NEW EXODUS, NEW COVENANT, NEW CREATION:

THE REUSE OF THE OLD TESTAMENT IN JOEL

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A Dissertation

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by

Jonathan Neal Atkinson

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APPROVAL SHEET

NEW EXODUS, NEW COVENANT, NEW CREATION:

THE REUSE OF THE OLD TESTAMENT IN JOEL

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For Janaye,

my partner in everything

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LIST OF ABBREVIATIONS

AB   Anchor Bible

AcBib   Academia Biblica

AJSL   *American Journal of Semitic Languages and Literature*

AnBib   Analecta Biblica

ANEM   Ancient Near East Monographs

ASOR   American Schools of Oriental Research

ATD   Das Alte Testament Deutsch

BDB   Brown, Francis, S. R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon of the Old Testament*. Carol Stream, IL: Tyndale House, 1994

BEATAJ   Beiträge zur Erforschung des Alten Testaments und des antiken Judentum

BETL   Bibliotheca Ephemeridum Theologicarum Lovaniensium

BHQ   *Biblia Hebraica Quinta*. Edited by Adrian Schenker et al. Stuttgart: Deutsche Bibelgesellschaft, 2004–

Bib   *Biblica*

BibInt   *Biblical Interpretation*

BibInt   Biblical Interpretation Series

BibSem   The Biblical Seminar

BIOSCS   *Bulletin of the International Organization for the Septuagint and Cognate Studies*

BK   *Bibel und Kirche*

BN   *Biblische Notizen*

BBRSup   Bulletin for Biblical Research Supplements

BTB   *Biblical Theology Bulletin*

BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CAD	*The Assyrian Dictionary of the Oriental Institute of the University of Chicago.* Chicago: The Oriental Institute of the University of Chicago, 1956–2006
CahRB	Cahiers de la Revue Biblique
CBET	Contributions to Biblical Exegesis and Theology
CBQ	*Catholic Biblical Quarterly*
ConBOT	Coniectanea Biblica: Old Testament Series
CurBS	*Currents in Research: Biblical Studies*
DCH	*Dictionary of Classical Hebrew.* Edited by David J. A. Clines. 9 vols. Sheffield: Sheffield Phoenix Press, 1993–2014.
DJD	Discoveries in the Judaean Desert
ECC	Eerdmans Critical Commentary
EJL	Early Judaism and Its Literature
FAT	Forschungen zum Alten Testament
HALOT	*The Hebrew and Aramaic Lexicon of the Old Testament.* Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E. J. Richardson. 5 vols. Leiden: Brill, 1994–1999
HBM	Hebrew Bible Monographs
HBT	*Horizons in Biblical Theology*
HThKAT	Herders Theologischer Kommentar zum Alten Testament
HUCA	*Hebrew Union College Annual*
HvTSt	*Hervormde teologiese studies*
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IECOT	International Exegetical Commentary on the Old Testament
IEJ	*Israel Exploration Journal*
Int	*Interpretation*
ITC	International Theological Commentary

JAJS	Journal of Ancient Judaism Supplements
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JHebS	*Journal of Hebrew Scriptures*
JHS	*Journal of Hellenic Studies*
JNES	*Journal of Near Eastern Studies*
JNSL	*Journal of Northwest Semitic Languages*
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
JSS	*Journal of Semitic Studies*
JTI	*Journal of Theological Interpretation*
JTS	*Journal of Theological Studies*
LEH	Lust, Johan, Erik Eynikel, and Katrin Hauspie, eds. *Greek-English Lexicon of the Septuagint.* Rev ed. Stuttgart: Deutsche Bibelgesellschaft, 2003
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed. With revised supplement. Oxford: Clarendon, 1996
LSTS	The Library of Second Temple Studies
MBE	Monumenta Biblica et Ecclesiastica
NAC	New American Commentary
NICOT	New International Commentary on the Old Testament
NovTSup	Supplements to Novum Testamentum
NTS	*New Testament Studies*
OBO	Orbis Biblicus et Orientalis
OTE	*Old Testament Essays*

OTG	Old Testament Guides
OTL	Old Testament Library
OTS	Old Testament Studies/Oudtestamentische Studïen
PRSt	Perspectives in Religious Studies
RB	*Revue biblique*
RevQ	*Revue de Qumran*
SBLDS	Society of Biblical Literature Dissertation Series
SEÅ	*Svensk exegetisk årsbok*
SBJT	*The Southern Baptist Journal of Theology*
SHBC	Smyth & Helwys Bible Commentary
SSN	Studia Semitica Neerlandica
SSU	Studia Semitica Upsaliensia
StBibLit	Studies in Biblical Literature (Lang)
SymS	Symposium Series
TDOT	*Theological Dictionary of the Old Testament.* Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 17 vols. Grand Rapids: Eerdmans, 1974–2021
Text	*Textus*
Them	*Themelios*
TOTC	Tyndale Old Testament Commentaries
TynBul	*Tyndale Bulletin*
UUA	Uppsala Universitetårskrift
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentaries
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	*Westminster Theological Journal*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

ZTK   *Zeitschrift für Theologie und Kirche*

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PREFACE

My interest in studying the reuse of the OT in Joel has united three of my passions in biblical studies: the biblical languages, biblical hermeneutics, and biblical theology. These passions were kindled during my MDiv at Southern Seminary and kept aflame during my PhD seminars.

I want to thank Bethany Baptist Church in Bangor, Northern Ireland, who first took a chance on me and sent me across the pond in 2010 to study at Southern Seminary. In particular, the ongoing friendship and support of Chris and Carolyn Arnold kept me going at critical times in this journey.

I also want to thank my dear friends and peers, Brian Powell and Aubrey Sequeira, for their rich friendship and lively support as we worked through the MDiv and embarked on the PhD together. Though now in different cities, and even countries, it is a joy to stay connected and pray for your ministries.

My church in Louisville, Immanuel Baptist, has played the eternally important role of sustaining and enriching my faith in Christ Jesus since I joined that community in 2010. In the prayers, preaching, worship, and fellowship, the saints under the leadership and care of the elders have faithfully exhorted one another to love and good deeds. Their witness causes me to press on. Specific thanks are due to Ryan Fullerton and Andy Morris whose practical support helped see this project across the finish line.

I am thankful for Brian Vickers for his instruction and help in this project—not least his personal encouragement, after bumping into each other at a coffee shop, to finish the work when I had stalled. Also, seeing Dr. Vickers ask one of my peers who had just presented his prospectus in colloquium "let's say you're right—so what?" left an indelible mark upon me that scholarship must have a goal, an end to which it aims. My

aim with this work is that it may build up the church to know God's plan of redemption as revealed in God's Word.

I will be forever indebted to the instruction of Peter Gentry in the biblical languages. He has passed on to me, not only an ability to work in the languages but his firm conviction that it is the deep study of the biblical text that results in a deep love for our Savior. There is no theology without morphology, and truly you can "bury yourself in a lexicon and arise in the presence of God."

Jim Hamilton's love for God's Word and joy in the Lord is infectious. I am sincerely thankful for his supervision of my work, his constant encouragement and bearing with me to get it done, and his example of scholarship combined with rich evangelical convictions.

Many thanks are due to my excellent editor, Cheyenne Haste, who cleaned up my manuscript immensely, to my external reader, Jonny Gibson, for his keen eye and exegetical insight, and to Dan Gurtner, for his critical read through my earlier chapters. Their efforts have made this work far better.

As in everything, my parents, Stephen and Wendy, have been constant cheerleaders. It is a gift to have parents that love and support you, and they played no small part in championing this work to completion. It has also been a joy to bounce ideas off my brother Ian, who shares similar passions—and a good sense of humor.

Children are a blessing from the Lord. The fact that mine are too young to care about this project—I was recently questioned by one: "You're still in school?!"—is proper and good, enabling me to know when to call it a day and go home and play some football, make cookies, or watch a movie with them. Their youthfulness helps me to remember that our Lord said we must become like children. Owen, Walter, Evelyn, Margaret, Anna, and Alfie, I love you more than you know, and I hope that my study makes me more like Jesus, who loved to welcome and teach the children.

Janaye, my wonderful wife, has been by my side long before the beginning of

this journey and will be with me until the end when this project has long been forgotten. At many times, she has been the one who kept saying to me "go get it done!" She has made innumerable sacrifices to love and serve our family, not only those which have helped me to finish this work, but the many others simply because she has the Spirit and follows her Savior in laying her life down for others. Her never-failing friendship has been a constant source of comfort. It's impossible for me to adequately express my love and gratefulness for her.

Above all, I thank my Lord who saved me by his immeasurable grace, poured out his Spirit upon me, and who will see to it that I am among the survivors on Mount Zion on that future Day of Lord (Joel 3:5), when my sin is no more, and when all the redeemed will dwell with God in fullness once more and for evermore.

Jonny Atkinson

Louisville, Kentucky

May 2022

CHAPTER 1

INTRODUCTION

The book of Joel has long been recognized as containing numerous verbal parallels with other biblical books.[1] This has caused some to characterize Joel as an interpreter of Scripture (*Schriftinterpret*) or a writing prophet (*Schriftprophet*), rather than a prophet in the traditional sense.[2] Leslie Allen claims that

> it is essential to Joel's purpose that he should not be original. His deliberate aim is to make a deep impression by using stereotyped, well-known language to show that in the present situation venerated prophecies were on the verge of fulfillment. His newness lies in the application of the old words.[3]

However, analyses of the verbal parallels in Joel have ranged from merely noting their presence, to using them to support larger theses, such as the dating or Joel, or theories of redaction, without employing a rigorous methodology to identify and then understand the significance of Joel's verbal parallels in and of themselves.[4] Richard Schultz's survey of

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[1] Hadjiev's comment is representative of many commentators on Joel: "a striking feature of the book of Joel is the numerous literary connections with other parts of the Old Testament." Tchavdar Hadjiev, *Joel and Amos*, TOTC, vol. 25 (Downers Grove, IL: IVP Academic, 2020), 8.

[2] Bergler writes, "Der bibelkundige Leser findet sich praktisch in jedem Vers an inhaltliche oder wörtliche Parallelen zu andered biblischen Büchern erinnert und stößt auf ein Konglomerat von Anspielungen, Traditionsmischungen, Uminterpretationen und schillernden Metaphern." Siegfried Bergler, *Joel als Schriftinterpret*, BEATAJ 16 (Berlin: Peter Lang, 1988), 16. Seitz similarly comments, "Joel's prophetic vocation, in other words, is tied up with his association with prophecy as it exists (in stable text form)." Christopher Seitz, *Joel* (London: T & T Clark, 2016), 29. See also Jörg Jeremias, "Die Anfänge der Schriftprophetie," *ZTK* 93, no. 4 (1996): 481–99.

[3] Leslie Allen, *The Books of Joel, Obadiah, Jonah and Micah*, NICOT (Grand Rapids: Eerdmans, 1976), 68.

[4] For example, while Barker notes that Joel 1:15 "has a nearly exact parallel in Isa 13:6," he only comments that an "important difference" between the two passages is that Isaiah is directed against Babylon and Joel's text is directed against Judah. He does not investigate whether or not such an exact parallel is evidence of literary dependence and what significance it may have if so. Rather, he concludes from this, implying that Joel and Isaiah are not literarily dependent but simply using a similar motif, that different texts can simply "nuance the motif." Joel Barker, *From the Depths of Despair to the Promise of Presence: A Rhetorical Reading of the Book of Joel*, Siphrut 11 (Winona Lake, IN: Eisenbrauns, 2014), 99.

the literature found that the "study of prophetic quotation consistently has been treated as a means to an end. . . . the relevant data were investigated only in as much detail as was necessary to serve a particular scholar's purpose."[5] The few studies that have intentionally sought to study the significance of Joel's verbal parallels have operated with a variety of methodological assumptions thereby, naturally, resulting in differing conclusions.[6]

The book of Joel itself has often proved problematic to interpret. Is it the work of one hand, or does it bear marks of two hands with the early oracles of Joel supplemented by the work of a later eschatological redactor? Most acknowledge Joel has two halves, but is the middle of the book at 2:17 or 2:27? And what should one make of the apparent clear structure in the first half compared with the apparent "muddle" of the second half?[7] Does Joel describe a locust invasion or an army invasion, or both? Are the people called to repent from sin or simply turn back to YHWH? Is Joel an early or late preexilic or postexilic—or even an exilic[8]—work?

To support his thesis that Joel originated in a cult setting, Kapelrud likewise does not find a literary connection between Joel 1:15 and Isa 13:6, but rather claims they were both dependent upon a third source, and "that this third source was derived from the cult, is undoubtedly correct." Arvid Kapelrud, *Joel Studies*, UUA 4 (Uppsala, Sweden: A. B. Lundequistska Bokhandeln, 1948), 56.

[5] The common theories Schultz identified to which verbal parallels were used to support are (a) dating of literature, (b) theories of textual transmission, (c) theories regarding prophetic schools, (d) the origins of biblical exegesis, (e) the means by which a prophet established his authority, (f) theories of a growing canon consciousness. Richard Schultz, *Search for Quotation: Verbal Parallels in the Prophets*, JSOTSup 180 (Sheffield: Sheffield Academic, 1999), 56, 63–109.

[6] For example, Bergler's approach is a work in form-criticism and tradition-criticism, seeking to determine the earlier traditions that Joel has drawn from and the theological significance of Joel's use of earlier Scripture. Bergler, *Joel als Schriftinterpret*, 29–32. Strazicich's approach relies on James Sanders's method of comparative midrash while also drawing from the dialogism of Mikhail Bakhtin and the intertextual approach of Julia Kristeva. John Strazicich, *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*, BibInt 82 (Leiden: Brill, 2007), 2–20. Monika Müller's approach to Joel is a synchronic, intertextual approach that focuses on the "Text-Leser-Relation . . . während das Verhältnis Autor-Text in den Hintergrund tritt." Monika Müller, *Und der HERR wohnt in Zion: Literaturwissenschaftliche und theologische Untersuchungen zu Joel 3 und 4*, WMANT 150 (Göttingen: Vandenhoeck & Ruprecht, 2017), 6.

[7] This is how Barton characterizes the second half of Joel. John Barton, *Joel and Obadiah*, OTL (Louisville: John Knox Press, 2001), 13.

[8] Assis uniquely dates Joel during the time of the exile. Elie Assis, "The Date and Meaning of

New redaction criticism of the twelve minor prophets has also affected the interpretation of Joel by promoting the view that the minor prophets must be read as a single work.[9] The book of Joel has played a pivotal role in such theories, with some arguing that Joel was created by a redactor of the minor prophets and never intended to exist in isolation.[10] Specifically, Joel's numerous verbal parallels with the other minor prophet books are used to support the Book of Twelve theory as they are explained as a redactional *Stichwörter* as part of the creation of a Book of the Twelve.[11]

How, then, should one read Joel? Must it be read as simply a chapter in the larger Book of the Twelve? Are his verbal parallels to be understood as authorially intended allusions to earlier texts, redactionally created links to connect it with other books within the minor prophets, or intriguing intertextual connections of the reader? What method ought to be employed when analyzing the verbal parallels in Joel? Should the verbal parallels in Joel have any larger significance for the overall message of the book of Joel?

Thesis

To comprehend Joel's message, understanding his reuse of earlier Scripture is essential.[12] And to understand Joel's reuse of earlier Scripture, a thorough methodology

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the Book of Joel," *VT* 61, no. 2 (2011): 163–83.

[9] Barton challenges the assumption, however, that an ancient "book" would have implied a specific reading strategy. John Barton, "What Is a Book? Modern Exegesis and the Literary Conventions of Ancient Israel," in *Intertextuality in Ugarit and Israel*, ed. Johannes de Moor, OTS 40 (Leiden: Brill, 1998), 1–14.

[10] Wörhle's opinion is that "Joel never existed outside the Book of the Twelve." Jakob Wöhrle, "Joel and the Formation of the Book of the Twelve," *BTB* 40, no. 3 (2010): 133. For an overview of the differing approaches to Joel in understanding its role in the redactional formation of the purported Book of the Twelve, see Ronald Troxel, "The Fate of Joel in the Redaction of the Twelve," *CurBR* 13, no. 2 (2015): 152–74. For an alternative view regarding the twelve minor prophets, see Tchavdar Hadjiev, "A Prophetic Anthology Rather than a Book of the Twelve," in *The Book of the Twelve: Composition, Reception, and Interpretation*, ed. Lena-Sofia Tiemeyer and Jakob Wöhrle, VTSup 184 (Leiden: Brill, 2020), 90–108.

[11] See, for example, James Nogalski, *Redactional Processes in the Book of the Twelve*, BZAW 218 (Berlin: Walter de Gruyter, 1993), 13–26, 42–48.

[12] In chap. 2, I characterize my work as primarily a study in allusion, situating it among other,

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for identifying and assessing parallels must be employed. It cannot merely be assumed that a verbal parallel was intended; rather literary dependence between two texts must be demonstrated, including the direction of such literary dependence. Only then can it be argued that Joel has intentionally alluded to previous material in his own message. Even then, one must show *how* the previous material has been used before then determining what contribution such reuse makes to Joel's overall message.

Time in Joel fluctuates between the present and future. However, this fluctuation occurs not in two distinct halves of the book that can be supposed as stitched together, but throughout the book. This is the literary achievement of the unified book of Joel.[13] Supposing "future" elements are the works of later redactors creatively added to the book of Joel is unnecessary and unwarranted. If Joel could have been creatively redacted, why could it not have been creatively authored? The *present* punishment and restoration are mirrored by the *future* punishment and restoration—they are both the same type, following the same pattern. Moreover, I argue there is little evidence that Joel was composed as part of the Book of the Twelve and/or that one is required to read Joel in light of the Book of the Twelve. Joel ought to be read on its own terms.

I argue that Joel, as a late biblical author, intentionally reused earlier Scripture in crafting his message, often alluding to other texts and thereby inviting the reader into meaning-making through the guidance of his text. Recognizing and interpreting such allusions, thus, enhances the reader's understanding of Joel's message. His allusions comprise both unique literary allusions to specific texts and thematic allusions to major biblical themes. Literary allusions are intended to evoke the context of the specific source

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often loaded, terms such as *intertextuality* and *inner-biblical exegesis*. Thus, throughout this work I have employed the simple term *reuse* to be understood as a neutral descriptor.

[13] This study does not analyze the internal verbal parallels within the book of Joel. However, I agree with others that such parallels are evidence of the strategic composition of the book, evidence of the two time periods in Joel (present and future), that are so interwoven throughout the book that they cannot be excised by the critic's scalpel.

text in the receptor text—a context which may or may not be congruent with Joel's context—whereas thematic allusions are intended to evoke a particular *theme* as developed in earlier texts. Joel's allusions are creative and yet uphold the original meaning, even when he reverses the original meaning.[14] Joel makes a literary allusion by borrowing an exact phrase from an earlier text (e.g., Joel 2:2//Zeph 1:15) or by borrowing phraseology and even the structure from an earlier block of text (Joel 1:2–4//Exod 10; Joel 2:1–11//Isa 13). Joel makes a thematic allusion by means of a key word or motif (e.g., to creation by means of גן־עדן in 2:3; to the Exodus by means of מופתים in 3:3; to the promised land by means of חלב in 4:18, etc.).[15]

Joel's central theme, the coming Day of the Lord, is embellished with major biblical motifs such as creation, covenant, and redemption, by his reuse of the OT.[16] The Day is preceded by the experience of covenant curses (Joel 1:4; cf. Deut 28:38; 1 Kgs 8:37) that have de-created the land (Joel 2:3) and led to whole earth groaning (Joel 1:19–20).[17] The locusts play a dual role, combining the covenant curses with the plagues of Egypt. The wrath of that Day is averted by means of genuine heart repentance resulting in the Lord's covenantal jealousy (2:18) restoring the people (Joel 2:13–14; 4:1–2; cf. Deut 30:1–6; Jer 30:18) and bestowing his covenant blessing upon the entire land (Joel 2:21–

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[14] In other words, the rhetorical effect of such an allusion has its force only in the fact that it reverses the original meaning thereby acknowledging the original meaning.

[15] English and Hebrew versification of Joel differ with 2:28 in English being 3:1 in Hebrew; 3:1 in English is 4:1 in Hebrew. I consistently use the Hebrew versification of the OT throughout this study.

[16] Such themes are not mutually exclusive, nor is their combination unique to Joel. Earlier Scripture often combined creation and covenantal/redemption themes. For example, Isaiah depicts a redemption in terms of a new creation (Isa 65:17) and a new exodus (Isa 52:12), and the covenant curses are depicted in terms of the Egyptian plagues (Deut 28:27, 60, 68).

[17] The word ברית does not occur in Joel, but covenant themes are pervasive. For example, Ahlström comments, "Joel 2:12 portrays Yahweh as a gracious and merciful god in terms taken from the covenant ideology." G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, VTSup 21 (Leiden: Brill, 1971), 26. Additionally, he says that "the locusts in this book can be understood as the prophet's interpretation of the present disaster as due to the people's transgression of the covenant ordinances" (29); and again, "Joel uses cultic material and works very much with concepts and formulas which belonged to the renewal of the covenant" (25).

27). The goal of the covenant, the knowledge of the Lord, is also accomplished (2:27). This "present" restoration becomes a type for Joel's description of the future restoration. Instead of restoring the land by pouring out the rains, the Lord restores the people by pouring out his Spirit (3:1). The result is a return (4:1), to a paradisaical land (4:18), the elimination of all evil (4:19–21), and the establishment of the Lord dwelling with his people (4:17). Such a return is accompanied by signs, fire, and a pillar of smoke (3:3), indicating a second exodus. This return and restoration results in the goal of the covenant, the knowledge of the Lord (4:17). Joel's reuse of the OT reveals his theological vision for Israel: A new exodus will lead to a new covenant and a new creation.

History of Interpretation

A survey of previous research is necessarily limited in scope. Given that studies of the reuse of earlier Scripture within the book of Joel are few, my survey includes recent studies of inner-biblical reuse within prophetic books to produce a larger pool of data to analyze.[18] This allows me to build upon the methodological strengths, and avoid the weakness, of such studies as I develop a methodology to determine the presence and function of inner-biblical reuse in Joel.[19]

Biblical Reuse within the Prophets

The following section surveys a selection of monographs and two dissertations that explicitly interact with the biblical prophets and their reuse of earlier Scripture.[20] The

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[18] A survey and critique of the Book of Twelve theory is in chap. 2.

[19] I use the term *biblical reuse* broadly in this chapter to include many approaches which may self-identify as inner-biblical allusion, inner-biblical exegesis, allusion criticism, intertextuality, etc.

[20] The main methodological issues surrounding the discipline of what I am calling inner-biblical reuse are uncovered through my survey limited to monographs. However, illuminating articles on inner-biblical reuse include Lyle Eslinger, "Hosea 12:5a and Genesis 32:29: A Study in Inner Biblical Exegesis," *JSOT* 18, no. 5 (1980): 91–99; John Day, "A Case of Inner Scriptural Interpretation: The Dependence of Isaiah XXVI.13–XXVII.11 on Hosea XIII.4–XIV.10 (Eng. 9) and Its Relevance to Some Theories of the Redaction of the 'Isaiah Apocalypse'," *JTS* 31, no. 2 (1980): 309–19; Day, "Inner-Biblical Interpretation in the Prophets," in *"The Place is Too Small for Us": The Israelite Prophets in Recent Scholarship*, ed. Robert Gordon (Winona Lake, IN: Eisenbrauns, 1995), 230–46; Thomas Dozeman,

works are presented in chronological order of publication so that developments within the field are more apparent.

Rex Mason—Zechariah 9–14. The goal of Rex Mason's doctoral dissertation, "The Use of Earlier Biblical Material in Zechariah 9–14: A Study in Inner-Biblical Exegesis," is to "examine the use of earlier biblical material in Deutero-Zechariah in the attempt to see what principles of exegesis, if any, can be detected."[21] His work lacks any detailed description of his methodology, but it does offer a word of caution that (1) discerning allusions can be a subjective enterprise, (2) parallel texts may not be dependent upon each other but have a "common origin," (3) readers cannot definitively know what texts any author had available to him, and (4) the compositional history and the dating of the final form of the parallel texts in question are often uncertain, confusing the search for direction of dependence between source and alluding text.[22] Given the methodology employed throughout the study, however, Mason's work can be described as historical, diachronic, and concerned with authorial intent.

His study concludes that Zechariah 9–14 "is steeped in the prophetic word of

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"Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," *JBL* 108, no. 2 (1989): 207–23; Konrad Schaefer, "Zechariah 14: A Study in Allusion," *CBQ* 57, no. 1 (1995): 66–91; Benjamin Sommer, "Exegesis, Allusion and Intertextuality in the Hebrew Bible: A Response to Lyle Eslinger," *VT* 46, no. 4 (1996): 479–89; Richard Coggins, "Interbiblical Quotations in Joel," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David Reimer (Macon, GA: Mercer University Press, 1996), 75–84; Jörg Jeremias, "Der »Tag Jahwes« in Jes 13 und Joel 2," in *Schriftauslegung in der Schrift: Festschrift für Odil Hannes Steck zu sinem 65. Geburtstag*, ed. Reinhard Kratz, Thomas Krüger, and Konrad Schmid, BZAW 300 (Berlin: Walter de Gruyter, 2000), 129–38; Richard Schultz, "The Ties That Bind: Intertextuality, the Identification of Verbal Parallels, and Reading Strategies in the Book of the Twelve," in *Thematic Threads in the Book of the Twelve*, ed. Paul Redditt and Aaron Schart, BZAW 325 (Berlin: Walter de Gruyter, 2003), 27–45; Joel Barker, "From Where Does My Hope Come? Theodicy and the Character of YHWH in Allusions to Exodus 34:6–7 in the Book of the Twelve," *JETS* 61, no. 4 (2018): 697–715.

[21] Mason's 1973 dissertation was not published until 2003. Rex Mason, "The Use of Earlier Biblical Material in Zechariah 9–14: A Study in Inner Biblical Exegesis," in *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9–14*, ed. Mark Boda and Michael Floyd, JSOTSup 370 (London: Sheffield Academic, 2003), 4.

[22] Mason, "Use of Earlier Biblical Material in Zech 9–14," 5–6.

the past."[23] He finds the types of reuse of earlier material within Zechariah 9–14 to include (1) the evoking of the source-text's context/theme through words and phrases that are "altered, or freely adapted . . . attached to different subjects, but within a context of the same general themes as the original" or the use of "allusive-word play" to evoke a previous context[24]; (2) reinterpretation, though he notes that in Zechariah "the main emphasis of the original text is kept" and it can "demonstrate still a dependence upon earlier biblical themes and tradition" so that a creative "twist" can "develop . . . an idea . . . implicit" in the source text[25]; and (3) reversal, and yet again Mason finds that "such a process (of reversal) seems already to have begun within the (source) material" and that reversals "take place within the broad lines of prophetic tradition."[26]

Michael Fishbane. Fishbane's seminal work, *Biblical Interpretation in Ancient Israel,* sets forth the argument that many of the exegetical practices found in post-biblical writings have their origin within the canonical works themselves.[27] Specifically, these exegetical techniques were employed to reinterpret, even rework, earlier authoritative tradition so that the older tradition had an ongoing significance to the newer social and theological context. He describes this phenomenon as "inner-biblical exegesis" and compares and contrasts it with tradition-history, describing tradition-history as that which looks at the transmission of a tradition (*traditum*) from its oral beginnings up unto its textual stabilization, whereas inner-biblical exegesis looks at the

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[23] Mason, "Use of Earlier Biblical Material in Zech 9–14," 201.

[24] Mason, "Use of Earlier Biblical Material in Zech 9–14," 202.

[25] Mason, "Use of Earlier Biblical Material in Zech 9–14," 202–3. Fishbane argues that later writers often drew out latent meanings from earlier texts. Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University Press, 1985), 283.

[26] Mason, "Use of Earlier Biblical Material in Zech 9–14," 203–4.

[27] Bergler's work, which I analyze below, comes to a similar conclusion, specifically regarding Joel: "Wir begegnen hier dem Phänomen, daß es bereits innerhalb der biblischen Literatur autoritative Auslegung gibt." Bergler, *Joel als Schriftinterpret*, 32.

subsequent life (*traditio*) of a text, after it has been stabilized, as it is reused and reinterpreted.[28]

His work details four categories of inner-biblical exegesis. The first category is scribal comments and corrections. Illustrated simply, this category describes the scribal activity which modernized dated material for a contemporary audience.[29] Fishbane views the work of such scribal *traditio* as "intended to reinforce the authority of the *traditum* and to serve it" by making it "lexically more accessible, theologically more palatable, or materially more comprehensive."[30] Fishbane's second category is legal (*halakhic*) exegesis and was necessitated by "perplexing ambiguities raised by the formulation" of particular laws.[31] The legal *traditio,* therefore, was intended to supplement gaps in the legal code by reworking laws.[32]

His third category of inner-biblical exegesis is termed *aggadic* exegesis. It is distinct from legal exegesis in that legal exegesis focused specifically on exegeting *laws* to make them "applicable or viable in new contexts" where *aggadic* exegesis utilizes "the

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[28] Fishbane, *Biblical Interpretation in Ancient Israel*, 7. Eslinger critiques Fishbane's diachronic approach because of historic assumptions. Lyle Eslinger, "Inner-biblical Exegesis and Inner-biblical Allusion: The Question of Category," *VT* 42, no. 1 (1992): 47–58.

[29] Fishbane, *Biblical Interpretation in Ancient Israel*, 43. Evidence of such scribal "exegesis" can be found in the Hebrew Bible when (1) explicitly indicated, (2) through textual criticism of the MT or comparing it with the versions, or (3) analyzing "manifestly redundant and disruptive features in the MT *which are also explanatory in nature.*" Fishbane, *Biblical Interpretation in Ancient Israel*, 87.

[30] Fishbane, *Biblical Interpretation in Ancient Israel*, 87.

[31] Fishbane, *Biblical Interpretation in Ancient Israel*, 94. In some instances, biblical laws are supplemented through divine oracle; for example, see Lev 24:10–23; Num 9:6–14; 15:32–36; and 27:1–11. Even after divine oracle, however, the law may still need an exegetical *traditio* applied to it (e.g., Num 36:6–9).

[32] Fishbane, *Biblical Interpretation in Ancient Israel*, 236–56. Fishbane groups the legal exegesis that reworked laws into four types on a continuum: (1) formally irrational, (2) substantively irrational, (3) substantively rational, (4) formally rational. The "irrational" may be described as "ad-hoc" with the formally irrational reworking of laws occurring due to divine oracles or lots, whereas the substantively irrational occurred for stated pragmatic ends. The substantively rational legal exegesis included (i) reworking by analogy, whereby a law could apply, by analogy, to an unforeseen situation, thus effectively creating a new law, (ii) reworking by synthesis, whereby, under the assumption that legal contradictions were only apparent, diverse laws were synthesized, and (iii) qualifying exegesis, whereby a qualification was added to a law, altering its scope.

full range of the inherited *traditum* for the sake of new theological insights, attitudes, and speculations."[33] Furthermore, where legal exegesis sought to supplement apparent gaps, *aggadic* exegesis "characteristically draws forth latent and unsuspected meanings" giving "particular emphasis to its *sensus plenoir*, its fullness of potential meanings and applications."[34] While he does not use the term allusion, Fishbane notes that *aggadic* exegesis rarely explicitly cites the *traditum* that is being reinterpreted. Thus, "multiple and sustained lexical linkages between two texts" is one of the most important ways to identify *aggadic* exegesis.[35] In cases of *aggadic* exegesis "a *traditum* is incorporated into a *traditio*—which transforms it or re-employs it."[36] In other words, there is reinterpretation.

Aggadic exegesis is born out of a "crisis or dislocation which affected the continuity of perception of the inherited *traditum*."[37] In response to the crisis, *aggadic* exegesis sought to either (a) show the ongoing significance of the *traditum*, (b) reinterpret and transform the *traditum* in light of the contemporary setting, or (c) emphasize the discontinuity between the *traditum* and the present situation.[38] In addition to a new historical context, the *traditum* is often reworked into a new *literary* context by *aggadic*

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[33] Fishbane, *Biblical Interpretation in Ancient Israel*, 282.

[34] Fishbane, *Biblical Interpretation in Ancient Israel*, 283.

[35] Fishbane, *Biblical Interpretation in Ancient Israel*, 285.

[36] Fishbane, *Biblical Interpretation in Ancient Israel*, 291. Strazicich, in his study of Joel, argues that there is no reuse in Joel that does *not* reinterpret and reapply the earlier text. Strazicich, *Joel's Use of Scripture*, 248–49.

[37] Fishbane, *Biblical Interpretation in Ancient Israel*, 409.

[38] Fishbane, *Biblical Interpretation in Ancient Israel*, 409–14. The way in which aggadic exegesis stresses the discontinuity is threefold: (a) stressed "the newness of the *traditio* and the 'pastness' of the *traditum*" and thus acknowledges the "epochal rift between the past and present" (412); (b) employs the technique of "typology" which casts "the future in the light of the past, and thereby affirm continuity between past and present" (412); and (c) "representation of cultural memories" whereby the past *traditum* has been reworked into a new *traditum* (413). A good example of this third type is the reworking of 1 Samuel–2 Kings in the books of 1 and 2 Chronicles.

exegesis.[39] Distinct from scribal and legal exegesis, Fishbane notes that *aggadic* exegesis does not attempt to clarify or harmonize the *traditum* but the *traditum* is put to work to serve the ends of the *traditio*.[40]

Finally, Fishbane describes mantological exegesis of two kinds, that of dreams, visions, and omens and that of oracles. The images of dreams, visions, and omens, such as in Genesis 41, Daniel 2, etc., are inherently esoteric and thus require interpretation. This interpretation comes via a mediator, often a human oneiromancer and, in later writings such as Zechariah, via an angel. Thus, there is no real *traditio* for this type of mantological exegesis but simply the *traditum* and its interpretation.[41]

More relevant to my study is the mantological exegesis of oracles. Distinct from mantological exegesis of dreams, visions, and omens, Fishbane notes that the *traditum* of oracles are exoteric and do not need immediate exegesis. The *traditio* then only becomes necessary later, most often "when valued oracles have not been actualized, when their manifest meaning is cast in doubt, or when events seem to refute them."[42] This exegesis can be non-transformative, whereby later explanations or clarifications are added to earlier prophecy, or transformative, whereby earlier prophecies are specified or even revised.[43] Mantological exegesis of oracles and *aggadic* exegesis are therefore

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[39] Fishbane describes this as dislocation and relocation, two distinct, yet both transformative, steps. In the first step a *traditum* is decontextualized, and in the second step the new *traditio* "becomes *traditum* in its own right." Fishbane, *Biblical Interpretation in Ancient Israel*, 415.

