are similar to those in chapter two, except that the first eight verses follow a prose style, and the poetic prophetic **oracle** pattern begins with verse nine and continues to the end of the chapter. Most of the parallelism in vv. 9-21 revolves around either synonymous or step parallels. That is, the

second line either repeats the idea of the first line for emphasis purposes. Or, the second line advances the idea of the first line. This is consistent with the forms of parallelism in the previous two chapters.

The **apocalyptic** language and imagery that was prominent in chapter two continues in chapter three, and in some ways intensifies with the even more dramatic emphasis on the future Day of the Lord.

An additional motif that is common in Hebrew prophetic oracles and is moving toward legitimate identification as a literary genre surfaces here. Joel picks up on the “judgment against the nations” concept first begun with Amos almost two centuries before our prophet ministered. In modern biblical studies this form is commonly designated as “**oracles against the nations**.” This material exists in Amos 1-2, Isaiah 13-23, Jeremiah 46-51, Ezekiel 25-32, and the books of Nahum and Obadiah. Smaller segments surface in Zeph. 2:5-15, Joel 3 and a few other places.

Typically, this material will speak of a day when God will punish the various nations adjacent to Israel for their abuse of the covenant people. Sometimes, as is the case in the major prophets named above, the details of abuse and punishment are quite specific. Sometimes, as with Joel, the charges are fairly general and the punishment is not spelled out as precisely.

One important theological perspective is the assumption by the prophets that God controls the destinies of other nations beyond His covenant people Israel. Early in Israel’s history the tendency was to see God as concerned only with His covenant people. He was sufficiently powerful to protect them and the promised land from outside invaders. But with the prophets came a larger view of God as One who governed all nations and held all nations accountable to Him.

In many instances, the oracles against the nations is but a prelude to the pronouncement of divine wrath on the Israelites for their disobedience. But

Joel does not follow that part of the pattern. Instead, he moves from a summons of the nations to judgment to the blessing of God upon His people, which builds off the prophetic concept of a [remnant](#) found in most of the the later Hebrew prophets.

Literary Setting. The numbering difference was discussed in the study of chapter two, but will be mentioned here to avoid confusion when checking commentaries etc. What is identified in Hebrew and Greek texts as chapter four of Joel is listed in the Latin Vulgate and subsequently the English Bible as chapter three. Thus passages from Joel chapter three will sometimes be listed in one of two ways: first, 3:1-5 [4:1-5], or second 4:1-5 [3:1-5]. The second way is more common. The verse numbers are the same, just the chapter listing is different.

The Day of the Lord motif continues as the central theme of chapter three. With dramatic language this day is pictured a day of judgment (vv. 1-3), a trial in the valley of Jehoshaphat where the Lord will sit in judgment on “all the neighboring nations” of Judah (v. 12). When He comes to judgment, God will “roar” like a lion so that even the heavens and earth tremble in fear at the sound of His voice (v. 16). But that divine judgment will be a comfort to the people of God, for it will usher in an era of marvelous blessing from God (vv. 18-21). God will purge His land of all foreign elements permanently (v. 17). His judgment will establish His presence in Jerusalem forever (v. 17). Thus, for the prophet Joel this anticipation of the coming day of the Lord was a central aspect of his message of both warning and hope to his audience.

II. Message

Literary Structure. Unpacking the organization of the prophet’s thinking in chapter three is rather challenging in the details. In general it is clear. The discussion of the Day of the Lord revolves around the theme of judgment upon the nations (vv. 1-16), and what that will mean to His people (vv. 17-21). The final verses, vv. 19-21, return to the theme of judgment but mainly to paint a backdrop for highlighting divine blessing on Judah and Jerusalem.

We will follow this twofold emphasis on the Day of the Lord in our study of this final chapter of Joel. This adopts much of the understanding of Douglas Stuart (*WBC*, Logos Systems) about the literary structure in this chapter:

Chap. 4 consists of a group of restoration promises, all of which in one way or another give reassurance that Israel’s enemies will be dispensed with so that Israel (Judah and Jerusalem) may have peace. In a general sense, then, the form is that of the oracle against foreign nations found so routinely in the prophetic books. But this type of oracle functions here especially in fulfillment of the restoration blessing of power over enemies (type 9) and has a distinctly eschatological ring throughout.

That the chapter is a new pericope follows both from its elaborate introductory formula (“In those days, at that time”) and its shift of topic from spiritual filling (3:1–5 [2:28–32]) to the unstoppable process of judging Israel’s foes (from 4:2 [3:2] to 4:21 [3:21]).

Two subsections are evident (vv 1–16: judgment in the Valley of Jehoshaphat/verdict; and vv 17–21: re-inhabited, happy Jerusalem), but beyond these the overall integration of themes and wordings that characterizes the

book as a whole prevents further delineation. Vv 4–8, because they are prose and mention by name certain foreign regions/peoples (Tyre, Sidon, Philistia, Greece, Sabeans [but see note 8.a]), are often identified as a separate oracle, though needlessly. The poetry-prose-poetry format of vv 1–16 has parallels both within the book (2:18 ff.) and outside of it (e.g. Amos 7). Moreover, 4:2–3 concerns itself with trading in captured, enslaved Israelites, which is exactly what vv 4–8 is responding to and embellishing.

Again, because of the poetic structure of most of the content of the text we will use the modified way of presenting the text material.

a Judgment, vv. 1-16

NASB

1 "For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land. 3 "They have also cast lots for My people, Traded a boy for a harlot And sold a girl for wine that they may drink.

4 "Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head. 5 "Since you have taken My silver and My gold, brought My precious treasures to your temples, 6 and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory, 7 behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. 8 "Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation," for the LORD has spoken.

