

**They Came From the Sky!  
Aliens? Forget Aliens. We Have Locusts!  
Joel 1:1 – 14**

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Last time, we were introduced to Joel, at least as much as we could determine about the prophet and author behind this short book.

We also began to examine his call out to the leadership of Judah and Jerusalem based on the unprecedented event that has taken place.

We also examined that not much has really changed between 835BC and the 21st century. 2800 plus years have gone by and we are still one generation away from unbelief. The need to tell the next generation about the Lord and those things that brought us to Him has never ended and is more important now than we thought.

Joel 1:1–3

“The word of the LORD that came to Joel, the son of Pethuel: Hear this, you elders, And listen, all inhabitants of the land. Has anything like this happened in your days, Or in your fathers’ days? Tell your sons about it, And have your sons tell their sons, And their sons the next generation.” (NASB 2020)

What is it that has taken place that requires the Lord, through the Prophet Joel, to grab the attention of an entire nation?

It is a step that was outlined in the contractual details of the covenant between YAHWEH and Israel. In the fine print.

When these details were first presented to the nation, it was done by Moses in one of his three sermons in the book of Deuteronomy. But the review of the terms and conditions at the closing on the promised land was to take place under the guidance of Joshua once the nation entered the land and was in the process of possessing it.

Deuteronomy 27:11–14

“Moreover, Moses commanded the people that day: “The following tribes must stand to bless the people on Mount Gerizim when you cross the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these other tribes must stand for the curse on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. “The Levites will call out to every Israelite with a loud voice.” (NET 2nd ed.)

Not only would the Levites cry out each provision loudly so all could hear, but the people were also to answer Amen! They were to do this for each and every provision. This was intended to make an impression on them.

### Mount Gerizim and Mount Ebal



(Bolen 2012, Used with Permission)

As we look at this, picture six tribes on Mount Gerizim for blessing which is on the left, and the other tribes are all on Mount Ebal for curses, on the right.

In all of the warnings we find this buried in the text.

Deuteronomy 28:38 “You will take much seed to the field but gather little harvest, because locusts will consume it.” (NET 2nd ed.)

Judah is finding out that because of their complicity with Queen Athaliah’s attempt to end the Davidic line and playing around with sin, this was not really something to be doing.

God is drawing their attention to this sin problem, and Joel is making this an item to focus on.

This event is unprecedented, it is unique. There has not ever been anything like it and there won’t be anything like this again.

Again, the theme of this book is the Day of the Lord, with that in mind, what do we see here? A type of what it is that Jesus talks about in the Olivet discourse in Matthew 24 & 25.

Jesus talks about the events leading up to the Tribulation and an important event taking place during the Tribulation, which is part of the Day of the Lord. An event that He says is unprecedented as well.

Matthew 24:15–22

“So when you see the abomination of desolation—spoken about by Daniel the prophet—standing in the holy place (let the reader understand), then those in Judea must flee to the mountains. The one on the roof must not come down to take anything out of his house, and the one in the field must not turn back to get his cloak. Woe to those who are pregnant and to those who are nursing their babies in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great suffering unlike anything that has happened from the beginning of the world until now, or ever will happen. And if those days had not been cut short, no one would be saved. But for the sake of the elect those days will be cut short.” (NET 2nd ed.)

Here “the Lord Jesus identified the period which He Himself labeled the Great Tribulation Period; He said the same thing about it. He said that there has never been anything like it before, and there is not going to be anything like it afterward. Now that more or less puts parentheses around that period and slips it into a unique slot in history. During the Great Tribulation no one will be able to say, “This reminds me of when I was a young fellow—we had a real time of trouble back then.” We have never had a period like the Great Tribulation.” (McGee 1997, 659)

The type is being revealed to us with the utter devastation caused by the locusts invading Judah.

Joel 1:4–7

“What the gnawing locust has left, the swarming locust has eaten; And what the swarming locust has left, the creeping locust has eaten; And what the creeping locust has left, the stripping locust has eaten. Awake, you heavy drinkers, and weep; And wail, all you wine drinkers, Because of the sweet wine, For it has been eliminated from your mouth. For a nation has invaded my land, Mighty and without number; Its teeth are the teeth of a lion, And it has the jaws of a lioness. It has made my vine a waste And my fig tree a stump. It has stripped them bare and hurled them away; Their branches have become white.” (NASB 2020)

For an agrarian society in the 9th century BC, this is a catastrophe. Malathion was not available for application then. This is horror become real. Locusts. “The land has been invaded by a swarm of locusts on a cataclysmic scale. Joel’s descriptive powers make it sound almost apocalyptic—which in an important sense, as we shall see later, it is.” (Prior 1988, 23)

This is not a short-term problem either as in verse 4 we get the successive stages of a locust life span. Locusts were considered nightmare stuff in Judah.