[40] And yet, it is worth pointing out, this does not necessarily undermine the *traditum*. So, for example, Isa 58:1–10 "skillfully" utilizes the *traditum* of the feasts and fasting for its own ends, but it does not thereby undermine the "normative regulations of Lev. 16 and 23:26–32." Fishbane, *Biblical Interpretation in Ancient Israel*, 416. Fishbane sees rhetorical strategies which are employed upon the *traditum* to serve the *traditio*: (1) spiritualization of content, (2) nationalization of content, and (3) nomicization and ethicization of content (426).

[41] Fishbane, *Biblical Interpretation in Ancient Israel*, 443–57.

[42] Fishbane, *Biblical Interpretation in Ancient Israel*, 445.

[43] Fishbane, *Biblical Interpretation in Ancient Israel*, 458–99. For example, Fishbane argues that Ezek 22:25–28 is a non-transformative embellishment of Zeph 3:3–4, and Jer 33:14–16 is a transformative revision of Jer 23:5–6 precipitated by the exile.

similar in that they both may expand and/or revise earlier *traditum*. However, they are distinct in origin; specifically, mantological exegesis of oracles arises from a cognitive and theological crisis and its purpose is "to reopen or prolong confidence in an oracle's content and more importantly, to establish its closure, i.e., to show how the oracle has been, or will soon be, actualized."[44]

Rex Mason—1 and 2 Chronicles, Ezra, Nehemiah, Haggai, Zechariah 1–8, and Malachi. A subsequent work by Mason, *Preaching the Tradition*, takes up Gerhard von Rad's proposal of the *Gattung* of the postexilic "sermon" as found in 1 and 2 Chronicles. These sermons "share the characteristic of citation, or at least allusion to, earlier legal and prophetic sayings, a general parenetic nature, and have many features of style in common."[45] Mason examines not only 1–2 Chronicles, but other postexilic works of Nehemiah, Ezra, Haggai, Zechariah 1–8, and Malachi in search of such sermons.

His conclusion is that, while it is difficult to make a case that the "sermon" was a specific postexilic *Gattung*, "the material does reflect and encapsulate something of the 'preaching' that must have gone on in the second temple" and these preachers "developed and taught the traditions" with "literary and rhetorical" activity.[46] Moreover, this preaching of the traditions includes both "exegesis and reapplication" because their work was not an intellectual endeavor, but was born out of the needs of the postexilic community to show that God's promises had not failed.[47]

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[44] Fishbane, *Biblical Interpretation in Ancient Israel*, 445.

[45] Rex Mason, *Preaching the Tradition: Homily and Hermeneutics after the Exile* (Cambridge: Cambridge University Press, 1990), 1.

[46] Mason, *Preaching the Tradition*, 2. John Strazicich understands Joel to have also partaken in this postexilic method, stating "Joel's prophecy contains a substantial amount of scriptural allusions to antecedent scribal traditions, which are a hallmark of the postexilic era." Strazicich, *Joel's Use of Scripture*, 1. Mason is less certain about the date of Joel, writing "that nothing demands a post-exilic date for 1.1–2.27" but that "2.28–3.21 (Heb. 3.1–4.21) probably suggest a continuing application . . . of the first part of the book to successive situations after the exile." Rex Mason, *Zephaniah, Habakkuk, Joel*, OTG (Sheffield: JSOT Press, 1994), 116.

[47] Mason, *Preaching the Tradition*, 261–62. Mason's understanding is very close to what

Helmut Utzschneider—Malachi. Utzschneider notes that the results of

previous research on the prophetic books—which focused on their oral history to discern

the *ipsissima verba* of the prophetic figure behind the book, assumed a large time

between the oral delivery of the message and its being written down, and accepted that

these scripts were then subject to extensive updating and redaction throughout their

transmission—was to denigrate the function of the prophetic books as they currently

exist. He thus asks the question:

> Kann, m.a.W., "Schriftprophetie" überhaupt funktionell und wesentlich prophetisch sein? Das Problem läßt sich noch präziser stellen, wenn man ein Wesensmerkmal schriftprophetischer Texte in Betracht zieht, das in letzter Zeit verstärkt Beachtung gefunden hat: die Interpretation. Was ist und worauf erstreckt sich "Interpretation", und wie verhält sie sich zum Wesen und zur Funktion von Prophetie?[48]

He describes two meanings that scholars give to "interpretation" *within* the

books of the prophets. The first type of interpretation is when a prophetic book alludes to

earlier Scripture since this involves some type of interpretation of the earlier text.[49] The

second has to do with understanding the compositional history of the book as an

interpretative activity, namely, later redactions as interpreting earlier portions of the

text.[50] However, Utzschneider argues that, rather than deleting such redactional texts as

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Fishbane labels *aggadic* exegesis (though some, like Lester, would dispute Fishbane's label of exegesis and prefer the term allusion when *reinterpretation,* rather than interpretation, is involved). See G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel*, LHBOTS 606 (London: T & T Clark, 2015), 34. James Sanders calls this midrash. Sanders's main thesis is that, before the stabilization of the canonical text, later biblical authors evidence retelling of the traditions, recontextualization of the traditions to the new *Sitz im Leben* of the community, and then reapplication of the tradition to the new setting. Thus, Israel's canon survives and endures because of its adaptability. Once the text is stabilized however, the reapplication of Israel's tradition does not produce new canonical works but is reflected in Rabbinic Judaism and even the interpretation within the NT. James Sanders, *From Sacred Story to Sacred Text: Canon as Paradigm* (Philadelphia: Fortress, 1987).

[48] Helmut Utzschneider, *Künder oder Schreiber? Eine These zum Problem der »Schriftprophetie« auf Grund von Maleachi 1,6–2,9,* BEATAJ 19 (Frankfurt: Peter Lang, 1989), 12.

[49] Utzschneider, *Künder oder Schreiber?*, 12–13.

[50] For example, applied to the book of Joel, Mason proposes that Joel 1:1–2:27 could be pre-exilic, and the addition of 3:1–4:21, specifically the universal gift of the Spirit, could be understood as a critique and challenge to the religious leaders at that time. Thus, the later addition to Joel interpreted the call to the leaders to fast in Joel 1:1–2:27 in a "hostile and critical way." Mason, *Zephaniah, Habakkuk, Joel*, 126.

secondary interpolations—as was the habit of earlier critics—such texts may evidence interpretation *within* the prophetic book itself, whether by the author or a redactor.[51]

Utzschneider's thesis is that one should not assume that *written* prophecy (*Schriftprophetie*) has a secondary character with less significance. Both heralds *and* writers in the OT ought to be understood as genuinely prophetic. Therefore, the term *Schriftprophetie* ought not be viewed as a negative term, but an accurate description of the prophetic activity of a writing prophet.[52] The text of Malachi 1:6–2:9 is an obvious candidate for Utzschneider to explore his thesis, to examine the distinction between oral and written prophecy, due to its highly literary character, allusions to earlier Scripture, and accepted late date. Related to the two types of interpretation he identified, Utzschneider first analyzes the internal relationship of texts within 1:6–2:9 to each other before examining Malachi's relationship to other external texts.[53]

Utzschneider's study concludes that while there are similar forms between oral and written prophecy in Malachi, it is best to understand Malachi as a writing prophet. Such writing is no less prophetic because, like prophetic heralding, prophetic writing addresses a particular people with a particular need in a particular setting.[54] He believes

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[51] He gives the book of Isaiah as an example of the *reinterpretation* within a book itself that occurs as part of its transmission. Utzschneider, *Künder oder Schreiber?*, 14–16. The subsequent work of Nogalski—who seeks to identify the interpretative redactional activity upon the twelve minor prophets to produce one book—also illustrates Utzschneider's secondary type of interpretation. James Nogalski, *Literary Precursors in the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993); Nogalski, *Redactional Processes in the Book of the Twelve*, BZAW 218 (Berlin: Walter de Gruyter, 1993). However, Patricia Willey claims that the plethora of allusions within Isa 40–55 is evidence against viewing such allusions as secondary. Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta: Scholars Press, 1997), 3. Whether or not one accepts intratextual references to be interpretive secondary interpolations/redactions, this second category of interpretation highlights the literary phenomenon of intratextuality.

[52] Utzschneider, *Künder oder Schreiber?*, 15. The term *Schriftprophetie* has been understood more favorably among scholars in recent years; for example see Jörg Jeremias, "Die Anfänge der Schriftprophetie," *ZTK* 93, no. 4 (1996): 481–99; Jeremias, "Das Rätsel der Schriftprophetie," *ZAW* 125, no. 4 (2013): 93–117; Alexandra Grund-Wittenberg, "The Future of the Past: Literarische Prophetien, Prophetenspruchsammlungen und die Anfänge der Schriftprophetie," *VT* 71, no. 3 (2021): 365–96.

[53] Utzschneider, *Künder oder Schreiber?*, 22. He describes this two-part study of the "Kotextualität" of Malachi as involving "intextual" and "intertextual" relationships.

[54] Utzschneider seeks to determine the historical setting of Malachi's prophecy as during the times of Ezra and Nehemiah when there was debates over priestly lineage. Utzschneider, *Künder oder*

there is evidence, similar to Mason, to understand "Schriftprophetie als Institution" in the postexilic period.[55] Furthermore, contrary to Alhström, Utzschneider does not believe that this *Schriftprophetie* institution was dependent upon any other legal or priestly institution, but rather they functioned independently.[56]

Regarding the reuse of traditions, Utzschneider establishes from Malachi the initial observation that "der Autor hier einen Texte der kodifizierten Tradition "im kopf" oder "vor sich" hatte, und seine Intentionen un dem betreffenden Stück der Tradition verdeutlich sah, bzw. Sich damit auseinandersetzen wollte."[57] However, Malachi does not simply exegete the meaning of previous texts but (re)interprets them in light of the new situation of the people. Utzschneider is worth quoting in full regarding Malachi's reuse of Ezekiel:

> Das Maleachibuch wendet die Ezechieltexte, mit es denen Kotextualität hat, nicht einfach neu an, oder legt sie aus, indem es etwa fragt, was sie heute bedeuten könnten. Es fragt vielmehr, was ist in veränderter Situation aus den einmal vertretenen Positionen geworden ist. Das Gewicht dieser Anfragen ist nicht zu unterschätzen. Immerhin handelte es sich bei den Referenzstellen im Ezechielbuch um Gottesentscheidungen von höchster Dignität und "nationaler" Bedeutung. Die Antwort Maleachis ist in beiden Fällen, daß die Entscheidungen so keine Geltung mehr haben können, weil ihre Grundlage durch das priesterliche Mißverhalten zerstört ist. Dabei warden die Ezechielworte nich unmittelbar widerrufen. Das notwendige Neue wird vielmehr unter Verweis auf und Anknüpfung an das Alte gesagt.[58]

In this analysis, Utzschneider, is able to show how Malachi both reuses the words of Ezekiel to compose a new word, a new word that is different from Ezekiel's because of the new situation and, yet, a word upholds that the original meaning of

Schreiber?, 82.

[55] Utzschneider, *Künder oder Schreiber?*, 81. See n46 above.

[56] Utzschneider, *Künder oder Schreiber?*, 79. Ahlström's study concluded, based on Joel's positive outlook upon the cult, that Joel was a temple-prophet. See Ahlström, *Joel and Temple Cult*.

[57] Utzschneider, *Künder oder Schreiber?*, 77. While Utzschneider describes these traditions as "kodifizierten," Bergler comes to the opposite conclusion, that the reworking of traditions indicates that they were not "kanonisch-'sakrosankt'." Bergler, *Joel als Schriftinterpret*, 346.

[58] Utzschneider, *Künder oder Schreiber?*, 78.

Ezekiel to which his new word is connected. One could say that Ezekiel's word has not changed, but the changed setting of the people has resulted in a different application of Ezekiel's word.

Nicholas Ho Fai Tai—Zechariah 9–14. Many clauses within Zechariah 9–14 appear cryptic and are problematic for scholars. Nicholas Ho Fai Tai argues that it is imperative for the interpreter to understand the traditions which Zechariah references in his own work to understand the difficult texts of Zechariah 9–14.[59] He writes,

> Sach 9–14 ist, kurz gesagt, ein Text, der immer wieder ältere Texte aufnimmt, auf sie anspielt, sich mit ihnen exegesierend auseinandersetzt. Er ist von einer starken Schriftgelehrsamkeit geprägt. Zum Verständnis des Textes sind die Texte, auf die DtSach deutend oder andeutend Bezug nimmt, unentbehrlich.[60]

However, he observes that scholars who have studied verbal parallels in Zechariah 9–14 have come to different conclusions and he concludes that a stricter methodology is required to control the investigation.[61]

Tai lays out a three-step process to identify a reference-text (*Bezugstext*) in Zechariah 9–14. First, there must be linguistic correspondence of key words

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[59] "Die Aussagen in Sach 9,1–11,3 sind machmal schierig zu verstehen. Man kann nur durch die Bezugtexte die Aussagen richtig deuten, und darum vermuten wir, daß hinter diesen Aussagen ein mit der Schrift vertrauter Leserkreis steht." Nicholas Ho Fai Tai, *Prophetie als Schriftauslegung: Traditions- und kompositionsgeschichtliche Studien*, Calwer Theologische Monographien 17 (Stuttgart: Calwer Verlag, 1996), 285. Contrary to A. K. Müller who argues that Joel can comfortably be read on two-levels—the first of which does not requires identifying his literary allusions for comprehension—Tai argues that without noticing the textual references in Zechariah it is "nicht recht verstehbar." Tai, *Prophetie als Schriftauslegung*, 1; Anna Karena Müller, *Gottes Zukunft: Die Möglichkeit der Rettung am Tag JHWHs nach dem Joelbuch*, WMANT 119 (Neukirchen-Vluyn: Neukirchener Verlag, 2008), 16–17.

[60] Tai, *Prophetie als Schriftauslegung*, 3. He makes a later comment in which he argues that Zechariah not only updates but even corrects earlier tradition: "DtSach sucht die Zukunftserwartungen, die noch nicht verwirklicht sind, zu erweitern, zu aktualisieren und zu korrigieren." Tai, *Prophetie als Schriftauslegung*, 284.

[61] For example, he references Mason who finds Zech 9–14 to be largely dependent upon Isaiah whereas Sæbø and Redditt emphasize the relationship of Zech 9–14 to Jeremiah, Ezekiel, and Deuteronomy. "Diese Diskrepanz ist in letzter Konsequenz durch die Art und Weise, wie die Bezugstexte von Sach 9–14 bestimmt warden, bedingt." Tai, *Prophetie als Schriftauslegung*, 1. He also accusingly characterizes Mason's interpretation of והסרתי דמיו מפיו in Zech 9:7 which finds the prohibition of eating blood in Deut 12:16 as the background for understanding Zech 9:7 as based on "freie Assoziationen" which "die Irre führen können" and advocates a more rigorous approach. He states, "Ihre Bedeutung muß durch eine traditionsgeschichtliche Analyse erhoben warden." Tai, *Prophetie als Schriftauslegung*, 7.

(*Stichwörter*) between the two texts. However, *Stichwörter* alone do not constitute a *Bezugstext*, therefore, a second step is necessary. A *Bezugstext* is determined when the two texts share *Stichwörter* occurring in the *same* thematic context (*thematischer Zusammenhang*). Yet, if a text shares the same *thematischer Zusammenhang* with Zechariah 9–14 but lacks common *Stichworte*, Tai does not count this as a *Bezugstext* but understands the text to be either temporally removed from Zechariah 9–14 or representing a different tradition. The third and final confirmatory step in identifying a *Bezugstext* is to discern the theological reason why Zechariah 9–14 took up that particular text and reinterpreted (*neu gedeutet*) it.[62]

Tai finds Zechariah 9–14 to be largely dependent upon the traditions in Jeremiah and Ezekiel, with minor dependence on Hosea, the Deuteronomistic tradition, and the Zion traditions. The use of Jeremiah in Zechariah 9–14 "bestecht ausschließlich in direkter Übertragung und Aktualisierung."[63] Furthermore, the author of Zechariah 9–14 must have assumed the traditions of Jeremiah to be familiar and authoritative with his readers. Specifically, Zechariah draws from Jeremiah's sayings both the speeches against the leaders in Jerusalem—which he applies against the ruling Judean class in his time—and the hope of the northern tribes returning.[64]

In distinction to the "direkter Übertragung und Aktualisierung" of Jeremiah traditions "die ez [Ezekiel] Tradition nicht ohne Abwandlung überliefert, sondern umgewandelt, modifiziert und erweitert."[65] The theological purpose of the reuse of Ezekiel in Zechariah 9:1–11:3, however, is the same as that of the use of Jeremiah—

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[62] Tai, *Prophetie als Schriftauslegung*, 7–8.

[63] Tai, *Prophetie als Schriftauslegung*, 280.

[64] Tai, *Prophetie als Schriftauslegung*, 280–82. His work is similar to Mason's in that they both use inner-biblical reuse to understand the historical *Sitz im Leben* in which the text was written. Mason, *Preaching the Tradition*, 261. He even dates Zech 9:1–11:3 between the fifth and third century based on vocabulary. Tai, *Prophetie als Schriftauslegung*, 286.

[65] Tai, *Prophetie als Schriftauslegung*, 282.

namely, to polemically dispute with the leaders in Judea. It is precisely *because* the Ezekiel tradition was originally a tradition of the Jerusalem theocracy that Zechariah takes it and modifies it in Zechariah 9:1–8 so much to intensify his dispute with the Judean leaders.[66] This illustrates well that different techniques of reuse ought not to indicate a different author, especially if it can be shown that the theological purpose behind the different reuses is one and the same.

Risto Nurmela—Zechariah. Nurmela's review of previous works on allusions in Zechariah exposes a lacuna in scholarship that has prioritized allusions in Zechariah 9–14 and overlooked allusions in 1–8. Moreover, he critiques these works for not presenting a rigorous "method for screening the *verbal* points of contact" and as a result the conclusions of such studies are "based on rather subjective judgement."[67]

His preferred descriptor is "allusion," but he believes his work to contribute to

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[66] Tai, *Prophetie als Schriftauslegung*, 282–84. However, while he assumes the same author used the Jeremiah and Ezekiel traditions in Zech 9:1–11:3, it should be noted that Tai understands Zech 9:1–11:3, 11:4–16, 12:1–13:6, and 14:1–21 to all come from different authors who took it upon themselves to update the preceding section. He determines that a historical trigger—likely the failure of the reunification of the tribes—caused the author of Zech 11:4ff. to take up the same themes and even use the same traditions of Ezek 34 and 37 that were used in Zech 9:1–11:3 to update and even correct the earlier viewpoint. He understands Zech 12:1–13:6 to update 11:4–16, while also using the tradition of Ezek 36–39. Zech 11:4–16 interpreted the tradition giving an application for the present need, whereas Zech 12:1–13:6 gives an eschatological interpretation and application for the future. Moreover, the author of Zech 12:1–13:6 and 9:1–11:3 are different because the latter had a negative view of Jerusalem whereas the former had a positive view. And while Tai acknowledges Zech 12:1–13:6 and Zech 14 are similar thematically and structurally, he concludes that they come from different authors because Zech 14 develops and updates themes in Zech 12:1–13:6 and they use different traditions, i.e., Zech 14 *does not* utilize Ezek 36–39. Tai, *Prophetie als Schriftauslegung*, 285–90. However, Tai does not explain why the successive updating of subsequent sections could not be a literary device from the same author. Moreover, *someone*, if not the author, decided to combine these sections into a literary whole. Why would such updating that is claimed to be so disjunctive to the text that it requires the theory of multiple authors not be disjunctive enough to prevent a redactor from combining them? And why, when sharing the same structure and themes, would Zech 12:1–13:6 and Zech 14:1–21 need to be viewed as from two authors because the latter does not use the traditions of Ezek 34–39. Alternatively, if there is such significance to texts using different traditions, why are Zech 9:1–11:3, 11:4–16, and 12:1–13:6 all viewed from different authors when they all utilize the *same* traditions from Ezek 34–39? Or could the Ezekiel traditions in Zech 9–11 be interpolations from the Zech 12 author? One gets the impression that Tai's interpretation of the *Bezugstexte* in Zech 9–14 are molded to fit the scholarly consensus regarding, rather than contributing to an analysis of, the composition and dating of those texts.

[67] Risto Nurmela, *Prophets in Dialogue: Inner-Biblical Allusions in Zechariah 1–8 and 9–14* (Åbo: Åbo Akademi University Press, 1996), 1.

the field of intertextuality.[68] He distinguishes an allusion from a quotation—the latter

term describes a text with "identical clauses in their entirety"—and understands both

allusion and quotation to necessitate the intent of the author. Because allusion requires

interpretation, Nurmela understands allusions to be functionally cases of inner-biblical

exegesis.[69] Helpfully, while acknowledging allusion to be a function of authorial intent

and recognizing the difficulty of dating texts relative to one another (complicated further

when one includes the compositional/redactional history of two books), Nurmela seeks to

establish the direction of dependence based upon *literary* grounds.[70] In other words, he

recognizes the need to establish the direction of dependence to make a claim of

authorially intended allusion and employs a literary method to provide evidence about

who borrowed from whom.

Nurmela classifies his allusions as either "*sure, probable,* or *possible*" loosely

using the rule that a sure allusion has three or more points of verbal/thematic similarity

between two texts, a probable allusion has at least two, and a possible allusion must have

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[68] Nurmela, *Prophets in Dialogue*, 24–25. He does not engage the literature on intertextuality to ground his use of the term, but because textual allusions relate two text, he simply finds the label "intertextuality" appropriate. It appears he understands "echoes" to be relations between books not "based on strictly verbal connections" but also that "the borderline between *allusion* and *echo* cannot be regarded as sharp" and, thus, largely avoids the term echo in his study.

[69] Nurmela, *Prophets in Dialogue*, 24–25. Some prefer to distinguish the term *inner-biblical exegesis* from *allusion*. For Bass, the term inner-biblical exegesis "confuses more than clarifies." Derek Drummond Bass, "Hosea's Use of Scripture: An Analysis of His Hermeneutic" (PhD diss., The Southern Baptist Theological Seminary, 2008), 101. Sommer distinguishes by defining exegesis as that which gives the plain meaning of the source text and allusion as that which modifies the meaning of the text as it is reused. Benjamin Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford, CA: Stanford University Press, 1998), 17–18. Lester, similar to Sommer, defines exegesis as that which gives meaning, but allusion does not make its meaning explicit, but rather there is a gap that must be supplied by the reader. Lester, *Daniel Evokes Isaiah*, 34.

[70] Nurmela, *Prophets in Dialogue*, 3, 29. Unlike others, this should not however be understood as a purely synchronic or ahistorical endeavor. Nurmela is concerned to establish the direction of dependence to support the notion of authorial intended allusions. His method might be better explained as a study of the internal textual evidence to provide historical answers. Such literary grounds include examining which passage is better integrated into its context, which passage contains rarer words (an analogous use of the *lectio difficilior*), and whether the contraction or expansion of a precursor text is a more likely explanation between two texts. Nurmela, *Prophets in Dialogue*, 32–33. Compare Schultz's analysis of many studies in biblical quotation: "The direction of borrowing usually was determined on the a priori basis of the prevailing scholarly consensus regarding literary chronology rather than as a result of passage-by-passage comparison." Schultz, *Search for Quotation*, 58.

at least one.[71] His method of investigation advances along four steps which may be summarized as: (1) recognizing verbal similarities between two texts, (2) establishing the direction of dependence, if any, (3) establishing the degree of allusion (sure, probable, possible), and (4) establishing the character of allusion.[72] An important limitation for Nurmela's first step is that the parallel texts must not only share "verbal similarity" but also must occur "in a similar context."[73]

Nurmela finds that both Zechariah 1–8 and 9–14 are "significantly dependent on Isaiah, Jeremiah and Ezekiel, especially in comparison with their dependence on other Old Testament books."[74] Contrary to much scholarly opinion, he does not find evidence that Zechariah 9–14 is dependent upon deutero- or trito-Isaiah, but rather his work has "been able to demonstrate that only a dependence on Is 1–11 and 29–31 can be verified in Zc 9–14."[75] Nurmela suggests that a potential conclusion from this finding is that Zechariah 9–14 was composed more or less contemporaneously with Zechariah 1–8.

Nurmela's work can be praised for the precise methodology brought to bear upon the phenomenon of inner-biblical allusion. Particularly insightful is his employment of literary criteria to help determine the difficult question of direction of dependence between two similar texts as is his contribution to the study of how allusion functions, namely, *how* one text uses another.

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[71] Nurmela, *Prophets in Dialogue*, 34.

[72] Nurmela, *Prophets in Dialogue*, 37. Schultz agrees with the—often ignored—distinction between step one and two, writing, "even when one has shown that passage A is *verbally parallel to* B, only the first step has been taken toward demonstrating that A is *dependent on* B." Schultz, *Search for Quotation,* 63. Regarding the fourth step, Nurmela finds Fishbane's dual categories of transformative and non-transformative which explain how one text exegetes another to be helpful but not sufficient. He therefore provides further, non-exhaustive, sub-categories to explain the character of an allusion. These include under non-transformative exegesis: (1) maintaining the original sense, (2) confirming fulfillment of a previous text, (3) announcing imminent fulfillment of a previous text; and under transformative exegesis, (1) reversal and (2) polemic. Nurmela, *Prophets in Dialogue*, 35–36.

[73] Nurmela, *Prophets in Dialogue*, 27.

[74] Nurmela, *Prophets in Dialogue*, 233.

[75] Nurmela, *Prophets in Dialogue*, 233–34.

However, his work exhibits a rigid mechanical application of his method, indicating it may need to be applied more flexibly.[76] For example, because there are five verbal similarities between Zechariah 1:4 and Jeremiah 25:4, 5, 7, and 35:15, he declares the text in Zechariah to be a sure allusion to Jeremiah. The parallels are intriguing but require further exploration. All the verbal parallels are common words, and few have the exact same form. But Nurmela does not address why these must be viewed as a *textual* allusion. Could it not simply be shared tradition expressed in a similar form? Assuming it is an allusion, Nurmela's characterization of the allusion is that Zechariah utilizes the words of Jeremiah in a "concordant" sense. But there is no discussion of the significance of there being a *textual* allusion. Could not Zechariah have expressed a "concordant" sentiment because he used similar words sharing the same theological tradition of Jeremiah without requiring literary dependence? Moreover, if he truly alludes to the text of Jeremiah, is there not some significance beyond being "concordant" to the fact that Jeremiah's words were spoken before the exile and Zechariah appropriates them for a different context and audience? Nurmela provides no answers, nor even raises such questions.[77]

Similarly, Nurmela claims that, because of the mention of seventy years, Zechariah 1:12 and 7:5 are sure allusions to Jeremiah 25:11–12, and 29:10. If Nurmela means by this, simply, that Jeremiah was the first prophet to speak of the seventy year exile, and that, by referencing this time period, Zechariah knows of Jeremiah's prediction and uses it in his own prophecy, most would agree. For Israelites within the mainstream theological tradition who lived through the exile surely would know the fact that their

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[76] Jonathan Gibson offers a better balance between the science and art of interpretation by describing the quantitative and qualitative aspects to determining allusions and favoring the qualitative approach. Jonathan Gibson, *Covenant Continuity and Fidelity: A Study in Inner-Biblical Allusion and Exegesis in Malachi*, LHBOTS 625 (London: Bloomsbury T & T Clark, 2016), 40–41.

[77] Nurmela, *Prophets in Dialogue*, 39–42.

tradition predicted the exile to be seventy years. But, according to his own definition of allusion, Nurmela is making the point that based on this *one* similarity, the mention of seventy years, Zechariah is making a *textual allusion* to the literary book of Jeremiah. Again, even if one grants that this is a *textual* allusion, there is no discussion of the significance beyond Nurmela stating Zechariah's use is, again, concordant.[78]

In another example, Nurmela denotes Zechariah 1:14 a probable allusion to Ezekiel 39:25 because the verb קנא occurs only three times (Zech 1:14; 8:2; Ezek 39:25) in the *piel* first person singular form and רחם also occurs in Ezekiel 39:25 and nearby in Zechariah 1:12. But רחם is a common word, and what if grammatical context necessitated Zechariah using the 1cs form of קנא? Such exact verbal agreement still needs to be shown to be borrowed and not coincidental. The grammatical form of reused material often appears disjunctive in the alluding text, something Nurmela himself acknowledges. Where there is no grammatical disjunction, it may be more likely that the author used the verb form suited to his context rather than that he made a literary allusion.[79]

One more example will suffice to illustrate that more nuance and specificity is required than a mechanical application of Nurmela's method. Nurmela dubs the allusion in Zechariah 3:8 to the צמח in Jeremiah 23:5 and 33:15 a "probable" allusion because of the "exclusive verbal similarity."[80] However, this exclusive verbal similarity ought to carry more weight than the exclusive verbal similarity of the 1cs form of קנא noted above. This allusion is via a noun, not a verb, one which Nurmela notes has a technical

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[78] Nurmela, *Prophets in Dialogue*, 42–44.

[79] Nurmela, *Prophets in Dialogue*, 45–46. Nurmela himself writes, "When the original author alludes to another writing it is entirely natural that the allusion should differ from its context by means of, for instance, a stylistic difference or a transition which may even appear awkward." Nurmela, *Prophets in Dialogue*, 33.

[80] Nurmela, *Prophets in Dialogue*, 64–65.

sense and, thus, a specific referent. Moreover, as Nurmela shows, the context of Jeremiah surrounding the צמח is longer providing necessary explanation for a metaphorical use of the term. However, Zechariah's text is much shorter, and thus it requires the context of Jeremiah to make sense which points to the fact that Zechariah was aware of this larger context. Thus, compared to some of the "sure allusions" noted above, it appears at least to me, that this allusion is *more* sure than the previous allusions mentioned.[81] Possibly the adage for textual critics applies for those seeking allusions: witnesses need to be weighed and not counted.

        Patricia Willey—Isaiah 40–55. Willey examines the reuse of texts in Isaiah 40–55. She favorably gleans from the work of Mikhail Bakhtin to understand that a later author is not merely influenced by previous texts but, rather, he is entering into a dialogue with previous texts. This necessarily involves the recasting of previous texts precipitated by new circumstances. Specific to Isaiah 40–55, Willey argues that Isaiah is engaging in dialogue with the previous Word of God to understand it for the postexilic Israelite community. Noteworthy is Willey's observation that the sheer "density of linguistic correspondences to certain other biblical texts" in Isaiah 40–55 negates that these correspondences could be the "work of secondary redactors."[82] Willey argues that no such "oppositional thinking concerning literary and historical methods" is warranted and that her study "draws from literary theory in order to ask unapologetically historical

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    [81] Nurmela notes many of these observations in the introduction to his work regarding this passage, yet still retains his classification based on his strict methodology. *Nurmela, Prophets in Dialogue*, 31.

    [82] Willey, *Remember the Former Things*, 3.

questions."[83] Historical concerns for Willey include the "indispensable question of dating and availability of relevant biblical texts."[84]

Willey favorably employs the term intertextuality, describing her use of intertextuality to be between the poles of "quotation on the one hand and as anonymous and untraceable codes on the other" finding that this middle ground can be more "specific."[85] While acknowledging the work of Fishbane, Willey appreciatively utilizes the criteria of identifying literary echoes put forward by Richards Hays as providing the needed specificity for an intertextual method.[86]

Her study concludes that in Isaiah 40–55 "texts are recalled in approximately their original form; other times they are recast and even reversed."[87] This is because of the context into which these texts speak and so "Second Isaiah both appeals to the past and refashions it to argue that current events and programs fulfill what was intended by YHWH all along."[88]

Benjamin Sommer—Isaiah 40–66. Sommer's work examines "the use of earlier biblical material in one limited, but highly allusive corpus: Isaiah 40–66."[89] He

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[83] Willey, *Remember the Former Things*, 7. Lester agrees with this sentiment, writing, "recognition that allusion is a figurative trope calls for a treatment that attends both asynchrony and synchrony, to historical criticism and poetics." Lester, *Daniel Evokes Isaiah*, 2. John Barton, "Historical Criticism and Literary Interpretation: Is There Any Common Ground?," in *Crossing the Boundaries: Essays in Honour of Michael D. Goulder*, ed. Stanley Porter, Paul Joyce, and David Orton, BibInt 8 (Leiden: Brill, 1994), 3–15.

[84] Willey, *Remember the Former Things*, 8.

[85] Willey, *Remember the Former Things*, 61.

[86] Willey, *Remember the Former Things*, 76–84; Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 29–33.

[87] Willey, *Remember the Former Things*, 263.

[88] Willey, *Remember the Former Things*, 264.

[89] Sommer, *A Prophet Reads Scripture*, 3. Contrary to much scholarly opinion, Sommer views Isa 40–66 as a single corpus by one author. His work can be compared and contrasted with Willey, who analyzes only Isa 40–55 (understanding Isa 56–66 to come from a different source) and that of Lester who, while understanding Daniel to be a composite work, analyzes the reuse of Scripture within the final form of Daniel. Other than limiting the scope of his work, Sommer does not provide rationale and explain the significance for analyzing the reuse within a conjectured historical compositional, such as Isa 40–66, over

differentiates between intertextuality as that which is "concerned with the reader or with the text as a thing independent of its author," and influence and allusion as those which are "concerned with the author as well as the text and reader" and opts for the model of allusion and influence for his study.[90] Sommer then defines (1) allusion as a "tacit reference" to a tradition shared by author and audience with "meaningful elements"; (2) influence as a broad category including the adoption of "themes, topics, genres, and styles from their precursors" and not requiring the use of verbal borrowing; (3) echo as that in which, though it may involve verbal borrowing, the "alluding text" lacks "fuller interpretation," and (4) exegesis as "an attempt to analyze, explain, or give meaning."[91]

Sommer draws from the work of Ziva ben-Porat to note four stages to an allusion, the first three of which are required to warrant the label allusion: (1) recognizing a marker, (2) identifying the evoked text, (3) subsequent modifying of the interpretation of the alluding text, and (4) the making of connections between source text and alluding text which are not based on the textual markers.[92] Both echo and exegesis lack the third stage—exegesis lacks a double meaning from the sign and an echo lacks any significant meaning.

Sommer then details six purposes for *reusing* older material (confusingly conflating form and function by reusing the terms influence, exegesis, echo, and allusion in this new taxonomy): (1) exegesis to explain the meaning of an older text[93]; (2)

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and against the final form of Isaiah. While noting that "occasional glosses and interpolations occur in prophetic literature" Sommer avoids the need to address any difficult questions of the compositional history of Isaiah by assuming for his study that Isa 40–66 "were written during and after the Babylonian exile in the sixth century." Sommer, *A Prophet Reads Scripture*, 3–5.

[90] Sommer, *A Prophet Reads Scripture*, 8.

[91] Sommer, *A Prophet Reads Scripture*, 10–18.