9 Proclaim this among the nations:
Prepare a war;
rouse the mighty men!

NRSV

1 For then, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there, on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land, 3 and cast lots for my people, and traded boys for prostitutes, and sold girls for wine, and drunk it down.

4 What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will turn your deeds back upon your own heads swiftly and speedily. 5 For you have taken my silver and my gold, and have carried my rich treasures into your temples. 6 You have sold the people of Judah and Jerusalem to the Greeks, removing them far from their own border. 7 But now I will rouse them to leave the places to which you have sold them, and I will turn your deeds back upon your own heads. 8 I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a nation far away; for the Lord has spoken.

9 Proclaim this among the nations:
Prepare war,

NLT

1 "At that time, when I restore the prosperity of Judah and Jerusalem," says the LORD, 2 "I will gather the armies of the world into the valley of Jehoshaphat. F6 There I will judge them for harming my people, for scattering my inheritance among the nations, and for dividing up my land. 3 They cast lots to decide which of my people would be their slaves. They traded young boys for prostitutes and little girls for enough wine to get drunk.

4 "What do you have against me, Tyre and Sidon and you cities of Philistia? Are you trying to take revenge on me? If you are, then watch out! I will strike swiftly and pay you back for everything you have done. 5 You have taken my silver and gold and all my precious treasures, and you have carried them off to your pagan temples. 6 You have sold the people of Judah and Jerusalem to the Greeks, who took them far from their homeland. 7 But I will bring them back again from all these places to which you sold them, and I will pay you back for all you have done. 8 I will sell your sons and daughters to the people of Judah, and they will sell them to the peoples of Arabia, a nation far away. I, the LORD, have spoken!"

9 Say to the nations far and wide:
"Get ready for war!"

Let all the soldiers draw
near,
let them come up!
10 Beat your plowshares into
swords
And your pruning hooks
into spears;
Let the weak say, "I am a
mighty man."

11 Hasten and come, all you
surrounding nations,
And gather yourselves
there.
Bring down, O LORD, Your
mighty ones.

12 Let the nations be aroused
And come up to the
valley of
Jehoshaphat,
For there I will sit to judge
All the surrounding
nations.

13 Put in the sickle,
for the harvest is ripe.
Come, tread,
for the wine press is full;
The vats overflow,
for their wickedness is
great.

14 Multitudes, multitudes
in the valley of decision!
For the day of the LORD is
near
in the valley of decision.

15 The sun and moon grow
dark
And the stars lose their
brightness.

16 The LORD roars from Zion
And utters His voice from
Jerusalem,
And the heavens and the
earth tremble.
But the LORD is a refuge for
His people
And a stronghold to the
sons of Israel.

stir up the warriors.
Let all the soldiers draw near,
let them come up.
10 Beat your plowshares into
swords,
and your pruning hooks
into spears;
let the weakling say, "I am a
warrior."

11 Come quickly,
all you nations all around,
gather yourselves there.
Bring down your warriors, O
Lord.

12 Let the nations rouse them-
selves,
and come up to the valley
of Jehoshaphat;
for there I will sit to judge
all the neighboring na-
tions.

13 Put in the sickle,
for the harvest is ripe.
Go in, tread,
for the wine press is full.
The vats overflow,
for their wickedness is
great.

14 Multitudes, multitudes,
in the valley of decision!
For the day of the Lord is
near
in the valley of decision.

15 The sun and the moon are
darkened,
and the stars withdraw
their shining.

16 The Lord roars from Zion,
and utters his voice from
Jerusalem,
and the heavens and the
earth shake.
But the Lord is a refuge for
his people,
a stronghold for the
people of Israel.

Call out your best war-
riors!
Let all your fighting men
advance
for the attack!
10 Beat your plowshares into
swords
and your pruning hooks
into spears.
Train even your weaklings to
be warriors.

11 Come quickly,
all you nations every-
where!
Gather together in the
valley.

"And now, O LORD,
call out your warriors!
12 "Let the nations be called to
arms.

Let them march to the
valley of
Jehoshaphat.
There I, the LORD, will sit to
pronounce judgment
on them all.

13 Now let the sickle do its
work,
for the harvest is ripe.
Come, tread the winepress
because it is full.
The storage vats are over-
flowing
with the wickedness of
these people."

14 Thousands upon thousands
are waiting
in the valley of decision.
It is there that the day of the
LORD will soon
arrive.

15 The sun and moon will grow
dark,
and the stars will no
longer shine.

16 The LORD's voice will roar
from Zion

Notes:

One of the first issues to be addressed is the literary form of verses 1-8. The NRSV translators considered all of the verses to be prose rather than poetry, and so translated them. But not all OT commentators and translators agree with this. In the Hebrew text, the prose material is unquestionably found in verses 4-7, but difference of opinion exists over the first three verses. The New International Version will reflect a poetic (vv. 1-3) then prose view (vv. 4-8). A prose introduction in is clearly given with “For then, in those

days and at that time...” (בַּיָּמִים הַהֵמָּה וּבַעֲתָת הַהֵיאָה (כִּי הִנֵּה). But whether prose or poetic expression follows is debated by the scholars. We have adopted the NRSV position in considering all of verses 1-8 as prose.

The first set, vv. 1-3, contain God’s declaration of an coming trial in which He plans on convicting the nations around Israel for their abuse of His covenant people. The declaration is twofold: 1) “I will restore the fortunes of Judah and Jerusalem,” and 2) “I will enter into judgment with them” (i.e., the neighboring nations). In the unfolding content these two themes are presented in reverse order. First, the charges against the nations are presented, vv. 2b-15. A transition passage occurs affirming God’s power, v. 16. Then the restoration of the fortunes of Judah and Jerusalem are presented, vv. 17-21.

