<table>
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<tr>
<th>Time Frames of Joel</th>
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<tr>
<td>835 BC</td>
<td>Tribulation Period</td>
<td>Messianic Kingdom</td>
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<tr>
<td></td>
<td>2:28-3:16</td>
<td>3:17-21</td>
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# The Offerings of Leviticus


<table>
<thead>
<tr>
<th>Name</th>
<th>Scripture References</th>
<th>Purpose</th>
<th>Consisted of</th>
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</thead>
<tbody>
<tr>
<td><strong>(1) Burnt Offering</strong>&lt;br&gt;(olah, Heb.):&lt;br&gt;a. Sweet aroma;&lt;br&gt;b. Voluntary.</td>
<td>Lev. 1:3–17; 6:8–13.</td>
<td>(1) To propitiate for sin in general (1:4).&lt;br&gt;(2) To signify complete dedication and consecration to God; hence it is called the &quot;whole burnt offering.&quot;</td>
<td>According to wealth:&lt;br&gt;(1) Bull without blemish (1:3–9);&lt;br&gt;(2) Male sheep or goat without blemish (1:10–13); (3) Turtledoves or young pigeons (1:14–17).</td>
</tr>
<tr>
<td>(2) Grain Offering&lt;br&gt;(minhah, Heb.):&lt;br&gt;a. Sweet aroma;&lt;br&gt;b. Voluntary.</td>
<td>Lev. 2:1–16; 6:14–18; 7:12, 13.</td>
<td>The grain offering accompanied all the burnt offerings; it signified one's homage and thanksgiving to God.</td>
<td>Three Types:&lt;br&gt;(1) Fine flour mixed with oil and frankincense (2:1–3);&lt;br&gt;(2) Cakes made of fine flour mixed with oil and baked an oven (2:4), in a pan (2:5), or in a covered pan (2:7);&lt;br&gt;(3) Green heads of roasted grain mixed with oil and frankincense (2:14, 15).</td>
</tr>
<tr>
<td>(3) Peace Offering&lt;br&gt;(shelem, Heb.):&lt;br&gt;a. Sweet aroma;&lt;br&gt;b. Voluntary.</td>
<td>Lev. 3:1–17; 7:11–21, 28-34.</td>
<td>The peace offering generally expressed peace and fellowship between the offerer and God; hence it culminated in a communal meal. There were three types:&lt;br&gt;(1) Thank Offering: to express gratitude for an unexpected blessing or deliverance.&lt;br&gt;(2) Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition.&lt;br&gt;(3) Freewill Offering: to express gratitude to God without regard to any specific blessing or deliverance.</td>
<td>According to wealth:&lt;br&gt;(1) From the herd, a male or female without blemish (3:1–5); (2) From the flock, a male or female without blemish (3:6–11);&lt;br&gt;(3) From the goats (3:12–17). Note: Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb (22:23).</td>
</tr>
<tr>
<td>(4) Sin Offering&lt;br&gt;(hattat, Heb.):&lt;br&gt;a. Non-sweet aroma;&lt;br&gt;b. Compulsory.</td>
<td>Lev. 4:1–5:13, 6:24–30.</td>
<td>To atone for sins committed unknowingly, especially where no restitution was possible. Note Num. 15:30, 31: The sin offering was of no avail in cases of defiant rebellion against God.</td>
<td>(1) For the high priest, a bull without blemish (4:3–12).&lt;br&gt;(2) For the congregation, a bull without blemish (4:13–21).&lt;br&gt;(3) For a ruler, a male goat without blemish (4:22–26).&lt;br&gt;(4) For a commoner, a female goat or lamb without blemish (4:27–35).&lt;br&gt;(5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (5:7–10). (6) In cases of extreme poverty, fine flour could be substituted (5:11–13; cf. Heb. 9:22).</td>
</tr>
<tr>
<td>(5) Trespass Offering&lt;br&gt;(asham, Heb.):&lt;br&gt;a. Non-sweet aroma;&lt;br&gt;b. Compulsory.</td>
<td>Lev. 5:14–6:7; 7:1–7</td>
<td>To atone for sins committed unknowingly, especially where restitution was possible.</td>
<td>(1) If the offense were against the Lord (tithes, offerings, etc.), a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15, 16).&lt;br&gt;(2) If the offense were against man, a ram without blemish was to be brought restitution was reckoned according to the value plus one-fifth (6:4–6).</td>
</tr>
</tbody>
</table>
Examples of Betulah (בְּתוּלָה) in the Hebrew Bible

