

## **QT Questions—for Joel**

(Here's a short introduction to the book of Joel from my Study Bibles.)

- The main theme of Joel is the approaching Day of Yahweh, which initially brings pain for God's people (the first half of the book) but ultimately leads to their renewal and vindication (the second half). In a locust plague, Joel sees just how frail humanity is and just how chaotic the world really is—emphasizing how desperately we need God. In the plague, Joel also sees a glimpse of what it will be like when Yahweh's heavenly army invades the world to bring about order and peace. It will be grim before it gets better, because the evil that pervades much of humanity must be removed.
- The forthcoming Day of Yahweh is meant to prompt God's people to change their ways. The locust plague serves as a warning. People should turn to God with their whole hearts now, while there is still opportunity... Joel reminds us that God is present and active in the world, working toward a difficult but beautiful end—the restoration of peace and justice throughout the world.

### **Joel 1 (4/26/25)**

(\*Please answer the questions as best as you can.)

1. What did the locust do and what did God want His people to learn from them; why did God call His people to declare a fast; what do you learn?
- In v. 8, God tells His people, "Mourn like a virgin in sackcloth grieving for the betrothed of her youth." A young woman who has lost her betrothed/fiance, besides losing her love, she has also lost her security for the future. The mourning God wants His people to do for their sinfulness was not to just feel sorry or feel bad they have done wrong. He wants His people to feel the pain, to feel the emptiness, to feel the misery of the loss because of the sins they were committing. Repentance was not just reversing our course from sin to God. In fact, we will never turn from our sins to God, unless we feel the pain of what our sins bring. And God wants us to experience the awfulness of our sins "like" a young woman who feels the loss of her love and her future.

### **Joel 2 (4/28/25)**

(\*Please answer the questions as best as you can.)

1. What did God mean when He said "rend your heart and not your garments" and why (v. 13); vv. 28-32, how are these verses used in the NT (Ac 2:17-21); what do you learn?
- This chapter begins with, "Blow the trumpet in Zion; sound the alarm on My holy hill. Let all who live in the land tremble, for the day of the Lord is coming." The trumpet call, the sound of the alarm was because the day of the Lord is coming. The coming of the Lord is what we want. We long and wait for His coming. So, why should that alarm us? God's coming is frightening only when there's an issue, isn't it? And the issue is sin, more particularly, sins not cleansed or unforgiven. And when the holy God comes and sees sin, He will judge, which means, anything and everything in sin will be destroyed by God's holiness. God's holiness can be frightening because it has a cleansing power. In fact, whenever sin and holiness meets, they are in an eternal war, for they cannot co-exist. One must destroy the other. And the

winner is always the stronger one. And thankfully, God's holiness is always stronger and greater than sin, so sin will be destroyed. Said it differently, if God's holiness does not destroy sin, sin will try to destroy God's holiness. So, for the people still wearing their sinfulness, the day of the Lord is frightening, because they will be dealt in their sinfulness, and that means, destruction into the eternal fire of hell. When such destruction is coming, indeed, the trumpets must blow, the alarm must sound. But, for people whose sins are covered, whose sins are cleansed, whose sins are paid for completely and perfectly, then the coming of the Lord is sweet, it's exciting, it's what we have been longing and waiting for. And our sins are cleansed, removed, forgiven and never to return to us, because He who paid for us made sure that our sins can never return and cling and shackle and condemn us. When Jesus Christ went up to the cross for us and rose from His death, and the Holy Spirit blessed us to see and believe the truth of Jesus' cross for us, God the Father blessed this faith to cleanse us and save us from our sins. We are saved by faith alone, through grace alone, in Christ alone, all for God's glory.

### **Joel 3 (4/29/25)**

(\*Please answer the questions as best as you can.)

1. When God restores the fortunes of His people, what happens to her and to her enemies; and why would God treat them so differently; what do you learn?
- In v. 2, God says, "I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to My inheritance, My people Israel, because they scattered My people among the nations and divided up My land." Our God is our very jealous and concerned Father for His children, who are weak and bullied by others. He knows who bullied His children; He knows what they have done. And bad for them, He will not let go of their wrong done to His children. He will take vengeance for His children. God, our Father, dwells with us, and everything done wrong to His children, He will address them in His time, in the right time that will bring Him the glory. As His children, let's learn well that our God always dwells in Zion. He will never leave us or forsake us. He is always with us. He will always be faithful to us, even when we are faithless. So, whoever should attack us, whatever difficulties should fall on us, however big and mighty are our problems, let's learn well, that our true problem is not our problem but it is the absence of Christ in the midst of our problem, that's where we must learn to focus and learn well. And for others who should take advantage of us, who should unjustly treat us, who would wrong us because they think they can, we need not take vengeance on them, because our Heavenly Father will, and His ways are so much more powerful and frightening than what we can ever do to them. So, let's not let our weakness discourage us, but bless us to learn well to see and behold our Father, our God, who always dwells in Zion, with us, with me (v. 21).