But these two concepts are inseparably linked; Israel’s restoration is in large part dependent upon divine punishment of its abusers. The typical OT sense of justice prevails. Wrong doing demands retribution and God is the only one powerful enough to do it justly and with superior power. Thus the prophet holds out hope to the suffering Israelites that God will indeed come to their rescue.

God’s judgment on the nations is based on their abuse of His people. What are His charges against them?

They are initially stated in general terms: “because they [the nations] have scattered them [the Israelites] among the nations. They have divided my land, and cast lots for my people, and traded boys for prostitutes, and sold girls for wine, and drunk it down.” (vv. 2b-3) The heart of the charge is a scattering of the Israelites among other peoples and a dividing up of the Land of Promise. The moral degeneration of this is highlighted with the slave trading of young Israelite boys and girls. They have been sold for prostitutes and wine for immoral partying.

Theologically the perspective set forth here is basic to the rest of the Old Testament. The land and the Israelite people are God’s possessions. No one

and thunder from Jerusalem,
and the earth and heavens
will begin to shake.

But to his people of Israel, the
LORD will be a welcom-
ing refuge
and a strong fortress.



else has any claim to either. Thus for these nations to invade and occupy the land and to capture the people represents stealing God’s possessions. Thus God will take the necessary measures to reclaim what belongs to Him. And He will severely punish those who have done these deeds.

The charges become more specific in vv. 4-8 where the Philistine towns of Tyre and Sidon are singled out. But one should be cautious of attempting to reading indications of dating into this. More likely, the Philistines stand as examples of the kind of abuse dished out on the Israelites over the centuries. All through their existence on the eastern Mediterranean coastal plains they were traders and slave trade was a major business bringing substantial wealth to the towns of Tyre and Sidon. The Assyrian invasions in the middle 700s that destroyed the Northern Kingdom brought substantial destruction to them also, as did the Babylonian invasions in the early 500s. The punishment alluded to in these verses is the “eye for an eye” *Lex talionis* principle first set

forth in the Torah, as described by Joe M. Sprinkle ("Law," [Bakers Evangelical Dictionary of Biblical Theology](#)):

An important law is the *lex talionis*, "life for life, eye for eye, tooth for tooth" (Exod 21:22-25; Lev 24:19-20; Deut 19:15-21), which is sometimes misunderstood as a barbaric justification of personal vengeance and maiming. On the contrary, it expresses the just principle that judicial punishments should fit the crime, thereby limiting permissible punishment. One who is responsible for the loss of another's eye deserves, in principle, to give up his own eye.

God's justice means that the punishment fits the crime, even in His dispensing of judgment. These Philistines had sold Israel's children into slavery; now they would experience the same thing with their sons and daughters.

But the divine judgment here looks to a more complete day of destruction upon these peoples than had happened with the Assyrians and Babylonians. And they are but one segment of "all the nations." Israel's neighbors over the centuries of their existence are called to this "valley of decision" (v. 14) for God's judgment.

With the resumption of the prophetic oracle expression in verse nine, the scene quickly shifts to the Day of the Lord in judgment of the nations in the valley of Jehoshaphat. The nations are summoned to the valley prepared to do battle, howbeit an utterly useless battle against the Lord (vv. 9-12). As the armies gather the sun and moon are darkened and the stars quit shining. Then God steps forth on Mt. Zion and thunderously roars like a ruling lion utterly overwhelming not just these armies, but even the heavens themselves. Utter destruction is unleashed on these abusers of God's people.

But God's people find in this utterly powerful God a refuge and shelter. These humanly powerful armies melt into nothingness up against the Lord God.

Wow! What a powerful scene projecting the ultimate triumph of our God over all enemies of His

people. For the struggling postexilic Israelites attempting to put a nation back together after the devastation of destructive armies over a long period of time this message of the prophet came through as a burst of hopeful sunshine. God had not forgotten His people. Evil as expressed by Israel's neighbors over the centuries would not escape the wrath of God. For long periods it had seemed as though God's wrath had been exclusively focused upon the chosen people themselves as they had witnessed the complete destruction of the Land of Promise by outsider invasion. But hadn't the prophet Amos spoken of a faithful remnant that God would raise up from the ashes of destruction (Amos 9:14-15)? Now centuries later God's prophet Joel stood to amplify and enlarge that promise given centuries before to the people of the northern kingdom. But after God had purged His people, He was ready to bless those who remained and were faithful.

Out of this basic principle of God's righteousness and justice in judgment comes the New Testament concept of final judgment of all humanity. For those outside the children of God through Christ this wrath in judgment will be overwhelming and total. But it will be based on God's justice flowing out of the principle of *lex talionis*, the destruction of eternal damnation will fit the crime of sinful rebellion and abuse of Christ and the new people of God in the New Covenant established in Christ. In that judgment

God's people take refuge and shelter. God will avenge their suffering and hardship at the hands of pagans. Evil will not prevail, even though it seems to at times.

Joel looks to a Day of the Lord in judgment. This day will be ultimately and completely realized when Christ comes again to judge the nations. The apocalyptic language of Joel in prophet oracle flows into more dramatic apocalyptic expression in Revelation chapter four and following, which reaches one climatic moment in 18:9-10:

9 And the kings of the earth, who committed fornication and lived in luxury with her [Babylon], will weep and wail over her when they see the smoke of her burning; 10 they will stand far off, in fear of her torment, and say,

"Alas, alas, the great city,



Babylon, the mighty city!

For in one hour your judgment has come."

But they will not escape God's wrath either, as Rev. 6:15-17 asserts:

15 Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, 16 calling to the mountains and rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the

Lamb; 17 for the great day of their wrath has come, and who is able to stand?"

Our response both now and on that day, for we will be there to witness it, is that of the twenty-four elders (Rev. 4:11):

"You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

b. Blessing, vv. 17-21

NASB

17 Then you will know that I am the LORD your God, Dwelling in Zion, My holy mountain.
So Jerusalem will be holy, And strangers will pass through it no more.