[92] Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL: A Journal for Descriptive Poetics and Theory of Literature* 1 (1976): 105–28.

[93] Sommer takes a narrower definition of exegesis (and in my opinion a more accurate one) and thus distinguishes himself from the likes of Fishbane who utilizes the term *inner-biblical exegesis* to

influence to relate to a precursor text in "viewpoint . . . regardless of specific connections between . . . words"[94]; (3) revision to restate but also alter and/or add to a previous text; (4) polemic that "argues against another biblical text"[95]; (5) allusion to advance "some purpose in his own text"; and (6) echo to reuse "familiar vocabulary" without affecting the interpretation.[96] Sommer states vaguely that allusion advances "some purpose," thus, in my opinion, it is better to understand his categories of "polemic" and "revision" as sub-categories of allusion. In other words, the specific purpose of allusion may be to polemicize or revise an earlier text.

Sommer then gives five specific purposes of a literary *allusion* in his conclusion: (1) the confirmation that prophecy has been fulfilled, (2) the re-prediction that prophecy yet to be fulfilled will occur, (3) the utilization of vocabulary from prophecies of doom in new contexts of restoration to indicate reversal, (4) the connecting of "persons and nations in the past with others in the present" for historical recontextualization and typology, and (5) to respond to complaints and accusations in older texts.[97]

Noteworthy in Sommer's work is his categorization of three forms of verbal allusions: (1) the split-up pattern in which "the prophet separates a phrase from his source into two parts and inserts several words or even verses between them," (2) sound play in which allusion occurs "not only by repeating the source's words but also by hinting at one or two items with a similar-sounding but distinct word" and (3) word play which

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describe broader phenomenon.

[94] Sommer, *A Prophet Reads Scripture*, 25.

[95] Sommer does not reference the work of Mikhail Bakhtin, but Bakhtin's description of texts in dialogue complements Sommer's observation. Mikhail Bakhtin, *The Dialogic Imagination: Four Essays*, Slavic 1 (Austin: University of Texas Press, 1981).

[96] Sommer, *A Prophet Reads Scripture*, 22–31.

[97] Sommer, *A Prophet Reads Scripture*, 153.

describes the uses of allusion through homonyms.[98]

Richard Schultz—Isaiah. Schultz begins his study, *Search for Quotation*, by analyzing the current methodological state of affairs, highlighting some problems, and proposing a way forward. His alarming analysis of the field is as follows:

> The study of prophetic quotation consistently has been treated as a means to an end. The primary concern of scholars never has been the phenomenon of verbal parallels but the bearing it might have on a particular theory of dating, authorship or interrelationship. As a result, subjectivity tended to play a significant role: methodological problems were downplayed, superficial comparisons were made, the relevant data were only investigated in as much detail as was necessary to serve a particular scholar's purpose.[99]

He identifies six major fields of investigation in which verbal parallels have erroneously been used to support conclusions, namely, the dating of texts, the transmission of texts, theories of prophetic schools, theories of inner-biblical interpretation, theories of prophetic claims to authority through reuse of classical material, and theories surrounding the development of the canon.[100] He does not claim that verbal parallels *cannot* aid such investigations but, rather, such studies have typically operated with "several presuppositions which are possibly correct but unproven and perhaps unprovable."[101] These include assumptions about the availability of earlier oracles, the stability of the text, the accepted authority of earlier sayings among the quoting author's contemporaries, and assuming without evidence that a verbal parallel is

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[98] Sommer, *A Prophet Reads Scripture*, 159. Gary Schnittjer describes such literary phenomenon as "interpretive interventions" and argues that identifying such interventions provides evidence for the direction of dependence between two parallel texts. Gary Schnittjer, introduction to *Old Testament Use of Old Testament: A Book by Book Guide* (Grand Rapids: Zondervan Academic, 2021), xxx.

[99] Schultz, *Search for Quotation*, 56–57. Furthermore, he notes, "The way in which verbal parallels were evaluated was affected greatly by the general historical developments in the critical study of the Old Testament. The same passage which was viewed in the late nineteenth century as a divinely inspired quotation might be viewed in the course of the twentieth century as an inauthentic gloss, a felicitous result of the process of oral transmission, or an ingenious redactional reinterpretation" (56–57).

[100] Schultz, *Search for Quotation*, 63–109.

[101] Schultz, *Search for Quotation*, 109.

an intentional quotation.[102]

Schultz goes on to highlight three major problems that plague the study of quotation: (1) the lack of criteria to identify a verbal parallel as a quotation, (2) the lack of criteria to identify the literary source of the verbal parallel, and (3) the lack of criteria to determine the direction of dependence. His corrective suggestions include the need (1) for more caution in evaluating verbal parallels, (2) for a greater theoretical foundation to understand what is meant by "quotation," (3) for more attention to be given to understanding the existence and rhetorical function of verbal parallels that *are not* determined to be a quotation, and (4) to examine *how* quotations *function* in their new context rather than using them to support larger theoretical constructs.[103]

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[102] Schultz, *Search for Quotation*, 109–12.

[103] Schultz, *Search for Quotation*, 56–61. He also notes that a "methodological obstacle" has been created by critical understandings of the long development of prophetic literature into the form in which it is now found. Schultz, *Search for Quotation*, 112–13.

Schultz also undertakes a comparative study verbal parallels within the ancient Near East (ANE), early Judaism (represented by Sirach and Hodayoth), and Western literature. He finds within the ANE literature that (1) not all verbal parallels are quotations due to stereotypical phrases, (2) quotations can be marked but are often unmarked, (3) verbal divergence may occur in a quotation as linguistically necessary or for specific rhetorical purposes, (4) quoted material is often religious material, and (5) literary borrowing was a widespread phenomenon in the ANE. Schultz, *Search for Quotation*, 142–43. See also the work of Carr, who argues that societies within the ANE were simultaneously oral and textual societies within which the repetition or performance of the revered traditions—including the updating and reworking of them—was commonplace. David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (New York: Oxford University Press, 2005).

Studies of Sirach and the Hodayoth indicate: (1) the need to clarify terms and definitions regarding quotation; (2) verbal parallels may reflect stereotypical phrases, or even comprehensive familiarity with the OT; (3) the use of introductory formula seems to be a late historical development and, since they occur very rarely at Qumran, they ought not be expected for quotation in the OT; (4) an author's quotation is influenced by their themes, and thus it does not follow that a lack of quotation from a particular work indicates that work was unavailable to the author; (5) a particular work can have significant variety in the use of quotation, and thus a noticeable variance from a specific pattern should not indicate a second hand in the composition; and (6) the OT is often reinterpreted to apply the biblical passage to the contemporary situation. Schultz, *Search for Quotation*, 168–71.

From a selective study of Western literature Schultz deduces: (1) assessment of quotations is inherently problematic and not limited to OT quotation; (2) quotations are not simple, often involving recontextualization; (3) identification of the quotation's source is a difficult yet necessary first step; (4) labels of "quotation," "allusion," "echo," etc., are often used to describe the strength of literary dependence; (5) knowledge of the original form *and* context of quoted material is essential; (6) an author may use the same quotation multiple times yet in different ways; (7) quotations are often intentionally ambiguous, and over-interpretation is as much a problem as under-interpretation; (8) quotations must be evaluated, not only from the perspective of authorial intent, but also from the abilities of the reader; (9) recognizing a quotation will not only affect the reading of the quoting text, but it will also affect the reading to the quoted text; and (10) internal quotation within a composition plays a structural function and must be distinguished from external quotation. Schultz, *Search for Quotation*, 205–7.

Before undertaking his own analysis of a selection of verbal parallels in Isaiah, Schultz proposes a better methodology. First, he clarifies his terms. Passages with verbal *similarity* are labelled "verbal parallels"; where *dependency* between the texts can be evidenced the term "verbal dependence" is warranted; and examples that demonstrate an exegetical *purpose* in the reuse of earlier material are labelled "quotations."[104] While one may opt for different terms, as I will, the clear definitions he provides are more important than which terms he uses.

Secondly, he details criteria for identifying quotations. Quotations must exhibit both verbal and syntactical correspondence. If they lack syntactical correspondence "one may be dealing with motifs, themes, images, and key concepts rather than quotation," which Schultz then labels "allusion" or "thematic links."[105] However, since proverbial sayings can share verbal and syntactical agreement but are not literarily dependent, quotations must also exhibit contextual awareness of the quoted passage. He acknowledges at this point that, for quotation to remain meaningful, one must admit the author *intended* to utilize the context of the quoted text. However, he also notes the necessary role of the reader because "the quoting context is left implicit for readers to respond to as they become aware of either their coherence or the contrast between them."[106]

Thirdly, Schultz suggests the need for diachronic and synchronic analysis.[107]

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[104] Schultz, *Search for Quotation*, 216–21.

[105] Schultz, *Search for Quotation*, 222–23.

[106] Schultz, *Search for Quotation*, 224–26. Tai also argues that shared context in addition to verbal parallels is necessary to establish a literary relationship between texts. Tai, *Prophetie als Schriftauslegung*, 7–8.

[107] Earlier in his work he acknowledges "one might object that the presentation of divergent viewpoints and even contradictory methodologies has been too uncritical. . . . However, it must be admitted that a deliberate attempt has been made to straddle the methodological fences between formalism and deconstruction, between classical but often no longer accepted approaches and avant-garde semiotic approaches." Schultz, *Search for Quotation*, 205.

The study of quotations is "pre-eminently" a historical one because it requires a chronology of texts.[108] Additionally, reuse of earlier texts is often due to historical exigencies which can be investigated as to the potential cause of the quotation. While the historical questions of who quoted who/what and when are littered with difficulties— specifically in light of complex theories of an oral history prior to initial composition, which then went through, over a lengthy period, multiple redactions of addition, subtraction and/or modification to produce the final form—Schultz shuns "abandoning the historical aspect of quotation" and advocates for "cumulative arguments" which are put forth "in terms of degrees."[109] A synchronic analysis, however, seeks to understand how the language functions within a text and the effect upon the reader. For Schultz, this means studying the final canonical form of the text, the intention of the editor not the author, and the *canonical* context of verbal parallels that are "not dependent on the correctness of diachronic decisions."[110]

What labels are used to classify literary reuse should not be debated as much as *how* such labels are being used should be scrutinized. I likewise do not want to debate Schultz's mere employment of the term *synchronic*, but rather to point out that he appears to be using it in an incompatible way with his diachronic approach. First, to speak of the achievement of the final canonical form of a text and the intent of the editor is to speak of *historical* concerns, for the text reached its final form at some point in history and the editor was an individual who lived and edited at a certain time in history.

Secondly, if a methodology assumes the (not impossible but unprovable) distinction between the intent of the original author and the intent of the later editor, it is not at all clear how one could meaningfully discern, without great speculation, a

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[108] Schultz, *Search for Quotation*, 227.

[109] Schultz, *Search for Quotation*, 230–31.

[110] Schultz, *Search for Quotation*, 232–35.

distinction in these intents from one and the same historical text.[111]

Thirdly, it is true that historical/diachronic studies have often prioritized the author and overlooked the role of the text and the reader. Thus, if the term synchronic is needed to indicate a methodological approach that *includes* the role of the reader, so be it. But Schultz describes his synchronic approach as "reader-centered."[112] His synchronic approach does not integrate the role of author and reader together, nor does he explain how this diachronic and synchronic approach can work together.[113] What appears necessary is an approach that delineates the relationship between the author with the text and reader—especially since quotations/allusions *require* a reader to discern their source.[114]

Finally, while he is right in noting that the identification of a quotation connects two texts in the canon and often results in the reader anachronistically reading the earlier quoted text in light of the later quoting text, he does not address whether this ought to occur.[115] Similar to above, this has to do with not just the role of the reader, but

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[111] Vanhoozer argues that authorial intent is discernable, not from getting behind the text or inside the head of an author, but from the text he left behind. So, unless Schultz posits a reconstructed original text—which he does not—the intents of both the author and the editor must be discerned from the same text nullifying the need to speak of two people and nullifying the need to specify a synchronic approach that is different from a diachronic. Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 218–59.

[112] Schultz, *Search for Quotation*, 233. See also Sommer (above) who describes his diachronic approach as prioritizing the author yet including the text and reader. Sommer, *A Prophet Reads Scripture*, 8.

[113] He writes, "No clear-cut method is being set out, which spells out exactly how the diachronic dimension relates to the synchronic." Schultz, *Search for Quotation*, 238.

[114] In this regard see Vanhoozer who draws upon Speech-Act theory to relate the concepts of authorial intent, the written text, and the response of the reader into a comprehensive understanding of how to read texts. Vanhoozer, *Is There Meaning in This Text?*

[115] This is significant, not only for OT reuse, but for Christians who are more familiar with the NT and its use of the Old, who then read the NT back into the OT. Often this synchronic reading is supported under a variety of labels, including *sensus plenior*, canonical reading, reading *as* Scripture, and theological readings. See for example, Douglas Oss, "Canon as Context: The Function of Sensus Plenior in Evangelical Hermeneutics," *Grace Theological Journal* 9 (1988): 105–27; Daniel Trier, *Introducing Theological Interpretation of Scripture: Recovering a Christian Practice* (Grand Rapids: Baker Academic, 2008); Christopher Seitz, *The Goodly Fellowship of the Prophets: The Achievement of Canon Formation* (Grand Rapids: Baker Academic, 2009); Mark Gignilliat, *Reading Scripture Canonically: Theological Instincts for Old Testament Interpretation* (Grand Rapids: Baker Academic, 2019). Moberly describes the

the *responsibility* of the reader.[116] Moreover, it seems contradictory to require a rigorous method to identify, as best as able, authorially intended quotations, and then posit an interpretive approach that is grounded upon an alternative philosophy of communication.[117]

Karl William Weyde—Malachi. The book of Malachi is unique in its literary form as it contains a question and answer, a back and forth rhetoric between people and prophet. In so doing, Malachi reworks the traditions to provide answers to the people as a prophet of the YHWH. Weyde examines the reuse of biblical traditions within Malachi to provide a fresh analysis of the form and genre (*Gattung*) of the book of Malachi.[118] Attention to the forms in Malachi (1) may reveal that, when traditions are reused in a new context, their form and function will have changed, (2) may clarify the kind of prophecy

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method of "reading the Bible *as* Scripture" as reading "*the received form* of the biblical text with *a second naiveté* in a mode of *full imaginative seriousness* that probes *the subject matter* and recognizes its *recontextualization into plural contexts* in relation to which I bring to bear *a text-hermeneutic and reader-hermeneutic* and also utilize a *rule of faith*." R. W. L. Moberly, *The God of the Old Testament: Encountering the Divine in Christian Scripture* (Grand Rapids: Baker Academic, 2020), 5. Vanhoozer challenges such a reading strategy when he writes, "to call the Bible Scripture does not make its warnings or its promises something other than warning and promises." Vanhoozer, *Is There Meaning in This Text?*, 380. In other words, drawing from Speech-Act theory, reading the canon *as* Scripture cannot change the locutions or illocutions. Rather, "to view the Bible as 'Scripture' best accords not with the illocutionary but rather with the perlocutionary aspect of communicative action" (Vanhoozer, 380).

[116] Vanhoozer calls this the virtue of the moral reader. Vanhoozer, *Is There Meaning in This Text?*, 376–77. Meek makes a similar point arguing that there is an ethical choice in using methodological terms, writing "it is no longer viable—and indeed is misleading and unethical—to employ the language of intertextuality when attempting to demonstrate—or presupposing—an intentional, historical relationship between texts." Russel Meek, "Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology," *Bib* 95 (2014): 291.

[117] Schultz himself even appears contradictory when he writes that "the advantage of the synchronic approach" is that it "can assess the effect of certain rhetorical devices within a text without necessarily proving that they were consciously designed by their originator" thereby avoiding the "obstacles posed by the 'intentional fallacy'." Schultz, *Search for Quotation*, 225. But then he also claims that "despite the hermeneutical controversy surrounding intentionality, it appears impossible to discuss quotation meaningfully without referring to intention" (239). Furthermore, he elsewhere writes that "true intertextual exegesis replaces the 'chronological or diachronic approach of comparative exegesis' with the synchronic approach" (99).

[118] Karl William Weyde, *Prophecy and Teaching*, BZAW 288 (Berlin: Walter de Gruyter, 2000), 12–13.

contained in the book of Malachi, and (3) may shed light on the composition of the book.[119]

Because he is investigating the reuse of earlier tradition, Weyde writes:

> our study involves a diachronic component; it is historically orientated, the prophet who used the traditions did this with a specific purpose. . . . The question of intention, no matter how difficult this problem is to solve, and that of the historical situation which formed the background of the prophet's message, are issues that are not to be neglected.[120]

His work is similar to Mason, Fishbane, and Utzschneider in that he is not simply seeking to find verbal parallels, but he is attempting to show how an author *uses* a previous text. In other words, to warrant the label "inner-biblical exegesis" a previous tradition must be "actualized and applied."[121]

Like others, foundational to Weyde's study is the discernment of shared vocabulary between source and alluding text. However, Weyde cautions that the prophet may use "conventional language without having one specific tradition in mind. . . . In such cases he does not necessarily allude to or cite older material."[122] He applies similar caution to shared motifs, arguing that by itself it is not a "tenable criterion for suggesting

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[119] Weyde, *Prophecy and Teaching*, 49–50. Weyde contrasts the views of Nogalski who understands Malachi to have been composed as a conclusion to the Book of the Twelve with Mason and Fishbane who understand the book of Malachi to contain the preaching ministry of the prophet. This is a central question Weyde sets out to investigate—is the book of Malachi a literary composition or a record of preaching—by analyzing the form of the book. Weyde, *Prophecy and Teaching*, 44–45.

[120] Weyde, *Prophecy and Teaching*, 53. He immediately follows this statement, however, with "on the other hand, the intertextual aspect, as defined by Sommer and Nogalski, should not be excluded, insofar as the message in Malachi presumably makes use of terms, phrases, and themes occurring in other texts, it reflects conventional language. In such cases it is not certain that similarities should be interpreted in terms of allusion or exegesis" (53). I find the use of the phrase "intertextual aspect" in this statement confusing. The work of both Sommer and Nogalski seek to discern the intent of the author/redactor. Weyde's approach is no different in seeking to discern the intention of the author of Malachi through his reuse of traditions. Therefore, there is no "intertextual aspect" that is "on the other hand" to what he has said. Rather, he is simply introducing some methodological controls that would prevent him from claiming every instance of shared vocabulary is a case of inner-biblical allusion and/or exegesis.

[121] Weyde, *Prophecy and Teaching*, 50.

[122] Weyde, *Prophecy and Teaching*, 50.

a case of allusion."[123] However, he does not detail how one could ascertain whether a verbal parallel is an allusion or simply due to shared conventional language.[124]

Weyde concludes that the background for the *Gattungen* in Malachi can be found in the OT. Concerning the specific instances of reuse, there is evidence that Malachi "had a large variety of traditions at his disposal."[125] Weyde also provides a description of how Malachi reused his material that includes revision, extension, reinterpretation, and synthesis of biblical traditions pointing to the fact that "the prophet was no copyist, but used the material at his disposal in a creative way."[126]

Risto Nurmela—Second and Third Isaiah. This subsequent work by Nurmela applies the same methodology as his previous study in Zechariah and thus my summary is limited to highlighting any lucid comments that supplement his approach.[127] The rigorous, if not also strictly applied, methodology of Nurmela can be seen in his critiques of the works of Sommer and Willey. Nurmela believes that Sommer assumes literary dependence too readily without adequately showing that two texts with verbal parallels exhibit a genuine literary relationship. He also critiques Willey for finding "commonplace vocabulary scattered in the wider context" as evidence for literary

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[123] Weyde, *Prophecy and Teaching*, 52. Regarding quotation, Malachi is unique in its extensive marking of divine speech. However, at least for Malachi, Weyde concludes that these markers "do not introduce verbatim quotations of previously spoken words of YHWH." Weyde, *Prophecy and Teaching*, 51.

[124] In one paragraph, he mentions the work of Sommer, who argues that if the repeated vocabulary is rare and/or if a text regularly reuses material in a particular way then the likelihood of genuine borrowing is increased. Weyde, *Prophecy and Teaching*, 52.

[125] Weyde, *Prophecy and Teaching*, 398–99.

[126] Weyde, *Prophecy and Teaching*, 399–402. He avers that Malachi exhibits the "exegetical activity which took place among priests and Levites in the postexilic temple community. Prophecy and teaching went hand in hand; prophecy had become interpretation of the traditions" (402).

[127] The presentation of this work is similar to his earlier work, in that it is essentially a catalogue of allusions in Isa 40–66 which is best utilized as a reference work. However, in contrast to his previous work with its four-step approach (identify parallels, determine direction of dependence, label the strength of allusion as "possible," "probable," or "sure," and label the character of the allusion), Nurmela still seeks to prove literary dependence but he does not label the strength or the character of each allusion.

dependence.[128] Because of Nurmela's insistence on there being verbal parallels between the alluding and alluded text, he also discounts Schaefer's category of thematic-allusion.[129]

Contrasting his work with Fishbane, Nuremla does not require there to be reinterpretation for there to be a literary dependence between two texts. He finds that "in most cases the allusion simply repeats the message of the passage alluded to."[130] He uses the term "reuse" to indicate reinterpretation and provides a descriptive analysis of the types of reuse within Isaiah's allusions.[131]

The conclusions he draws from his study of allusion in Isaiah 40–66 are used to support redactional theories of Isaiah. Because most of the allusions in Isaiah 40–66 are to other texts within Isaiah, Nurmela claims that "the function of the allusions was to incorporate the new oracles in the Book of Isaiah."[132] This conclusion is further supported by the observation that Isaiah 56–66 alludes more to Isaiah 40–55 than to

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[128] Risto Nurmela, preface to *The Mouth of the Lord Has Spoken: Inner-Biblical Allusions in Second and Third Isaiah* (Lanham, MD: University Press of America, 2006), vii–viii. This is a similar sentiment to his classification of numerous allusions in his previous study of Zechariah as "concordant."

[129] Nurmela, preface, xi. See Schaefer, "Zechariah 14," 72–76. The concept of a "thematic allusion" is similar to Sommer's category of "influence." Compare below Heasley's work, which argues for thematic-allusion based on shared single words and Lester's work which argues for thematic *allusions* that are non-literary. Peter A. Heasley, *Prophetic Polyphony: Allusion Criticism of Isa 41,8–16.17–20; 43,1–7; 44,1–5 in a Dialogical Approach*, FAT 113 (Tübingen: Mohr Siebeck, 2020)*, 70–71; Lester, *Daniel Evokes Isaiah*, 42. Schultz—who prefers the term *quotation* for verbal parallels that show demonstrable dependence and reuse of earlier literature—acknowledges the repetition of motifs, themes, and key concepts and dubs these "allusions." For Schultz, a quotation must not only have verbal, but also *syntactical* correspondence. Schultz, *Search for Quotation*, 223. It remains to be seen whether a thematic allusion be an allusion to a *text(s)* or if it merely represents a shared tradition.

[130] This is also due to the fact that many of the allusions identified within Isa 40–66 by Nurmela are allusions to other passages in Isaiah. Thus, the function of these allusions is not to reinterpret/reuse earlier material but "to demonstrate the unity of the book." Nurmela, preface, x–xi. Sommer and Gibson, for example, would describe such phenomenon as an "echo," Nogalski would describe such redactional links as *Stichwörte*.

[131] For example, he notes 74 allusions or quotations in Isa 40–55 to other Scriptures, but only 22 of these he classifies as reuse. Nurmela, *Mouth of the Lord Has Spoken*, 80–83. While he does not use the same language as he did in his previous study, it appears that he understands the other 52 allusions to be "concordant" in meaning with the source text.

[132] Nurmela, *Mouth of the Lord Has Spoken*, 139.

Isaiah 1–39. Nurmela, in my opinion, places too much interpretive weight upon allusions for his redactional conclusions without considering alternative explanations. For example, he claims that "the Servant Songs were incorporated in the Book of Isaiah at a later stage" *because* they themselves contain no allusions, nor are they alluded to in Isaiah 56–66.[133]

Derek Bass—Hosea. In examining Hosea's reuse of Scripture, Bass argues that Hosea had access to written texts, that the study of allusion is a study in authorial intention (rather than the production of meaning by a reader) and that the audience knew Hosea's allusions, otherwise Hosea would risk failure in communicating.[134] He avoids the term intertextuality as too broad and the term *exegesis* as too confusing.[135] Bass prefers the label "quotation" for "a verbal phrase (i.e., verbal and syntactical correspondence) that communicates a complete thought while displaying contextual awareness (i.e., interpretive reuse) of its source."[136] A quotation does not need to have a minimum number of words, nor an introductory formula. An "allusion," for Bass, must also evidence contextual awareness of the precursor text and have verbal correspondence,

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[133] Nurmela, *Mouth of the Lord Has Spoken*, 140. Further inconsistency can be found in that, while his method heavily depends upon verbal parallels to discerning literary dependence between *texts,* he quickly surrenders to the prevailing consensus about the dating of texts. For example, while noting that the book of Psalms is the most quoted biblical book in Isaiah, he prefers to understand Isaiah using "liturgical texts" that, for example, "later became, or was included in, Psalm 103." Nurmela, preface, ix. However, he disparages those who argue that verbal parallels are allusions to a third, no-longer extant text because "since these sources are unknown, this explanation remains even more hypothetical than literary interdependence" (Nurmela, ix). It appears to me that Isaiah's allusion to a no-longer extant liturgical text that later became Ps 103, while obviously not impossible, such a view is more speculative than simply assuming that Isaiah alluded to the *text* of Ps 103—the text of which was in the same form for Isaiah as which it presently exists—since Isaiah and Ps 103 share. Nurmela ought to have heeded Schultz's warning: "The tentative nature of such conclusions regarding chronology warn against using quotation as the basis for any larger theory regarding the prophetic materials." Schultz, *Search for Quotation*, 231.

[134] Bass, "Hosea's Use of Scripture," 92–94. Schultz makes a similar claim when he writes, "If recognition was necessary for the quotation to function properly, the quoter would endeavor to make the use of quotation clear enough for the reader to identify it." Schultz, *Search for Quotation*, 212.

[135] Bass, "Hosea's Use of Scripture," 92, 101.

[136] Bass, "Hosea's Use of Scripture," 98.

but lacks syntactical correspondence.[137] Therefore, his method involves identifying

linguistic correspondence and evidence of contextual awareness to confirm an allusion or

quotation.

Bass argues that his study is both diachronic and synchronic and yet, like

Schultz, he does not "attempt to distinguish when one aspect is emphasized over the

other."[138] The diachronic nature of his study is evident in his seeking to establish the

dating of texts, the direction of dependence, and authorial intent. He argues that the

"synchronic aspect is obvious since the study begins necessarily with the final form of

Hosea."[139] Yet, it is not clear how a study that begins with the final form of a book is

obviously synchronic in approach. As Childs has shown, the final form of a biblical book

is a historical achievement.[140] Even if the book of Hosea had a long history of

composition and redaction (a position which Bass eschews),[141] careful and plausible

arguments could still be put forth regarding the dating of redacted texts and the direction

of dependence between verbal parallels even if one must now speak of *redactorial* intent

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[137] Bass, "Hosea's Use of Scripture," 101. This taxonomy is similar to Schultz.

[138] Bass, "Hosea's Use of Scripture," 94. See also Schultz who similarly describes his approach: "no clear-cut 'method' is being set out, which spells out exactly how the diachronic dimension relates to the synchronic." Schultz, *Search for Quotation*, 238. It is possible that Bass simply means by "synchronic" something similar to Lester who also argues that studies in allusion are both diachronic and synchronic, seemingly because he parallels the label synchronic with the literary technique of "poetics." Lester, *Daniel Evokes Isaiah*, 2. If, by synchronic, one simply means the employment of literary techniques to analyze the phenomenon of an allusion, then a study could be considered both synchronic and diachronic. It is not true that the diachronic study which upholds an historical approach does not also utilize tools from literary studies. Truly synchronic studies however often operate with different assumptions than diachronic studies and are thus, in my opinion, incompatible. Sommer, likewise, argues that a synchronic approach is a "reader-oriented, semiotic method" and that while the study of allusion does create difficult questions for the critic—including dating texts and utilizing criteria to establish the likelihood of an authorial intended allusion—"the proper response to such difficulties is not a flight to the synchronic (which at times masks an abdication of critical rigor), but careful construction of an argument." Sommer, *A Prophet Reads Scripture*, 9–10. At the very least, this highlights that there is disagreement over how to use the terms synchronic and diachronic.

[139] Bass, "Hosea's Use of Scripture," 94.

[140] Brevard Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 57–68.

[141] He writes, "It is entirely plausible that Hosea the prophet is himself responsible for the redaction of his own prophetic career." Bass, "Hosea's Use of Scripture," 66.

instead of authorial intent.

Similar to Mason's study in Zechariah, Bass seeks to discern through the analysis of identified quotations and allusions the "hermeneutical principles or presuppositions" of Hosea. He discerns that Hosea's reuse of earlier Scripture is "redemptive-historical and his hermeneutic fundamentally typological (e.g., reversal and renewal), and that the sovereignty of God and corporate solidarity serve as hermeneutical axioms underpinning his typological interpretation."[142] Bass understands Hosea's typology to be both retrospective and prospective, and at times including escalation.

G. Brooke Lester—Daniel. Lester's work, *Daniel Evokes Isaiah*, is limited to finding "allusions to the book of Isaiah in the book of Daniel," an endeavor which he understands to involve both "historical criticism and poetics."[143] Later, because "the direction of dependence is a matter of concern to the critic," he emphasizes that the study of allusion is "diachronic" in nature.[144]

He views the term intertextuality to function as an umbrella term for particular rhetorical strategies, including allusion. However, he critiques those that simply define allusion as "any reference that is less than 'overt' (so, not a 'quotation' or 'citation'), but still yet not so covert as to lack evidence for the text's intent (often 'echo')."[145] Lester defines allusion "as a species of metaphor: a text-intended, rhetorical trope."[146] As such there is a "gap between the letter and the sense" which requires the reader to recognize the gap and engage in the "co-production of meaning," which for Lester is the "heart of

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[142] Bass, "Hosea's Use of Scripture," 272.

[143] Lester, *Daniel Evokes Isaiah*, 1–2.

[144] Lester, *Daniel Evokes Isaiah*, 31.

[145] Lester, *Daniel Evokes Isaiah*, 8.

[146] Lester, *Daniel Evokes Isaiah*, 4.

allusion."[147] Like a metaphor, allusion has a double meaning, it "*means twice,* once literally and once figuratively."[148] And so, not every (what others may call an "allusion") reference to an earlier text ought to be defined as allusion. Rather, to warrant the label allusion, the text must be "underdetermined" inviting the reader to "construct a figure."[149] In full, then, Lester defines allusion as follows:

> a text-intended, rhetorical, figurative device, by which the text at hand evokes (by describable means) an earlier text, such that the device-recognizing reader is confronted with an "insufficiency of sense," tacitly guided to generate—in a manner akin to that of metaphor—a likely yet irreducibly unpredictable figure, integrating the local ("first") meaning of the allusive marker in its context with the connotations of the evoked marked in its context. In this way, the reader is thrust into an imaginative co-production of meaning ("second" meaning) in concert with the text at hand.[150]

Noteworthy in this definition, is that the reader is offered some "tacit" guidance in their "co-production of meaning," some of which appears to be found in the "context" of both the "marker" and that which is "marked."

Based on this definition, Lester helpfully distinguishes allusion from (1) influence and (2) inner-biblical exegesis because exegesis of texts attempts to "discover

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[147] Lester, *Daniel Evokes Isaiah*, 5–8. The idea of "gap between sense and meaning" is drawn from Gian Biago Conte, *The Rhetoric of Imitation: Genre and Poetic Memory in Virgil and Other Latin Poets*, Cornell Studies in Classical Philology 44 (Ithaca, NY: Cornell University, 1986), 54–60.

[148] Lester, *Daniel Evokes Isaiah*, 5.

[149] Lester, *Daniel Evokes Isaiah*, 7–9. So for example, the reference to Jer 25:11 in Dan 9, is not an allusion because the reader is not invited into the making of the second meaning, but rather the text itself through the guidance of the angel Gabriel provides the second meaning, or fills in the gap for the reader. This type of text is an "overdetermined" text in contrast with an "underdetermined" text that employs allusion. Heasley's understanding of allusion is similar, though relying on the work of Bakhtin, he argues that the reader "takes on a kind of authorial position" in which the reader has "interpretive control" and must "consummate," "complete, or fulfill the author's utterance." Heasley, *Prophetic Polyphony*, 2. However, he helpfully adds that, while an author hands to the reader "interpretive control" (Heasley, 33), the surrounding non-alluding context provides interpretive constraints and "limits the interpretive field of the vision" (Heasley, 52). While not weighing upon his use of terms, Strazicich also notes regarding Joel that "Joel turns over the *interpretation* of his narrative plot to the reader by the means of the gap between vv.17 and 18. The prophet, however, has not left his readers without sufficient clues to guide them along the way." Strazicich, *Joel's Use of Scripture*, 201.

[150] Lester, *Daniel Evokes Isaiah*, 7. In this definition, and elsewhere in the study, Lester refers to the text's intent, however he also notes that "the study of allusion presupposes an author's intent to allude." Lester, *Daniel Evokes Isaiah*, 14.

their meaning" and lacks any markers "which would signify doubly."[151] Maintaining his

distinction between an overdetermined and an underdetermined text—and reserving the

label allusion only for the latter—Lester categorizes three types of allusion: (1) Non-

literary Allusion in which a writer evokes "the non-literary 'text' of contemporary

persons and events . . . and also widely known mythic symbols and narrative motifs"[152];

(2) Interliterary Allusion in which a literary text evokes a literary text[153]; and (3) Internal

Allusion in which the final form of Daniel refers to Daniel and which Lester understands

as a strategy of redaction to unify the original composite work of Daniel.[154] The book of

Joel clearly exhibits allusions falling under Lester's type 2 and 3, as it contains not only

parallels with other books but also internal parallels within itself.

Jonathan Gibson—Malachi. Gibson's work evaluates inner-biblical exegesis

and allusion in the text of Malachi to discern Malachi's central message, arguing that "the

core of the prophet's imagination is shaped by his reflection on an authoritative collection

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[151] Lester, *Daniel Evokes Isaiah*, 34. This categorization is similar, yet more developed, than Sommer above.

[152] Lester, *Daniel Evokes Isaiah*, 42. So, for example, Lester would see allusion to the person and events surrounding Antiochus IV Epiphanes in Dan 10–12 and to the Chaos Myth in Dan 7.