A culture’s concerns can be detected in part by its language, and when a language has nine different words for ‘locust’, it is clear that some of the most terrifying nightmares of that culture were all about locusts. (Robertson 1995, 24)

Locusts would rank as number one on Judah’s horror scale. Joel has their attention.

One female grasshopper that lays eggs in June, for example, may have 18 million living descendants by October, three generations later. (Kraft 1986)

“In 1915 a devastating plague of locusts covered what is modern-day Israel and Syria. The first swarms came in March, in clouds so thick they blocked out the sun. The female locusts immediately began to lay eggs, 100 at a time. Witnesses say that in one square yard, there were as many as 65,000 to 75,000 eggs. In a few weeks they hatched, and the young locusts resembled large ants. They couldn’t fly yet, and got along by hopping. They marched along 400 to 600 feet a day, devouring every speck of vegetation along the way. After two more stages of molting they became adults who could fly—and the devastation continued.” (Guzik 2000, Joel 1:1-4)

I raise Mexican milkweed at the house. My intent is to provide something for the butterfly larva, the caterpillar of the monarch butterfly to have something to eat before they cocoon and become a butterfly. I have other flowering plants to attract them as butterflies.

We have a rather extensive population in the yard which we enjoy watching.

I have sat and watched a single caterpillar totally strip all the leaves off a plant in a little more than two hours. You must plant the milkweed in various places in the yard otherwise there will be nothing left for them to eat.

Instead of a few caterpillars, envision billions of hungry locusts instead.

I saw a swarm once in west Texas and they were so thick on the road that traction while driving was a real problem. Let's not talk about the number that committed suicide on the windshield.

In the OT, locusts are used as a theme and vehicle for judgement. In the NT they show up as a dietary choice for John the Baptist but again as judgement in the book of Revelation.

What Joel is relating is not hyperbole, but it is the observations of a eyewitness to the event.

The first time we see locusts used as a means of judgement in the Bible is in Exodus. Pharaoh has proven to be incredibly stubborn. There have already been plagues on the nation to convince him to let the Jews go, but he has refused. The judgements up to this point have been so thorough that "The king's officials said to him, "How long is this man going to give us trouble? Let the Israelite men go, so that they can worship the LORD their God. Don't you realize that Egypt is ruined?" (Exodus 10:7, GNB)

But Pharaoh was no better than we are before Christ, filled with pride and blinded to our situation. God had Moses take his staff and reach out over the land of Egypt. Once that was done by Moses, God then shifted the wind to blow from the east and it did so all day and all night.

The next morning as everyone got up, it was just another day for the Jews, but in the rest of Egypt, they now had a serious bug problem.

Exodus 10:14–15

"They came in swarms and settled over the whole country. It was the largest swarm of locusts that had ever been seen or that ever would be seen again. They covered the ground until it was black with them; they ate everything that the hail had left, including all the fruit on the trees. Not a green thing was left on any tree or plant in all the land of Egypt." (GNB)

The people of Egypt experienced an unprecedented event.

When Joel describes this in verse 4, it is evidently reminiscent of Egypt, but the event Joel is describing is even worse.

The Jews who escaped from Egypt saw this plague take place and were aware of it. They were also made aware of the fine print involved in the covenant with YAHWEH. They could not claim to be ignorant of the terms and conditions laid on them by that covenant.

This was one of those things that should have been passed down by all from generation to generation, Some knew, but not all. Therefore, Athaliah was able to get away with what she did for the time she did. God has obtained their attention and Joel wants to make certain they never forget it either. The horror is real.

So again, the question, why the four locust descriptions? This gets back to the theme and is potentially a pointer to another group of four we see at the beginning of the Day of the Lord once the church is removed in the rapture.