18 And in that day The mountains will drip with sweet wine, And the hills will flow with milk, And all the brooks of Judah will flow with water; And a spring will go out from the house of the LORD To water the valley of Shittim.

19 Egypt will become a waste, And Edom will become a desolate wilderness, Because of the violence done to the sons of Judah, In whose land they have shed innocent blood.

20 But Judah will be inhabited forever And Jerusalem for all generations.

21 And I will avenge their blood which I have not avenged, For the LORD dwells in Zion.

NRSV

17 So you shall know that I, the Lord your God, dwell in Zion, my holy mountain.
And Jerusalem shall be holy, and strangers shall never again pass through it.

18 In that day the mountains shall drip sweet wine, the hills shall flow with milk, and all the stream beds of Judah shall flow with water; a fountain shall come forth from the house of the Lord and water the Wadi Shittim.

19 Egypt shall become a desolation and Edom a desolate wilderness, because of the violence done to the people of Judah, in whose land they have shed innocent blood.

20 But Judah shall be inhabited forever, and Jerusalem to all generations.

21 I will avenge their blood, and I will not clear the guilty, for the Lord dwells in Zion.

NLT

17 "Then you will know that I, the LORD your God, live in Zion, my holy mountain.
Jerusalem will be holy forever, and foreign armies will never conquer her again.

18 In that day the mountains will drip with sweet wine, and the hills will flow with milk.
Water will fill the dry streambeds of Judah, and a fountain will burst forth from the LORD's Temple, watering the arid valley of acacias.

19 Egypt will become a wasteland and Edom a wilderness, because they attacked Judah and killed her innocent people.

20 "But Judah will remain forever, and Jerusalem will endure through all future generations.

21 I will pardon my people's crimes, which I have not yet pardoned; and I, the LORD, will make my home in Jerusalem with my people."

Notes:

These final five verses stress 1) God's presence (v. 17), 2) His agricultural blessing (v. 18), and 3) His vindication of His people (vv. 19-21).

1) God's presence (v. 17). When life becomes chaotic, especially from war and violence, the search for an anchor point becomes all the more crucial. For ancient Israel, as well as for us today, that pole of stability around which we can wrap our lives is God. For Israel came the word:

So you shall know that I, the Lord your God,
dwell in Zion, my holy mountain.

And Jerusalem shall be holy,
and strangers shall never again pass through it.

For them, one spot in a corrupt world was Jerusalem, a holy mountain where God dwelt. The promise: the corrupting foreigners who invaded and destroyed with their corrupting presence would never again pass through that city.

By no accident the New Testament writers pick up this motif and project a future new Jerusalem, the heavenly one as the ultimate presence of God and His people.

Rev. 21:1-4 (NRSV):

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; 4 he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away."

Rev. 21:10-27 (NRSV):

10 And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. 11 It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. 12 It has a great, high wall with twelve

gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; 13 on the east three gates, on the north three gates, on the south three gates, and on the west three gates. 14 And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb. 15 The angel who talked to me had a measuring rod of gold to measure the city and its gates and walls. 16 The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles; its length and width and height are equal. 17 He also measured its wall, one hundred forty-four cubits by human measurement, which the angel was using. 18 The wall is built of jasper, while the city is pure gold, clear as glass. 19 The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. 21 And the twelve

gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass. 22 I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. 23 And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. 24 The nations will walk by its light, and the kings of the earth will bring their glory into it. 25 Its gates will never be shut by day, and there will be no night there. 26 People will bring into it the glory and the honor of the nations. 27 But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

If one has ever lived in a highly corrupted and violence plagued city, appreciation for the image painted here comes easy. For ancient Israelites and for God's people today, the promise

of living in the presence of the Almighty where no corruption and violence by sinful humans is awe inspiring and a wonderful hope for a coming day. The prophet declared God's commitment to His holy city. When the final judgment of the nations had destroyed Israel's corrupt and corrupting neighbors, the dwelling place of God in the temple would be purged of danger. The apostle John in the vision given him by the angel saw something even greater. The pure holy city of God descending from Heaven to rest upon the earth would become the dwelling place not only of God but also of His people. And absolutely no cor-



ruption of any kind would be allowed.

2) His agricultural blessing (v. 18). With clear apocalyptic imagery, Joel describes an agricultural bounty flowing out of the rugged desert oriented mountains around Jerusalem in ancient Judah:

In that day
the mountains shall drip sweet wine,
the hills shall flow with milk,
and all the stream beds of Judah
shall flow with water;
a fountain shall come forth from the house of the
Lord
and water the Wadi Shittim.



One has to have lived in a desert to more fully grasp the significance of the prophet's words here. Only with divine intervention could something of this magnitude take place. Douglas Stuart (*WBC, Logos Systems*) helpfully observes:

Agricultural bounty (restoration blessing type 5) rarely fails to make an appearance in full restoration oracles. Almost everyone was a farmer of some sort in the agrarian society of moisture-marginal ancient Israel/Judah, and promises of abundant crops and water had a powerful impact as a source of hope. Most of Joel's language here parallels what is found elsewhere in the Old Testament and represents a full reversal of the agricultural disaster of chaps. 1 and 2. Indeed, people of the ancient Near East in general thought in such terms poetically: "The skies rain oil, the wadis run honey" (*CTA* 6.3.6–7). On mountains dripping juice, cf. Amos 9:13; for the land running with milk, Exod 3:8; on ravines running with water, Isa 30:25; on a fountain from Yahweh's house, Ezek 47:1–12 (and Rev 22:1–2).