[153] Lester, *Daniel Evokes Isaiah*, 47–53. Lester would categorize the allusion in Dan 2 to Gen 39–41 under this label and, while he sees "shared genetic motifs" (50) between Dan 2 and the tales of Esther and Ahiqar, Daniel does not allude to these texts because there is not the same level of lexical and thematic correspondence as between Dan 2 and Gen 39–41. Furthermore, Lester notes escalation in this instance of allusion where the "narrative and theological ends to which Dan 2 puts Gen 40–41" includes "trajectories of "lesser-to-greater" (53), though he does not make escalation inherent to all cases of allusion.

[154] Also called "self-echo": Lester, *Daniel Evokes Isaiah*, 56. Since Lester himself argues for the necessity of establishing the direction of dependence (Lester, 31); and while recognizing that the "substantial disagreement about composition history could, in principle, result in a "non-starter" between the critic and her audience regarding the context and concerns of the author(s) thought to allude in the text at hand" (Lester, 14), Lester, consistent with his method, provides an historical investigation into the composition of Daniel (see Lester, 13–30). Similar arguments are advanced regarding the use of "internal allusion" in the composition of other works (e.g., Isaiah, Zechariah, and the purported Book of the Twelve). This study addresses arguments, such as those of Nogalski, that understand the verbal parallels between Joel and other Minor Prophets as part of the book's compositional history. For a contrary opinion regarding the use of allusion to unite a composite text, see Willey who (though accepting Isa 40–55 as a discrete work from Isa 1–39) argues that the "density" of verbal parallels throughout Isa 40–55 "could not easily have happened by . . . the work of secondary redactors." Willey, *Remember the Former Things*, 3. In other words, the amount of verbal parallels is an argument for an original, unified composition.

of texts."[155] Malachi's "inner-biblical allusion and exegesis serve to expose Israel's covenant infidelity, give effect to YHWH's covenant curse and, most significantly, underline YHWH's covenant fidelity."[156] He notes the varieties of methodologies employed and the inconsistency, or even at times the lack of definition between terms used and criteria utilized for discerning and evaluating allusions. For Gibson, authorial intent is a "key factor in any study of inner-biblical allusion and exegesis,"[157] and therefore, determining the date of Malachi to establish the direction of dependence between verbal parallels is essential to Gibson's work. His work is thus diachronic in nature causing him to avoid the term intertextuality.

To detect allusions, Gibson, like Willey, leans on the methodology of Richard Hays. Gibson lists five fairly established criteria to evaluate literary correspondence between texts: (1) lexical coordinates, (2) frequency and distribution of shared lexemes, (3) peculiar occurrences of shared lexemes, including rare words (4) shared phrases, including shared syntax, (5) contextual and thematic links. To determine the direction of dependence he employs two criteria: (1) Availability and (2) Plausibility. While chronology of texts takes priority, the criteria of plausibility is a "helpful guide when the historical date of the book is uncertain: Does it make more sense for one text to allude to another text than vice versa?"[158] Gibson also defines an echo as "unintentional reuse" that "does not exert interpretive significance in the echoing text," and thus studying echoes does not feature in his work.[159]

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[155] Gibson, preface to *Covenant Continuity and Fidelity*, xiii.

[156] Gibson, preface, xiv.

[157] Gibson, *Covenant Continuity and Fidelity*, xiii, 44, 257, 26.

[158] Gibson, *Covenant Continuity and Fidelity*, 39. Nurmela fleshes out this principle in more detail, arguing that since the relative dating of texts is fraught with difficulty, direction of dependence can be established on literary grounds. Nurmela, *Prophets in Dialogue*, 29.

[159] Gibson, *Covenant Continuity and Fidelity*, 43. With this definition there is the danger of circular reasoning. For example, because one sees no interpretive significance, a verbal parallel is labelled an echo and thus deemed to have no interpretive significance. This indicates the need for a qualitative and

After working through the text of Malachi and evaluating the inner-biblical allusions therein, he concludes that Malachi's inner-biblical interpretation falls under three categories: (1) Innovation and Expansion, (2) Constriction and Transference, (3) Inversion and Reversal.[160] Rather than provide descriptive terms of allusion, such as polemical, dialogical, affirming earlier prophecy, etc., Gibson has helpfully provided categories of allusion into which endless descriptive terms can be grouped.

Peter Heasley—Isaiah 41–44. Heasley's recent work builds on the works of Sommer, Tulley, and Nurmela and applies the methods of Bakhtinian dialogism and allusion criticism to the Salvation Oracles in Isaiah 41–44. Allusion criticism is defined "as the demonstration of specific and repeated formal patterns in the composition of allusive texts."[161] Heasley's work thus also draws upon the new form criticism which focuses on the compositional forms of the final form of the text relegating the interpretive significance of any reconstructed *Sitz im Leben* in favor of the *Sitz im Buch*.[162]

Heasley's approach retains the importance of authorial intent while also highlighting the necessary role of the reader, particularly when it comes to identifying allusions. Bakhtinian dialogism may be viewed as "the meeting of author and reader" and texts that contain allusion are a "dialogical composition" that "invites us into an interpretation of the texts."[163] This is not a reader-response free-for-all as Heasley

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quantitative approach to mutually inform each other. Mason notes this pitfall in his work, stating, "There is, first, the danger of subjectivity in the investigator. Because he finds an analogy between a particular verse or passage with some other part of scripture it is all too easy to imagine that the writer himself intended such an analogy." Mason, "Use of Earlier Biblical Material in Zech 9–14," 6. Schultz is also helpful here, noting that intended quotations/allusion must be distinguished from unintended verbal parallels "not simply in terms of its function but even more so in terms of its form." Schultz, *Search for Quotation*, 214.

[160] Gibson, *Covenant Continuity and Fidelity*, 258–60.

[161] Heasley, *Prophetic Polyphony*, 5.

[162] Heasley, *Prophetic Polyphony*, 2–3.

[163] Heasley, *Prophetic Polyphony*, 33. Other terms, such as *consummate*, *fulfill*, and *complete* are used throughout his study to describe the role of the reader in providing the meaning in an allusive text.

comments that the "non-allusive part of the text . . . limits the interpretive field of the allusion."[164] In other words, while the author has in some sense intentionally, through the use of an allusion, invited the reader into the role of producing meaning/filling in the gap, the author has provided interpretive constraints within the surrounding context. Heasley describes this reader-ability to read "two texts simultaneously" as attaining polyphony.[165]

Heasley's work makes a number of distinctions not always maintained by other scholars. For example, while noting the relationship between form and function, he maintains the necessity of distinguishing between the form of an allusion and its function. Specifically, this results in his careful use of "reinterpretation" as a description of function, and his avoidance of the term "echo."[166] He likewise distinguishes allusion criticism from intertextuality because of the former's "concern for authorial intention."[167]

Determining allusions depends, rightly in Heasley's opinion, upon a cumulative argument, one that is foundationally built upon shared vocabulary. Heasley presents three factors for readers to consider as they analyze verbal parallels, namely, "the relative uniqueness of the words, their relative literary contexts, and the relative dating of the texts."[168] He then lists four categories that describe the stylistic form of an

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[164] Heasley, *Prophetic Polyphony*, 52. Possibly dependent upon the work of Nurmela, Heasley avoids the complicated question of the relative dating of parallel texts while maintaining authorial intention in allusion by seeking to establish direction of dependence based upon literary forms in the texts. He writes, "With our method of allusion criticism, focused on the formal properties of allusion, we hope to reveal evidence for allusions as through authorial stylistic gestures that do not require indubious knowledge of historical situations." Heasley, *Prophetic Polyphony*, 49; see also Nurmela, *Prophets in Dialogue*, 3, 29.

[165] Heasley, *Prophetic Polyphony*, 51.

[166] An allusion may evidence reinterpretation, but not all allusions reinterpret a previous text. Therefore, allusion is a label of form and reinterpretation a label of function. An echo is often used to label a potential, or an unclear, allusion. Thus, it is a subjective label, based on reader competence and not authorial intention. An echo and allusion may be formally the same, but the former dubbed an echo because its function cannot be discerned. Heasley, *Prophetic Polyphony*, 61–63.

[167] And thus implying the latter's lack of concern. Heasley, *Prophetic Polyphony*, 46.

[168] Heasley, *Prophetic Polyphony*, 58–59. Regarding literary context, Heasley again follows Nurmela's methodology in that "where vocabulary is better suited to its context, this is the source text." Noting again the difficulty of dating texts and his employment of "form-stylistic criteria" to determine direction of dependence, Heasley insightfully notes, "testing allusion against the widest possible range of utterances that relative dating allows, *including those most obviously later than the proposed alluding*

allusion. The first is a "quotation" in which the shared words are identical and often in the same order.[169] The second group he labels "allusion proper" to describe parallel texts of varying degrees in which the source texts "exercize a formative influence upon the composition of the alluding utterance."[170] Heasley helpfully defines a third category which other studies often lump together with Heasley's second category, namely, "typological-thematic allusions" in which "a single word or two, like a proper noun (e.g., Abraham, Eden), concept (Torah), or event (parting of the Red Sea), can evoke a series of utterances even across biblical books, pertaining to the persons, concepts, or events described."[171] His fourth and final category, labelled "*heteroglossia*" is "non-allusive yet somehow influential for the author" such as "language typical of a genre different from the alluding one" and "language specific to other authors and sources (e.g., Ezekiel, the Priestly document)."[172]

Heasley's work evidences the refining of the methodological approach to

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utterance [emphasis added], puts our formal-stylistic criteria to the test and can serve as a foil to it."

[169] He breaks this category into four sub-categories: (1) quotations introduced with an explicit verb of speaking or thinking, (2) quotations that a virtually marked, such as the switching of grammatical person, (3) exegetical quotation where quotation is explicit but followed by exegesis, and (4) inverted quotations in which the words are identical but the order reversed. Heasley, *Prophetic Polyphony*, 64–66.

[170] This category is presented with five sub-categories: (1) inversion by which words are loosely rearranged, (2) splitting and interweaving, identified also by Sommer in Isaiah, by which an allusion is split over multiple verses, (3) word play by which a word takes on a different meaning in the alluding text, (4) sound play by which similar sounding words are used in the alluding text, and (5) line copying by which a line of poetry is copied with certain words replaced. This last sub-category, Heasley claims is novel to his work as it has "gone undetected in other studies." Heasley, *Prophetic Polyphony*, 64, 66–70.

[171] He adds, "The proportion of alluded material to alluding material would be much higher than *allusion proper*. Correspondingly, there is no allusion to a specific utterance, and therefore the allusion does not determine the composition of the alluding utterance." Heasley, *Prophetic Polyphony*, 64, 70–71. This category is helpful to describe a real phenomenon and distinguish it from allusion proper. However, this category bears similarities with a reader-oriented canonical reading which would be at odds with Heasley's approach that respects the authorial intention and considers the relative dating of parallel texts. For, when "there is no allusion to a specific utterance" but a single word can "can evoke a series of utterances even across biblical books," it is not clear what criteria determine which, if any, utterances are evoked. (Heasley, influenced by Bakhtin, uses the word "utterance" to simply mean a text).

[172] Heasley, *Prophetic Polyphony*, 64, 72. This may be compared to what others describe as echo.

discern allusions which builds upon the work of previous studies and provides a roadmap for future studies. However, his categorization of typology and recurring themes as a stylistic, allusive *form* seems misguided and, ironically, to confuse form with function. It is not clear that allusions proper and typological-thematic allusions can be formally distinguished based upon the amount of verbal or syntactical agreement. If the allusion evokes "a series of utterances even across biblical books," this seems to be the *function* of the allusion.[173] Admittedly, form and function overlap; Heasley's work is helpful in distinguishing them and also validating the category of typological-thematic allusions.[174]

Studies in Biblical Reuse in Joel

Below, four monographs that spend considerable effort analyzing reuse within the prophetic book of Joel are examined in order of their publication.

Siegfried Bergler. Bergler begins his work, *Joel als Schriftinterpret,* by noting the contrasting literary features in Joel which scholars have used as evidence for the composite nature of the book of Joel, including the natural and the eschatological outlook, the threat from the locusts and an army, and threats of judgment and oracles of

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[173] In form, Heasley's "typological-thematic allusion" is not distinct enough from "allusion proper," since both depend upon recurring words. He distinguishes them by noting that the former requires less words, often relying only on one word. Because of this, he claims that such allusion evokes multiple texts. But just as he critiques the use of "echo" as being too subjective, this distinction and categorization of "typological-thematic allusion" is also too subjective and relies on the reader more than any formal characteristics in the texts. This is not to deny the phenomenon—for surely the mention of "Eden" or "cloud and fire" in a text will evoke major biblical themes in the reader—but rather to note that Heasley does not delimit how the evocation of a theme can be identified *formally* in a text. Thus it seems that "typological-thematic allusion" pertains to the *function* of a particular allusion. See Bass (above) who argues that the function of the allusions in Hosea are typological: Bass, "Hosea's Use of Scripture," 272.

[174] Typological-thematic allusions can develop in later books that take up a theme or type that has already been developed in earlier work. Thus, such an allusion may allude to multiple earlier texts. Schnittjer's recent work describes two types of texts related to multiple earlier texts. He uses the label "network" for "an interconnected set of interpretive allusions in several different contexts. An interpretive network may bear on the exegetical function of a cited context of the network." Schnittjer, *Old Testament Use of Old Testament*, 892. Within a network, there can be a linear progression from an early text to subsequent later ones as an idea is developed by each text and the last text has awareness of the development. The term "constellation" is used for texts that "intentionally situate together multiple previous separate and independent scriptural contexts" which "superimpose relationship from another vantage point" (898). In a constellation, there is no development across multiple texts, but one later text combines multiple earlier texts.

promise.[175] He proposes that paying attention to the verbal parallels in Joel could make a new contribution to understanding the book's unity.[176] While noting that determining literary dependence between two texts has numerous difficulties, Bergler attempts to build a methodology from observing the missteps of others: "Auf der Suche nach ihm ist es ratsam, aus Beispielen für ein verfehltes, verkanntes Abhängigkeitsverhältnis positive Konsequenzen zu ziehen."[177] His methodological conclusions from the errors of others include (a) one cannot determine dependence based on common words/expressions alone; (b) it is unwise to determine dependence between texts whose text is not stable or its date is unknown; and (c) when two passages share a common tradition, verbal parallels ought to be expected without there being any literary dependence.[178]

The first part of the study looks at the internal literary structure of Joel specifically "interne Wiederholungen (Selbstzitate)" which "für die (redaktionelle?) Zusammengehörigkeit beider Buchhälften sprechen."[179] In the second part of this work, Bergler limits himself to studying blocks of texts that Joel must have been familiar with evidenced by multiple references by Joel to the same text block (Isa 13; Zeph 1; Mal 3; Jer 4–6; Jonah 3:9; 4:2; Exod 10; and Obadiah). The surrounding context of each text block is also explored to verify the direction of dependence, before investigating any theological principles undergirding Joel's purpose in reusing earlier tradition.[180] Bergler

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[175] Bergler, *Joel als Schriftinterpret*, 16–21.

[176] Bergler, *Joel als Schriftinterpret*, 21. Furthermore, Bergler argues that studying verbal parallels in Joel will shed light on the interpretation of Joel as a whole, aid in understanding the oral prehistory of Joel, provide a better understanding of the sources which are cited by Joel, and lead to discovering more about the individual behind the book: was he a *Schriftprophet* or a *Schriftinterpret*? Bergler, *Joel als Schriftinterpret*, 30.

[177] Bergler, *Joel als Schriftinterpret*, 24.

[178] Bergler, *Joel als Schriftinterpret*, 24–25.

[179] Bergler, *Joel als Schriftinterpret*, 31.

[180] Bergler, *Joel als Schriftinterpret*, 26. Thus Bergler does not examine Joel's reception in later works, such as in the NT (as Strazicich does), extra-canonical works such as Assumption of Moses, or even later OT books. Bergler cites Zech 14 as an example of a work which reuses Joel, thereby indicating that, though he assumes Joel's late, postexilic date, other canonical works still post-date Joel. Bergler, *Joel*

concludes, "'Schriftinterpret' charakterisiert Jo als einen Prophet, der die literarischen Zeugnisse seiner Vorgänger studiert und daraus Deuktionen und Aktualisierungen für seine Zeit zieht."[181] A *Schriftinterpret* is more than an

> Anthologen oder Redaktor. . . . Vielmehr dürfte es Jo um die Re- bzw. Neuaktualisierung jener ihm überkommenen, oft noch ihrer Erfüllung harrenden Worte gehen. Er studiert die Vorgänger, sieht, "das . . . von den Verheissungen das Meiste unerfüllt gelieben"[182] ist, ruft sie in das Gedächtnis seiner Hörer zurück und verstärkt die Hoffnung auf ihre Bewahrheitung in Genenwart/naher Zukunft.[183]

From the evidence of Joel's use of earlier Scripture, Bergler concludes that the book of Joel was composed as a unity, in which Joel reworked earlier Scripture into a unified composition. The only older preexisting *compositions* that Joel utilized were a drought poem and a *Nordfiend* poem. Bergler determines the middle of the book to be at 2:18 because of the increase of self-quotations to 1:1–2:17 occurring after 2:18. Also, Bergler does not classify Joel as apocalyptic, but eschatological, in which there is continuity between the present and the final end time.[184]

Joel's textual sources were largely exilic and preexilic texts, with some reference to immediately postexilic texts, and very little contact with earlier prophecy. Furthermore, because of Joel's free use of his textual sources, Bergler considers these texts must not have been "kanonisch-'sakrosankt'" at the time of Joel's composition.[185]

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als Schriftinterpret, 31.

[181] Bergler, *Joel als Schriftinterpret*, 32.

[182] Merx, *Die Prophetie des Joel*, 35, quoted in Bergler, *Joel als Schriftinterpret*, 29.

[183] Bergler, *Joel als Schriftinterpret*, 29.

[184] Bergler believes the drought theme more prevalent than the locust theme. The themes of drought and the *Nordfiend* are combined to depict the imminent day of the Lord, the central theme in Joel. The introduction of the locusts which do metaphorically depict the *Nordfiend* was to connect the theme of the *Nordfiend* to Exodus typology. Exodus typology is also a major theme in Joel which presents a "'zweitne' Exodus Israels aus dem Völkern" and even depicts the Day of the Lord as "der 'zehnten' (abschließenden) Plage." Bergler, *Joel als Schriftinterpret*, 335–37. For Exodus typology in Joel see also Martin Lang, "Das Exodusgeschehen in der Joelschrift," in *Führe mein Volk heraus: Zur innerbiblischen Rezeption der Exodusthematik. Festschrift für Georg Fischer*, ed. Simone Paganini, Claudia Paganini, and Dominik Markl (Frankfurt: Peter Lang, 2004), 61–77.

[185] Bergler, *Joel als Schriftinterpret*, 346. This is contra some, such as Childs, who understand

He classifies the way Joel uses his sources, including "Aktualisierung, Illustrierung, Typologisierung, Universalisierung, 'Jaweisierung', Litergisierung, Spiritualisierung, Kontrastierung und Ironisierung."[186] Others have noted, similarly, that inner-biblical reuse is evidence of an emerging canonical-consciousness.[187]

      John Strazicich. John Strazicich's method draws upon the intertextual approach of Kristeva, the dialogism of Bakhtin, and the comparative midrash of James Sanders to analyze Joel's reuse of earlier Scripture in his own composition and its *Nachleben* in the NT. Strazicich finds Kristeva helpful in that she emphasizes the "author's control of the use of antecedent texts," that is, a later author is not constrained by the meaning of an earlier text but has freedom to allude to an earlier text for his own purposes.[188] He leans on Bakhtin for his description of double-voiced discourse which explains the intention of an author to allude to the work of another to create a dialogue between the author, the alluded text, and the reader.[189] Noteworthy is Strazicich's conclusion that "neither Bakhtin nor Kristeva advocated the removal of the author's intentionality completely."[190]

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the use of earlier texts as part of the transmission of the canon, indicating a canon-consciousness which viewed these texts as, at least, proto-canonical. Childs, *Introduction to OT as Scripture*, 27–68.

    [186] Bergler, *Joel als Schriftinterpret*, 346.

    [187] See, for example, Stephen Chapman, *The Law and Prophets: A Study in Old Testament Canon Formation*, FAT 27 (Tübingen: Mohr Siebeck, 2000).

    [188] Strazicich, *Joel's Use of Scripture*, 5–6. For example, concerning Joel, Strazicich notes that "the prophecy is filled with allusions that reverse the authorial intention of the appropriated text."

    [189] Strazicich, *Joel's Use of Scripture*, 9. He writes later, "The study of the use of scripture in the first half of the book of Joel shows that one can no longer approach the interpretation of scripture *monologically*, from a purely linguistic, semantic, and lexical basis. Rather the recognition of antecedent texts reveals the profound importance of double-voiced speech for the interpretation of texts." Strazicich, *Joel's Use of Scripture*, 159.

    [190] Strazicich, *Joel's Use of Scripture*, 11. This can be compared with Lester who argues for the author's intention of creating a gap which invites the reader into meaning making and Healsey who, also drawing from Bakhtin, argues that it is the intention of the author to draw the reader into a dialogue. See Lester, *Daniel Evokes Isaiah*, 5–8; and Heasley, *Prophetic Polyphony*, 33. Strazicich also mentions the intertextual methodology of Michael Riffaterre which "places restraints upon the reader's interpretation, precisely because of the author's intention" while emphasizing the "reader's role in bringing two texts

James Sanders articulated and promoted the discipline of canonical criticism. This discipline is built upon the premise that as subsequent generations faced new crises they looked to their scriptural traditions and, due to their new *Sitz im Leben*, recontextualized older traditions and reinterpreted them to maintain their ongoing authority and applicability to the faithful community.[191] Strazicich utilizes Sanders's concept of comparative midrash which seeks to discern the "unrecorded hermeneutic," that is the "presuppositions of the hermeneutic," which "are never completely spelled out in the text" through "noting the context of an appropriated text, and its recontextualization."[192]

Regarding the detection of allusions—though Strazicich notes that he uses the terms echo, reference, appropriation and allusions "somewhat synonymously"—he mentions the seven tests of Richard Hays are a "helpful guide."[193] He concludes that Joel's allusions never merely interpret previous Scripture but resignify earlier Scripture as

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together to make sense of the intertextual reading." Strazicich, *Joel's Use of Scripture*, 12–13.

[191] See James Sanders, *Torah and Canon* (Philadelphia: Fortress, 1972); Sanders, *Canon and Community: A Guide to Canonical Criticism* (Philadelphia: Fortress, 1984); and Sanders, *From Sacred Story to Sacred Text.* Canonical Criticism can be understood as the final stages of tradition criticism focusing more on the hermeneutics of the canonical process and the stabilization of those traditions in the canon and is thus distinguished from the work of Brevard Childs who acknowledges the importance of tradition history to understand the transmission of the text but who focuses on the hermeneutical implications of the final form of the canonical text.

[192] Strazicich, *Joel's Use of Scripture*, 18. Strazicich notes that intertextuality is largely a synchronic endeavor, whereas the study of comparative midrash is diachronic. He does not view this as problematic, arguing that his work will focus on both the synchronic and diachronic aspects of Joel. He states, "The diachronic aspect deals with the appropriation of an antecedent text, while the synchronic aspect deals with the way that the receptor text resignifies the appropriated motifs and allusions." Strazicich, *Joel's Use of Scripture*, 3. Just as Bass above described his work as both synchronic and diachronic, I find this to be confusing. While noting there is overlap in methods—literary critics employ historical methods and historical critics employ literary methods—Barton, rightly in my opinion, maintains that the difference between diachronic and synchronic, historical and literary, objectivist and subjectivist "are not illusionary or trivial, but reflect passionately held convictions about what it is to read a text" and "the extent of disagreement" occurs "at a high theoretical level." Barton, "Historical Criticism and Literary Interpretation," 4.

[193] Strazicich, *Joel's Use of Scripture*, 26–27. He dates Joel, based on (a) the citation of Obad 17, (b) no mention of a king, (c) the mention of the exile in 4:1–3, and (d) the amount of intertextual echoes, to the Second Temple period. Specifically, he dates Joel after 515 BC, but before Malachi as, following Merx, he understands Malachi to be a "developed midrashic use of Joel." Strazicich, *Joel's Use of Scripture*, 53–54.

it is recontextualized by Joel and many of these allusions even "reverse the authorial intention of the appropriated text."[194]

Recognizing antecedent texts is of paramount importance to rightly interpret Joel. Furthermore, interpretation must "address the hermeneutics involved in the use of the second anterior voice" to rightly understand the "intersection of textual surfaces."[195] Strazicich understands Joel's reuse of Scripture in 1:1–2:17 as a "prophetic critique" through "intertextual reversals" which "subversively and polemically" reverses the meaning of earlier Scripture. Altogether this has the function of "an *intra-ideological debate* with his contemporaries" representing the "*ideological* debate in which the nation finds itself."[196]

Similar to Lester's theory of allusion above, Strazicich notes that "Joel turns over the *interpretation* of his narrative plot to the reader by the means of the gap between vv.17 and 18. The prophet, however, has not left his readers without sufficient clues to guide them along the way."[197] For example, מורה was intentionally chosen by the author in Joel 2:23 because it is "a multivalent term that signifies bi-directionally."[198] Once the reader identifies that Joel has alluded to Hosea 10:12, they recognize the pun, that they are to rejoice over *both* "the gifts of the autumn rain and a teaching office."[199] One unique

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[194] Strazicich, *Joel's Use of Scripture*, 6. Strazicich thus takes issue with Bergler's description of Joel as a *Schrifinterpret* and prefers the description of Joel as "an *appropriator* and *resignifier* of Israel's scribal traditions." Strazicich, *Joel's Use of Scripture*, 28–29. He actually believes the work of Bergler presents Joel as a *Schriftprophet* rather than a *Schriftinterpret* and so his dispute is not with the substance of Bergler's work but rather his label.

[195] Strazicich, *Joel's Use of Scripture*, 160.

[196] Strazicich, *Joel's Use of Scripture*, 159–62.

[197] He continues, "The *function* of the gap is to draw the reader into the dialogue of the text, and in so doing, to create his/her own narrative *midrash*. One discovers that the author intends for his narrative knot to be untied in the mind of the readers between the porch and the altar." Strazicich, *Joel's Use of Scripture*, 201.

[198] Strazicich, *Joel's Use of Scripture*, 203.

[199] Strazicich, *Joel's Use of Scripture*, 203.

type of allusion not yet mentioned in this study is termed by Strazicich an eschatological cipher. In Joel, these include the Valley of Jehoshaphat, the *Nordfeind*, and the Valley of Shittim, as well as the multivalent מורה.[200]

Strazicich concludes that Joel never reuses earlier Scripture without resignifying it. Thus, in Nurmela's terms, he never reuses Scripture in a concordant sense, or in Fishbane's terms, Joel engages in transformational *aggadic* exegesis. However, Strazicich, for the same reason he takes issue with Berlger's denotation of Joel as a *Schriftinterpret* and would eschew Fishbane's term exegesis. Rather, Joel is "best understood as a *Schriftprophet*" as "Joel is not an interpreter of scripture, but a learned scribal prophet, who appropriates and resignifies scripture around his dominant theme of the Day of Yahweh."[201]

Anna Karena Müller—Joel 1–2. Müller's study is limited to Joel 1 and 2. She argues that the central message is the presentation of the Day of the Lord as present and future, and incomparable and final. Fundamental to understanding Joel's depiction of the Day of the Lord is discerning that Joel 1–2 can be read on two levels.[202] It is Joel's reuse of earlier Scripture which creates these two-layers, namely, the internally coherent plain meaning of Joel and the deeper meaning when the allusions to earlier Scriptures are discerned by the reader.[203] These layers in Joel create a "dreidimensionaler Text"

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[200] Strazicich understands these eschatological ciphers to be "a manifestation of the burgeoning proto-apocalypticism of the post-exilic era." Strazicich, *Joel's Use of Scripture*, 249.

[201] Strazicich, *Joel's Use of Scripture*, 248–52.

[202] Her analysis, however, does not disparage reading Joel on the first level: "Es ist natürlich möglich, so, wie man ein dreidimensionales, Bild' auch als zweidimensionales betrachten kann, auch das Joelbuch nur auf einter Ebene zu lessen (der binnen-textlichen) mit allem, was hier traditions und formgeschichtlich feststellbar ist." Müller, *Gottes Zukunft,* 16–17.

[203] She distinguishes her work from older tradition-criticism—which understood biblical parallels in terms of the development of tradition apart from literary dependence—and from newer redaction criticism as represented by Nogalski. She understands her work to be most closely aligned with that of Bergler who is to be lauded for his articulation of Joel's *literary* dependence on other works, upon "Vorliegendes, Material'." However, Müller differentiates her three-dimensional approach from Bergler whose work she depicts as two-dimensional in that the reader must discern the allusions to understand Joel.

operating together to make their own "Text-Raum."[204] However, Müller does not believe

the second level of reading to be created by the reader, rather it is "verfasserintendiert."[205]

She limits her investigation into how Joel 1–2 utilizes earlier Scripture to

create his picture of the day of the Lord to four primary backgrounds texts (Exod 10; 32–

34; Isa 13; and Jer 4–6). Since the parallels between Joel and these texts are commonly

accepted and quite obvious upon investigation, Müller does not detail a rigorous

methodology for discerning subtler allusions.[206] However, her analysis of the literary

dependence, for example of Joel 1:15 and 2:1–11 on Isaiah 13, indicates that she

considers shared rare terminology and similar structuring of the passage to be indicators

of literary dependence, while noting that shared *common* terminology by itself could be

attributed to stock language.[207]

Monika Müller—Joel 3–4. Monika Müller's work seeks to answer the

question, "wie literarische und theologische Grundlinien durch die letzten beiden Kapitel

hindurch - und eben auch in der Einbeziehung der ganzen Joelschrift auf diesen letzten,

markanten Satz „Und der HERR wohnt in Zion" hin zulaufen."[208] Though a chapter in

her work deals with Joel 1–2, detailed study is limited to Joel 3–4.[209] Her work can be

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Müller, *Gottes Zukunft,* 6–10.

[204] Müller, *Gottes Zukunft*, 16.

[205] Müller, *Gottes Zukunft*, 17.

[206] Although, Strazicich understands the theme of the *Nordfeind* to be drawn primarily from Ezek 38–39 rather than Jer 4–6. Strazicich, *Joel's Use of Scripture*, 202.

[207] "Es ist schwer vorstellbar, dass diese Verse völlig unabhängig voneinander so übereinstimmend formuliert sein sollten. Aller Wahrscheinlichkeit nach ist Jes 13 der ürsprüngliche Ort, von dem Joel zitiert" and "über Joel 1,15 als Zitat von Jes 13,6 hinaus wird die Nähe beider Texte auch durch eine Vielzahl lexikalischer Gemeinsamkeiten—vor allem in Joel 2,1–11—sowie durch strukturelle Ähnlichkeit verstärkt." Müller, *Gottes Zukunft*, 79–80. To illustrate her method, she attributes some of the war language, such as sounding the alarm on a mountain, to common tradition but, regarding the shaking of heaven and earth, she finds literary dependence because both Joel and Isaiah contain רגז and רעש which are not commonly paired.

[208] Müller, *Und der HERR wohnt in Zion*, 5.

[209] Her rationale is largely due to the existence of A. K. Müller's work published in 2008

described as a synchronic endeavor, focusing on the final form of the text and its relationship to the ideal reader (*Modell-Leser*) and not a historical investigation either into the world behind the text, or the author's relationship to the text.[210] Central to her method is "eine detaillierte Strukturnanalyse der beiden letzten Joelkapitel" and "die Sprechaktanalyse von Joel 3 und 4."[211]

Her intertextual study is not grounded on the intent of an author to reference another text, but "eines „idealen" oder Modell-Leser, der geschulte Kenntnisse der biblischen Texte und die literarische Kompetenz hat, Verbindungen zwischen den jeweiligen Texten zu sehen, auszuwerten und dadurch neu Sinnpotentiale erheben kann."[212] Noting the potential danger of locating the creation of meaning with the reader and not the author, Müller understands this danger to be mitigated when readers interpret as part of a community of faith.[213]

A whole section of her work is dedicated to the intertextual references between Joel and Amos 9, Zechariah 8, and Ezekiel 47 and 48. These three sections were specifically chosen not only for their intertextual links to Joel but because, like Joel 4:21, they are endings of works that highlight the motif of God's presence with his people

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(see Müller, *Gottes Zukunft*).

[210] She writes, "Es sind nicht historisch-kritische Fragestellungen, wie z.B die Traditionsgeschichte, erkenntnisleitend, sondern die Text-Leser-Relation," and "Die vorliegende Arbeit ist ein synchriner Zugang zur Joelschrift. Die Text-Leser-Relation steht im Fokus, während das Verhältnis Autor-Text in den Hintergrund tritt." Müller, *Und der HERR wohnt in Zion*, 5, 6. Illustrative of her approach is her evaluation of the Book of the Twelve theory. While noting some insightful findings, she notes the lack of consensus among theorists and thus doubts the entire enterprise has the ability to ultimately determine layers of redaction and what, if any, intent there may be in the compositional history of the book. Therefore, her study ignores any redactional theories as she focuses on the final form. Müller, *Und der HERR wohnt in Zion*, 24–25.

[211] Müller, *Und der HERR wohnt in Zion*, 4, 5.

[212] Müller, *Und der HERR wohnt in Zion*, 7.

[213] Müller, *Und der HERR wohnt in Zion*, 8. She writes, "Der Gefahr einer zu individualistischen Lesung bei der textzentrierten und leserorientierten Ausle- gung wird durch die fortführende Auseinandersetzung mit Zugängen anderer Leserinnen und Leser, gerade auch im Verständnis einer Glaubensgemeinschaft, entgegen gewirkt. Letztlich ist eine ernsthafte Würdigung des Textes, die versucht, ihn nicht zu instrumentalisieren, sondern ihn wirklich sprechen zu lassen, das entscheidende Korrektiv jeder Auslegung der Bibel."

using utopian language. Müller's investigation compares and contrasts the content of the aforementioned similar texts and then discerns their mutual theological contribution when read together.[214]

However, as Müller herself states, her study does not engage literary dependence between the authors—even when she notes literal correspondences (*wörtliche Übereinstimmungen*) between the two texts—since her work is focused on the role of the reader and not the author. She writes, "Die Trotz all der Unterschiede weisen die starken Anspielungen zwischen Am 9 und Joel 4:18 den Leser darauf hin, die jeweilige Schrift nicht alleine zu lesen, sondern die Aussagen der beiden und der anderen aus dem Zwölfprophetenbuch sich gegenseitig auslegen zu lassen."[215] However, one might ask, *what* is it about the "clear allusions" that would indicate "to the reader" that these texts—and even others from the Book of Twelve—are "sich gegenseitig auslegen zu lassen"[216]? Furthermore, without clear criteria to identify allusions, an alleged strong allusion may not appear to be an allusion at all to another reader. And, Müller appears to assume the hermeneutical effect of the canon, for why is Joel to be read with Amos and the Twelve Prophets and not, for example, with Philo?