The first four seals that Jesus breaks on the deed to planet earth in Revelation 6, are commonly called the four horsemen of the apocalypse. We have the white horse and false peace, the red horse and war, the black horse and famine and then the ashen or green horse and death and disease.

I find that I agree with Dr. McGee when he says “I see a tremendous parallel between these four bands of locusts and the four horsemen of the Apocalypse. During the Great Tribulation Period it will not be literal locusts, but it will be something far worse that is going to ride, not just through that land, but through the entire world. The world will be totally devastated when the Lord Jesus Christ returns to the earth to set up His kingdom.” (McGee 1997, 660)

Back to our text, put simply, the locusts eat everything they could to include the bark on trees.

So that we know the full impact of this “unparalleled calamity a judgment of God, and the warning voice of God calling to repentance, the prophet first of all summons the wine-bibbers (heavy drinkers) to sober themselves, and observe the visitation of God.” (Keil and Delitzsch 1996, 121)

Joel 1:5

“Awake, you heavy drinkers, and weep; And wail, all you wine drinkers, Because of the sweet wine, For it has been eliminated from your mouth.” (NASB 2020)

The first group addressed would also be the one most severely impacted, the drunks and wine aficionados. It is tough to judge which wine is better when there are no grapes to be harvested. Worse yet, no leaves on the vines either. Joel never makes a comment about idolatry, that appears to not be the big problem of the day. But it does appear that drunkenness was the real problem.

The Torah did not provide for the ruler of the Jewish people to be a Queen. The law clearly shows the process for accession. Athaliah violated that and the people let her get away with it. They have been living without legitimate leadership for several years now and yes, the leadership has driven some of the nation to drink.

YAHWEH has instituted His version of Celebrate Recovery, instant sobriety. No grapes = no wine = no more drinking problem. Just as the drunk comes to his senses, so the nation of Judah comes to theirs as well.

You can almost hear the group of now sober drinkers wanting to know if there has been an army come through the land while they were impaired. Joel answers them.

Joel 1:6

“For a nation has invaded my land, Mighty and without number; Its teeth are the teeth of a lion, And it has the jaws of a lioness.” (NASB 2020)

The locusts have left the land as stripped of agricultural product as an army would. The vines were now leafless and had no fruit at all, and the fig trees, they were stripped bare.

Joel 1:7

“It has made my vine a waste And my fig tree a stump. It has stripped them bare and hurled them away; Their branches have become white.” (NASB 2020)

Damage caused by locust swarms are a problem even today and can be tracked via satellite.

That is naturally caused damage. Again, what is being experienced in Judah is not natural. And yes, locusts do not have teeth, but in this description from Joel, we see a pointer to the end of the age. Isaiah and Ezekiel would pick up on the same imagery of Joel as they go about describing the movements of the forces of the antichrist at the end of the Great Tribulation.

Isaiah 5:26–29

“He will raise a signal for nations far away, and whistle for them from the ends of the earth; and behold, quickly, speedily they come! None is weary, none stumbles, none slumbers or sleeps, not a waistband is loose, not a sandal strap broken; their arrows are sharp, all their bows bent, their horses’ hoofs seem like flint, and their wheels like the whirlwind. Their roaring is like a lion, like young lions they roar; they growl and seize their prey; they carry it off, and none can rescue.” (ESV)

Ezekiel 38:16

“You will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes.” (ESV)

The picture being drawn by Joel is that as the locusts leave, Judah is devastated. We read in Joe 1:7a “It has made my vine a waste and my fig tree a stump...” (NASB 2020)

God often speaks of Judah as his “vineyard” in a context of judgment (Isa 5:1–7; Jer 2:21; Ezek 15:1–8; Matt 21:33–46). Jesus, too, described Jerusalem as a fruitless fig tree that had tested the patience of God and was destined for destruction (Luke 13:6–9). In all these cases the metaphors anticipate the destruction of Jerusalem at the hands of a “northern” army (Babylonian for Isaiah’s and Ezekiel’s prophecies, Roman for Jesus’). (Garrett 1997)

Joel presents a picture of the land devastated. A picture of the reality he has personally witnessed as a result of the locust swarm. But this is also a picture of a similar reality which will be seen at the end of the Great Tribulation. Just a few years from now.

How is Judah supposed to react to this scene of devastation? Joel continues.