The apostle John extends this motif for the new

Jerusalem (Rev. 22:1-5, [NRSV](#)):

1 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb 2 through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. 3 Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; 4 they will see his face, and his name will be on their foreheads. 5 And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

3) His vindication of His people (vv. 19-21). The final blessing of that Day of Decision comes with the vindication of God's people. The neighboring, often more powerful nations had frequently overrun Israel and plundered her as those she existed only for their enrichment. In so doing, these nations were rejecting God's claim to the land and to the people. In this day of judgment God promises to vindicate His people. These verses introduce both Egypt and Edom as objects of God's wrath because of their abuse of the Israelites. Again the point of reference here reaches all the way back to enslavement of the Hebrew people in bondage by the Egyptian pharaoh at the close of the patriarchal era many centuries before. The Edomites never

found a favorable voice among the Israelites, as is noted in "Edom, Edomites," *Bakers Encyclopedia of the Bible* (Logos Systems):

A long history of enmity existed between Judah and Edom, and several prophets spoke unfavorably about Edom (Is 11:14; 34:5–17; Ez 32:29; Jl 3:19; Am 1:11, 12; Mal 1:2–4). In the 6th century B.C. Edom entered a period of decline. Several cities were abandoned. At the same time Edomite colonies west of the Arabah in the southern hill country of Judah emerged, and by Roman times there was a province of Idumaea, which was the descendant of the Persian province of Edom, with its administrative center at Lachish.

The book of Revelation (22:14-15, [NRSV](#)) continues this motif with

14 Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. 15 Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.

God's people will be vindicated in their faithfulness!

NASB

1 "For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land. 3 "They have also cast lots for My people, Traded a boy for a harlot And sold a girl for wine that they may drink.

4 "Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head. 5 "Since you have taken My silver and My gold, brought My precious treasures to your temples, 6 and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory, 7 behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. 8 "Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation," for the LORD has spoken.

9 Proclaim this among the nations:

Prepare a war;
rouse the mighty men!

Let all the soldiers draw near,
let them come up!

10 Beat your plowshares into swords
And your pruning hooks into spears;
Let the weak say, "I am a mighty man."

11 Hasten and come, all you surrounding nations,
And gather yourselves there.
Bring down, O LORD, Your mighty ones.

12 Let the nations be aroused
And come up to the valley of Jehoshaphat,
For there I will sit to judge
All the surrounding nations.

13 Put in the sickle,
for the harvest is ripe.
Come, tread,
for the wine press is full;
The vats overflow,
for their wickedness is great.

14 Multitudes, multitudes
in the valley of decision!
For the day of the LORD is near
in the valley of decision.

15 The sun and moon grow dark
And the stars lose their brightness.

16 The LORD roars from Zion
And utters His voice from Jerusalem,
And the heavens and the earth tremble.
But the LORD is a refuge for His people
And a stronghold to the sons of Israel.

17 Then you will know that I am the LORD your
God,
Dwelling in Zion, My holy mountain.
So Jerusalem will be holy,
And strangers will pass through it no more.

18 And in that day
The mountains will drip with sweet wine,
And the hills will flow with milk,
And all the brooks of Judah
will flow with water;
And a spring will go out from the house of the
LORD
To water the valley of Shittim.

19 Egypt will become a waste,
And Edom will become a desolate wilder-
ness,
Because of the violence done to the sons of
Judah,
In whose land they have shed innocent
blood.

20 But Judah will be inhabited forever
And Jerusalem for all generations.

21 And I will avenge their blood which I have not
avenged,
For the LORD dwells in Zion.

NRSV

1 For then, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there, on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land, 3 and cast lots for my people, and traded boys for prostitutes, and sold girls for wine, and drunk it down.

4 What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will turn your deeds back upon your own heads swiftly and speedily. 5 For you have taken my silver and my gold, and have carried my rich treasures into your temples. 6 You have sold the people of Judah and Jerusalem to the Greeks, removing them far from their own border. 7 But now I will rouse them to leave the places to which you have sold them, and I will turn your deeds back upon your own heads. 8 I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a nation far away; for the Lord has spoken.

9 Proclaim this among the nations:
Prepare war,
stir up the warriors.
Let all the soldiers draw near,
let them come up.

10 Beat your plowshares into swords,
and your pruning hooks into spears;
let the weakling say, "I am a warrior."

11 Come quickly,
all you nations all around,
gather yourselves there.
Bring down your warriors, O Lord.

12 Let the nations rouse themselves,
and come up to the valley of Jehoshaphat;
for there I will sit to judge
all the neighboring nations.

13 Put in the sickle,
for the harvest is ripe.
Go in, tread,
for the wine press is full.
The vats overflow,
for their wickedness is great.

14 Multitudes, multitudes,
in the valley of decision!
For the day of the Lord is near
in the valley of decision.

15 The sun and the moon are darkened,
and the stars withdraw their shining.

16 The Lord roars from Zion,
and utters his voice from Jerusalem,
and the heavens and the earth shake.
But the Lord is a refuge for his people,
a stronghold for the people of Israel.

17 So you shall know that I, the Lord your God,
dwell in Zion, my holy mountain.
And Jerusalem shall be holy,
and strangers shall never again pass
through it.

18 In that day
the mountains shall drip sweet wine,
the hills shall flow with milk,
and all the stream beds of Judah
shall flow with water;
a fountain shall come forth from the house of
the Lord
and water the Wadi Shittim.

19 Egypt shall become a desolation
and Edom a desolate wilderness,
because of the violence done to the people of
Judah,
in whose land they have shed innocent
blood.

20 But Judah shall be inhabited forever,
and Jerusalem to all generations.

21 I will avenge their blood, and I will not clear the
guilty,
for the Lord dwells in Zion.

NLT

1 "At that time, when I restore the prosperity of Judah and Jerusalem," says the LORD, 2 "I will gather the armies of the world into the valley of Jehoshaphat. F6 There I will judge them for harming my people, for scattering my inheritance among the nations, and for dividing up my land. 3 They cast lots to decide which of my people would be their slaves. They traded young boys for prostitutes and little girls for enough wine to get drunk.