Summary of Reuse in the Prophets

The above survey has highlighted a number of agreements and disagreements among those who study inner-biblical reuse. Below, I attempt to briefly summarize key areas where there is large methodological consensus and where dispute remains. However, detailed evaluation is reserved for the next chapter.

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[214] For example, Müller finds three parallels in Joel 4 to Amos 9:11, 13, 14. In contrasting their presentation, she concludes that Joel has a greater eschatological outlook than Amos and, while eschatology is not lacking in Amos, Amos's presentation remains more concrete and historical. Müller, *Und der HERR wohnt in Zion*, 203.

[215] Müller, *Und der HERR wohnt in Zion*, 207.

[216] Müller, *Und der HERR wohnt in Zion*, 207.

To determine an intentional reuse of earlier literature, all scholars articulated the need for there to be verbal linkages between texts. Schultz and Nurmela articulated most clearly the distinction between observing verbal parallels and the subsequent step of *determining* that such verbal parallels have a literary relationship. Most scholars also included in their methodology additional criteria, such as shared syntax or content, to prevent assuming literary dependence from a verbal parallel as two authors may simply share stock vocabulary, especially since introductory formula are almost always absent. Some, such as Heasley, advocated the need for rare words to indicate literary dependence between verbal parallels. Others, like Nurmela, noted the importance of disjunctive grammar in the alluding text. Sommer identified specific forms of allusion in Isaiah such as (a) an allusion split over two lines, (b) word play, and (c) sound play. It is unlikely that an exhaustive list could be generated to determine literary dependence. Moreover, while I understand the desire to prevent parallelomania,[217] it does not seem wise to me to *require* every instance of allusion to have contextual and/or syntactical agreement.[218]

Numerous scholars attempted to classify the type of the reuse in relation to the source text. Often the descriptors used were threefold which generated the idea of a continuum between the poles of a continuous or discontinuous sense with the source text. For example, Mason classifies reuse as exhibiting (a) continuity, (b) development, and (c) reversal; Fishbane noted *aggadic* exegesis can show (a) continuity, (b) reinterpret, or (c) emphasize discontinuity with the source text; Willey similarly classifies reuse as (a) upholding original sense, (b) recasting, or (c) reversing original form. Weyde helpfully adds a fourth category to his (a) revision, (b) extension, (c) reinterpretation, namely, (d) synthesis. Nurmela's classification, having to do more specifically with the

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[217] Samuel Sandmel, "Parallelomania," *JBL* 81, no. 1 (1962): 1–13.

[218] For example, it is unlikely that common words exhibit literary dependence *unless* there are other evidences such as contextual or syntactical agreement, whereas rare words can signify literary dependence by themselves.

function/purpose of reusing earlier *prophetic* material, is more descriptive: (a) reaffirm the promise, (b) declare no longer valid, or (c) confirm fulfillment or imminent fulfillment. The trifold taxonomy or continuum of concordant–development–reversal to describe the type of reuse is helpful but does not get at the *purpose* of reuse. For example, Joel shows a tendency to reverse the sense of texts that he alludes to, but one must still ask *why*.

Some, such as Mason and Utzschneider, have sought to use the allusions to understand the historical setting of a book while others, such as Tai, Nurmela, and Bergler, have attempted to understand the compositional history of a book. Attempting to discern the social circumstances of a literary work has value but is necessarily speculative and this study does not engage in such an endeavor.

Less speculatively, others, such as Fishbane, Mason, Bergler, and Bass, have endeavored to isolate hermeneutical *principles* from the allusion that drive the type of reuse. Some, like Fishbane, have noted that these inner-biblical hermeneutics are precursors to the post-biblical hermeneutics and some, like Mason, have suggested that others ought to do likewise.[219] Once one has determined the literary dependence of one text upon another, and the type and purpose of the reuse, it is a worthwhile endeavor to discern any consistent hermeneutical axioms of an author.

All, except M. Müller, uphold the necessity of authorial intent for the study of allusions (Lester's uses, in addition to authorial intent, the concept of textual intent), and thus require a methodological step to establish the direction of literary dependence

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[219] "To see how at least some 'preached the tradition' at this critical period in the life of that community is both to recall that such a task is one which continues in every age of the descendants of that post-exilic community and, perhaps, to learn just a little of how it can be done faithfully, creatively and effectively." Mason, *Preaching the Tradition*, 262. See also David I. Starling, *Hermeneutics as Apprenticeship: How the Bible Shapes Our Interpretive Habits and Practices* (Grand Rapids: Baker Academic, 2016), 1–21; Craig Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: Eerdmanns, 2016), 205–61; Abner Chou, *The Hermeneutics of the Biblical Writers: Learning to Interpret Scripture from the Prophets and Apostles* (Grand Rapids: Kregel Academic, 2018), 13–45.

between verbal parallels—though many note the potential difficulty this creates. Nurmela helpfully, noting the historical difficulties with dating texts, proposes establishing the direction of dependence on literary grounds. Many others, such as Schultz, Sommer, Tai, and A. K. Müller, also note the necessary role of the reader in recognizing the biblical reuse to then bring the additional/fuller meaning to the text. Heasley and Lester develop this notion further, arguing that it was the author's intent *that* the reader be invited into meaning-making by filling in the authorially-intended gap.

I find it noteworthy that M. Müller's work is the only study that is explicitly reader-oriented over and against an author-oriented *and* the only study self-described as synchronic and *not* diachronic. Weyde and Sommer describe their work *only* as diachronic, Sommer being quite critical of synchronic approaches, while also acknowledging the role of the reader. Whereas numerous others, such as Bass, Willey, Lester, and Schultz, describe their approach as synchronic and diachronic. It appears that some have used the term synchronic simply to signify that their interpretation is of the final form of the text, whereas Schultz utilized the term to refer to an alternative reading approach from the diachronic approach. The elements within a given methodological approach ought to be compatible and coherent, whether one describes their work as synchronic, diachronic, or both.

When studying inner-biblical reuse, many scholars use different terms, such as allusion, echo, and exegesis, and sometimes this reflects a confusion between *form* and *function* of biblical reuse. For example, Fishbane uses the term *exegesis* as an umbrella term to describe multiple phenomena but Gibson, Lester, and Bass understand exegesis to be a specific functional term, and thus prefer to use *allusion* to indicate when an author has reused an earlier text whether or not they "exegete" the original text. Others, such as Heasley, *functionally* distinguish "allusion" from "exegesis" in that allusions must *not* exegete but leave room for the reader to interpret. Still for others, such as Bass, an "allusion" is merely a *formal* descriptor of reuse distinct from "quotation," the latter

which repeats the source text verbatim. However, Schultz combines form and function labelling all reuses with verbal parallels *and* interpretive significance a quotation. Sommer, Gibson, and Heasley avoid the term *echo*, but it is only Heasley who notes that definitions of echo confuse function with form. Others, such as Gibson in his definition, attempt to utilize echo formally (the form of the source text is minimally repeated) while defining it functionally (it has little interpretive significance). *Intertextuality* is used loosely as a formal term by some to indicate the presence of verbal parallels while rejected by others on philosophical grounds. Willey is happy to use the term intertextuality and Lester understands his study of allusion under the umbrella of that term. However, Sommer, Bass, Gibson, Heasley, and Weyde do not find the term appropriate to describe their study because of their emphasis on authorial intent, and their understanding that intertextual studies do not place value on authorial intent—and yet, Willey and Lester also argue for the importance of authorial intent. Standardizing the terms in the field is unlikely to happen, though it would be hoped that certain technical terms, such as allusion or intertextuality, are used more in line with their technical meaning. What is clear is that any study in inner-biblical reuse must define how it will use such terms.

Significance of the Present Study

The need for this study is threefold. First, the history of research has showed that diverse methodologies have been utilized to study inner-biblical reuse, including in the book of Joel. Great gains have, however, been made as previous scholars have built upon and improved the work of earlier scholars. I hope this work contributes to refining the methodology and provides a blueprint for others wishing to study the reuse of earlier texts in other books of the Bible.[220]

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[220] As noted in the next chapter, a study in inner-biblical reuse is built upon a number of methodological assumptions and thus, the methodology in this study only serves as a blueprint for those

Secondly, Joel's pervasive use of earlier Scripture has not always had the significance it ought to have in studies in Joel. As Schultz pointed out, this has resulted in a "wide variety of ways in which verbal parallels within the prophets have been employed in developing numerous scholarly hypotheses."[221] Scholarly theories have often restricted, and even determined, an interpretation of Joel's verbal parallels. However, Joel's verbal parallels rest upon clear literary evidence within the text and ought to provide foundational evidence for scholarly hypotheses, rather than being forced to fit into existing theories. Thus, the results of this present study, in which a rigorous methodology of inner-biblical reuse is applied to Joel's reuse of earlier texts, can be utilized to complement other scholarly investigations into the book of Joel. Moreover, this study in fact contributes to a greater understanding of Joel's theology since it analyzes Joel's reuse of authoritative texts.

Thirdly, while this study does not engage the large topic of the NT authors' use of the OT, it is hoped that some of the results of this study, specifically the hermeneutical axioms of Joel, can be compared and contrasted with the hermeneutics of the NT authors. It has been argued that the interpretive practices of the OT biblical authors were continued into the Second Temple period.[222] Some have also argued that the interpretive practices of the NT authors reflected these hermeneutical practices of the Second Temple period.[223] Yet, others have argued that such interpretive practices of the NT authors were massively shaped by the Christ event, and their interpretive practices were simply a means to an end, a rhetorical flourish to arrive at already-arrived at conclusions regarding

who share such assumptions.

[221] Schultz, *Prophetic Quotation*, 62–63.

[222] Fishbane, *Biblical Interpretation in Ancient Israel*, 1–19.

[223] For example, see Richard Longenecker, *Biblical Exegesis in the Apostolic Period,* 2nd ed. (Grand Rapids: Eerdmans, 1999).

the Christ.[224] Another area of debate is whether or not such interpretive practices are

normative for the believing community today.[225]

Were the hermeneutical practices of the NT authors uniquely influenced by the

Christ event or were they similar, in continuity with, the Second Temple/postexilic

biblical interpretive practices? Was the significance of the Christ-event so

hermeneutically significant to render the interpretive practices of OT authors distinct

from the interpretive practices of the NT authors? And, is there a normative "biblical

hermeneutic" to which the interpretive practices of the OT authors contribute, or is the

normative hermeneutic for Christians only the interpretive practices of the NT authors? I

hope the results of this study contribute to such questions.[226]

Outline of Study

In chapter 2, I discuss my methodology to study inner-biblical reuse in Joel,

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[224] For example, Enns says "to see how Christ fulfills the Old Testament—the whole story, not just some isolated prophecies—is not simply a matter of reading the Old Testament objectively but reading it 'Christianly,' which is what we see in the New Testament time and time again." Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 110. But this implies a "Christian reading" is not "objective" and therefore open to the charge of a subjective/ideological reading—something Enns calls an "interpretive tradition"—discovering something in the text inconsistent with authorial intent. Enns says as much, commenting that "the New Testament authors were not engaging the Old Testament in an effort to remain consistent with the original context and intention of the Old Testament author" (Enns, 105). In such a view, one interpretation cannot be weighed against another, since there is no objective control upon a reading, rather the interpretive framework molds the text to already determined conclusions. In the next chapter I argue that interpretive frameworks (biases) ought to be acknowledged and, for the Christian, be refined in light of the text, to virtuously discover the authorial intent and/or develop significances from the text that are consistent with the authorial intent. It is one thing to say a text says X but I believe Y, and another thing to claim that a text which says X actually says Y. See also Crump who argues that faith requires Christians to take a Kierkegaardian leap in the dark when reading the OT to arrive at NT conclusions. Keener, however rightly notes, "Biblical faith is not a Kierkegaardian leap in the dark, but a deliberate step into the light of the truth." Craig Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: Eerdmans, 2016), 175; David Crump, *Encountering Jesus, Encountering Scripture: Reading the Bible Critically in Faith* (Grand Rapids: Eerdmans, 2013).

[225] For a negative answer to this question, see Richard Longenecker, "Who Is the Prophet Talking About? Some Reflections on the New Testament Use of the Old," *Them* 13, no. 1 (1987): 4–8. For an affirmative answer to the question, see G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of Jesus' and the Apostles' Exegetical Method," *Them* 14, no. 3 (1989): 89–96; Starling, *Hermeneutics as Apprenticeship*, 1–21; Chou, *Hermeneutics of the Biblical Writers*, 13–45; Keener, *Spirit Hermeneutics*, 207–61.

[226] Schnittjer states, "The New Testament uses Scripture in many of the same ways that Israel's Scripture uses Scripture." Schnittjer, introduction, xvii.

including a section where I discuss my hermeneutical assumptions. In that section I argue (a) for a relationship of authors, texts, and readers that upholds authorial intent as encoded in the text by which the faithful reader is guided; (b) for a diachronic approach to the study of inner-biblical reuse; and (c) for interpreting Joel on its own terms understanding any "canonical" meaning or "meaning" that is created by the placement of Joel among the minor prophets as better described as the "significance" of Joel, not its meaning. Next, I define how I am using common terms, including *inner-biblical exegesis*, *intertextuality*, and *allusion*. Then I describe my step-by-step method to identify verbal parallels, determine literary dependence and the direction of such dependence, and analyze the interpretive significance of Joel's reuse. Chapter 2 concludes with a discussion of the date of Joel and its literary structure as they contribute to understanding the message of Joel.

Chapters 3 through 6 analyze each chapter in Joel (1–4) for parallels with other Scriptures in order of their occurrence. Each of these chapters begins with a summary of the contents of the chapter of Joel at hand, highlighting areas of interpretive disagreement and explaining my own conclusions. Providing this overview helps situate the parallel passages of Joel within Joel's larger message. The final chapter provides some brief methodological conclusions before summarizing Joel's theological vision as deduced from his reuse of earlier Scripture.

CHAPTER 2

METHODOLOGY

Determining genuine reuse of the OT in the book of Joel requires some explanation. What is the relationship between the author, reader, and the text in discerning and interpreting such reuse? Is it a diachronic or synchronic endeavor? What precisely is meant by allusion and how is this distinct from intertextuality, echo, or inner-biblical exegesis? What steps are most helpful to discern and interpret allusions? Is it correct to speak of allusion in Joel, or must one speak of allusion in the Book of the Twelve? Are most purported allusions merely illusions created by the juxtaposition of texts within the canon? Is it possible, or even necessary, to establish the direction of dependence in allusion studies? Can Joel be dated? This chapter seeks to answer these questions, establish objective criteria to identify inner-biblical reuse, and argue for the validity of a diachronic study of inner-biblical reuse in the book of Joel.

Hermeneutical Foundations and Assumptions

The section below isolates and explains a number of methodological considerations that are related to each other and draws some conclusions to set a trajectory for this particular study in inner-biblical reuse.

Authors, Texts, and Readers

The discussion about authors, readers, and texts is largely a philosophical discussion about where the foundational *control* over the meaning of a text is located. As it relates to inner-biblical allusion, whether one understands allusions to be generated by the author or the reader affects the methodology. Is it permissible for the reader to give significance to allusions that were impossible to have been intended by the author—for

example, an allusion by an author to an uncontestably subsequent piece of literature? I argue for an interrelationship between the author, text, and reader, in which readers attempt to discern authors' intentions, who maintain interpretive control, *through* their guidance which they have encoded in the text.

Beth Tanner argues that "there is no author to analyze, so if allusion study requires one, this is a futile enterprise. The study of allusion in the Psalms will need to abandon the author and search for other forms of analysis."[1] On the one hand, she is of course correct, and previous studies that sought to discover an individual behind the text and uncover the true *ipissima verba* of such an individual were often highly speculative.[2] On the other hand, it is unwarranted to discount the concept of authors simply because one cannot get inside their head to know their intentions—the so-called intentional fallacy. Just because readers do not know *who* wrote a text, it does not follow that they can throw away the concept of an author and the *idea* of human intentionality behind the composition of a text.

Certain postmodern literary theorists, abandoning the author, would grant to the reader the unfettered control to generate culturally accepted meanings from a text. For example, Patricia Tull describes the introduction to the book *Intertextuality and the Bible* this way:

> Proper reflection upon intertextuality as the editors view it is posed as the necessary and sufficient cure for all the ills that the Bible has created, able to undo the Bible's legitimization of 'hatred not only of Jews but of women, gays and lesbians, the poor, and any marginalized other'. . . . Those who demur from a Kristevan approach are tempted to suspect that they are not only thereby bad scholars but also politically incorrect and morally insensitive people.[3]

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[1] Beth Tanner, "Allusion or Illusion in the Psalms: How Do We Decide?," in *Inner Biblical Allusion in the Poetry of Wisdom and Psalms*, ed. Mark Boda, Kevin Chau, and Beth Tanner, LHBOTS 659 (London: T & T Clark, 2020), 27.

[2] However, it is not necessarily misguided to discern earlier layers within a *text*.

[3] Patricia Tull, "Intertextuality and the Hebrew Scriptures," *CurBR* 8 (2000): 74; George Aichele and Gary Phillips, eds., *Intertextuality and the Bible,* Semeia 69/70 (Atlanta: Scholars Press, 1995).

Timothy Beal grants that controls are needed for the reader but argues that the only control available is the ideology of the reader. Thus, in an attempt to limit the potentially limitless readings once meaning is located in the reader, Beal argues that only those ideological readings from marginalized voices ought to be prioritized.[4] While Beal does limit the amount of radical readings, he does not alter their radical nature since he leaves the controls for the production of meaning still in the hands of the reader. Would Beal permit an ideological reading of his own article that subverted his intended meaning as author simply because the interpretation articulated a culturally determined minority view? Or would he claim that he was misread? Tull puts the issue of reader-response readings bluntly: "Oddly, theorists propounding along these lines the anonymity of texts and the death of authors nevertheless continue diligently to author texts, and their texts tend to be ponderously overladen with quotations from a certain canon of authors/authorities that are anything but anonymous."[5]

It is true that all readers approach texts preconditioned with various biases that can affect their interpretation. In other words, using Beal's term, it could be said that all are ideological readers. The vital question, however, is if readers are trapped in such a state? Or, as Kevin Vanhoozer puts it, "Is there an alternative to claiming absolute disinterestedness (e.g., objective knowledge) and absolute interestedness (e.g., subjective preference)?"[6] Not only does literary theory confirm, but common experience backs up, the notion that readers can in fact overcome their biases significantly enough to attain to

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[4] Timothy Beal, "Ideology and Intertextuality: Surplus of Meaning and Controlling the Means of Production," in *Reading between Texts: Intertextuality and the Hebrew Bible*, ed. Danna Fewell (Louisville: Westminster John Knox, 1992), 27–39.

[5] Tull, "Intertextuality and Hebrew Scriptures," 64.

[6] Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 382. A further important question which I do not explore in this study is the question of whether or not there is an *ideal* ideology from which to interpret texts.

the author's intention.[7]

At this point it is vital to distinguish between the necessity of the reader to *find* the meaning and that which has interpretive *control* upon the meaning of an allusion. I agree that the reader is required to produce/extract the meaning from a text, especially as it relates to allusions, since an allusion is a device which leaves a "gap" in the text which the reader must supply.[8] However, I disagree with Beal that the reader is responsible for *controlling* the meaning. To the contrary, I find Vanhoozer's understanding that readers can and must overcome their biases more compelling.[9]

So, where ought the control over meaning be located if not in the reader nor the concept of an author? Vanhoozer is again helpful when he locates the control of meaning within the *text* as created by the author, arguing that the reader ought to discern the author's intent through the guidance within the text. "The obedient interpreter is the one who follows the directions of the text rather than one's own desires. This does not necessarily mean doing what the text says, but it does mean, minimally, reading it in the way its author intended."[10] In other words, the author maintains interpretive control, not through the abstract *idea* of authorial intent, but authorial intent as discoverable *through* the guidance of their text. As Craig Keener claims, "Strictly speaking, we cannot

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[7] For a summary of literary theory and an argument that readers can "approximate" the author's intentions, see Vanhoozer, *Is There Meaning in This Text?*, 281–366.

[8] G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel*, LHBOTS 606 (London: T & T Clark, 2015), 5–8. The idea of "gap between sense and meaning" is drawn from Gian Biago Conte, *The Rhetoric of Imitation: Genre and Poetic Memory in Virgil and Other Latin Poets*, Cornell Studies in Classical Philology 44 (Ithaca, NY: Cornell University, 1986), 54–60.

[9] Vanhoozer, *Is There Meaning in This Text?*, 381–92.

[10] Vanhoozer, *Is There Meaning in This Text?*, 377. Ben Zvi critiques the author/redactor-centered approach of Nogalski which attempts to discern the intentions of the redactor in creating a Book of the Twelve (see more below) and opts for an audience-centered approach. However, his audience-centered approach is basically a textual approach that discerns the "textually inscribed markers" that "could have led the audience to choose" a "reading strategy." Ehud ben Zvi, "Twelve Prophetic Books of 'The Twelve': A Few Preliminary Considerations," in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*, ed. James Watts and Paul House, JSOTSup 235 (Sheffield: Sheffield Academic, 1996), 150.

infallibly reconstruct an author's intention; nevertheless, this limitation does not prevent us from examining the text's design and inferring from such strategies relevant aspects of the text's *implied* author's interests."[11] The text is the bridge between author and reader, and the text represents the author's attempt to put his intentions into writing.

Specifically, as it relates to a study of inner-biblical allusion, Kirsten Nielson agrees with the above theoretical conclusions when she states that the author's intentions to signify certain intertexts for the reader can be deduced through the textual markers that the author has placed in the text.[12] This present study is therefore inherently textual and literary. The text of Joel is studied by myself, the reader, as the means to uncover authorially intended allusions which contributes to understanding the meaning of the book of Joel.

Synchronic and/or Diachronic?

Chapter 1 illustrated the fact that some scholars view their work as only synchronic or diachronic, while many others characterize their work as both. Just as the use of the terms inner-biblical exegesis or intertextuality often represents a methodological choice, the use of synchronic or diachronic to describe one's work often represents certain methodological emphases. The relative weight a scholar places on issues such as authorial intent, role of the reader, the dating of texts, reading the final form, the *Sitz im Leben* or *Sitz im Buch* of a text, redaction-criticism and literary-criticism

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[11] Furthermore, "authorial intention as inferred from texts differs from the author's inaccessible thought processes." Craig Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: Eerdmans), 139–40.

[12] Kirsten Nielson, "Intertextuality and Hebrew Bible," in *Congress Volume: Oslo 1998*, ed. André Lemaire and Magne Sæbø, VTSup 80 (Leiden: Brill, 2000), 17–31. Lester's definition also includes the guidance of the reader by the author through the text, writing the "device-recognizing reader is . . . tacitly guided to generate" the meaning "in concert with the text at hand." Lester, *Daniel Evokes Isaiah*, 7. Umberto Eco argues that an author creates a text for a Model Reader, and intention of the text (*intentio operis*) is created by the author for the reader. Umberto Eco, *The Limits of Interpretation* (Bloomington: Indiana University Press, 1990), 50.

often influences their decision to describe their work as synchronic, diachronic, or both.[13]

Marvin Sweeney argues that "the division between these two approaches is both unnecessary and counterproductive to the larger interests of modern, critical scholarship."[14] Whether he is right or not, scholars keep making the distinction. For example, Tanner writes regarding allusion in the Psalms, "any proposal of a clear diachronic sequence would remain conjecture" and "if literary allusion is dependent on an absolute diachronic sequence, we are back to knowing nothing about these allusions."[15] Likewise affirming their methodological distinction but writing from the other end of the spectrum, Sommer remarks: "the proper response to such difficulties is not a flight to the synchronic (which at times masks an abdication of critical rigor), but careful construction of an argument."[16] John Barton also upholds their dissimilarity—while attempting to show the common ground and the helpful dialogue that can happen between the two approaches—when he notes their "irreconcilable theoretical difference" and "their ultimate incompatibility."[17] And Geoffrey Miller likewise concludes his summary article of various intertextual approaches by saying "attempts to reconcile the seemingly disparate author-oriented and reader-oriented models have not attracted

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[13] The terms *diachronic* and *synchronic* are sometimes used synonymously with the terms *historical* and *literary*, respectively. But as Barton and Keener show, diachronic studies can also be concerned with literary features and literary studies can also be concerned with historical features. For example, historical arguments are often made from literary features within the text. Keener, *Spirit Hermeneutics*, 142–51; John Barton, "Historical Criticism and Literary Interpretation: Is There Any Common Ground?," in *Crossing the Boundaries: Essays in Honour of Michael D. Goulder*, ed. Stanley Porter, Paul Joyce, and David Orton, BibInt 8 (Leiden: Brill, 1994), 7.

[14] Marvin A. Sweeney, "Synchronic and Diachronic Concerns in Reading the Book of the Twelve Prophets," in *Perspectives on the Formation of the Book of the Twelve: Methodological Foundations – Redactional Processes – Historical Insights*, ed. Rainer Albertz, James Nogalski, and Jakob Wöhrle, BZAW 433 (Berlin: De Gruyter, 2012), 21.

[15] Tanner, "Allusion or Illusion in Psalms," 27.

[16] Benjamin Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford, CA: Stanford University Press, 1998), 10.

[17] Barton, "Historical Criticism and Literary Interpretation," 5–6.

adherents."[18]

Specifically, as it relates to inner-biblical reuse, the interpretive significance one places on the direction of dependence is related to their methodological emphasis stemming from a synchronic or diachronic approach. This was the reason Lyle Eslinger critiqued Michael Fishbane's approach, namely, because he found it was erroneously based on diachronic assumptions. An illustrative example of the difference between synchronic and diachronic approaches is the way different scholars describe the literary relationship between Joel 2:13–14 and Jonah 3:9 and 4:2. Taking a diachronic approach, Joseph Kelly goes to lengths to show that Joel is dependent upon Jonah.[19] Taking the same approach, John Day argues that Jonah actually draws from Joel to critique the proto-apocalyptic outlook in Joel.[20] Thomas Dozeman proposes readings of both Jonah as dependent on Joel *and* Joel as dependent upon Jonah as equally legitimate.[21] Similarly, Christopher Seitz, expressing most clearly a synchronic approach concludes "Joel and Jonah 'know one another' and whichever is 'first' and whichever 'second,' they assume that they will co-exist in a single, complicated portrayal—because such is the theological truth of the matter."[22]

The terms synchronic and diachronic are also very frequently utilized to describe whether one is studying the historical development of a text or its final form.[23]

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[18] Geoffrey Miller, "Intertextuality in Old Testament Research," *CurBR* 9, no. 3 (2010): 304.

[19] Joseph Kelly, "Joel, Jonah, and the YHWH Creed: Determining the Trajectory of the Literary Influence," *JBL* 132, no. 4 (2013): 805–26.

[20] John Day, "Inner-biblical Interpretation in the Prophets," in *"The Place Is Too Small for Us": The Israelite Prophets in Recent Scholarship*, ed. Robert Gordon, Sources for Biblical and Theological Study 5 (Winona Lake, IN: Eisenbrauns, 1995), 241.

[21] Thomas Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," *JBL* 108, no. 2 (1989): 207–23. Leonard critiques Dozeman because, of the two readings he presents, one is more compelling, namely, that Jonah is satirizing Joel. Jeffery Leonard, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case," *JBL* 127, no. 2 (2008): 262.

[22] Christopher Seitz, *Joel*, ITC (London: T & T Clark, 2016), 65.

[23] I have dealt with the relationship of author- and reader-oriented approaches above, and these

Both of these approaches, however, could be considered historical investigations—the final form of a text being understood as simply the last stage in the historical development of a text—and therefore complementary avenues of study. However, regarding the formation of Isaiah, Edgar Conrad argues that these two approaches are in fact, still, methodologically distinct. He illustrates this from how the redaction of, and thus the composition of, Isaiah is understood differently by these two approaches.[24] Diachronic studies, he argues, have typically understood the work of the Isaianic redactor to be more mechanical, functioning as a "collector" of texts, resulting in the text bearing marks of compilation in its final form. However, synchronic studies more and more depict the redactor to be a "creative," not a mere collector, who has brought sources together in a "unified or readable" final form that *lacks* marks of compilation. This is what Barton dubbed the "disappearing redactor," and Conrad, I believe rightly, argues that such a one is no longer a redactor but an author of a text.[25]

The previous paragraph possibly illustrates not simply variant methodological approaches but also variant methodological assumptions. When two individuals look at the same text, they each see something different. One can see marks of a composite text mechanically complied by a redactor which provides evidence of a compositional history of the text that occurred over a long time (thus necessitating diachronic study). Another individual can look at the same text and, while they may claim agreement with the scholarly conclusions about the diachronic history of the text, see in the final form a unified literary whole that has been creatively joined together leaving little to no trace of

no doubt contribute to a scholar labeling his or her work diachronic or synchronic.

[24] The role of the redactor in producing the final form of the book of the Twelve is discussed below.

[25] Edgar Conrad, "Prophet. Redactor and Audience: Reforming the Notion of Isaiah's Formation," in *New Visions of Isaiah*, ed. Roy Melugin and Marvin Sweeney, JSOTSup 214 (Sheffield: Sheffield Academic, 1996), 306–11; John Barton, *Reading the Old Testament: Method in Biblical Study* (London: Daton Longman & Todd, 1984), 57–58.

earlier sources. One may wonder though, if the final form of the text gives such evidence for a unified literary whole—one that looks creatively authored/redacted and not mechanically redacted—from what evidence do these same scholars then accept that there was a redactional history at all? One cannot use the same evidence for two different conclusions.[26] Either the text shows evidence of a composite nature or a unified literary whole.

Redactional critics look at literary phenomenon and make redactional conclusions. For example, they assume certain words or phrases represent a later redactional activity arising from a supposed *Sitz im Leben*. While possible, it overlooks numerous other plausible explanations. Why could an original author not have made use of a seemingly disjunctive phrase in his discourse for rhetorical purposes? And it is hard to read the assured statements about the *Sitz im Leben* of a purported redaction, such as the work of an "Anti-High Place Editor," the "Eschatologists," the "Anti-Neighbor Editor," and the "Doxologists" who *alone* could have composed such content *only* at that specific time within a historically reconstructed Israelite history, as nothing more than one, unlikely, possibility among many.[27] Rolf Rendtorff puts it bluntly saying that no "believing community through the ages ever heard of a 'Yahwist' or 'Priestly Code'. They had the Book of Genesis, and they had it as part of the Pentateuch, the Torah. There is no text earlier than that."[28] Note that this *is* an historical argument.[29]

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[26] Garrett says of Childs's acceptance of the redactional history of Joel while he also focuses on interpreting the final form that he "appears to be trying to have it both ways. If Joel 3–4 has come from a later hand and a separate historical content, then it must be interpreted separately from chaps. 1–2. . . . One cannot maintain the unity of the message of Joel while dividing the text itself." Duane Garrett, "The Structure of Joel," *JETS* 28, no. 3 (1985): 291.

[27] Wolfe has thirteen such redactors who worked on the Book of the Twelve to produce its current form. R. E. Wolfe, "The Editing of the Book of the Twelve," *ZAW* 53 (1935): 90–129.

[28] Rolf Rendtorff, "Emergence and Intention of Canonical Criticism," *Proceedings of the World Congress of Jewish Studies* 12 (1997): 17.

[29] Ben Zvi opts for an audience-centered approach (which I believe is better characterized as a text-centered approach) as opposed to a redactor-author approach. Landy points out that his approach is therefore synchronic because "a successful redaction would be one which suppressed all its antecedents."

My study focuses on the reuse of the OT in the final form of Joel. Thus, some may consider it a synchronic study because of the focus on the final form of Joel. However, since I am persuaded by the evidence that points to the literary unity of the final form of Joel—indicating that it was creatively authored, not mechanically redacted[30]—a study of Joel's purported compositional and redactional history across time (diachronic) is not explored in this study.[31] And yet, my study also requires determining the direction of dependence of the literary allusions and thus requires situating Joel historically relative to other texts. For this reason, I prefer to characterize my study as diachronic in nature, just as Sommer does, because in studying textual allusions I am studying the reuse of texts *through* time, that is, how a later author reused an earlier author's text.[32]

Francis Landy, "Three Sides of a Coin: In Conversation with Ben Zvi and Nogalski, *Two Sides of a Coin*," *JHebS* 10 (2011): 6. However, this implies the idea of a creative redactor or the disappearing redactor and is no different from an author. So again, why must one assume a text has been redacted at all? Often to describe a reading as synchronic implies ignoring historical redaction and development of a text. But if there is very little historical development in a text, reading the final form does not ignore historical concerns because the final form and the first (published, allowing for drafts) form are almost, if not entirely, identical in substance.

[30] For example, Toffelmire's study finds the text of Joel to be as a "single communicative act" and Bergler claims, "Am Text ist also nicht durch spätere Glossierung, Ausschmückung etc. weitergearbeitet worden, sondern das hier vorfindliche Ganze ist Ausgangs-, nicht Endproduckt." Colin Toffelmire, *A Discourse and Register Analysis of the Prophetic Book of Joel* (Leiden: Brill, 2016), 4; Siegfried Bergler, *Joel als Schriftinterpret*, BEATAJ 16 (Berlin: Peter Lang, 1988), 344. I agree with Conrad, that to speak of texts being creatively redacted is redundant. There is little difference between someone authoring a text, and someone creatively combining texts into a unified whole. Particularly since one of the insights from intertextual theory is that all texts are composed from existing texts in some way. So even if someone, like Nogalski, might speak of Joel being composed by the redactor of the Book of the Twelve, such an individual's creative work in uniting texts together to compose the final form of Joel warrants him the title of author in my opinion. Conrad, "Prophet. Redactor and Audience," 306–11; James Nogalski, "Joel as "Literary Anchor" for the Book of the Twelve," in *Reading and Hearing the Book of the Twelve*, ed. James Nogalski and Marvin Sweeney, SymS 15 (Atlanta: Society of Biblical Literature), 92. For one of the most recent and influential arguments for the composite nature of the two halves of Joel, see Otto Plöger, *Theocracy and Eschatology*, trans. S. Rudman (Richmond, VA: John Knox Press, 1968), 96–105.

[31] There is no external evidence, such as variant, shorter manuscript evidence for the book of Joel. Thus, any argument for a compositional history is based on internal evidence in the text. However, many have shown the text of Joel to be internally coherent. And so, arguments for a significant compositional and redactional history of the text of Joel are built on other assumptions—such as assuming eschatological texts are later additions—that I do not share.