Joel 1:8–12

“Wail like a virgin clothed with sackcloth For the groom of her youth. The grain offering and the drink offering have been cut off From the house of the LORD. The priests mourn, The ministers of the LORD. The field is ruined, The land mourns; For the grain is ruined, The new wine has dried up, Fresh oil has failed. Be ashamed, you farm workers, Wail, you vinedressers, For the wheat and the barley; Because the harvest of the field is destroyed. The vine has dried up And the fig tree has withered; The pomegranate, the palm also, and the apple tree, All the trees of the field have dried up. Indeed, joy has dried up From the sons of mankind.” (NASB 2020)

Joel presents a graphic picture of mourning in the face of disaster. The nation will mourn just as a young virgin would when her betrothed is killed just prior to the marriage taking place. The pain of what might have been, the loss of a future and the loss of security are all folded into that view.

Her social life and world has been disrupted, possibly destroyed. The social life of Judah is to experience the same as a result of the locust invasion.

The spiritual leadership of Judah was to “wear the formless, coarse, black goats’ hair garment next to her skin, wailing out over her condition as the coarse garment chafes at her body. In this manner, Israel would show contrition of heart and sorrow of soul for her sin against God.” (Levy 1987, Joel 1:5-14)

The Priests should be able to see the much bigger picture here and what the true impact of this really is.

What is required is mourning with sackcloth. Why so severe? Because with the destruction of all the crops to include the wine and the grain, that means there is now nothing available for them to present the grain offering or the drink offering.

The grain offering was the sacrifice of daily devotion. When a person brought a grain offering to the priests, a small part of it was burnt on the altar, and the rest was given to the priests to eat (see Leviticus 2:2–3). (Taylor and Grieg 2011, 110)

To be unable to do this because of the destruction of the blessing of the earth from the land, is covenant issue and the priests know this. They would see this as the Lord being the one who, through the locusts, has ended the offerings, not Judah. This is YAHWEH taking the initiative and judging the people for their sin. A response is required, but with nothing available, all the priests can do is mourn.

In the Hebrew text the prophet begins prominently with the verb ‘cut off are.’ Because the term is used so frequently with ‘covenant,’ the covenantal overtones of the word here, especially when coupled with the grain and drink offerings, cannot be dismissed. To cut off the offerings was to cut off the covenant. Such actions represented the ultimate of religious gravity for Israel, for it meant the cutting off of the one who failed to maintain his part of the covenant (cf. Gen 15:12–18; also cf. the covenantal nature of the term in 1:5, 16). (Busenitz 2003, 81)

That would be Judah. Everyone has been touched by the devastation. No one has been exempted. Athaliah is not the one who stopped worship in the Temple, the Lord did. The picture drawn by Joel is dire.

Joel 1:10

“The field is ruined, The land mourns; For the grain is ruined, The new wine has dried up, Fresh oil has failed.” (NASB 2020)

The Priests are the first to feel the impact of the sin of the people. The priests have been hiding the King rather than taking the Torah and having him become King, they took a political response to Athaliah. They turned to mourning, to the wearing of sackcloth.

Since this unprecedented event is taking place at near the time that Athaliah is overthrown, it is entirely possible that the Priests, who led the action leading to the overthrow we read about in 2 Kings 11, made this decision in part because of the judgment seen in this event. They may have felt that the time to move was now, it has become obvious that waiting is not something the Lord would entertain.

Worship has been impacted and their own livelihood has been impacted. The Priests see and realize repentance is needed and needed now.

The priests of Judah would pre-eminently feel the effect of the terrible devastation that had come upon the land; they would suffer through the neglected worship of the temple, as they would cease to fulfil their office, and would be deprived of their livelihood. He stands at the very heart of society, and the most deeply feels the woe inflicted by the retributive agencies of God. (Exell n.d., 10)

The results impact all of the culture.

Joel 1:11–12

“Be ashamed, you farm workers, Wail, you vinedressers, For the wheat and the barley; Because the harvest of the field is destroyed. The vine has dried up And the fig tree has withered; The pomegranate, the palm also, and the apple tree, All the trees of the field have dried up. Indeed, joy has dried up From the sons of mankind.” (NASB 2020)

The mourning and humbling seen in the priests continues to move through society. When we see farm workers moved to mourning, we know that this repentance is now something being undertaken by most of the culture. They are taking this seriously.

