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By Dan Maines

Joel 2

Joel 2:1-2

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, 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.

† The trumpet call announces judgment approaching the covenant people.

† Historically, this describes the terror of invading armies that consumed the land.

† Prophetically, the day of the Lord here points to the Roman siege of Jerusalem in AD 70, fulfilling both Joel and Jesus' words in Matthew 24.

† Eusebius recorded that the destruction surpassed all former desolations.

† In the fulfilled kingdom, the day of wrath has passed, replaced by the dawn of eternal peace in Christ.

Joel 2:3-5

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. Their appearance is like the appearance of horses, and like war horses, so they run. 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.

† Joel's imagery of fire and horses reveals both natural and military devastation.

† Historically, it evokes the locust armies that stripped the land bare.

† Prophetically, it foreshadows Rome's disciplined forces advancing upon Judea.

† Jerome said this vivid description symbolizes divine judgment through human instruments.

† In the fulfilled kingdom, judgment has ended, and the desolation is replaced by spiritual fruitfulness.

Joel 2:6-9

Before them the people are in anguish; all faces turn pale. They run like mighty men, they climb the wall like soldiers; and they each march in line, nor do they deviate from their paths. They do not crowd each other, they march everyone in his path; when

they burst through the defenses, they do not break ranks. They rush on the city, they run on the wall; they climb into the houses, they enter through the windows like a thief.

† This precise imagery parallels the Roman legions' discipline and power.

† Historically, Jerusalem's inhabitants were overwhelmed by fear and hopelessness.

† Prophetically, the invasion fulfilled God's warning that the day of the Lord would come suddenly and irresistibly.

† Josephus described Roman soldiers moving with such unity that none broke formation.

† In the fulfilled kingdom, the thief-like judgment is past, and Christ now reigns as the everlasting defender.

Joel 2:10-11

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

† Cosmic signs symbolize the fall of national Israel - the end of the old heavens and earth.

† Historically, similar language appears in Isaiah 13 and Matthew 24, describing political and covenantal collapse.

† Prophetically, this marks the full transition from the Mosaic age to the Messianic kingdom.

† Jerome said the shaking of heaven and earth reveals the removal of what was temporary.

† In the fulfilled kingdom, the unshakable new creation stands forever under Christ's rule.

Joel 2:12-14

Yet even now, declares the Lord, return to Me with all your heart, and with fasting, weeping, and mourning; 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. 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?

† God's mercy is extended even in judgment, calling for genuine repentance.

† Historically, the call to rend hearts revealed the need for inner renewal, not outward ritual.

† Prophetically, this prefigures Christ's invitation to repentance before Jerusalem's fall.

† Eusebius wrote that the Lord's compassion remained open to those who turned from the old covenant to Christ.

† In the fulfilled kingdom, true repentance brings restoration, not wrath.

Joel 2:15-17

Blow a trumpet in Zion, consecrate a fast, proclaim a solemn assembly, 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. 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 reproach, a byword among the nations. Why should they among the peoples say, Where is their God?

† The renewed trumpet call invites intercession and repentance for the whole nation.

† Historically, priests stood between the altar and the porch to plead for mercy.

† Prophetically, this moment reflects the final opportunity for Israel to turn before destruction.

† Jerome said this plea shows God's mercy even in the face of impending judgment.

† In the fulfilled kingdom, God's people are no longer reproached, for His presence abides forever.

Joel 2:18-20

Then the Lord will be zealous for His land and will have pity on His people. 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. But I will remove the northern army far from you, and I will drive it into a parched and desolate land.

† God's compassion restores blessing after judgment is complete.

† Historically, this refers to the end of the invading armies and the renewal of the land.

† Prophetically, it pictures the restoration of spiritual nourishment in Christ.

† Eusebius connected the outpouring of grace after destruction to the birth of the church.

† In the fulfilled kingdom, the northern army's removal symbolizes eternal deliverance from oppression.

Joel 2:21-23

Do not fear, O land, rejoice and be glad, for the Lord has done great things. 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. 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.

† Joy and restoration follow repentance and divine mercy.

† Historically, the renewal of crops signified the end of famine and curse.

† Prophetically, the "rain" represents the outpouring of the Spirit fulfilled at Pentecost.

† Jerome identified this rain as the teaching and blessing of the gospel.

† In the fulfilled kingdom, the Spirit continues to nourish the land of the living.

Joel 2:24-27

The threshing floors will be full of grain, and the vats will overflow with new wine and oil. 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. You will have plenty to eat and be satisfied and praise the name of the Lord your God. Then My people will never be put to shame.

† The restoration of abundance represents covenant renewal after judgment.

† Historically, the land revived following devastation, testifying to God's faithfulness.

† Prophetically, this restoration finds its fulfillment in Christ's redemptive work restoring all that was lost.

† Jerome said that the promise of "no more shame" points to the eternal security of believers in the kingdom.

† In the fulfilled kingdom, the years lost to sin are fully restored in eternal life.

Joel 2:28-29

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

† This prophecy was directly fulfilled in Acts 2 at Pentecost.

† Historically, Peter identified this as the beginning of the last days of the old covenant.

† Prophetically, it shows the Spirit's universal work through all believers, not just prophets or priests.

† Eusebius declared that Joel's prophecy proved the shift from old covenant exclusivity to new covenant inclusiveness.

† In the fulfilled kingdom, the Spirit indwells all, empowering the eternal people of God.

Joel 2:30-32

I will display wonders in the sky and on the earth, blood, fire and columns of smoke. The sun will be turned into darkness and the moon into blood before the great and awesome day of the Lord comes. 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.

† The cosmic signs accompany the end of the old covenant world, not the physical universe.

† Historically, these signs appeared during Jerusalem's destruction, confirmed by Josephus.

† Prophetically, calling upon the Lord now signifies salvation in the new covenant kingdom.

† Jerome said that the survivors represent those who believed in Christ and escaped the judgment.

† In the fulfilled kingdom, all who call on His name live in eternal deliverance.

How it applies to us today

† Joel 2 shows that judgment and mercy work together in God's redemptive plan.

† The outpouring of the Spirit fulfilled Joel's prophecy entirely in the first century.

† The old heavens and earth passed away, and the new creation began in Christ.

† The people of God now live under the continual rain of His Spirit.

† Our role is to rejoice, proclaim, and live in the abundance of

His fulfilled kingdom.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† The Holy Bible, NASB

† Josephus, The Wars of the Jews, Book 6

† Eusebius, Ecclesiastical History, Book 3

† Jerome, Commentary on Joel

† Clement of Rome, 1 Clement

† Tertullian, Against Marcion, Book 4

† Hippolytus, Commentary on Joel

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