4 "What do you have against me, Tyre and Sidon and you cities of Philistia? Are you trying to take revenge on me? If you are, then watch out! I will strike swiftly and pay you back for everything you have done. 5 You have taken my silver and gold and all my precious treasures, and you have carried them off to your pagan temples. 6 You have sold the people of Judah and Jerusalem to the Greeks, who took them far from their homeland. 7 But I will bring them back again from all these places to which you sold them, and I will pay you back for all you have done. 8 I will sell your sons and daughters to the people of Judah, and they will sell them to the peoples of Arabia, a nation far away. I, the LORD, have spoken!"

9 Say to the nations far and wide:
"Get ready for war!
Call out your best warriors!
Let all your fighting men advance
for the attack!"

10 Beat your plowshares into swords
and your pruning hooks into spears.
Train even your weaklings to be warriors.

11 Come quickly,
all you nations everywhere!
Gather together in the valley.
"And now, O LORD,
call out your warriors!"

12 "Let the nations be called to arms.
Let them march to the valley of
Jehoshaphat.
There I, the LORD, will sit to pronounce judgment
on them all.

13 Now let the sickle do its work,
for the harvest is ripe.
Come, tread the winepress
because it is full.

The storage vats are overflowing
with the wickedness of these people."

14 Thousands upon thousands are waiting
in the valley of decision.
It is there that the day of the LORD will soon
arrive.

15 The sun and moon will grow dark,
and the stars will no longer shine.

16 The LORD's voice will roar from Zion
and thunder from Jerusalem,
and the earth and heavens will begin to
shake.

But to his people of Israel, the LORD will be a
welcoming refuge
and a strong fortress.

17 "Then you will know that I, the LORD your God,
live in Zion, my holy mountain.
Jerusalem will be holy forever,
and foreign armies will never conquer her
again.

18 In that day
the mountains will drip with sweet wine,
and the hills will flow with milk.
Water will fill the dry streambeds of Judah,
and a fountain will burst forth from the LORD's
Temple,
watering the arid valley of acacias.

19 Egypt will become a wasteland
and Edom a wilderness,
because they attacked Judah and killed her
innocent people.

20 "But Judah will remain forever,
and Jerusalem will endure through all
future generations.

21 I will pardon my people's crimes,
which I have not yet pardoned;
and I, the LORD, will make my home in
Jerusalem with my people."

LXX

4:1 διότι ἰδοὺ ἐγὼ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ὅταν ἐπιστρέψω τὴν αἰχμαλωσίαν Ἰουδα καὶ Ἱερουσαλημ ² καὶ συναῶμαι πάντα τὰ ἔθνη καὶ καταῶμαι αὐτὰ εἰς τὴν κοιλάδα Ἰωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ἰσραηλ οἱ διεσπάρησαν ἐν τοῖς ἔθνεσιν καὶ τὴν γῆν μου καταδιείλαντο ³ καὶ ἐπὶ τὸν λαόν μου ἔβαλον κλήρους καὶ ἔδωκαν τὰ παιδιάρια πόρναις καὶ τὰ κοράσια ἐπώλουν ἀντὶ οἴνου καὶ ἔπινον ⁴ καὶ τί καὶ ὑμεῖς ἐμοὶ Τύρος καὶ Σιδῶν καὶ πᾶσα Γαλιλαία ἀλλοφύλων μὴ ἀνταπόδομα ὑμεῖς ἀνταποδίδοτέ μοι ἢ μνησικακεῖτε ὑμεῖς ἐπ' ἐμοὶ ὀξέως καὶ ταχέως ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν ⁵ ἀνθ' ὧν τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου ἐλάβετε καὶ τὰ ἐπίλεκτά μου καὶ τὰ καλὰ εἰσηνέγκατε εἰς τοὺς ναοὺς ὑμῶν ⁶ καὶ τοὺς υἱοὺς Ἰουδα καὶ τοὺς υἱοὺς Ἱερουσαλημ ἀπέδοσθε τοῖς υἱοῖς τῶν Ἑλλήνων ὅπως ἐξώσητε αὐτοὺς ἐκ τῶν ὀρίων αὐτῶν ⁷ ἰδοὺ ἐγὼ ἐξεγείρω αὐτοὺς ἐκ τοῦ τόπου οὗ ἀπέδοσθε αὐτοὺς ἐκεῖ καὶ ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν ⁸ καὶ ἀποδώσομαι τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν εἰς χεῖρας υἱῶν Ἰουδα καὶ ἀποδώσονται αὐτοὺς εἰς αἰχμαλωσίαν εἰς ἔθνος μακρὰν ἀπέχον ὅτι κύριος ἐλάλησεν ⁹ κηρύξατε ταῦτα ἐν τοῖς ἔθνεσιν ἀγιάσατε πόλεμον ἐξεγείρατε τοὺς μαχητὰς προσαγάγετε καὶ ἀναβαίνετε πάντες ἄνδρες πολεμισταί ¹⁰ συγκόψατε τὰ ἄροτρα ὑμῶν εἰς ῥομφαίας καὶ τὰ δρέπανα ὑμῶν εἰς σειρομάστας ὁ ἀδύνατος λεγέτω ὅτι ἰσχύω ἐγὼ ¹¹ συναθροίσεσθε καὶ εἰσπορεύεσθε πάντα τὰ ἔθνη κυκλόθεν καὶ συναχθήτε ἐκεῖ ὁ πρᾶυς ἔστω μαχητῆς ¹² ἐξεγειρέσθωσαν καὶ ἀναβαινέτωσαν πάντα τὰ ἔθνη εἰς τὴν κοιλάδα Ἰωσαφατ διότι ἐκεῖ καθιῶ τοῦ διακρίναι πάντα τὰ ἔθνη κυκλόθεν ¹³ ἐξαποστείλατε δρέπανα ὅτι παρέστηκεν τρύγητος εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν ¹⁴ ἦχοι ἐξήχησαν ἐν τῇ κοιλάδι τῆς δίκης ὅτι ἐγγὺς ἡμέρα κυρίου ἐν τῇ κοιλάδι τῆς δίκης ¹⁵ ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν ¹⁶ ὁ δὲ κύριος ἐκ Σιων ἀνακεκράζεται καὶ ἐξ Ἱερουσαλημ δώσει φωνὴν αὐτοῦ καὶ σεισθήσεται ὁ οὐρανὸς καὶ ἡ γῆ ὁ δὲ κύριος φείσεται τοῦ λαοῦ αὐτοῦ καὶ ἐνισχύσει κύριος τοὺς υἱοὺς Ἰσραηλ ¹⁷ καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ κατασκηνῶν ἐν Σιων ἐν ὄρει ἁγίῳ μου καὶ ἔσται Ἱερουσαλημ πόλις ἁγία καὶ ἀλλογενεῖς οὐ διελεύσονται δι' αὐτῆς οὐκέτι ¹⁸ καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀποσταλάξει τὰ ὄρη γλυκασμὸν καὶ οἱ βουνοὶ ῥυήσονται γάλα καὶ πᾶσαι αἱ ἀφῆσεις Ἰουδα ῥυήσονται ὕδατα καὶ πηγὴ ἐξ οἴκου κυρίου ἐξελεύσεται καὶ ποτιεῖ τὸν χειμάρρουν τῶν σχοίνων ¹⁹ Αἴγυπτος εἰς ἀφανισμόν ἔσται καὶ ἡ Ἰδομαία εἰς πεδῖον ἀφανισμοῦ ἔσται ἐξ ἀδικιῶν υἱῶν Ἰουδα ἀνθ' ὧν ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῇ αὐτῶν ²⁰ ἢ δὲ Ἰουδαία εἰς τὸν αἰῶνα κατοικηθήσεται καὶ Ἱερουσαλημ εἰς γενεὰς γενεῶν ²¹ καὶ ἐκδικήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθώσω καὶ κύριος κατασκηνώσει ἐν Σιων