The crops are gone, wheat, barley, corn, forage for livestock, grapes, olives, figs, dates, pomegranates...all food stuffs have been impacted as well as the feed for livestock. The situation is dire.

All of the workers connected with agriculture are busy humbling themselves and praying. This is an existential national disaster. It threatens the continuation of the nation.

Just in case everyone else has not picked up this yet, Joel calls on the nation to mourn.

Joel 1:13

“Put on sackcloth And mourn, you priests; Wail, you ministers of the altar! Come, spend the night in sackcloth, You ministers of my God, For the grain offering and the drink offering Have been withheld from the house of your God.” (NASB 2020)

The spiritual leaders of the nation are to take the lead. They are the most severely impacted and as leaders in the worship of YAHWEH, are the most aware of the impact this has. No grain and wine today will ultimately lead to no tithes, no sacrifices, no worship of any kind...a complete breaking of the covenant with YAHWEH.

As we look at our culture today in the 21st century, we see similar calls of the Lord being made. The convergence of prophecies being fulfilled is unprecedented. We are in the last minutes of the last hours of the last days. Our battle against the enemy is real indeed.

We see our nation in dire need. Everything Jesus talked about as a precondition to His return is happening. Deception as the rule, check. Wars and rumors of war, check. Ethnic unrest, check. Earthquakes in many places, check. Famines, check. Persecution increasing, check. False teachers increasing, check. We now are seeing manmade food shortages, fuel shortages, near out-of-control inflation.

Our government, AWOL. Just like the government of Judah in the last days of Athaliah. For her, it was all about the acquisition and retention of power and the elimination of all those who would stand against her. Sound familiar.

What should we be doing? We should be humbling ourselves before the Lord.

As we have discussed though, most of the churches today have fallen asleep, Laodicea is alive and well in many churches today and the spirit of Jezebel is right there with them.

Ephesians 6:12–13

“For we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age. So put on God’s armour now! Then when the evil day comes, you will be able to resist the enemy’s attacks; and after fighting to the end, you will still hold your ground.” (GNB)

There is no specific demon with the name Jezebel, but there are characteristics we see all around us. In 1 Kings 18, we see Jezebel was committed to eliminating all opposing voices to Baal worship and faith from Israel.

For Jezebel that meant one of her goals as queen was to transform the spiritual fabric of Israel. It would not be the nation of Yahweh, the one true God. It would be the nation of idols, the nation of the Baals and the Asherahs. As queen she had the power to make this happen. But to turn the nation away from the Lord, she had to silence the voice of God’s prophets. (Brown 2019, 6-7)

We see that already taking place in this country. In Judah, it was the priests who took the lead when they saw the locust swarm. They are the ones who listened to Joel and put on sackcloth humbling themselves before the Lord and seeking Him.

Let me ask a question. How many churches do we see today where there are calls for repentance. Calls for a return to the Lord. Ken, we go to Calvary, we do that here. Yes, that is true. But the latest research from George Barna paints a sobering picture of the state of spiritual leadership in our nation. We need revival and we need it now.

Revelation 3:15–17

“I know what you have done; I know that you are neither cold nor hot. How I wish you were either one or the other! But because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth! You say, ‘I am rich and well off; I have all I need.’ But you do not know how miserable and pitiful you are! You are poor, naked, and blind.” (GNB)

Spiritual leadership in our nation today has more in common with the priests of the fertility gods in Israel immediately before Assyria exiled them than with the priests in Judah who repented.

Here in Joel 1:13, the priests are called to:

- Put on sackcloth, make changes to put God first.
- Mourn over their sins and the sins of the people and the consequences of sin.
- Take actions to demonstrate to the people their personal repentance.
- Express the need for repentance as worship of the living God has been severely impacted.

And Joel is not done yet.

Joel 1:14

“Consecrate a fast, Proclaim 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.” (NASB 2020)

Why is God for the first time telling His people, “I want you to lament. I want you in sackcloth and ashes. I want you to mourn”? Before He had told them, “I want you to come before Me with joy.” The reason is because of sin in the nation. (McGee 1997, 662)

Today, we have joy in the Lord. We experience His grace. Thanks to His grace, if we have taken action regarding His offer of salvation, we experience joy. Unspeakable joy. Joy that makes the world wonder what we have been up to. At the same time though, we see a culture in a death spiral.