<table>
<thead>
<tr>
<th>Scripture</th>
<th>State or Age</th>
<th>Context</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>Joel 1:8</td>
<td>Age</td>
<td>Marriage</td>
<td>She Married Young</td>
</tr>
<tr>
<td>Esther 2:17</td>
<td>Age</td>
<td>Marriage</td>
<td>King’s Concubines</td>
</tr>
<tr>
<td>Genesis 24:16</td>
<td>Age</td>
<td>Bride for Isaac</td>
<td>Needs Clarifying Information</td>
</tr>
<tr>
<td>Judges 21:11-12</td>
<td>Age</td>
<td>Brides for the Tribe of Benjamin</td>
<td>Needs Clarifying Information</td>
</tr>
</tbody>
</table>

The Range of Meaning

<table>
<thead>
<tr>
<th>Betulah</th>
<th>Almah</th>
</tr>
</thead>
<tbody>
<tr>
<td>(young woman—age in life) allows for Marriage and Virginity</td>
<td>(virgin) allows for Virginity only</td>
</tr>
</tbody>
</table>

**VIRGIN, VIRGINITY**

The biblical betulah (אַתְיוֹת) usually rendered "virgin," is in fact an ambiguous term which in nonlegal contexts may denote an age of life rather than a physical state. (emphases mine) ... The male counterpart to betulah in the Bible is often bahur (רביה), "young man," e.g., Jeremiah 31:12 [13] and Amos 8:13 (cf. Joel 1:8, where a betulah moans for her bridegroom); and the word betulah interchanges with the somewhat synonymous age term almah (אַמָּה), which also describes a young woman. Thus, in Genesis 24:16, 43, Rebekah is first called a betulah and then an almah. ... Almah, despite a two-millennium misunderstanding of Isaiah 7:14, "Behold a young woman [LXX: parqenos, "virgin"] shall conceive and bear a son," indicates nothing concerning the chastity of the woman in question. The only way that the term "virgin" can be unambiguously expressed is in the negative: thus, Sumerian and Akkadian, "undeflowered," and Akkadian, "not experienced," "unopened," and "who has not known a male." The description of Rebekah (Gen. 24:16), who is first called a betulah, "young woman," and then "whom no man had known" (cf. Judg. 21:12), is similar. ... In legal contexts, however, betulah denotes a virgin in the strict sense ....

Theological Wordbook of the Old Testament

What is clear is that one cannot argue that if Isaiah (7:14) in his famous oracle to Ahaz had intended a virgin he could have used betulah as a more precise term than almah.  

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DAY OF THE LORD. This expression forms part of the *ESCHATOLOGY of the Bible. It has various equivalents, such as 'the day', 'in that day'.

In this article we consider the uses of the actual phrase. Am. 5:18–20, the earliest use, shows that the phrase was already a standard one in popular phraseology. To the people it meant the day when Yahweh would intervene to put Israel at the head of the nations, irrespective of Israel's faithfulness to him. Amos declares that the Day means judgment for Israel. So also in Is. 2:12f; Ezek. 13:5; Joel 1:15; 2:1, 11; Zp. 1:7, 14; Zc. 14:1.

Other prophets, conscious of the sins of other nations as well as of Israel, declare that the Day will come on individual nations as a punishment for their brutalities, e.g. Babylon, Is. 13:6, 9; Egypt, Je. 46:10; Edom, Ob. 15; many nations, Joel 2:31; 3:14; Ob. 15.

The Day of the Lord is thus the occasion when Yahweh actively intervenes to punish sin that has come to a climax. This punishment may come through an invasion (Am. 5–6; Is. 13; Ezek. 13:5), or through some natural disaster, such as a locust invasion (Joel 1–2). All lesser interventions come to a head in the actual coming of the Lord himself. At this Day there are truly repentant believers who are saved (Joel 2:28–32), while those who remain enemies of the Lord, whether Jews or Gentiles, are punished. There are also physical effects on the world of nature (Is. 2).

In the NT the Day of the Lord (as in 2 Thes. 2:2) is the second coming of Christ, and the phrase 'the day of Jesus Christ', or an equivalent, occurs in 1 Cor. 1:8; 5:5; Phil. 1:6. 10; 2:16; 2 Thes. 2:2 (AV). The coming is unexpected (1 Thess. 5:2; 2 Pet. 3:10), yet certain signs must occur first, and these should be discerned by Christians (2 Thes. 2:2f.). Physical effects on the world of nature accompany the Day (2 Pet. 3:12f.). J.S.W.