[32] Though Nogalski's work presents itself as a diachronic study of redaction that resulted in the Book of the Twelve, Hadjiev maintains the distinction between synchronic and diachronic and characterizes Nogalski's resultant proposed reading strategy—to read the twelve minor prophets as one book—as "a synchronic enterprise that depends on the decision of later interpreters and is not demanded as

Hermeneutics of Canon

The fact of the canon—the gathering of authoritative texts into a closed collection—is recognized, and often utilized, as having a hermeneutical influence upon the reading of texts. This is especially true with regard to intertextuality, the reading of texts in light of each other, with some even claiming an intentionality behind such reading strategies.[33] Synchronic readings prioritizing the final form of a text *and* the hermeneutical significance of the arrangement of the canon often produce readings that transcend the apparent authorial intent. Related to this study one might ask, ought Joel to be read on its own terms, or in light of its position between Hosea and Amos, in light of the entire purported Book of the Twelve, or even in light of the whole canon? Can Joel be read in light of the NT? Does Joel 4:16 allude to Amos 1:2, or vice versa, or is this an illusion created by the canonical placement of Joel before Amos? If it is doubted that the author of Joel intentionally alluded to Amos, can readers still legitimately understand the *canonical intent* that Joel alluded to Amos?[34]

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such by the nature of the text. It should not be confused with diachronic arguments." Tchavdar Hadjiev, "A Prophetic Anthology Rather than a Book of the Twelve," in *The Book of the Twelve: Composition, Reception, and Interpretation*, ed. Lena-Sofia Tiemeyer and Jakob Wöhrle, VTSup 184 (Leiden: Brill, 2020), 104.

[33] Gignilliat, writing for evangelicals, claims that "the historically conditioned material of the Old Testament has been shaped into larger canonical units, with the intention of cross-associative reading for the sake of continued reflection and actualization." Mark Gignilliat, *Reading Scripture Canonically: Theological Instinct for Old Testament Interpretation* (Grand Rapids: Baker Academic, 2019), 14. Fishbane argues that in Rabbinic Judaism the closed canon "presupposes the possibility that *all* its texts may be compared or in some way correlated" and is based upon "the assumption of the omni-coherence of Scripture." Michael Fishbane, "Types of Biblical Intertextuality," in Lemaire and Sæbø, *Congress Volume*, 39–44. Sanders notes that the term intertextuality is used to describe "the interrelation of blocks of text (large or small) in close proximity." James Sanders, "Intertextuality and Canon," in *On the Way to Nineveh: Studies in Honor of George M. Landes*, ed. Stephen Cook and S. C. Winter, ASOR 4 (Atlanta: Scholars Press, 1999), 316. Nielson insightfully writes that "with the creation of the canon meanings arise which are new in relation to the individual text. Unfortunately, it can prove almost impossible to decide whether such meanings are indeed intended. And if so, who has intended them?" Nielson, "Intertextuality and Hebrew Bible," 18.

[34] Interestingly, Hadjiev rejects the idea of the Book of the Twelve and sees no interpretive significance in the canonical order of the Twelve, arguing that one ought to read Joel on its own. However, recognizing the many parallels between Joel and other texts, he is also very skeptical about readers' ability to decide if Joel "intended" an allusion. Because of this he concludes, "Joel is now part of the biblical canon and is read by contemporary communities of faith within the context of that canon. Therefore, it is inevitable for the modern reader to hear the echoes of Scripture and understand the text of the prophecy in that light." Tchavdar Hadjiev, *Joel and Amos*, TOTC, vol. 25 (Downers Grove, IL: IVP Academic, 2020), 8–10. While it may be "inevitable" that individuals read this way, Hadjiev does not answer the question of whether or not they should. Moreover, it appears contradictory to acknowledge (permit?) the reader to read

Biblical, theological, and canonical readings. Childs's major contribution to academia through his canonical method was a promotion of the theological significance of the shaping of the final form of the canonical texts. The interpreter's task, he argues, is not to seek the kernel by removing the husk or to get behind the text but to understand the witness of the text as it stands in its final form.[35] Moreover, this endeavor seeks to uncover the authorial/redactorial intent of those who gave the text its final form.[36] Childs was also unapologetic in that Christians should read the canon as Christians with Christian assumptions.[37]

Barton helpfully distinguishes Childs's work from reception history, tradition history, redaction criticism, and even final form criticism.[38] Contrasting Childs's canonical method with biblical criticism, Barton claims that it is biblical criticism, not the canonical method, which lets the text speak for itself. He does not discount the canonical method *as* a method but argues that, because it is based on religious assumptions and has a theological goal, it often finds what it is looking for and is not much different from

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Joel in an intertextual, reader-oriented, canonical way while also critiquing those readers who find interpretive significance in the canonical order of Joel.

[35] Compare this with Barton who writes regarding Joel: "it seems to me, accordingly, that Joel can best be seen as essentially two separate collections of material, which should be discussed and dated independently of each other—always allowing, of course, that the process by which one came to be added to the other is also worthy of investigation." John Barton, *Joel and Obadiah*, OTL (Louisville: John Knox Press, 2001), 13.

[36] Childs critiques those who employ the intertextual methods of Kristeva and Bahktin *in toto* without any theological correction or modification. The problem as he sees it, is that these methods enable "limitless potential for recontextualization" whereas the concept of canon within Judaism and Christianity "assigned a unique value to the text's plain or literal sense. Implicit thereby was a concern to maintain some form of authorial intent." Brevard Childs, "Critique of Recent Intertextual Canonical Interpretation," *ZAW* 115, no. 2 (2003): 173–84.

[37] Brevard Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress, 1985), 1–19. See also Christopher Seitz, "The Canonical Approach and Theological Interpretation," in *Canon and Biblical Interpretation,* ed. Craig Bartholomew et al., Scripture and Hermeneutics 7 (Grand Rapids: Zondervan, 2006), 58–110.

[38] John Barton, "The Canonical Meaning of the Book of the Twelve," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David Reimer (Macon, GA: Mercer University Press, 1996), 59–73.

systematic theology.[39]

Childs acknowledges the Christian assumptions of his method, and while Barton's critique is worth reflection, Barton seems to assume the objectivity of the biblical critic rather than acknowledging that an alternative framework of assumptions is also guiding that enterprise.[40] Moreover, as argued above, the interpreter ought to submit to the intention of the text, not override the text with their biases. Childs notes this in his method that the constraint for meaning is the authorial intent, not a prevailing ideology.[41] The issue is not whether one can or cannot interpret with an ideology or a framework, but which ideology or framework is most appropriate to interpret the biblical text.

Rendtorff challenges the notion that canonical readings are theological as opposed to scientific, arguing that canonical interpretation "is not at all opposed to scientific tradition" and "must not be confused with any premodern or contemporary conservative reading of the Bible."[42] He argues that, on the contrary, modern biblical critics have erroneously applied *modern* criteria to an *ancient* text resulting in their "fabricating new texts that never existed except in the minds or, so to speak, in the laboratories of scholars."[43] Relying on Umberto Eco's idea of the "intention of the work" (*intentio operis*), Edgar Conrad argues, ironically, that historical criticism itself could be understood as a reader-response method since interpreters have used the text against its

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[39] John Barton, "Canon and Old Testament Interpretation," in *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*, ed. Edward Ball, JSOTSup 300 (Sheffield: Sheffield Academic, 1999), 37–52.

[40] Keener observes that "uncritical fundamentalism" which only accepts arguments that already agree with one's conclusions is not unique to scholars operating within a confessional framework but can occur on the right or the left end of the spectrum. Keener, *Spirit Hermeneutics*, 180–82.

[41] With regard to intertextuality Childs writes, "Because original authorial intent is thereby overridden, other restraints of interpretation have been developed, such as determining the correctness of an interpretation according to its role within the ideology of the interpretive community." Childs, "Critique of Recent Intertextual Canonical Interpretation," 182.

[42] Rendtorff, "Emergence and Intention of Canonical Criticism," 14.

[43] Rendtorff, "Emergence and Intention of Canonical Criticism," 16.

intentio operis to find something else, such as the historical background of a text.[44] While Barton characterizes Childs's approach as distinct from biblical criticism, Rendtorff challenges the assumptions of Barton's biblical criticism, arguing that the canonical method and its assumptions are the more accurate and appropriate type of scientific biblical criticism.

Sommer shows that there remains a methodological difference between canonical criticism and the study of inner-biblical reuse. Both approaches highlight verbal and thematic parallels between texts, but they explain the parallels in different ways. The synchronic concerns of a canonical method, specifically the assumption of unity in the canonical texts, often use the parallels to make diachronic arguments regarding the redactional/compositional evidence that resulted in the unity in the final form of the text. Sommer argues, however that the assumption of unity causes scholars to skew the evidence of verbal parallels, emphasizing parallels that support their diachronic conclusions related to canonical form. A study in inner-biblical reuse must weigh all the evidence within a text, without letting canonical assumptions about the unity of the final form, or arrangement of texts, lead the evidence.[45]

Related to the discussion above regarding synchronic and diachronic readings, I understand my study of the final form of Joel to be an *historical* investigation that rests on evidence that exists, namely, the known text of Joel.[46] Because I focus on the final form, some may characterize my study as canonical. However, I agree with Sommer's critique that canonical readings can often skew the evidence of verbal parallels to fit their canonical assumptions. Therefore, while appreciative of Childs's work and his argument

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[44] Edgar Conrad, "Forming the Twelve and Forming Canon," in *Thematic Threads in the Book of the Twelve*, ed. Paul Redditt and Aaron Schart, BZAW 325 (Berlin: Walter de Gruyter, 2003), 95.

[45] Benjamin Sommer, "Allusions and Illusions: The Unity of the Book of Isaiah in Light of Deutero-Isaiah's Use of Prophetic Tradition," in Melugin and Sweeney, *New Visions of Isaiah,* 158–86.

[46] This statement is not intended to overlook the objective evidence of textual variants.

for understanding the theological nature of the final form of the text, I avoid the label "canonical" in this study. Moreover, I attempt to check my biases to discern inductively the authorial intent of Joel, while also acknowledging my own Christian assumptions about the nature of Joel's prophecy. However, I do not agree with Barton that this makes my investigation less scientific. Moreover, sharing the theological worldview of the biblical authors, and thus Joel, may enable a more accurate interpretation.[47]

Canonical order and the production of meaning. James Sanders, whose method of canonical criticism is distinct from Childs, argues that the specific arrangement of the books within the canon makes a "theological statement, even though the actual texts are basically the same."[48] Thus, two different arrangements of exactly the same material can have two different meanings.[49] In Childs's *Introduction to the Old Testament as Scripture*, he employs his canonical method to individual books but does not consider the placement of the books within the canon.[50] In a later article on the prophets, however, he notes the hermeneutical effect of the canonical arrangement that produces a meaning larger than the individual book.[51]

While this reality—the production of meaning through the juxtaposition of

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[47] Concluding his section on epistemology, presuppositions, and hermeneutics, Keener writes, "Apart from the regenerating, empowering and renewing work of the Spirit, a fallen worldview becomes a lens that inevitably distorts reality." Keener, *Spirit Hermeneutics*, 186.

[48] James Sanders, "Intertextuality and Canon," in Cook and Winter, *On Way to Nineveh*, 319.

[49] "Jewish and Christian canons may have largely the same basic text of the First Testament, even the exact same books as in the Protestant canon, but they present two different Bibles through their respective structures." Sanders, "Intertextuality and Canon," 329–30. For example, is Ruth to be read as a history book connecting the period of the judges to the time of the kings, or after Proverbs as an example of the אשת חיל? Can Ruth not be viewed in connection to Proverbs lexically, or does it depend on canonical position? See L. B. Wolfenson, "Implications of the Place of the Book of Ruth in Editions, Manuscripts, and Canon of the Old Testament," *HUCA* 1 (1924): 151–78.

[50] Brevard Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979).

[51] For example, he writes, "An original prophetic message was expanded by being placed in a larger theological context." Brevard Childs, "The Canonical Shape of the Prophetic Literature," in Gordon, *"The Place is Too Small for Us,"* 516.

texts—can be acknowledged, Neilson rightly notes that "it can prove almost impossible to decide whether such meanings are indeed intended. And if so, who has intended them?"[52] For those concerned with upholding authorial intention as discerned through the text, this is an important question. Childs would argue that to discern the canonical meaning is to discern the intent of the tradents.[53] However, it is not obvious that the mere collection of texts was intended to alert the reader to interpret the texts in light of each other as opposed to considering the collection simply as an anthology. Again, as argued above, the only way to access the author's intention is through the text. Thus, making judgments about authorial/redactorial intention based on something external to the text—such as canonical position—must remain speculative.[54]

Others may describe the canonical intent as coming from a divine author, occasionally dubbed the *sensus plenoir* of a text. Again, however, if the authorial intent—whether divine or human—is discoverable through the normal grammatical and syntactical rules of a language written in a text, it is not altogether clear how the divine meaning could be different than the human meaning.[55] It is important thus, to maintain

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[52] Nielson, "Intertextuality and Hebrew Bible," 18. Sailhamer describes this phenomenon as "con-textuality" and uses the metaphor of a montage to explain it. He argues that the "juxtaposition of parts implies a whole, so that even where such a whole does not actually exist, a whole is supplied by the viewer (or reader)." John Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids: Zondervan, 1995), 213–15. He rightly raises the question of intention, but argues that intention of con-textuality is determined by studying composition and redaction.

[53] Later in the same article he mentions the intent of the text. "Biblical texts are made relevant to today's community of faith and to the world . . . by faithfully hearing the intent of the literature which has already been shaped to confront its hearers with the divine imperative." Childs, "Canonical Shape of the Prophetic Literature," 516.

[54] At this point it is worth noting that some, like Nogalski, do use textual evidence to discern the redactor's intent. However, as I argue below, the use of evidence is selective based on assumptions about the purported existence of the Book of the Twelve.

[55] Hirsch argues that the meaning of a text—the intent of the author—must be kept distinct from the significance and implication of a text, which can be larger/different than the meaning of the text but still fit within the boundaries established by the authorially intended meaning as encoded in the text. It is possible, therefore that a so-called canonical meaning, or a divine intent, could be understood as an *implication* of the text. E. D. Hirsch, *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967), 44–67. Vanhoozer states that the "divine intention does not contravene the intention of the human author but rather supervenes on it." Vanhoozer, *Is There Meaning in this Text?*, 265. Wellum writes that a canonical reading is related to what some have called a *sensus plenior* within Scripture. Peter Gentry and Stephen Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*

the distinction between the meaning of the book of Joel and a so-called canonical meaning of Joel due to it being put into a canonical collection.[56]

Specifically as this relates to Joel, some have argued for reading the twelve minor prophets as one book.[57] Some do this for more synchronic, canonical, and literary reasons while others attempt to make a historical argument about the redaction of the minor prophets as intended to be read as a single book.[58]

Book of the Twelve or twelve books? James Nogalski makes the claim that "ancient traditions irrefutably establish that the writings of the twelve prophets were

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(Wheaton, IL: Crossway, 2012), 85. Moo, however, takes issue with the idea of *sensus plenior* and argues for a canonical reading which he calls *sensus praegnans,* which allows for a fuller sense than the original meaning that is produced when the text is placed within the context of the canon. Douglas Moo, "The Problem of Sensus Plenior," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 179–211. Beale employs the metaphor of peripheral vision to describe the boundaries created by the plain meaning of a text upon subsequent significances drawn from that text. G. K. Beale, "The Cognitive Peripheral Vision of Biblical Authors," *WTJ* 76, no. 2 (2014): 263–93. While I understand validity in a so-called canonical meaning, I am wary of excesses. I also prefer to maintain the distinction between meaning and significance and would categorize canonical meanings as significances of a text. In this study, however, I limit myself to the meaning of Joel, without looking at canonical significances divorced from Joel's intent.

[56] For example, I understand the NT authors to describe Jesus's death on the cross with imagery taken from the day of the Lord motif. Joel contains a lot of Day of the Lord imagery. Thus, a canonical reading of Joel may include mentioning Jesus's death on the cross. But this is different from saying that Joel *meant* to articulate Jesus's death on the cross, something I do not believe. See, for example, J. Bergman Kline, "The Day of the Lord in the Death and Resurrection of Christ," *JETS* 48, no. 4 (2005): 757–70.

[57] There is usually an assumption of unity when one speaks about a book. However, Barton argues that, at best, books in the ancient world were composite anthologies. Thus, disparate parts in a text are neither evidence of redaction and a long compositional history nor to be argued away by literary critics favoring a unified final form. Rather a book/*sepher* was *initially* composed as having disparate and even contradictory parts. John Barton, "What Is a Book? Modern Exegesis and the Literary Conventions of Ancient Israel," in *Intertextuality in Ugarit and Israel*, ed. Johannes de Moor, OTS 40 (Leiden: Brill, 1998), 1–14.

[58] For example, Conrad advanced a "reader-oriented" approach arguing that the Book of the Twelve is a result of text-reception. He distinguishes his work from radical reader response and relies on Umberto Eco to locate the authority of meaning in the text itself. Edgar Conrad, "Forming the Twelve and Forming Canon," 90–103. House employs literary criticism to not look at the author or the history behind the text, but to evaluate the unity in the text itself. He writes, "the question is not how the books came to be arranged as they are, but is how they are to be understood as they now appear. . . . That significance can only arise, though, from the text itself and not from theories of how or why prophets and redactors worked as they did." Paul House, *The Unity of the Twelve,* JSOTSup 97 (Sheffield: Almond Press, 1990), 31. Nogalski, however, argues that "one must *attempt* to recapture the intentions of those responsible for the development of the Book of the Twelve." James Nogalski, "Intertextuality and the Twelve," in Watts and House, *Forming Prophetic Literature*, 103.

copied onto a single scroll and counted as a single book."[59] Compositional and redactional histories are thereby reconstructed to support the claim that even early in their history, the minor prophets began to be not only collected together, but understood as a unity.[60] In almost all reconstructions, Joel plays an important role in the composition of the twelve minor prophets into one book, while also having a significant hermeneutical role in influencing how to read the twelve prophets as one book.[61]

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[59] Nogalski, "Intertextuality and the Twelve," 102. Potential evidence could also include the translation of the minor prophets. For an argument that views the LXX translation of the minor prophets as coming from multiple hands, see C. Robert Harrison Jr., "The Unity of the Minor Prophets in the LXX: A Reexamination of the Question," *BIOSCS* 21 (1988): 55–72. For an argument that the minor prophets in the LXX were translated by the same individual, see Takamitsu Muraoka, "In Defence of the Unity of the Septuagint Minor Prophets," *Annual of the Japanese Biblical Institute* 15 (1989): 25–36.

[60] For example, Nogalski argued for a four book D-corpus consisting of Hosea, Amos, Micah and Zephaniah and the existence of Haggai to Zech 1–8. Through subsequent stages of growth, individual books were added, including a Joel layer, that was rounded off by the addition of Zech 9–14 and Jonah. Wöhrle has offered a different reconstruction, with Joel being added to Amos, Micah, and Zephaniah earlier, and without Hosea. Schart has postulated that Hosea and Amos existed together early in the Northern Kingdom on a single scroll with a Joel-Obadiah corpus coming much later. Jones has argued, based on 4QXII[a], that Jonah was the last book to be added to the collection and, based on the differing arrangements between the LXX and MT order, that Joel and Obadiah were inserted into a pre-existing literary corpus. And Wolfe has reconstructed no less than thirteen redactional layers in the Book of the Twelve. James Nogalski, *Literary Precursors in the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993), 278–80; James Nogalski, *Redactional Processes in the Book of the Twelve*, BZAW 218 (Berlin: Walter de Gruyter, 1993), 275–79; Jakob Wöhrle, "Joel and the Formation of the Book of the Twelve," *BTB* 40 (2010): 127–37; Aaron Schart, *Die Entstehung des Zwölfprophetenbuchs: Neubearbeitungen von Amos im Rahmen schriftenübergreifender Redaktionsprozesse*, BZAW 260 (Berlin: Walter De Gruyter, 1998); Barry Jones, *The Formation of the Book of the Twelve: A Study in Text and Canon,* SBLDS 149 (Atlanta: Scholars Press, 1995), 221–26; Wolfe, "Editing of Book of Twelve," *ZAW* 53 (1935): 90–129.

[61] Nogalski argues that Joel is the "interpretive key for unifying major literary threads in the Twelve" and this is related to his compositional theory of the Book of the Twelve and the stage he has dubbed the "Joel-Related Layer." Nogalski, "Joel as 'Literary Anchor'," 92. Analyzing the different orders between the MT and the LXX, Sweeney argues that the LXX order makes better sense of the verbal parallels between Joel and other minor prophet books. Jeremias, however, notes that Joel is later and draws from the other books, such as Amos and Zephaniah, but argues that it is placed before them as a "hermeneutical key." While Joel draws from many minor prophets, Werse argues that its beginning contains catchwords to the beginning and end of Hosea, and Joel's end contains catchwords to the beginning and end of Amos. He concludes that Joel was intentionally edited for its place in the MT arrangement. Wöhrle argues for an initial four-book corpus consisting of Joel, Amos, Micah, and Zephaniah which he dubs the "Joel-corpus." This Joel-corpus initially only contained portions of Joel 1–2. Joel reached its final form through at least five subsequent redactions. And yet, "Joel never existed outside the Book of the Twelve" (Nogalski, 92); Nogalski, *Redactional Processes in Book of Twelve,* 275–78; Marvin Sweeny, "The Place and Function of Joel in the Book of the Twelve," in Redditt and Schart, *Thematic Threads in Twelve*, 133–54; Jörg Jeremias, "The Function of the Book of Joel for Reading the Twelve," in Albertz, Nogalski, and Wöhrle, *Perspectives on Formation of Twelve*, 77–87; Nicholas Werse, "Joel, Catchwords, and Its Place in the Book of the Twelve," *ZAW* 131, no. 4 (2019): 549–62; Wöhrle, "Joel and Formation of Twelve," 131–34. For an up-to-date summary, see Ruth Ebach, "Joel in the Book of the Twelve," in Tiemeyer and Wöhrle, *Book of the Twelve*, 124–38. For an overview, see Ronald Troxel, "The Fate of Joel in the Redaction of the Twelve," *CurBR* 13, no. 2 (2015): 152–74.

Rather than focusing on redaction, Paul House discerns the intention to read the twelve minor prophets as a unity based upon literary reasons, namely, the final form of the text which evidences an overarching narrative plot and structure.[62] Similarly, Aaron Schart argues that the text itself evidences multiple *Leerstellen* (information gaps) necessitating reading the Twelve together. For example, Joel calls the people to repent and turn back to YHWH and yet no sin is mentioned in Joel. Schart, therefore, argues that the reader is to discern the specific sin from the book of Hosea.[63] Jason LeCureux, while acknowledging the redactor who gave shape to the Book of the Twelve, argues that there are textual clues which point to the unifying theme of repentance guiding the reader to read the minor prophets as one.[64] Analogous arguments are often made regarding the redaction of Isaiah into a unified work and the redaction of the Twelve into a unified work, at times even suggesting they were both redacted in the same scribal circles.[65]

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[62] He argues that the "Twelve's plot follows a definite pattern of introduction, complication, crisis, falling action and resolution." House, *The Unity of the Twelve*, 118. However, one could plausibly argue for the narrative unity of the entire OT, but it does not solve the problem of reading the intention of an author through a text.

[63] Aaron Schart, "The First Section of the Book of the Twelve Prophets: Hosea–Joel–Amos," *Int* 61 (2007): 142–43.

[64] In determining the locus of meaning to reside in a text, he draws upon Vanhoozer and Eco. Jason LeCureux, *The Thematic Unity of the Book of the Twelve* (Sheffield: Sheffield Phoenix Press, 2012), 22, 32–39.

[65] For example, Collins argues that the historical circumstances of the Babylonian exile that caused the redactors to produce Isa 1–55 were the similar circumstances that produced the first edition of the Book of the Twelve in exile, containing Hosea, Amos, Micah, Nahum, Zephaniah, and Obadiah. Then, after the exile, greater concern with the temple produced another redaction, resulting in Isa 1–66 and the Book of the Twelve. One final redaction in both Isaiah and the Book of the Twelve inserted eschatological material as a critique of the spiritual apathy of the remnant. Terrance Collins, *The Mantle of Elijah: The Redaction Criticism of the Prophetical Books*, BibSem 20 (Sheffield: JSOT Press, 1993), 62–65. Odil Hannes Steck argues for a parallel seven stage redaction that brought the Book of Twelve and Isaiah to their final form in the postexilic period: Odil Hannes Steck, *Der Abschluß der Prophetie im Alten Testament: Ein Versuch zur Frage der Vorgeschichte des Kanons,* Biblisch-Theologische Studien 17 (Neukirchen-Vluyn: Neukirchener Verlag, 1991), 70–72, 105–6. Bosshard notes the literary parallel arrangement between Isaiah and the Twelve, not only in their beginning and end, but even throughout—for example, Joel 1 is in the same relative position of the Twelve as Isa 13 is in Isaiah, a text which Joel 1 alludes to—and argues that this parallelism between the Twelve and Isaiah reflects the late work of "einen identischen Tradtenkreis." Erich Bosshard, "Beobachtungen zum Zwölfprophetenbuch," *BN* 40 (1987): 30–62. However, since Malachi and Jonah do not fit his literary parallel arrangement, he suggests that they may reflect even a later redaction in which there was no attempt to parallel Isaiah. Significant books of the Twelve for such theories are Joel, Zephaniah, and Obadiah. See also Erich Bosshard-Nepustil, *Rezeptionen von Jesaia 1–39 im Zwölfprophetenbuch,* OBO 154 (Göttingen: Vandenhoeck & Ruprecht); and Richard Bautch, Joachim Eck, and Burkard Zapff, eds., *Isaiah and the Twelve: Parallels, Similarities and*

Benjamin Sommer argues that those who see the synchronic unity of Isaiah err when they move to make diachronic assumptions, particularly using allusions as evidence. For example, Isaiah 40–66 shares thematic parallels, lexical connections, and verbal allusions with Isaiah 1–39. Thus, some have argued that the author of Isaiah 40–66 came from an Isaianic school and created Isaiah 40–66 intentionally to be joined to Isaiah 1–39. Sommer disagrees. He argues that, while there are parallels between Isaiah 1–39 and Isaiah 40–66, the allusive parallels between Isaiah 40–66 and Jeremiah are greater. Thus, by the same argument, one could argue that the author of Isaiah 40–66 was actually a disciple of Jeremiah and Isaiah 40–66 was created to be appended to Jeremiah. Sommer, rather, understands Isaiah 40–66 to be a historically distinct work that only later was redacted, not authored, to be joined to Isaiah 1–39.[66]

Whatever one thinks of Sommer's argument, his point remains that it is faulty to make diachronic assumptions from synchronic unity. By analogy, those that find verbal parallels in Joel to other books among the twelve minor prophets are correct in seeing such parallels. But to make diachronic assumptions without giving adequate interpretation to other parallels *outside* the twelve minor prophets is likewise faulty. For, just as Sommer critiqued those for ignoring the greater number of allusions of Isaiah 40–66 to Jeremiah, proponents of the theory of the Book of Twelve often minimize or ignore the vast number of allusions in Joel to other books outside the minor prophets.[67] If the parallel passages in Joel are touted as evidence of its composition or redaction to be placed within the minor prophets and to provide a hermeneutical key to the other books among the Twelve, why could it not also be argued, based on greater literary dependence,

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Differences, BZAW 527 (Berlin: Walter de Gruyter, 2020).

[66] Sommer, "Allusions and Illusions," 158–86.

[67] For example, Joel 4:10 is often linked to Mic 4:3–4 rather than Isa 2:4, and Joel 1:15 paralleled with Zeph 1:14–15 instead of Isa 13:6. Ruth Ebach, "Joel in Book of Twelve," 127–28. Ben Zvi makes this critique also. Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 135–36.

that Joel is the hermeneutical key to Isaiah 13 or Isaiah 24?

Martin Beck explores the concept of an anthology to understand the minor prophet collection, comparing evidence from Greek anthologies. Greek anthologies were compilations of existing works; however, their arrangement was often according to some intentional purpose and they did include a limited amount of redaction—but were not continually redacted in an ongoing way—while also maintaining the integrity of the individual works.[68] As applied to the twelve minor prophets, Beck acknowledges their "doppelte Charackter" as a coherent book and as a collection of books.[69] Potential redaction includes the ending of Malachi and Zechariah 14. However, contra Nogalski, Beck does not view the *Stichwörter* links between books as work of a redactor, but such *Stichwörter* already existed in the individual works and were used by the compilers for the arrangement of the Twelve. Additionally, it is clear that chronology played some role in the arrangement of the Twelve books.[70] Given this understanding of anthology, he concludes, against the current trend of requiring prophetic books to be understood in the larger context of the Twelve, "dass es nach wie vor als legitim anzuerkennen ist, wenn die zwölf Prophetenschriften als einzelne Werke ausgelegt werden."[71]

Ehud ben Zvi, who is not convinced by the Book of Twelve theory, argues that

> if a researcher adopts a strategy of interpretation based on a reading of the 'Book of the Twelve' as a coherent, unified, literary text, then it is likely that she or he will find or emphasize meanings and properties in the text that are different from those brought to the forefront by those who study each book as a separate unit.[72]

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[68] Martin Beck, "Das Dodekapropheton als Anthologie," *ZAW* 118, no. 4 (2006): 558–81.

[69] Beck, "Das Dodekapropheton als Anthologie," 575.

[70] Beck, "Das Dodekapropheton als Anthologie," 577–78.

[71] Beck, "Das Dodekapropheton als Anthologie," 581.

[72] Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 127–28. Similarly, Hadjiev writes, "a synchronic reading that assumes the unity of the anthology will be able to capitalize on some recurring themes and motifs at the beginning and the end of the collection, but they are not strong enough to prove intentional editorial design." Hadjiev, "A Prophetic Anthology," 96.

Applying this to House's thesis of discerning a plot running throughout the Twelve, ben Zvi finds fault in that House minimizes the individual climactic endings of the books of Hosea, Joel, Amos, and Micah "for he is more interested in the plot of the Book of the Twelve rather than in the plot of the individual books."[73] Pointing out further assumptions, ben Zvi notes that, just because the twelve minor prophets *can* be read as one book, it "does not follow from this observation that the twelve prophetic books were intentionally written or edited" to be read as such. Nor does it follow that, just because the twelve minor prophets were written on the same scroll, that they are to be read as a literary unit.[74]

Ben Zvi goes on to present compelling evidence against reading the Twelve as one book: (a) ancient books could occur in the same scrolls as anthologies, (b) the versions indicate multiple orders of the minor prophets,[75] (c) and each minor prophet has its own title which puts them on the same level as Isaiah, Jeremiah, and Ezekiel as distinct books.[76]

Coggins can write, "I know of no ancient evidence which speaks of 'the book of Hosea,' 'the book of Joel' and so on."[77] But what of Jeremiah referring to Micah (Jer

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[73] Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 128.

[74] Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 130–31n18. He even disputes that Sir 49:10 clearly evidences that the Twelve were written on one scroll and are to be read as such.

[75] In addition to the well-known differing orders between the LXX and the MT, he adds the supposed alternative order in 4QXII[a] ending with Jonah and suggests two other orders discerned from the *Martyrdom and Ascension of Isaiah* 4:22 and *The Lives of the Prophets*. Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 134. In addition to these I would add the differing order of the first six minor prophets, namely, Hosea, Joel, Amos, Micah, Obadiah, Jonah, in the fifth century Achmîmic codex of the minor prophets, Codex Rainerianus. Grossouw notes that this "Achmîmic order of the Prophets is also found in Sa[Scala] and Sa[Baouit], and the Greek codex 86, which betrays many other marks of affinity with the Coptic Versions." W. Grossouw, *The Coptic Versions of the Minor Prophets: A Contribution to the Study of the Septuagint*, MBE 3 (Rome: Pontifical Biblical Institute, 1939), 2, 111n1.

[76] Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 131–38. If the twelve minor prophets were redacted as a unity that is analogous to Isaiah, Hadjiev then asks why the editors did not insert "at the very beginning of the collection something like: "the word of the Lord which came to his servants the twelve prophets, who prophesied concerning Israel and Judah." Hadjiev, "A Prophetic Anthology," 95.

[77] R. J. Coggins, "The Minor Prophets—One Book or Twelve?," in Porter, Joyce, and Orton, *Crossing the Boundaries,* 63.

26:18), Luke to Joel (Acts 2:16), Paul to Hosea (Rom 9:25), not to mention the individual Qumran *pesharim* on Hosea, Micah, Zephaniah, Habakkuk, and Nahum (1QpHab; 1Q14; 1Q15; 4Q166; 4Q167; 4Q169; 4Q170)? More correctly, Bo Lim writes, "If the NT writers did possess the Twelve Prophets as a unified collection, there is little evidence to suggest that they read them as one literary work."[78]

For those concerned with seeking the authorial intent, whether or not Joel ought to be read as part of the Book of the Twelve or on its own is a significant question. Hadjiev states the hermeneutical issues clearly by investigating in his article

> the historical question whether the Twelve were *intended* to be read as a single literary composition by the people responsible for their creation. . . . An affirmative answer implies that the individual prophetic books cannot legitimately be read in isolation. They need to be seen in the light of the whole, and their themes, motifs, images, and teaching should be related to all the other Minor Prophets in order to be properly understood. The hermeneutical stakes are quite high.[79]

He rightly identifies the issue as an historical one, concerned with finding the intent of whoever composed the individual books or the Twelve. Similar to ben Zvi, he argues that evidence to suggest reading the Twelve as one is lacking and rests only on assumption. Such "a synchronic interpretive strategy can produce new, stimulating readings, but it tells us nothing about the origins of the corpus and the intentions of its editors."[80]

As mentioned above, Joel is frequently utilized as integral to redactional theories on the Book of the Twelve. But Hadjiev shows that, if Joel were truly heavily redacted or composed so that it could be included in the Book of the Twelve, the redactors missed a lot of opportunities to align Joel with the other books. He lists numerous examples where similar motifs occur between Joel and other books but there is

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[78] Bo H. Lim, "Which Version of the Twelve Prophets Should Christians Read? A Case for Reading the LXX Twelve Prophets," *JTI* 7, no. 1 (2013): 24.

[79] Hadjiev, "A Prophetic Anthology," 91.

[80] Hadjiev, "A Prophetic Anthology," 105.

no "concerted effort on Joel's part" to establish a strong link between the books. Additionally, he highlights Joel's distinct vocabulary, even using rare or different terms when a synonym is used elsewhere in the Book of the Twelve.[81]

What is at stake specifically for this study is how a theory of the Book of the Twelve affects the identification, and subsequent interpretations, or verbal parallels. Hadjiev again is helpful here:

> Joel's distinctiveness needs to be taken seriously when we evaluate the numerous indisputable literary allusions scattered throughout the text, like Joel 4:16a // Amos 1:2 and Joel 4:18a // Amos 9:13b, for example. . . . There are unmistakable and widely acknowledged links to other biblical books, but the *function and hermeneutical significance* of those links are often misunderstood. The mere presence of such connections is not an automatic invitation to read Joel as an integral part of the Book of the Twelve.[82]

When he concludes that "one may choose to read Amos in the light of Joel, but this is the decision of a later reading community, not the invitation of the author(s) of Joel,"[83] he implies that, if one is seeking to understand the authorial intent of Joel, it is important to understand Joel as a distinct work and discern the direction of dependence of verbal parallels between books. I concur.