We see many who say they are believers in Christ, instead believing the lie of the enemy. We need exactly what Judah needed, revival. Those who know the Lord, to return to the Lord making Him preeminent in everything.

I am not advocating that we all start wearing burlap bags and fast. At least not yet. But do we see the world the same way that Jesus sees it? What have we done today in our corner of the world to achieve the Great Commission?

If you have found yourself in the category of “no joy” because of worry and anxiety, I have a word for you. “Do not be anxious about anything. Instead, in every situation, through prayer and petition with thanksgiving, tell your requests to God. And the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6–7, NET 2nd ed.) Simply confess your worry to God.

1 John 1:9

“But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness.” (NET 2nd ed.)

Today, it is incredibly easy to worry, that is what the enemy wants us doing and that is what the world system wants us doing. Maybe we should stop watching the news and take that time and read the Bible instead.

What we have been talking about are some ways that we can, as the Priests did, humble ourselves before the Lord. Is fasting one of those, yes, it is.

For the observant Jew, this is new. “God had given them feast days—He never gave them a fast day until they plunged into sin.” (McGee 1997, 662)

Fasting, also known as not eating for a time, was a new thing for them. This was a first, a fast approved and called for by the Lord. A sacred fast.

Fasting “provided a physical expression of the earnestness of the people in abasing themselves before God. The term rendered special service means a public holiday from normal work to be devoted to religious use. There were a certain number of holy days in the Hebrew calendar, but extra ones could be arranged in times of national emergency.” (Allen 1976, 58)

This is serious and serious action is required. The elders and leaders are being called by Joel to come to the Temple, all of them, and all of the people as well. They are to fast, mourn and pray on a day set apart specifically for this.

There the people are going to do the only thing they have left to do, there is nothing else they can do, but they can cry out to the Lord.

Fasting is not an end in itself; it is a means by which we can worship the Lord and submit ourselves in humility to Him. We don’t make God love us any more than He already does if we fast, or if we fast longer. (Towns 1996, 17)

Here in Joel, the fast is a day in length. It is called for the nation to set aside everything and to instead seek the Lord repenting of their sin and looking for Him to resolve the situation for them. The fasting and prayer are for results, not to cajole or convince God of how Holy they are; and they are leaving the results up to God.

Have you noticed Joel is not going to the surrounding nations or peoples and telling them to repent and fast, no, he is only talking to Judah, to God’s chosen people. He is telling a small group that repentance is the key to blessing for all.

Revival is still possible for us today, but if all we want to do is see it locally, then what are we doing about it?

To see revival, we need to seek the Lord and repent. “The first thing we must realise about the situation we are in today is its desperate character. It is urgent. In other words, the trouble, as I see it, with the Church today is that she does not realise, as she should, that her primary need, and her urgent need at the moment, is the need of life itself. The problem confronting us is not a problem of methods, or of organisation, or of making a slight adjustment here and there, or improving things a little bit, or keeping them up-to-date, or anything like that. It seems to me that we are really down to this basic issue. The problem of society today is not a superficial problem, it is a very radical one.” (Lloyd-Jones 1987, 21-22)

You see, just as Judah did, we have a current serious locust problem. “Our contemporary “gospel” says, “This is who I am, this is how I feel, and God is here to please me.” This is a form of idolatry. The biblical gospel says, “This is who God is, this is how He feels, and we are here to please Him.” The difference between these two messages is the difference between heaven and hell.” (Brown 2019, 35-36)

Earlier we learned that the battle we face is the same Judah faced, it is a spiritual battle. We are fighting demons and fallen divine beings, the same ones that confronted what it was YAHWEH intended to do through His people Judah. We also learned that Laodicea is alive and well and working against us.

Jesus gives us the solution to locusts.

Revelation 3:18–22

"I advise you, then, to buy gold from me, pure gold, in order to be rich. Buy also white clothing to dress yourself and cover up your shameful nakedness. Buy also some ointment to put on your eyes, so that you may see. I rebuke and punish all whom I love. Be in earnest, then, and turn from your sins. Listen! I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and eat with them, and they will eat with me. To those who win the victory I will give the right to sit beside me on my throne, just as I have been victorious and now sit by my Father on his throne. "If you have ears, then, listen to what the Spirit says to the churches!" (GNB)

## Works Cited

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