Joel 4:1 WTT כִּי הִנֵּה בַיָּמַיִם הַהֵמָּה וּבַעֲתָה הַזֹּאת אֲשֶׁר (אֲשׁוּב)

[אֲשׁוּב] אֶת־שָׁבוֹת יְהוּדָה וִירוּשָׁלַם׃² וְקִבַּצְתִּי אֶת־כָּל־הַגּוֹיִם

וְהוֹרְדֹתִים אֶל־עַמֶּק יְהוֹשָׁפָט וְנִשְׁפַּטְתִּי עִמָּם שָׁם עַל־עַמִּי

וְנַחֲלֹתַי יִשְׂרָאֵל אֲשֶׁר פָּזְרוּ בַּגּוֹיִם וְאֶת־אֶרֶצִי חִלְקוּ

³ וְאֶל־עַמִּי יָדוּ גּוֹרָל וַיִּתְּנוּ הַיְלָד בַּזּוֹנָה וְהַיְלָדָה מִכְרוּ בֵּין

וּבֵּין

⁴ וְגַם מִה־אֲתָם לִי צָר וְצִדּוֹן וְכָל גְּלִילוֹת פְּלִשְׁתַּת הַגִּמּוּל

אֲתָם מִשְׁלָמִים עָלַי וְאִם־גְּמֻלִים אֲתָם עָלַי קַל מִהֲרָה

אֲשׁוּב גְּמֻלְכֶם בְּרֹאשְׁכֶם

⁵ אֲשֶׁר־פָּסַפְסִי וַיִּזְהַבּוּ לְקַחְתֶּם וּמַחְמֹדֵי הַטְּבִים הִבֵּאתֶם

לְהִיכְלִיכֶם

⁶ וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם מִכְרַתֶּם לְבָנֵי הַיּוֹנִים לְמַעַן

הַרְחִיקֶם מֵעַל גְּבוּלָם

⁷ הַנְּנִי מַעִירִם מִן־הַמְּקוֹם אֲשֶׁר־מִכְרַתֶּם אֲתָם שָׁמָּה וְהִשְׁבַּתִּי

גְּמֻלְכֶם בְּרֹאשְׁכֶם

⁸ וּמִכְרַתִּי אֶת־בְּנֵיכֶם וְאֶת־בָּנוֹתֵיכֶם בְּיַד בְּנֵי יְהוּדָה

וּמִכְרוּם לְשָׁבָאִים אֶל־גּוֹי רַחֹק כִּי יְהוּהַ הַבָּרִס

⁹ קָרְאוּ־זֹאת בַּגּוֹיִם קִדְשׁוּ מִלְחָמָה הַעִירוּ הַגְּבוּרִים יִגְשׁוּ

יַעֲלוּ כָּל אַנְשֵׁי הַמְּלָחְמָה

¹⁰ כְּתוּ אֶתֵיכֶם לְחַרְבּוֹת וּמִזְמֹרֹתֵיכֶם לְרַמְחִים הַחֲלֵשׁ יֹאמֶר

גְּבוּר אֲנִי

¹¹ עֹשׂוּ וּבָאוּ כָּל־הַגּוֹיִם מִסָּבִיב וְנִקְבְּצוּ שָׁמָּה הַנְּחַת יְהוּהַ

גְּבוּרִיךָ

¹² יַעֲרוּ וַיַּעֲלוּ הַגּוֹיִם אֶל־עַמֶּק יְהוֹשָׁפָט כִּי שָׁם אֲשׁוּב לְשַׁפֵּט