**Summary of Hermeneutical Foundations
and Assumptions**

In studying inner-biblical reuse in Joel, I am attempting to discern the authorially intended reuse of earlier biblical texts, as indicated by the text of Joel, to

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[81] Hadjiev, "A Prophetic Anthology," 98–100. Ben Zvi similarly says as much regarding Nogalski's claim that Obad 19 is a comment upon Mic 1:6, writing "if the writer responsible for Obad. 19 wished to communicate to the readers of the book that Obad. 19 should be understood as a comment on the judgement of Samaria in Mic. 1.6, it is reasonable to assume that the mentioned repetition of שׂדה, amid the sea of differences between the two texts, is not an efficient way of doing so, to say the least." Ben Zvi, "Twelve Prophetic Books of 'The Twelve'," 148.

[82] Hadjiev, "A Prophetic Anthology," 101.

[83] Hadjiev, "A Prophetic Anthology," 103. For two views in one volume, see Ehud ben Zvi and James Nogalski, *Two Sides of a Coin: Juxtaposing views on Interpreting the Book of the Twelve, Twelve Prophetic Books,* Analecta Gorgiana 201 (Piscataway, NJ: Gorgias Press, 2009).

earlier biblical texts. This study is therefore a diachronic study as I attempt to place Joel in historic relation to other texts to determine the direction of literary dependence. I start with the final form of Joel but also utilize objective evidence from textual criticism as/if necessary to determine the text of Joel. However, the literary unity of the final form of Joel indicates a *creative* work and so I do not speculate as to earlier editions and/or redactional layers because there is no clear evidence.[84] Moreover, I am attempting to understand the meaning of Joel, not its canonical significance. Therefore, I do not characterize my work as "canonical." Relatedly, I also am seeking to understand the book of Joel as a literary integrity, not as part of the Book of the Twelve. I agree with Hadjiev when he says, "The 'Book of the Twelve' was not rediscovered but (re)invented by modern scholarship. There is every reason to believe that the Minor Prophets evolved at first independently and were placed together in an anthology-type collection only at a late stage of the canonical process."[85] Therefore, the position of Joel in the minor prophets or in the canon does not play an interpretive role in this study.

Inner-Biblical Reuse

Defining Terms

It is desirable that some standardization of terminology should be articulated within studies of inner-biblical reuse.[86] However, this is unlikely to occur due, for one, to

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[84] There are *literary phenomena* such as verbal and thematic parallels between Joel and the other minor prophets, between the structure of the Book of the Twelve and even the book of Isaiah. But such phenomena do not *require* a redactional explanation. Rather, similarities are likely similarities of prophetic genre and form, and intentional literary allusions from one book of another—not redactional linking *Stichwörter*. Furthermore, other literary phenomena, such as theme, plot, vocabulary, etc., point to the uniqueness and distinctiveness of each prophetic book, including Joel. Even if one finds such literary phenomena compelling for, or assumes, a large redactional and compositional history, it is hoped they can view the final redactor as a creative and still benefit from the insights in this study. Though, I would agree with Barton's label of the disappearing redactor and argue that those seeing the unity in the final form of Joel are eliminating much, if not all, evidence that there even was redaction in Joel.

[85] Hadjiev, "A Prophetic Anthology," 103.

[86] Specifically related to the use of the term intertextuality, Meek argues that correct use of terms is not only desirable, but ethical. Stead, however, favorably recognizes that "in an ironic twist of history, Kristeva's term has undergone its own intertextual transformation and has come to mean something wider than her original conception." Russell Meek, "Intertextuality, Inner-Biblical Exegesis, and Inner-

the varying methodological assumptions of each scholar which influence their understanding of the terms they use.[87] Therefore, as it stands, the first step in any study of inner-biblical reuse ought to be defining one's terms.[88] With the exception of the term intertextuality—which often implies a particular *methodological* approach—other key terms are often used differently according to whether they are used to describe the *form* or the *function* of the inner-biblical reuse. Below I present and evaluate the common terms used, and explain if and how I use them in this study.

Intertextuality. In 1989, Ellen Van Wolde criticized some scholars for utilizing the *labels* of intertextuality to dress up their historical comparative studies without employing the *theory* of intertextuality. Comparative studies are only concerned with the *influence* of an earlier writing on a later writing—and thus care about chronology of texts and the intention of the author, etc.—whereas intertextuality, argues van Wolde, is concerned with the reader and their actualization of the text which includes

Biblical Allusion: The Ethics of a Methodology," *Bib* 95, no. 2 (2014): 280–91; M. R. Stead, "Intertextuality and Innerbiblical Interpretation," in *Dictionary of the Old Testament Prophets*, ed. Mark Boda and Gordon McConville (Downers Grove, IL: IVP Academic, 2012), 558.

[87] For a helpful overview of diverse methodologies and terms used see David L. Peterson, "Zechariah 9–14: Methodological Reflections," in *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9–14*, ed. Mark Boda and Michael Floyd, JSOTSup 370 (Sheffield: Sheffield Academic, 2003), 210–24.

[88] Zahn takes issue with the adjective "innerbiblical" arguing that it is anachronistic because there was no Bible at that time and it promotes a false distinction between what became canonical texts and all other Second Temple literature especially those texts, such as the Temple Scroll and Jubilees, which exhibit the same textual habits to revise earlier Scripture. Molly Zahn, "Innerbiblical Exegesis: The View from beyond the Bible," in *The Formation of the Pentateuch: Bridging the Academic Cultures of Europe, Israel, and North America,* ed. Jan Gertz, Bernard Levinson, Dalit Rom-Shiloni, and Konrad Schmid, FAT 111 (Tübingen: Mohr Siebeck, 2016), 107–20. See also Pieter Venter, "Intertextuality in the Book of Jubilees," *HvTSt* 63, no. 2 (2007): 463–80. However, as she acknowledges, while there was no Bible in its current form, there were still authoritative texts. Others have argued that their authoritative status can be considered proto-canonical, and that the reuse of such texts is indicative of an early canonical consciousness. See Stephen Chapman, *The Law and the Prophets: A Study in Old Testament Canon Formation* (Grand Rapids: Baker Academic, 2020). Zahn notes that some have recently argued that the Damascus Document should be considered Rewritten Scripture in that it rewrites the Community Rule. Yet, the overwhelming majority of references to earlier texts by what would later be termed canonical and non-canonical texts were to texts that became canonical. At the very least this confirms the idea that such texts were proto-canonical and there was a canon consciousness among the community of faith. For these reasons I believe the label "inner-biblical" is warranted.

recognizing the reuse of earlier texts.[89] Stead understands the theory of intertextuality to contain three key assumptions: that every text is created from other texts, texts only mean something as they dialogue with other texts, and that the reader has an important role in producing meaning. Stead thus understands many different approaches under the label intertextuality, including Fishbane's inner-biblical exegesis, canonical readings, and reader-response readings.[90] Sanders outlines three ways that the term intertexuality is frequently used, namely, the "interrelation of blocks of texts (large of small) in close proximity; the function of older literature cited or in some way alluded to in later literature; and the interrelation of text and reader."[91] Meek, however, determines that "intertextuality as a methodological label is problematic for scholars whose hermeneutical presuppositions include authorial intent, unless they are willing to abandon the diachronic element in their work."[92] So, for example, Meek does not believe Fishbane's work ought to be described as intertextuality as Stead does.

The strength of an intertextual approach is that it highlights the necessary role of the reader, for it is true that texts need readers. This is especially important for texts that allude to other texts and require the reader to discern, locate, and interpret an author's reuse of a source text. And not all intertextual approaches advocate reading without guiding constraints.[93] Because discerning allusions is more an art than a science, the

[89] Ellen van Wolde, "Trendy Intertextuality?," in *Intertextuality in Biblical Writings: Essays in Honour of Bas van Iersel*, ed. Sipke Draisma (Kampen: Kok, 1989), 41–49.

[90] Stead, "Intertextuality and Innerbiblical Interpretation," 557–70. Related to each of the three assumptions, he develops three spectra. The first spectrum charts the way that various texts make up a text may range from unknown to explicitly cited. The second spectrum charts the nature of the dialogue the text has with other texts, ranging from affirming earlier texts to overthrowing earlier texts. The last spectrum has to do with the role of the reader, ranging from a reader who decodes the encoded meaning of the author to a reader who liberally creates his/her own meaning.

[91] Sanders, "Intertextuality and Canon," 316.

[92] Meek, "Intertextuality, Exegesis, and Allusion," 281. Gibson concurs, writing "I therefore join my voice to those in recent times who prefer to avoid the term 'intertextuality' when speaking about the diachronic analysis of texts." Jonathan Gibson, *Covenant Continuity and Fidelity: A Study in Inner-Biblical Allusion and Exegesis in Malachi*, LHBOTS 625 (London: Bloomsbury T & T Clark, 2016), 32.

[93] Van Wolde notes that intertextual theory acknowledges that the reader is "restrained to some

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"subjectivity of the reader . . . is thus a crucial component of the author-oriented approach as well."[94] However, because the term intertextuality is used quite broadly and it originally, and often currently, describes an approach that prioritizes synchronic concerns and the reader over diachronic concerns and the author, I avoid it in this study.[95] My rejection of the term intertextuality in this study ought not to be viewed as a rejection of the important role of the reader in detecting the authorial intended allusions through the guidance of the text.[96]

Verbal parallel and verbal dependence. In seeking to distinguish formal and functional terms, I use the term *verbal parallel* to describe two texts that contain shared vocabulary. If the shared vocabulary is significant (see "Discerning and Evaluating Inner-Biblical Reuse" below)—for example, rare words, multiple words, or shared syntax, etc.—a judgment may be made that the texts are literarily related with one being verbally

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extent by certain compelling strategies of the text." Van Wolde, "Trendy Intertextuality?," 47. Lester, who understands his study of allusion to be an intertextual study, explains that the "device-recognizing reader is . . . tacitly guided to generate" the meaning "in concert with the text at hand." Lester, *Daniel Evokes Isaiah*, 7; Lester also notes how it was Carmella Perri's contribution that she described *how* a text moves a reader from Ben-Porat's second step to the third step. See Carmella Perri, "On Alluding," *Poetics* 7 (1978): 261–332. Contrast this with Beal who agrees that constraints are necessary for the reader to produce meaning within an intertextual method. However, these constraints are not to be found within the text but "controlling the means of production is always an ideological activity" and the reason readers find certain interpretations appealing is not because they are more accurate but only because they share the same ideological outlook as the interpreter. Timothy Beal, "Ideology and Intertextuality: Surplus of Meaning and Controlling the Means of Production," in Fewell, *Reading between Texts*, 27–39.

[94] Miller, "Intertextuality in OT Research," 298.

[95] Miller describes the current state, writing, "No other hermeneutical method is so internally dissonant or so nebulously defined as to permit conflicting viewpoints to represent the same method." Miller, "Intertextuality in OT Research," 305. Tull opts for utilizing the term and theory for its beneficial understanding of the interaction of texts and readers while noting the diverse methodologies that are labeled "intertextual" and the extreme uses of intertextuality. She notes that intertextual readings have often been wielded to advance ideological readings which often do not present themselves for scholarly critique but maintain that they are the politically correct reading. Tull, "Intertextuality and Hebrew Scriptures," 59–90.

[96] Kelly comments that "literary theory has proven inadequate for the understanding of literary allusion that emphasizes an identifiable form and attributes hermeneutical agency solely to the author, not the reader." Joseph Kelly, "Identifying Literary Allusions: Theory and the Criterion of Shared Language," in *Subtle Citation, Allusion, and Translation in the Hebrew Bible*, ed. Ziony Zevit (Sheffield: Equinox, 2017), 26. A better understanding is that the author creates the potential meaning while the reader must actualize it.

dependent upon the other.[97] Texts may be verbally parallel but, upon further

investigation, are found not to be verbally dependent. These terms are used as *formal*

descriptors, without implying *how* one text is using the other.

Inner-biblical exegesis/interpretation. The use of exegesis or interpretation,

in their typical sense, implies that a biblical author is engaging in unpacking the *plain*

meaning of the earlier text. For example, Daniel understood when reading Jeremiah that

the exile would last 70 years (Dan 9:2), and the elders, during the time of Jeremiah,

understood that Micah 3:12 was a prophecy of disaster, from which the Lord relented (Jer

26:16–19). These examples, in my understanding, ought to be considered inner-biblical

interpretation, that is, a biblical author is explaining the plain meaning of a prior text.[98]

As noted in chapter 1, almost all cases of inner-biblical reuse, however, involve some

level of *reinterpretation*, whether by extending the plain meaning or even inverting the

original sense.[99] As I understand it then, inner-biblical exegesis/interpretation is a

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[97] Here I glean from Schultz who helpfully recognizes the need to have terms that distinguish between the existence of literary dependence that does not imply anything about the *nature* of that literary dependence, i.e., the distinction between form and function. He uses the term "verbal dependence . . . without stating anything about the nature or form of the 'source' or suggesting any reason for the prophet's drawing upon it" and "quotation . . . for those examples in which an exegetical purpose in reusing earlier material can be demonstrated." Richard Schultz, *Search for Quotation: Verbal Parallels in the Prophets*, JSOTSup 180 (Sheffield: Sheffield Academic, 1999), 219–21. However, he prefers the term quotation because, per his definition, allusions have "less extensive verbal and syntactical correspondence" and so "such examples often entail greater methodological subjectivity." Richard Schultz, "The Ties That Bind: Intertextuality, the Identification of Verbal Parallels, and Reading Strategies in the Book of the Twelve," in Redditt and Schart, *Thematic Threads in Twelve*, 32–33. In other words, quotation is still somewhat being used formally, as it requires greater verbal parallels than an allusion.

[98] Lester explains that "in exegesis, the literary work at hand exists primarily to explain or interpret the text it cites; in allusion, the source text is evoked for the contribution it might make to the rhetorical and poetic strategies of the work at hand." G. Brooke Lester, "Inner-Biblical Allusion," *Theological Librarianship* 2 (2009): 89–93. See also Sommer, *A Prophet Reads Scripture*, 17.

[99] Weyde critiques Sommer for conflating the terms allusion and exegesis. He argues that exegesis interprets and can reinterpret, giving new meaning to a text, but allusion simply evokes the memory of an older text. Karl William Weyde, "Inner-Biblical Interpretation. Methodological Reflections on the Relationship between Texts in the Hebrew Bible," *SEÅ* 70 (2005): 291–94. I agree that the distinction between allusion and exegesis ought to be maintained, but I distinguish exegesis and allusion in that the former interprets a text and the later evokes an older text *often reinterpreting it* or utilizing a new/latent meaning from that text within a new context. Exegesis can *misinterpret* but it is still an attempt to say X means this, whereas allusion is not an attempt to expound the meaning of a previous text, but to *use* a previous text, either in a continuous way or discontinuous way with the sense of the original text.

functional description, not a *formal* one, indicating *what* a later biblical author is doing with an earlier biblical text.[100]

     Quotation/citation. Stead understands the terms quotation and citation to be formal terms, using citation for those instances which have an introductory formula.[101] Schultz uses quotation functionally as an umbrella term to include all instances of intended reuse which have an interpretive significance.[102] Nurmela distinguishes quotation from allusion functionally, and thus an allusion may, like a quotation, be formally *identical* in syntax and lexicon with the source text.[103] Armin Lange and Matthias Weigold distinguish quotation and allusion formally whereby an allusion is recognizable but not identical with the precursor text and quotation is a verbal parallel of at least four words.[104] The reason for such varying views is that form can often imply function. For example, an exact formal agreement between source and alluding text (what

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[100] It should be noted that Fishbane—who certainly played a large role in popularizing the term inner-biblical exegesis—does not understand the term as I am here describing it. Rather, he uses is as an umbrella term for four, very diverse, types of inner-biblical reuse, namely, scribal revisions, *halakic* exegesis, *aggadic* exegesis, and mantological exegesis. "Inner-biblical exegesis starts with the received Scripture and moves forward to the interpretations based upon it." Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 7. It may be that some are more skeptical than I am about distinguishing the "plain meaning" of a text from all other "interpretations." However, all those who categorize inner-biblical reuse as *extension*, *revision*, or even *continuity* imply their ability to discern the plain meaning by characterizing the reuse as some deviation from the original meaning. Lester and Sommer, relying on poetic theory, both clearly distinguish inner-biblical exegesis from inner-biblical allusion on *functional* grounds because exegesis does not have a double meaning or does not reinterpret. Lester, *Daniel Evokes Isaiah*, 17–18.

[101] Stead distinguishes quotation from citation, in that citation has an introductory formula, whereas a quotation is a "word-for-word repetition." Stead, "Intertextuality and Innerbiblical Interpretation," 559. Edenburg similarly, while likening quotation to an allusion, primarily understands quotation and citation in formal terms. Cynthia Edenburg, "Intertextuality, Literary Competence and the Question of Readers: Some Preliminary Observations," *JSOT* 35, no. 2 (2010): 146.

[102] Schultz reserves quotation for "examples in which an exegetical purpose in reusing earlier material can be demonstrated." Schultz, *Search for Quotation*, 221.

[103] An allusion takes a text and integrates it "in a new context," regardless of the extent of formal agreement between the alluding text and source text. Risto Nurmela, *Prophets in Dialogue: Inner-Biblical Allusions in Zechariah 1–8 and 9–14* (Åbo: Åbo Akademi University Press, 1996), 24.

[104] They also distinguish between implicit and explicit quotation and allusion. Explicit uses include marked quotations and continuous commentaries, such as the Qumran *pesher* and Rabbinic midrash. Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Literature*, JAJS 5 (Göttingen: Vandenhoeck & Ruprecht, 2011), 23–29.

Stead formally calls a quotation) is often used to unpack the *plain* meaning of the text (what Nurmela would call quotation and what I call exegesis). Since I use verbal parallel as an umbrella term to include all instances of varying degrees of *formal* agreement between texts, and I use inner-biblical interpretation to describe *functionally* when a text unpacks the plain meaning—and while quotation is a lucid term to indicate a near-identical verbal parallel—I avoid using the term quotation in this study as it would be somewhat redundant.[105]

Inner-biblical allusion. In this study I use the term inner-biblical allusion as a functional term that describes the reuse of a text in a way that does *not* explain its plain meaning, thus distinguishing it from inner-biblical exegesis/interpretation. This definition is reflected in my methodology below which first identifies verbal parallels, then seeks to determine a relationship between the texts including the direction of that dependence, before then discerning *how* the text is being reused. If the verbal parallel simply explains the earlier text, I describe this as inner-biblical exegesis, not allusion.

I am not using inner-biblical allusion in the sense that Lyle Eslinger describes it. He views it as an alternative to inner-biblical exegesis, not as two functionally distinct terms, but two methodologically distinct terms. In his view, the difficult diachronic issue of the direction of dependence can be avoided in a study of inner-biblical allusion. In other words, Eslinger understands allusion to be a synchronic descriptor.[106] I agree with Eslinger that one should clearly distinguish diachronic and synchronic issues, but I do not make this distinction based on the terms allusion and exegesis.[107]

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[105] Gibson understands quotation and exegesis to be the same and distinguishes quotation/exegesis from allusion functionally based on the amount of interpretive reworking. Gibson, *Covenant Continuity and Fidelity*, 40–41.

[106] Lyle Eslinger, "Inner-Biblical Exegesis and Inner-Biblical Allusion: The Question of Category," *VT* 42, no. 1 (1992): 56.

[107] Furthermore, I disagree that a study of inner-biblical reuse should avoid attempting to determine the direction of dependence. Nurmela is of help here, arguing that the historical direction of

My understanding of allusion avoids conflating it with intertextuality, maintains a concern for diachronic issues, and also upholds the theoretical understanding of the role of the reader.[108] My use is therefore similar to Lester who also differentiates inner-biblical exegesis and inner-biblical allusion due to function. Lester understands, and I agree, that inner-biblical exegesis unpacks what a text "is supposed to mean."[109] He limits the label inner-biblical allusion to those passages which reuse earlier Scripture in a way that requires the reader to supply the meaning.[110]

This understanding of allusion raises the question about reader/listener competency. Joel Baden distinguishes, as I do, literary dependence from claiming that a text "cannot be understood without reference to an earlier text," and concludes, with regard to the source D in the Pentateuch, that there is "no evidence whatsoever that the author of D expected or required his readership to be familiar with the literary texts upon which he indisputably relied and to which he was certainly responding."[111] His caution is warranted and I would not argue that allusions *must* be discerned to understand an alluding text in most cases. But Baden overstates his argument, for even when reading a polemical and dialogical dispute with a precursor text, if the precursor text is recognized it would only deepen the understanding of the text. Moreover, with respect to the later prophets, inner-biblical allusion abounds, which "assumes a highly literate reading

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dependence can be argued from internal literary evidence, mitigating the need to establish the direction of dependence solely on purported dating of texts. Nurmela, *Prophets in Dialogue*, 3.

[108] Sommer critiques Eslinger's description of allusion as being too similar to intertextuality. Rather, rightly understood, allusion is a term from poetics that upholds the diachronic element. Benjamin Sommer, "Exegesis, Allusion and Intertextuality in the Hebrew Bible: A Response to Lyle Eslinger," *VT* 46, no. 4 (1996): 486.

[109] Lester, *Daniel Evokes Isaiah*, 7.

[110] Lester, *Daniel Evokes Isaiah*, 4–9.

[111] Moreover, he claims "that D wants those of us who are familiar with its literary predecessors to stop reading them. . . . The fact that D refers to the nonpriestly Pentateuchal sources means only that those sources existed, not that they were authoritative, for D or for anyone else." Joel Baden, "Literary Allusions and Assumptions about Textual Familiarity," in Zevit, *Subtle Citation, Allusion, and Translation*, 114, 126–28.

office," and causes some to even speak of *Schriftprophetie* as an institution.[112]

Lester also helpfully distinguishes between literary allusions and non-literary allusions, defining the latter as allusions to "the non-literary 'text' of contemporary persons and events known to its readership, and also widely known mythic symbols and narrative motifs."[113] However, without criteria, it must be admitted that what was "widely known" to the contemporaries of an ancient author is speculative. Konrad Schaefer's study in Zechariah isolates a sub-category of allusion which he calls thematic parallel. He distinguishes these from verbal parallels in that they may or may not contain similar lexical terms, but they share the same idea/motif.[114] Admittedly, eliminating the requirement for verbal parallels seems to eliminate a piece of evidence for a textual allusion making it easier to claim supposed allusion. In my own study, I have found that similar ideas (a thematic or contextual parallel) can be used to support verbal parallels in an argument for a literary allusion.[115]

Peter Heasley has a similar category which he calls typological-thematic allusions. These, through a single word such as a proper noun, concept, or event, allude to

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[112] Edenburg comments that, since an allusion brings a foreign element into a text, not only does its recognition bring a fuller meaning, but not recognizing the allusion even "hampers superficial comprehension." Edenburg, "Intertextuality, Competence and Readership," 144. With regard to Zechariah, Tai claims, "Man kann nur durch die Bezugstexte die Aussagen richtig deuten, und darum vermuten wir, daß hinter diesen Aussagen ein mit der Schrift vertrauter Leserkreis steht." Nicholas Ho Fai Tai, *Prophetie als Schriftauslegung: Traditions- und kompositionsgeschichtliche Studien*, Calwer Theologische Monographien 17 (Stuttgart: Calwer Verlag, 1996), 285.

[113] Lester, *Daniel Evokes Isaiah*, 41. An example he provides is Daniel's allusion to the chaos myth in Dan 7. Paul Noble notes that allusion in narrative texts can be "based on similarities of plot, or characterization." Paul Noble, "Esau, Tamar, and Joseph: Criteria for Identifying Inner-Biblical Allusions," *VT* 52, no. 2 (2002): 221.

[114] His distinction is slightly confusing for he argues that thematic allusions are supported by identifying verbal parallels. So what makes a verbal parallel a verbal allusion and not a thematic allusion? The distinction between these types of allusion appears to be not so much *formal* but based upon a more subjective decision as to whether the allusion is to an idea considered significant enough to warrant the label "thematic allusion." Konrad Schaefer, "Zechariah 14: A Study in Allusions," *CBQ* 57, no. 1 (1995): 72.

[115] For example, Joel 1:10–12 contains a number of lexical parallels with Isa 24. The evidence that there is a literary relationship between these texts is bolstered by the shared thematic parallels—such as the darkening of the elements—that do not share lexical items.

related concepts across multiple books in the canon. As a result, "the proportion of alluded material to alluding material would be much higher than *allusion proper.*"[116] I understand typology to be a species of thematic allusion. They both involve an authorially intended allusion to a person, event, or concept, but typology as a descriptor is usually reserved for a thematic allusion that also involves diachronic development and escalation.[117] So, for example, Joel may allude *thematically* to the Exodus motif but it does not follow that he is typologically developing the motif of the exodus simply because of a thematic allusion. Rather, it must be shown that Joel has *developed* an earlier motif through his thematic allusion to also warrant being described a "typological."

Lester's non-literary allusion is concerned with what the allusion alludes *to.* Does a text allude to a specific text or to a well-known cultural motif? In other words, is the reader to recognize and activate a text in their mind or an idea/motif to understand the alluding text? Schafer's thematic parallel is concerned with the *means* of allusion. Does the allusion occur by means of verbal parallels or non-verbal/thematic parallels? In other words, does a text allude by shared lexical items (verbal parallel) or by shared genre, topic, plot structure, word order, etc. (non-verbal parallel).

Heasley rightly notes that a thematic allusion is not *non-textual.* Rather the motif/theme is generated by a plurality of texts which take up the theme. It may be right to state that a thematic allusion is not an allusion to a *single specific* text. A literary

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[116] Peter A. Heasley, *Prophetic Polyphony: Allusion Criticism of Isa 41,8–16.17–20; 43,1–7; 44,1–5 in a Dialogical Approach*, FAT 113 (Tübingen: Mohr Siebeck, 2020), 70–71.

[117] Wellum argues "that typology is grounded in history, the text, and intertextual development" of "persons, events, and institutions" that involves "repetition" and "escalation." Gentry and Wellum, *Kingdom through Covenant*, 102–8. On typology in the OT, see Gerhard von Rad, "Typological Interpretation of the Old Testament," in *Essays on Old Testament Hermeneutics,* ed. Claus Westermann, trans. James Luther Mays (Richmond, VA: John Knox, 1971), 17–39; Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 342–71. On typology in the NT, see Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig (Grand Rapids: Eerdmans, 1982); Richard Davidson, *Typology in Scripture: A Study of Hermeneutical τύπος Structures* (Berrien Springs, MI: Andrews University, 1981).

allusion evokes a specific text in the reader/hearer's mind to be activated, but a thematic allusion evokes a motif, one that is undergirded by a plurality of texts.[118]

To be clear, therefore, a text may allude to another text (literary-allusion) or to a motif (thematic-allusion) by means of a verbal parallel and/or a non-verbal parallel. A literary allusion evokes a specific text whereas a thematic allusion evokes a motif that is supported by a plurality of texts. For example, Joel 2:3 mentions the garden of Eden, which evokes in the reader the paradisiacal motif rather without requiring the reader to identify a specific text in Genesis and import the context of that text into the text of Joel. My methodological framework categorizes this as a verbal thematic allusion.

Echo and trace. Gibson functionally defines *echo* as "an unintentional reuse of keywords or a phrase from an earlier work, which does not exert interpretive significance in the echoing text" and formally defines *trace* as "an unintentional connection that is so faint as to be unattributable."[119] Stead formally defines echo as "similar to an allusion, but where less identifiable elements are reused" and, uses Derrida's enigmatic definition of trace as "the indication of an absence that defines a presence."[120] While understanding verbal parallels can have more or less *formal* alignment between alluding and source text, I do not use different terms to describe the extent of formal agreement. And, while theoretically it is possible that someone could unintentionally use the words of an earlier text without significance, this study is limited to intentional reuse. Thus, echo and trace are not utilized as terms in this study.

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[118] John Day likewise notes that the prophets both "allude to actual biblical texts but in other cases they take up themes from the tradition which was later to become embedded in the biblical text." Day, "Inner-biblical Interpretation in Prophets," 230. His overview is a helpful introduction to the topic, though he does not explain why he writes that thematic allusions were to traditions that *later* became textual. Since it is more likely that ancient cultures exhibit oral-written cultures (see below), I understand both literary and thematic allusions to be to stable traditions that were written and performed orally.

[119] Gibson, *Covenant Continuity and Fidelity*, 43. Sommer likewise uses the term echo for reuses of earlier material that have "little effect on a reading." Sommer, *A Prophet Reads Scripture*, 16.

[120] Stead, "Intertextuality and Innerbiblical Interpretation," 559.

Source of Reuse

As many have pointed out, determining the source of verbal parallels is an imperfect science. Two texts which bear lexical and/or grammatical similarities are more objectively verifiable as being literarily related. But the fact that they are similar because one text is *dependent* upon another is less provable beyond a doubt. The similar verbal parallel between two texts may have arisen from both texts drawing upon a no-longer-extant third text, from the use of stock phraseology, or mere coincidence. How can one even be sure that the verbal parallel is a *textual* allusion and not to an earlier *oral* tradition?[121]

David Carr reduces the need to fret over whether a precursor source for a verbal parallel was textual or oral when he convincingly shows from the ancient world that cultures were not either oral or textual but are better understood as oral-written. He demonstrates that throughout the societies of the ancient world texts were written for the pedagogical purpose of memorization and oral recitation, and thereby also functioning "as authoritative reference points for checking the scribal memory."[122] Thus, when ancient authors copied texts "they did not require the ancient texts to be before them" and yet they "could cite or consciously 'allude' to them."[123] Noting then, the extensive verbal parallels in Israelite literature (what Carr labels "intertextuality"), he comments:

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[121] At the outset of his study in allusion, Mason also notes potential pitfalls: "it is all too easy, even when confronted by 'objective' criteria such as identity of vocabulary or phraseology, to assume that one passage is dependent upon another, forgetting that both may have had a common origin, for example, in the everyday language of worship in the cult, or in common everyday usage, and so be only indirectly, if at all, related to each other"; and "How can we know, then, what written material our author had before him?" Mason, "Introduction," in Boda and Floyd, *Bringing out the Treasure*, 5–6. Mason essentially argues that such a study in allusion is still warranted because the cumulative nature of the evidence.

[122] David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (New York: Oxford University Press, 2005), 38. In Israel, Carr mentions the use of written acrostics in the Psalter to aid memorization and subsequent recitation (125).

[123] Carr, *Writing on Tablet of Heart*, 159. However, Edenburg refines Carr's view, arguing that textual allusions often subvert the original meaning and were thus polemical and could not have served, at least initially, for the enculturation of the populace, but rather would be limited to an elite literati who were familiar with "the established institutions that were subject to indirect attack by means of the hidden polemic." Edenburg, "Intertextuality, Competence and Readership," 134.

such "sources" generally were not incorporated in written form, nor did editors juggle multiple copies of manuscripts in the process of producing their conflated text. It is possible that a scribe may have worked with a given manuscript on occasion. . . . Nevertheless, well-educated scribes often could write out a verbatim, memorized form of an older authoritative text, so faithfully reproducing it that its borders and clashes with other material would still be visible in the final product.[124]

Sommer acknowledges as much in his own work on Isaiah, noting that "psalms and laments were composed to be recited, though they were also written down for purposes of preservation."[125] Given this understanding of antiquity, Sommer notes that there is not a significant difference whether one believes Isaiah's sources were textual or oral—something impossible to prove definitively anyway—and yet Sommer concludes that "it remains more likely that he consulted them in written form."[126]

Acknowledging this oral-written dynamic in the ancient world and noting the various ways a performer/author could evoke an older source in a listener/reader, Edenburg concludes regarding allusion:

> The likelihood that an allusion is formulated or decoded in an oral/aural environment depends upon whether it can be comprehended in its entirety during live performance, since given the continuous flow of the performance there is no possibility to pause and reflect upon the nature of the marker and its significance. I surmise that extensive allusions, extending to several, and unadjacent clauses, would be difficult to formulate or comprehend without perusing a text fixed to writing. Since the use and comprehension of allusion depends upon literary competence, I suggest that the device stems mainly from scribal circles and it assumes a highly literate reading audience.[127]

While Carr's point—that oral and textual went hand in hand in ancient scribal circles—is well taken, Edenburgs's point—that the intended audience of an allusion is most likely a

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[124] Carr, *Writing on Tablet of Heart*, 159. He likewise argues that in Babylon new works were created "out of a tissue of memorized quotations of earlier works" (36); in Egypt "authors often linked with tradition by weaving their new works out of strands of allusions to older ones" (79); and in Greece students "were being trained to produce new speeches and compositions building on the wording and grammar of the older works that had been the focus of their education" (183).

[125] Sommer, *A Prophet Reads Scripture*, 170.

[126] Sommer, *A Prophet Reads Scripture*, 170–71.

[127] Edenburg, "Intertextuality, Competence and Readership," 145.

literate reader—is equally well taken. Complex literary allusions seem more likely to assume a literary readership. As it relates to Joel, Strazicich situates Joel near the temple, and thus as one who has access to the authoritative texts preserved within, making it plausible that he consulted texts and wrote for the literate.[128]

Furthermore, given the way authoritative texts were committed to memory and transmitted orally and in writing within these oral-written cultures, it seems unlikely—though not impossible—that two texts would allude to, and thus indicate the authority of, a third text that then failed to be transmitted within the culture.[129] In regard to this, Nurmela helpfully states, "Since these sources are unknown, this explanation remains even more hypothetical than literary dependence."[130] Thus, while not impossible that a biblical author alluded to a no-longer extant text, it is safer to assume that an allusion would be to an authoritative/proto-canonical text that has been preserved.

Moreover, allusions often function to elicit the larger context of the precursor.[131] Thus, as part of a cumulative and qualitative argument for literary dependence, the need to postulate a shared no-longer extant third source text decreases if the interpretive significance of the source text's context can be shown in the receptor text.

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[128] Strazicich writes, "The orbit of Joel is in close proximity to the temple and thus by way of extension—the custodial documents and or traditions of the temple would lend added credibility to the intertextual reading of the book." John Strazicich, *Joel's Use of Scripture and Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*, BibInt 82 (Leiden: Brill, 2007), 51.

[129] Edenburg notes that "the chance of success improves if the alluded text belongs to a recognized literary canon." Edenburg, "Intertextuality, Competence and Readership," 144.