## JOEL 1:1-2:17 AND REVELATION 9:1-21

<table>
<thead>
<tr>
<th>Joel</th>
<th>Revelation</th>
<th>Idea</th>
<th>Comment</th>
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<tr>
<td>2:10</td>
<td>9:1-2, 10</td>
<td>Convulsions in Nature</td>
<td>Earthquake Blackout</td>
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<td>1:4</td>
<td>9:3, 16</td>
<td>Revelation: 2 Swarms</td>
<td>Joel: 4 Swarms</td>
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<tr>
<td>1:4-7</td>
<td>9:3-6</td>
<td>Locusts</td>
<td>Demons</td>
</tr>
<tr>
<td>2:4</td>
<td>9:7-10, 17, 19</td>
<td>Horses</td>
<td>Demons</td>
</tr>
<tr>
<td></td>
<td>9:11</td>
<td>Leader</td>
<td>Angel</td>
</tr>
<tr>
<td></td>
<td>9:12-15</td>
<td>Origin</td>
<td>Euphrates</td>
</tr>
<tr>
<td>1:6</td>
<td>9:16</td>
<td>Quantity</td>
<td>200 Million</td>
</tr>
<tr>
<td>1:19-20 2:3</td>
<td>9:17-18</td>
<td>Fire</td>
<td>Method of Destruction</td>
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</tbody>
</table>
Tabernacle and Temple Time Line

Tabernacle

First Temple

1446 BC to 960 BC

960 BC to 586 BC

Second Temple--Enlarged by Herod

516 BC to Present

70 AD to Present

Dome of the Rock (Islamic Shrine)

Fourth (Millennial) Temple

Stands during the Kingdom

Stands During the Tribulation

Third (Tribulation) Temple

The Tabernacle

First Temple

Solomon’s Temple

In The Wilderness

Second Temple

Herod’s Temple
JEALOUSY. The principal OT term rendered as jealousy in the English Bible is qîn ‘ā from the verb qānā’, root meaning ‘become dark red’ (Nu. 5:14; Pr. 6:34; Ezk. 16:42; etc.). The normal LXX translation of qîn ‘ā and its cognates is zêloô or the cognate parazêloô (Dt. 32:21; cf. Rom. 10:19), and these are the principal terms used in the NT (Acts 7:9; Rom. 11:11; 1 Cor. 10:22; 13:4). Both Heb. and Gk. words refer to an exclusive single-mindedness of emotion which may be morally blameworthy or praiseworthy depending on whether the object of the jealousy is the self or some cause beyond the self. In the former case the result is envy, or hatred of others (Gn. 30:1; Pr. 3:31; Ezk. 31:9), which for the NT is the antithesis of love and hence the enemy of true Christian fellowship (1 Cor. 13:4; 2 Cor. 12:20; Jas. 3:14). The Bible however also represents the other possibility, of a ‘divine jealousy’ (2 Cor. 11:2), a consuming single-minded pursuit of a good end (1 Ki. 19:10; Ex. 20:5; 1 Cor. 12:31). This positive usage is frequently associated with the marriage relationship where a jealousy for the exclusiveness of the relationship is the necessary condition of its permanence (Nu. 5:11ff.; Ezk. 16:38; 2 Cor. 11:2). Jealousy is referred to God as well as men (Ex. 20:5; 34:14; Na. 1:2). Difficulty is sometimes felt with this, due principally to the way in which the negative connotations of the term have come to predominate in common English usage. Scripture however also witnesses to a positive application of jealousy and finds in this idea a highly relevant term to denote God’s holy zeal for the honour of his name and the good of his people who are bound to him in the marriage of the covenant (Dt. 32:16, 21; 2 Ki. 19:31; Ezk. 36:5f.; Zc. 1:14f.; Jn. 2:17). In this sense the jealousy of God is of the essence of his moral character, a major cause for worship and confidence on the part of his people and a ground for fear on the part of his enemies. B.A.M.

THE CAMPAIGN OF ARMAGEDDON
Fruchtenbaum, A. G., Footsteps of the Messiah, (San Antonio, TX: Ariel Ministries) 1983, Page 254

1. Antichrist’s Armies Assemble at Armageddon
2. Destruction of Babylon
3. Fall of Jerusalem
4. Antichrist’s Armies at Bozrah
5. National Regeneration of Israel
6. Second Coming of the Messiah
7. End of the Fighting in the Valley of Jehoshaphat
8. Victory Ascent Up the Mount of Olives
SCRIPTURE: Joel 1:2-27

THEME: Turning to God in tribulation. Israel experienced an unusually severe locust plague in Joel’s day. Israel will experience an unusually severe judgment in the future, during the Tribulation. During both experiences the nation has to learn the same lesson—turn to God in the midst of tribulation.

