

INTRODUCTION:

Virtually, nothing is known about the prophet Joel, with one exception, he is the son of Pethuel (1:1). But who Pethuel is no one knows. Joel is mentioned one other place in Scripture, Acts 2:16 by the apostle Peter on the Day of Pentecost.

The name Joel means “The Lord is God”. Joel was and continues to be a common name among the Hebrews and the Orientals. Other Joel’s include one of Samuels’s sons (1 Samuel 8:2), a descendant of Ruben (1 Chronicles 5: 4, 8). By giving us the name of his father Joel distinguishes himself from the other men named Joel. It is believed that he was raised in Jerusalem because he speaks repeatedly of Zion (2:1, 15, 23; 3:16, 17, 21), the children of Zion (2:23), Judah and Jerusalem (2:32; 3: 1-20), and the children of Judah and Jerusalem (3:6, 8, 19). Joel may have been the first of the writing prophets. He is one of a group of Minor Prophets called “The Twelve”. He most likely prophesied during the reign of King Joash and Jehoida the priest (835-796 BC).

BACKGROUND:

The major theme of Joel is the “day of the Lord” and the need for God’s people to be prepared. Joel uses this phrase five times in three chapters (1:15; 2:1, 11, 31; 3:14). The term the “day of the Lord” refers to a point in time when God sends His judgement on His people. The “day of the Lord” also refers to a time in the future when all nations will be judged and Christ shall return to set up His glorious kingdom.

Joel refers to three important events, each of which he calls a “day of the Lord”. He sees the plague of locusts as an immediate day of the Lord (1: 1-20), the invasion of Judah by Assyria as an imminent day of the Lord (2: 1-27), and the final judgment of the world as the ultimate day of the Lord (2: 27-3:21). ***The Wiersbe Bible Commentary; Warren W. Wiersbe***

Joel 3

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NEXT WEEK'S LESSON - MICAH 1