אֶת־כָּל־הַגּוֹיִם מִסָּבִיב

¹³ שְׁלַחוּ מִנְּלִי כִּי בִשָׁל קִצִּיר בָּאוּ רְדוּ כִּי־מִלְאָה גַת

הַשִּׁיקוּ הַיְקָבִים כִּי רַבָּה רַעְתָּם

¹⁴ הַמוֹנִים הַמוֹנִים בְּעַמֶּק הַחֲרוּץ כִּי קָרוֹב יוֹם יְהוּהַ בְּעַמֶּק

הַחֲרוּץ

¹⁵ שִׁמְשׁ וַיִּרַח קִדְרוֹ וְכוֹכְבִים אֲסַפּוּ נִגְהַם

16 וַיְהוֹה מַצְיֹון יִשְׂאֵג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְרַעְשׁוֹ שְׁמַיִם
וְאָרֶץ וַיְהוֹה מִחֶסֶה לְעַמּוֹ וּנְמוּזוֹ לְבְנֵי יִשְׂרָאֵל
17 וַיִּדְעַתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קֹדֶשׁ
וְהָיְתָה יְרוּשָׁלַם קֹדֶשׁ וְזָרִים לֹא־יַעֲבֹרֻבָּה עוֹד
18 וְהָיָה בַיּוֹם הַהוּא יִטְפוּ הַהָרִים עָסִיס וְהַגְּבָעוֹת תִּלְכְּנָה
הַלֵּב וְכָל־אֶפְיָקוֹ יְהוּדָה יִלְכוּ מָוִם וּמַעֲיִן מִבַּיִת יְהוָה יֵצֵא
וְהִשְׁקָה אֶת־נַחַל הַשְּׁטִיִם
19 מַצְרַיִם לְשִׁמְנֹנָה תִהְיֶה וְאֲדוֹם לְמַדְבָּר שְׁמֹנָה תִהְיֶה
מִחֶמֶס בְּנֵי יְהוּדָה אֲשֶׁר־שָׁפְכוּ דַם־נָקִיא בָאָרֶץ
20 וַיְהוּדָה לְעוֹלָם תִּשָּׁב וִירוּשָׁלַם לְדוֹר וָדוֹר
21 וְנִקְיִתִי הַמָּוִם לֹא־נִקְיִתִי וַיְהוֹה שֹׁכֵן בְּצִיּוֹן

NT Use of Joel 3 (4): Citations and Allusions

based on the listing in Nestle-Aland, *Novum Testamentum Graece*, 27th rev. ed., 800

Joel 3(4):13 --

Put in the sickle,
for the harvest is ripe.
Go in, tread,
for the wine press is full.
The vats overflow,
for their wickedness is great.

ἐξαποστείλατε δρέπανα
ὅτι παρέστηκεν τρύγητος
εἰσπορεύεσθε πατείτε
διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ
ὑπολήνια
ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν

Mk. 4:29;

But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός .

Rev. 14:15, 18, 19

v. 15

Another angel came out of the temple, calling with a loud voice to the one who sat on the cloud, "Use your sickle and reap, for the hour to reap has come, because the harvest of the earth is fully ripe."

καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμός τῆς γῆς.

v. 18

Then another angel came out from the altar, the angel who has authority over fire, and he called with a loud voice to him who had the sharp sickle, "Use your sharp sickle and gather the clusters of the vine of the earth, for its grapes are ripe."

Καὶ ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου [ὁ] ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

v. 19

So the angel swung his sickle over the earth and gathered the vintage of the earth, and he threw it into the great wine press of the wrath of God.

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

Joel 3(4):15 --

**The sun and the moon are darkened,
and the stars withdraw their shining.**

ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν
καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν

Mt. 24:29

"Immediately after the suffering of those days
the sun will be darkened,
and the moon will not give its light;
the stars will fall from heaven,
and the powers of heaven will be
shaken.

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν
ἐκείνων

ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς,
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
οὐρανοῦ,
καὶ αἱ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται.

Mk. 13:24-25

But in those days, after that suffering,
the sun will be darkened,
and the moon will not give its light,
and the stars will be falling from heaven,
and the powers in the heavens will
be shaken.

Ἄλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν
θλίψιν ἐκείνην

ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς,
καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ
πίπτοντες,
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς
σαλευθήσονται.

Joel 3(4):18 --

**In that day
the mountains shall drip sweet wine,
the hills shall flow with milk,
and all the stream beds of Judah
shall flow with water;
a fountain shall come forth from the
house of the Lord
and water the Wadi Shittim.**

Jn. 7:38

and let the one who believes in me drink. As
the scripture has said, "Out of the believer's
heart shall flow rivers of living water." "

ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν
ὕδατος ζῶντος.

Joel 3(4):19 --

Egypt shall become a desolation
and Edom a desolate wilderness,
because of the violence done to the people of
Judah,
in whose land they have shed innocent
blood.

Mt. 23:35;

so that upon you may come all the righteous
blood shed on earth, from the blood of righ-
teous Abel to the blood of Zechariah son of
Barachiah, whom you murdered between the
sanctuary and the altar.

ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον
ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου
υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ
ναοῦ καὶ τοῦ θυσιαστηρίου.

Rev. 11:8

and their dead bodies will lie in the street of
the great city that is prophetically called So-
dom and Egypt, where also their Lord was
crucified.

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς
πόλεως τῆς μεγάλης, ἣτις καλεῖται
πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ
ὁ κύριος αὐτῶν ἐσταυρώθη.