APPLICATION: You may be experiencing:

1) Social tribulation (drunkards). Life has no pleasure. You experience no joy from family, friends, job etc…

2) Religious tribulation (priests). You feel dried up, bitter at God, you think He doesn’t care.

3) Economic tribulation (farmers and vine growers). Perhaps you’ve lost a job or lost a promotion, or lost raise or tight budget or credit card squeeze.

SPECIFIC APPLICATION: Write down one area of your life where you are facing tribulation.

PLAN OF ACTION: What could you do to turn to God in your situation?
JEHOSH´APHAT, VALLEY OF (valley of the judgment of Jehovah), a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen, Joel 3:2, and would there sit to judge them for their misdeeds to Israel. ch. 3:12. The scene of “Jehovah’s judgment” has been localized, and the name has come down to us attached to that deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name “valley of Jehoshaphat” was first applied to this spot is unknown. It is not mentioned in the Bible or Josephus, but is first encountered in the middle of the fourth century. Both Moslems and Jews believe that the last judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last judgment. The name is generally confined by travellers to the upper part of the glen.

(Others suppose that the name is only an imaginary one, “the valley of the judgment of Jehovah” referring to some great victories of God’s people in which judgment was executed upon the heathen; or perhaps, as Keil, etc., to the end of the world.—ED.)

Tomb of St. James (so called), in the Valley of Jehoshaphat.

Valley of Jehoshaphat.¹

The Nations of Joel 3:4

- Philistia (Modern Gaza Strip)
- Sidon
- Tyre
- (Modern Lebanon)
1. Antichrist’s Army Assembles at Armageddon
2. Destruction of Babylon
3. Fall of Jerusalem
4. Antichrist’s Armies at Bozrah
5. National Regeneration of Israel
6. Second Coming of the Messiah
7. End of the Fighting in the Valley of Jehoshaphat
8. Victory Ascent Up the Mount of Olives
The Sheep and the Goats Judgment—Matthew 25:31-46

A. Multitudes, Multitudes, in the Valley of Decision—25:31-33

1. Messiah’s Brothers
2. Sheep Gentiles
3. Goat Gentiles


D. Everlasting Outcome—25:46
## The Judgment of the Gentiles in the Valley of Jehoshaphat

<table>
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<th>Joel 3:1</th>
<th>Matt 25:31</th>
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<td><strong>Subjects</strong></td>
<td>All Nations</td>
<td>Joel 3:2, 12</td>
<td>Matt. 25:32</td>
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<tr>
<td><strong>Location</strong></td>
<td>Valley of Jehoshaphat</td>
<td>Joel 3:2, 12</td>
<td>Unstated</td>
</tr>
<tr>
<td><strong>Beneficiary</strong></td>
<td>Israel</td>
<td>Joel 3:2</td>
<td>Matt 25:40</td>
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<tr>
<td><strong>Basis</strong></td>
<td>Pro-Semitism or Anti-Semitism</td>
<td>Joel 3:3-11</td>
<td>Matt 25:34-45</td>
</tr>
</tbody>
</table>
Israel in the Messianic Kingdom

Dan
Asher
Naphtali
Manasseh
Ephraim
Reuben
Judah
Benjamin
Simeon
Issachar
Zebulun
Gad
Dan
Asher
Naphtali
Manasseh
Ephraim
Reuben
Judah

50 Miles

Temple (1 sq. mi.)

Living area for the Priests

The Sons of Zadok

20 miles

20 miles

20 miles

LEVI

Food

Jerusalem

Food

20 miles

10 miles

20 miles

10 miles

20 miles

To Med. Sea

To Dead Sea

Benjamin
Simeon
Issachar
Zebulun
Gad

Fruchtenbaum, A. G., Footsteps of the Messiah, (San Antonio, TX: Ariel Ministries) 1983, Page 329
Exodus 23:31

31 "I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you." (Josh. 1:1-4, Deut 11:24, Gen. 15:18, Ezek. 47:15-20)
In the Beginning was “The Word”…John 1:1a

JOEL
Theme / Application Chart

SCRIPTURE: Joel 2:28 - 3:21

THEME: Judgment

APPLICATION: What is your relationship to God? Is it that of a sheep or of a goat?

SPECIFIC APPLICATION: Have you come to your valley of decision? Have you had the Holy Spirit poured out on you when you by faith trusted Jesus as your personal Savior from your sins? Will you survive God’s judgment and receive the blessing of God? If you possess a relationship of trust with Yeshua, do you exhibit your faith by your works?

PLAN OF ACTION:

1) Unsaved - Call on the name of the Lord.

2) Saved - tell others, especially Jewish friends.

3) What can you do to prepare for the blessings of the millennium and show your faith by your works?