[130] Risto Nurmela, preface to *The Mouth of the Lord has Spoken: Inner-Biblical Allusions in Second and Third Isaiah* (Lanham, MD: University Press of America, 2006), ix.

[131] This is Ben-Porat's fourth stage in an allusion. Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL: A Journal for Descriptive Poetics and Theory of Literature* 1 (1976): 110–11. C. H. Dodd makes a similar argument that the NT authors, when citing the OT, often had the larger context in mind. See C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (London: Fontana Books, 1965).

Discerning and Evaluating Inner-Biblical Reuse

In this study, I attempt to discern the verbal parallels between Joel and other texts, determine literary dependence and the direction of that dependence, discuss the nature and significance of such inner-biblical reuse in Joel, and offer some concluding comments about Joel's theological vision.[132]

Identifying verbal and non-verbal parallels. This first step simply *identifies* verbal and/or non-verbal *parallels* between two texts without commenting upon literary dependence. Verbal parallels, even as little as one word, provide potential evidence to be weighed in the next step as to whether or not literary dependence can be assumed, and whether or not there is evidence of a literary allusion. Non-verbal parallels are surmised based upon shared content, themes, motifs, plot, character presentation, etc.[133] Verbal and non-verbal parallels may indicate a literary allusion or a thematic allusion. A verbal parallel may not use the exact word but a synonym. The likelihood of a synonym being understood as a verbal parallel is strengthened if the two passages also exhibit additional parallels.[134]

Discerning literary dependence/relationship. Establishing the likely literary dependence between two parallel texts is a cumulative and qualitative argument. As Carr notes, "No methodological process will solve the problem of determining literary dependence without using judgment on how to apply and weigh a given set of criteria."[135]

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[132] Sandmel also distinguishes these first three steps—identifying a parallel, determining literary dependence, and determining the direction of that dependence—and cautions that extravagant and unfounded claims can occur at each one of them. Samuel Sandmel, "Parallelomania," *JBL* 81, no. 1 (1962): 1–13.

[133] Miller, "Intertextuality in OT Research," 295–98. Allusions in prophetic literature often share the same context/theme. However, allusions based upon criteria such as shared plot and character presentation are more common in narrative texts.

[134] For example, in the parallel of Joel 4:10 and Isa 2:4, Joel uses the word רמח for Isaiah's חנית. However, the exact verbal agreement in the other three terms makes this verbal parallel likely.

[135] David M. Carr, "Method in Determining the Dependence of Biblical on Non-Biblical

In other words, no tipping point of evidence would establish as fact beyond all doubt the literary dependence between two texts.[136] The likelihood of literary dependence is increased through any of the following: (a) multiple verbal parallels,[137] (b) rare words,[138] (c) shared syntax,[139] and (d) similar context between alluding and source text.[140] Leonard additionally provides two negative guidelines to determine an allusion: the alluding and source text do not need to share (a) ideology or (b) form to represent a genuine allusion.[141] Regarding non-verbal parallels, Dennis MacDonald argues for literary dependence if the two texts share a great density of non-verbal parallels, if the non-verbal parallels follow in the same order in each text, and if the shared non-verbal parallels are uncommon.[142]

Texts," in Zevit, *Subtle Citation, Allusion, and Translation*, 52.

[136] An example of the opposite, a quantitative approach, can be found in Nurmela, who classifies his proposed allusions as "sure, probable, or possible base on three, two, and one instances of verbal similarity between two texts, respectively. Nurmela, *Prophets in Dialogue*, 34.

[137] This by itself is not enough to establish an allusion. For example, Nogalski attempts to link the beginning of Joel to the end of Hosea with *Stichwörter*. From Joel 1:1–14 he notes the words "this," "inhabitants," "wine," "vine," and "grain" all occur in this passage and in Hos 14:5–9. However, it is doubtful that a reader would recognize an allusion through such common words over so many verses. Nogalski, *Literary Precursors in the Twelve*, 13–22. Noble makes a similar point with regard to those who posit that Gen 38 alludes to the stories of Samson or Lot "that even quite a lengthy catalogue of resemblances between two passages is not, in itself, sufficient grounds for inferring that one passage is intentionally alluding to the other." Noble, "Esau, Tamar, and Joseph," 249.

[138] "A large number of shared vocabulary items cannot suffice to classify a parallel as borrowing, although it may suggest the possibility. If many of the shared terms are uncommon ones, the possibility of allusion grows." Sommer, *A Prophet Reads Scripture*, 160.

[139] Richard Hays's "volume" test applies here, seeking "the degree of explicit repetition of words or syntactical patterns." Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 30. For Schultz's study of quotation, he requires there to be some syntactical correspondence in addition to verbal correspondence. Schultz, *Search for Quotation,* 222. However, in this study I do not require it, though it can be one factor as part of a cumulative argument.

[140] Schultz argues for *both* verbal and syntactical correspondence and contextual awareness. Schultz, "The Ties That Bind," 32. A further potential criterion, though not applicable in this study of Joel, is highlighted by Noble who draws from R. Alter's work on biblical type-scenes to argue that allusions in narratives can be discerned through shared patterns of interconnected resemblances. If correct, then the type of literary genre has an impact upon the type of allusion permitted. Noble, "Esau, Tamar, and Joseph," 249–52.

[141] Leonard, "Identifying Inner-Biblical Allusions," 246.

[142] He does not call these non-verbal allusions, but mimesis. He also includes the criterion of accessibility, was the precursor text available, and interpretability, namely, the assessment of why an author might have engaged in mimesis. D. R. MacDonald, introduction to *Mimesis and Intertextuality in Antiquity*

By contrast, the likelihood of thematic allusions—allusions not to a specific text but to a theme developed in multiple texts—will primarily be discerned through the use of a significant thematic term(s).[143] Identifying thematic allusions, as opposed to an allusion to one specific text, can further be supported by shared genres and forms between thematic texts.[144]

Determining the direction of dependence. Further criteria support the cumulative and qualitative argument that there is literary dependence between two texts, while also providing evidence for the direction of that dependence.

Michael Fox lays out two criteria for identifying a quotation and, since quotation implies direction of dependence, his criteria apply here. First the quotation may be marked by an explicit introductory formula or a *verbum dicendi.* If lacking this, it may still be marked by "a change in grammatical number and person."[145] In addition to explicit reference, Leonard provides four qualitative questions to help determine the direction of dependence: (a) which text is more likely to have produced the other? (b) is the context of one text assumed in the other? (c) does one text have more of a proclivity to use other texts? (d) which direction of dependence produces a more significant

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and Christianity, ed. D. R. MacDonald (Harrisburg, PA: Trinity Press International, 2001), 1–9.

[143] Admittedly, this lacks quantitative criteria, but it is hoped that major themes, such as covenant, creation, temple, etc., are self-evident.

[144] Edenburg notes that these allusions through "general associations" include "shared motifs, formulaic language, type scenes and genres" and are more likely related to "oral transmission" as opposed to "specific associations" which are "dependent upon literary, rather than aural, competence." Edenburg, "Intertextuality, Competence and Readership," 147. Weyde also notes the importance of form-criticism to aid in identifying allusions with less verbal parallels. Weyde, "Inner-Biblical Interpretation," 295–96. However, Leonard notes that a shared *Gattung* is not necessary, and should not be expected because later texts have different *Sitze im Leben* and thus they would not reproduce the same form. Leonard, "Identifying Inner-Biblical Allusions," 256. See also the study of Tai which engages in form- and tradition-criticism in Zech 9–14: Tai, *Prophetie als Schriftauslegung*.

[145] Michael Fox, "The Identification of Quotations in Biblical Literature," *ZAW* 92, no. 3 (1980): 423. Nurmela also includes disjunctive grammar/syntax as one of his literary criteria to determine the direction of dependence. Nurmela, *Prophets in Dialogue*, 32–33.

interpretation?[146]

While his work is limited to one book, Michael Lyons discerns that Ezekiel alludes to the Holiness Code through "inversion of elements, and the splitting and redistribution of elements."[147] Sommer similarly notes that, in addition to using word play and sound play, Deutero-Isaiah alludes using the "split-up pattern" in which "the prophet separates a phrase from his source into two parts and inserts several words or even verses between them."[148] Nurmela demonstrates that an alluding text may contract or expand the source text, so text size cannot be rigidly applied to determine direction of dependence.[149] An alluding text may also update old or replace rare vocabulary from the source text. As a result, Nurmela makes an analogy with the *lectio difficilior* rule from textual criticism arguing that "the passage which uses more common words is dependent on the one with more peculiar vocabulary."[150]

An argument can also be made from the dating of texts relative to one another, though such an argument will not persuade those who do not share the dating. Complicated and at times speculative reconstructed compositional and redactional histories for the biblical books create unsolvable problems regarding the direction of dependence. Did the author of Joel allude at the time of initial composition or the redactor of Joel allude later to an earlier text? Did the redactor of Joel allude to an earlier,

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[146] Leonard, "Identifying Inner-Biblical Allusions," 258.

[147] Michael Lyons, "Marking Innerbiblical Allusion in the Book of Ezekiel," *Bib* 88, no. 2 (2007): 245. For a more detailed study in Ezekiel see Avi Hurvitz, *A Linguistic Study of the Relationship between the Priestly Source and the Book of Ezekiel*, CahRB 20 (Paris: Gabalda, 1982).

[148] Sommer, *A Prophet Reads Scripture*, 159.

[149] Carr isolates a list of seven criteria used by scholars to determine the direction of dependence of texts—receptor texts (1) elaborate their source, (2) combine incongruous materials, (3) clarify the source, (4) contain a scribal error produced from alluding to the source, (5) are contextually incongruous, (6) adapt the source for shifting circumstances, and (7) use later language—and yet concludes "criteria often work in either direction." David M. Carr, "Method of Determination of Direction of Dependence: An Empirical Test of Criteria Applied to Exodus 34,11–26 and Its Parallels," in *Gottes Volk am Sinai: Untersuchungen zu Ex 32–34 und Dtn 9–10*, ed. Matthias Köckert and Erhard Blum (Gütersloh: Gütersloher Verlagshaus, 2011), 110–12.

[150] Nurmela, *Prophets in Dialogue*, 32–33.

no-longer extant earlier composition of a biblical book that was later reworked and reached its final form *after* Joel reached its final form, giving the mistaken impression that it alludes to Joel? Was Joel composed and placed within its position among the twelve minor prophets to make it look, for example, that Amos alludes to Joel? Is this historically incorrect reading a canonically correct reading? The mind is stretched to understand how one would even begin to answer these and similar questions. Thus, while dating is not insignificant and is addressed below, this methodological step prioritizes internal literary evidence as part of a cumulative argument to present the likely direction of dependence.

Purpose of reuse. Once one has identified a verbal parallel and built a case that there is some literary dependence between the texts, specifically, that one author has drawn from another, the final step in building a case for the likelihood of literary dependence is to ask the question why did one author draw from another?

It may appear circular to use the evidence of why an author used an earlier text to support the claim of literary dependence since it assumes literary dependence. As part of a cumulative argument, however, the question can be asked in a confirmatory way: since there are enough formal indicators that literary dependence in a particular direction is likely, can one discern a compelling reason to support the indications that an author has reused these earlier texts? Moreover, if a literary relationship between texts seems clear but there is lacking evidence for direction of dependence, exploring which direction of reuse makes greater interpretive sense—A using B or B using A—can aid in determining the direction of dependence.

Some have argued that the purpose of reuse of earlier Scripture was to present oneself as an authority in continuity with past voices, but this is speculative and unable to

be verified.[151] Somewhat similarly, others have argued that the use of earlier Scripture was to establish literary connections between two works as they were redacted together.[152] However, these theories overlook other literary connections to works not part of the purported redactional whole.

It is obviously possible that an author may reuse the phrases of earlier writers, simply finding their words apt for their own purposes without intending to refer the reader/hearer to the earlier work. In such cases, no interpretive significance can be discerned. When an author attempts to explain the plain meaning of an earlier text this may be described as inner-biblical interpretation. This would include clarification of earlier ambiguous texts and reaffirmation of earlier prophecy, for example.[153] Inner-biblical interpretation/exegesis may be described as "overdetermined," stating explicitly the purpose of the reused earlier text. Allusion, by way of contrast, occurs in what Lester calls an "underdeveloped" text. In other words, the author does not state *what* he is doing with an earlier text but has attempted to guide the reader through the text to the right conclusion.[154] In sum, the reuse of stock phrases has no interpretive significance, texts containing inner-biblical interpretation makes explicit their interpretive significance, and texts containing inner-biblical allusion only implicitly guide the reader to discern the interpretive significance.

Kelly rightly comments that, unless one can show *how* a later text *used* an

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[151] For example, see the discussion in Schultz, *Search for Quotation*, 99–105.

[152] Nurmela argues that the allusions to first Isaiah in second and third Isaiah were "to incorporate the new oracles in the Book of Isaiah." Nurmela, *Mouth of Lord Has Spoken,* 139.

[153] I would list the *pesher* interpretation of Qumran under this description. Whether or not one agrees with the interpretation found in *pesher* commentaries is beside the point. The authors of the Qumran *pesherim* wrote as if they were unpacking the *meaning* of the text.

[154] Lester describes allusion by way of analogy with a metaphor. The reader must decode the metaphor, attempting to explain why the author would make such a comparison. Likewise, with allusion the reader must explain why the author would allude to that earlier text because the author does not explicitly say. Lester describes this as a "courageous authorial act." Lester, *Daniel Evokes Isaiah*, 8.

earlier text, one has only engaged in source criticism not literary allusion.[155] He notes

Ziva ben-Porat's description of the four stages which a reader progresses through when

engaging a literary allusion. First, they identify a marker; second, they identify the

evoked text; third, the reader adjusts their interpretation of the parallel based on their

understanding of the parallel in the source text; and finally, the reader interprets both

texts as a whole—though this fourth step is not necessary in terms of literary theory to

determine an allusion.[156] Michael Floyd adds that there is no exact correlation between

the form of a verbal parallel and the function of a verbal parallel.[157]

   Various labels have been used to describe how a later author has alluded to an

earlier text, such as transformation, revision, reinterpretation, reapplication, etc.[158]

Sommer provides five types of reuse in Isaiah 40–66: (1) confirmation, (2) reprediction,

(3) reversal, (4) recontextualization and typology, and (5) response.[159] Gibson describes

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[155] This is very similar to what Sommer and Gibson label an echo. Of an echo, Gibson says it is a "reuse of keywords or a phrase from an earlier work, which does not exert interpretive significance in the echoing text." Gibson, *Covenant Continuity and Fidelity*, 43; Sommer, *A Prophet Reads Scripture*, 15–17.

[156] Kelly, "Identifying Literary Allusions," 30. See Ben-Porat, "The Poetics of Literary Allusion," 110–11. Lester also draws from Ben-Porat and argues that true allusions must be "underdetermined," requiring the reader to draw out the meaning. Lester, *Daniel Evokes Isaiah*, 7. Leonard mentions an allusive device, which he calls narrative tracking, in which a text is dependent upon a large precursor text and tracks with its narrative. For example, the historical Pss 78 and 105 track with the Exodus narrative. However, there is no interpretation, or reinterpretation, but the retelling of history in the genre of psalm. Thus, I would agree with Leonard that narrative tracking is a helpful device to discern the source of later texts, but I would not label such use allusion. Jeffrey Leonard, "Identifying Subtle Allusions: The Promise of Narrative Tracking," in Zevit, *Subtle Citation, Allusion, and Translation*, 91–113.

[157] He writes, "Neither the sheer quantity of verbal parallels nor the extent to which they are verbatim is particularly telling with regard to the nature of the intertextual relationship." Michael Floyd, "Deutero-Zechariah and Types of Intertextuality," in Boda and Floyd, *Bringing out the Treasure*, 239.

[158] See for example, Stead's summary of Fishbane, "Intertextuality and Innerbiblical Interpretation," 563. Beale's list of the types of reuses of the OT in the New is also illustrative. He includes, (a) to show direct fulfillment of prophecy, (b) to show typological fulfillment of prophecy, (c) to reaffirm an unfulfilled prophecy, (d) analogical/illustrative use, (e) symbolic use, (f) to show the abiding authority of the earlier Scripture, (g) proverbial use, (h) rhetorical use, (i) structural/thematic reuse. (j) to show an alternative textual source, (k) subconscious use of language, and (l) ironic/reversal. G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 55–94.

[159] Sommer, *A Prophet Reads Scripture*, 153. Response indicates when "the prophet implicitly answers complaints, accusations, or laments in an older text."

reuse in Malachi as (1) innovation and expansion, (2) constriction and transference, whereby an earlier text is either narrowed in application or the addressee of the text is transferred from one person/group to another, and (3) inversion and reversal.[160]

Categorizing types of reuse has the potential of minimizing the distinctive reuse of a text by forcing it into one of a number of categories. Rather, each instance ought to be described on its own merits. Therefore, I do not utilize a system of categorization that attempts to be exhaustive in this study. However, the descriptive terms of others, such as ironic inversion, development, synthesis, expansion, etc., are helpful and are utilized freely to characterize, not categorize, Joel's allusions.

Summary. The methodological steps can be summarized as follows:

1. Both verbal and non-verbal parallels between texts are identified. Parallels may be between two specific texts or, more generally, to a plurality of texts that share a specific theme.

2. Such parallels are then weighed to determine whether an intentional literary relationship between the texts is likely or whether it is better explained by other causes such as shared stock phraseology.

3. If a literary relationship is likely, internal and external evidence are weighed to suggest the most likely direction of the literary dependence. A later text may draw from a specific earlier text or develop a theme contained in multiple earlier texts.

4. Finally, the interpretive significance of the borrowing is explored. Where no interpretive significance is found, language has merely been borrowed from an earlier text; explicit interpretation represents inner-biblical exegesis; and a text that requires the reader to interpret the borrowing represents inner-biblical allusion. The type of allusion is then described.

Relative Date of Joel

As mentioned above, a study in inner-biblical reuse attempts to show how a *later* biblical author uses *earlier* material. Thus, while determining the date of Joel has proved elusive, this study at the outset cannot avoid making a tentative conclusion regarding the relative timing of Joel's composition.

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[160] Gibson, *Covenant Continuity and Fidelity*, 258–60.

This study of verbal parallels in Joel analyzes literary features to determine the relative time of Joel in relation to other texts. Thus, this study itself provides more objective evidence with which to date Joel. Therefore, below I simply present the arguments of others to date Joel to provide a relative starting point.

The most common evidences put forth for the date of Joel include (a) the mention of Zion as a holy mountain, (b) the depiction of a functioning temple, (c) the fact that there is no mention of a king, (d) that there is no mention of idolatry at the high places, like Amos and Hosea, (e) the mention of the Greeks and Sabeans,[161] (f) the placement of Joel within the minor prophets, (g) the parallel passages in Joel, (h) that there is no mention of the northern Kingdom, and (i) the vocabulary used by Joel, for example apocalyptic terms or Aramaisms.[162] However, the evidence can be, and has been, understood in a variety of ways resulting in different conclusions.

Willis Beecher has argued that Joel must refer to the time of Hazael (2 Kgs 11–12), because of the silence regarding any deportation which would have been inappropriate if the invader in Joel was the Assyrians or the Babylonians.[163] Credner had earlier popularized this view, arguing that this time during the reign of Joash (878–839 BC) also explains why there is no mention of a king, since he assumed the throne as an

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[161] Myers offers a historical overview of the commerce and trade routes of the ancient Greeks and Sabeans, concluding that Joel cannot be from after the fifth century BC, arguing for a date around 520 BC. Jacob Myers, "Some Considerations Bearing on the Date of Joel," *ZAW* 74, no. 2 (1962): 177–95.

[162] For helpful overviews of the evidence, see S. R. Driver, *An Introduction to the Literature of the Old Testament*, 2nd ed. (Edinburgh: T & T Clark, 1891), 288–89; Marco Treves, "The Date of Joel," *VT* 7, no. 2 (1957): 149–56; Tremper Longman III and Raymond Dillard, *An Introduction to the Old Testament*, 2nd ed. (Nottingham, England: InterVarsity, 2007), 411–14; Joel Barker, *Joel: Despair and Deliverance in the Day of the Lord*, Exegetical Commentary on the OT 25 (Grand Rapids: Zondervan Academic, 2020), 28–31.

[163] Beecher argues that the invader was not a permanent resident because they are to be driven out as Joel 2:19–20 states. However, this overlooks the fact that Joel 2:19–20 is part of the salvation promise in Joel and does not imply that the invader did not take up residence for a significant period. He also notes that the mention of locusts and drought in Joel is part of the judgment mentioned by Amos in 4:6–11. But the judgments mentioned in Amos find their source in the Deuteronomic curses and are not limited to the time period in Amos but could occur at any time in Israel's history as punishment for covenant infidelity. Willis Beecher, "The Historical Situation in Joel and Obadiah," *JBL* 8 (1888): 14–40.

infant.[164] However, the mention of return in 4:1 does in fact indicate a deportation, and Joel's rhetorical style is subtle not necessitating that he mention the Babylonians by name.[165] Moreover, the reference to the "Northerner" in 2:20 appears best understood typologically as a reference to Babylon.[166]

Christopher Seitz, giving interpretive weight to the canonical order of the twelve minor prophets argues that it is Joel's "*literary* placement that makes his likely *historical* location serve its true purpose as a prophet among prophets."[167] Therefore Joel "remains an early pre-exilic prophet. Other prophets rely on him and not vice versa."[168] However, this ignores the fact that multiple orders of the Twelve exist. Moreover, it is not altogether clear *how* a literary location could cause a work to serve its true historical purpose.

Most argue that the mention of the temple requires a date either before 586 or after 516 BC; however, Assis uniquely argues for a date *during* the exile and explains the mention of the temple as Joel's way of encouraging the people that they can still offer legitimate worship to God in their current state.[169] As stimulating a proposal as this may be, it does not make best use of the evidence.

Ahlström's extensive word study concludes, that "many of the words and

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[164] Karl August Credner, *Der Prophet Joel: Übersetzt und Erklärt* (Halle: Waisenhauses Verlag, 1831).

[165] Both Driver and Lanchester challenged Credner's view. Lancaster writes that the phrase in Joel 4:1 "is not sufficiently explained by anything which had happened before the age of Joash." H. C. O. Lanchester, *The Books of Joel and Amos* (Cambridge University Press, 1915), 14–15; and Driver states regarding the expressions in Joel 4:2 that they "cannot fairly be referred to any calamity less than that of the Babylonian captivity." Driver, *Introduction to Literature of Old Testament*, 290.

[166] See, e.g., Jer 4:6 and 6:1, etc. This is argued in more detail below.

[167] Seitz, *Joel*, 21.

[168] Seitz, *Joel*, 19.

[169] Assis provides evidence, for example in Jer 41:5, that a limited cult continued in Jerusalem after the destruction of the temple. Elie Assis, "The Date and Meaning of the Book of Joel," *VT* 61, no. 2 (2011): 163–83. Hadjiev also comments, assuming the theory regarding the postexilic Priestly document, that the *tamid* sacrifice was only mentioned in these postexilic texts. Hadjiev, *Joel and Amos*, 5.

phrases having been used as arguments for a late date are not late at all. On the other hand, the investigation thus far conducted shows several phenomena which have to be understood as pointing to a late period of the Biblical Hebrew."[170] Upon linguistic evidence, he dates the book as most likely from the postexilic time.[171]

Marco Treves attempts to precisely date Joel between 323 and 285 BC to the reign of Ptolemy Soter.[172] The specificity of dating provided by Treves, while possible is ultimately unprovable, causing Hans W. Wolff to write, "the statement in 4:17bβ lacks sufficient historical specificity to support the thesis that it recalls the conquest of Jerusalem by Ptolemy Soter in 312."[173] While I am not convinced the book can be dated accurately, I agree with Treves that Joel's use of אשוב את־שבות (cf. Deut 30:3; Jer 30:3) in 4:1 is very significant in dating the book after 586 BC. However, I believe it is stretching the evidence to use the mention of the wall in Jerusalem (Joel 2:7, 9) to argue further that he wrote after the time of Nehemiah in 445 BC.[174]

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[170] G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, VTSup 21 (Leiden: Brill, 1971), 21–22.

[171] Ahlström, *Joel and Temple Cult*, 1–22. The use of סוף in Joel 2:20 is regularly cited as a late word, for example, by Hurvitz and Driver. Avi Hurvitz, *A Concise Lexicon on Late Biblical Hebrew: Linguistic Innovations in the Writings of the Second Temple Period,* VTSup 160 (Leiden: Brill, 2014), 188–90; Driver, *Introduction to Literature of Old Testament*, 293. Wolff adduces the terms שלח (Joel 2:8), חוסה (2:17) and סוף (2:20) as late biblical terms and the biblical *hapax legomenon* צחנה (2:20) with a parallel in Sir 11:12 as also late. He suggests that the four *hapax legomenon* in 1:17 are also late terms, but this is unprovable. Hans W. Wolff, *Joel and Amos*, trans. Waldemar Janzen, S. Dean McBride Jr., and Charles A. Muenchow, Hermeneia (Philadelphia: Fortress, 1977), 5. See also Wilhelm Rudolph, "Ein Beitrag zum Hebräischen Lexikon aus dem Joelbuch," in *Hebräische Wortforschung: Festschrift zum 80. Geburtstag von Walter Baumgartner*, ed. Benedikt Hartmann et al., VTSup 16 (Leiden: Brill, 1967), 244–50.

[172] He argues that the mention of the selling of the Jews to the Greeks as slaves in Joel 4:6 must refer to a time when Greeks were the major slave-buyers (after 332 BC), the mention of Egypt alongside Edom points to the Ptolemaic reign, the mention of strangers passing through the lands in Joel 4:17, and Egypt's shedding of innocent blood in 4:19 refers to Ptolemy Soter's harsh invasion of Jerusalem; and it is documented that only Ptolemy (and Apollonius, a general of Antiochus Epiphanes in 167 BC, but Treves considers this to be too late for Joel) extensively enslaved the Jews. Treves, "The Date of Joel," 149–56. Josephus is a major historical source for Treve's argument, namely, *Ant.* 12.7, 26, 29.

[173] Wolff, *Joel and Amos*, 4.

[174] Limburg also adduces the rebuilding of the wall by Nehemiah and settles for a date around 400 BC. James Limburg, *Hosea–Micah*, Interpretation (Louisville: Westminster John Knox, 2011), 58. Some note that the walls were not *completely* torn down by the Babylonians and thus the mention of a wall by Joel does not require that it be rebuilt. However, Garrett rightly points out that the language in 2:9 describing scaling a wall would have been unnecessary if the wall had breaches. Garrett, *Hosea, Joel*, 340. However, the language is highly metaphorical in 2:1–11 and the meaning of 2:9 can be grasped whether or

Nogalski summarizes that most scholars date Joel either in the late sixth century or the early fourth century BC. The former down-play the mention of the wall of Jerusalem in 2:7, 9, and highlight that the Sabeans lost control of the major trade routes by the end of the fifth century, while the latter find greater significance in 2:7, 9, as referring to Nehemiah's rebuilt wall and argue that the nations mentioned in 4:4–8 fit best with the political situation at the beginning of the fourth century.[175]

G. Gray argues for a postexilic date based on the verbal parallels in Joel. He finds it improbable that Joel was early and highly influential to have been the source for parallels in "Amos, Isaiah (ii. 4), Micah, Nahum, Zephaniah, Obadiah, Ezekiel, II. Isaiah, Malachi, the author of Isaiah xiii., and also by some Psalmists."[176] Gray also argues that Joel exhibits *common* peculiarities regarding parallel passages indicating that these are common traits of Joel when he borrows.[177] Gray's most persuasive argument is that Joel combined phrases from multiple other texts rather than was disentangled by others. However, such an argument is inconclusive, for the examples he provides do not

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not the wall is in fact intact at the time of composition.

[175] James Nogalski, *The Book of the Twelve: Hosea–Jonah*, SHBC (Macon, GA: Smyth & Helwys, 2011), 202. Wolff argues that 445 is a *terminus post quem* for Joel and 343 is the *terminus ante quem* because, in Wolff's estimation, 4:4–8 is a later addition to Joel and after 343 Sidon was no longer "closely associated with Tyre." Alexander's conquests of Tyre and Sidon are not in view in this passage, indicating Joel was completed before this time. Wolff, *Joel and Amos*, 4–5.

[176] It could be the case that Joel sometimes was the source and sometimes was the borrower. However, Gray notes that the linguistic variations in Joel between Joel and the parallel passages have the character of a later period, and thus it appears Joel is most often the borrower. For example, in the inverted parallel of Joel 4:10 and Isa 2:4, Isaiah contains the word חנית whereas Joel contains the word רחם. Gray argues that חנית is common to all periods, but רחם is more frequent during the exilic and postexilic times. G. Buchanan Gray, "The Parallel Passages in 'Joel' in Their Bearing on the Question of Date," *Expositor* 4, no. 8 (1893): 218.

[177] So for example, Joel has two instances of an inverted parallel, three instances of combining passages together—which Gray thinks is more likely than two authors dismantling Joel's text and extracting two different parts; his parallel text is often larger which, according to Gray, is evidence of the borrowing text; and that many of the parallel passages are less "embedded" in the context of Joel, indicating he took them from a more embedded context. However, the two inverted passages both come from Isaiah, and it could be that Isaiah inverted Joel (if so, it would be more likely that Mic 4:3 then copied Isaiah rather than independently also inverting Joel); it is not impossible that a later text would truncate an earlier source text; and different arguments could be put in place that the passages are more embedded in Joel. Gray, "Parallel Passages in 'Joel' and Bearing on Date," 218–22.

evidence clear literary dependence but the use of common phrases.[178] Joel Barker

similarly relies heavily on Joel's allusions in dating Joel and thus finds it highly

improbable that Joel was composed during the early monarchic period. He also finds

precise arguments made from scant evidence to date the book of Joel during the

Ptolemaic or Maccabean periods to be likewise, improbable. He therefore opts for an

early postexilic date as the best explanation for Joel's "numerous allusions to other

prophetic literature, including Isaiah, Ezekiel, Amos, Micah, and Obadiah."[179]

A reading of Joel that follows authorial intent must reckon seriously with the

fact that the author has left few remains of any conclusive evidence to date the work.

Toffelmire argues that this gives the book "rhetorical flexibility" so that it is "continually

re-applicable, because of its de-historicized nature."[180] Not only does the book of Joel

contain fewer historical markers than other prophetic books, its literary style relies more

upon metaphor, typology, and simile than explicit statement to make its theological point.

For example, place names are often used typologically, such as Shittim, "the Northerner,"

Eden, and possibly also Egypt. Therefore, seeking a precise historical date—even if

accurate, such as Treves above—is not necessary to understand the *intentio operis*. It

seems most likely that Joel was written during the postexilic period as it assumes the

exile (4:1–2), a functioning temple (e.g., 1:9, 14), and contains a number of words akin to

late biblical Hebrew. As part of my study, I do not assume but attempt to discern the

literary direction of dependence between Joel and other literary parallels utilizing internal

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[178] For example, he notes that Joel 2:27, וידעתם כי בקרב ישראל אני ואני יהוה אלהיכם ואין עוד,
parallels Isa 45:5 (אני יהוה ואין עוד); Ezek 39:28 (וידעו כי אני יהוה); and Lev 18:2 (אני יהוה אלהיכם). But, as
he himself notes, these phrases occur in numerous places throughout Scripture, so it is difficult to argue for
Joel's specific literary dependency on all these.

[179] Barker, *Joel*, 31.

[180] Colin M. Toffelmire, *A Discourse and Register Analysis of the Prophetic Book of Joel*, SSN
66 (Leiden: Brill, 2016), 7. Deist argues that Joel "was not intended to 'refer' to any concrete event in
history, but was rather compiled to serve as a 'literary theology' of the concept of 'The Day of the Lord'."
Ferdinand Deist, "Parallels and Reinterpretation in the Book of Joel: A Theology of Yom Yahweh?," in
Text and Context: Old Testament and Semitic Studies for F. C. Fensham, ed. W. Claassen, JSOTSup 48
(Sheffield: Sheffield University Press, 1988), 63.

evidence. Therefore, establishing the exact date for Joel beyond the timeframe of postexilic is not necessary—and is basically impossible—as each verbal parallel is analyzed individually for direction of dependence. However, the cumulative weight of the argument in this study below shows that Joel must be one of the latest biblical books.

Literary Features of Joel

Text of Joel

This study utilizes as a base text the Masoretic Text (MT) of Joel as found in the *Biblica Hebraica Quinta* (BHQ) which is derived from the three major codices of Leningrad (M^L), Aleppo (M^A), and Cairo (M^C).[181] Hebrew witnesses to the text of Joel from the Judean Desert have also been consulted, namely, 4QXII^c (4Q78), 4QXII^g (4Q82), and MurXII (Mur88).[182] Additionally I have compared the Greek, Latin, Aramaic, and Syriac versions to the MT text of Joel.[183] Textual variants are addressed throughout the dissertation as needed to study the final form of Joel, particularly those among Joel's verbal parallels with other texts.

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[181] Anthony Gelston, introduction to *The Twelve Minor Prophets*, BHQ 13 (Stuttgart: Deutsche Bibelgesellschaft, 2010).

[182] Joel is not contained in the Greek manuscript from Nahal Hever (8HevXIIgr). The *editio princeps* of 4QXII^c (4Q78) and 4QXII^g (4Q82) are found in Emmanuel Tov ed., *Qumran Cave 4.X, The Prophets,* DJD 15 (Oxford: Clarendon Press, 1997); the *editio princeps* of MurXII (Mur88) is found in Pierre Benoit, J. T. Milik, and Roland de Vaux, eds., *Les Grottes de Murabba'at*, DJD 2 (Oxford: Clarendon Press, 1961).

[183] See Benjamin Kedar-Kopfstein, "The Hebrew Text of Joel as Reflected in the Vulgate," *Text* 9 (1981): 16–35; Robert Gordon, "The Hebrew *Vorlage* of the TG Twelve Prophets," in *Studies in the Targum to the Twelve Prophets* (Leiden: Brill, 1994), 62–73; Felix Albrecht, "The Septuagint Minor Prophets: Greek Tradition and Textual Variation," in *Les Douze Prophètes dans la LXX: Protocoles et Procédures dans la Traduction Grecque*, ed. Cécile Dogniez and Philippe Le Moigne, VTSup 180 (Leiden: Brill, 2019), 399–412; Siegfried Kreuzer, "Stages of the Greek Text of *Dodekapropheton* Witnessed by the Quotations in the New Testament," in Dogniez and Le Moigne, *Les Douze Prophètes*, 265–84; George Howard, "The Quinta of the Minor Prophets: A First Century Septuagint Text?," *Bib* 55, no. 1 (1974): 15–22; Torleif Elgvin, "MS4612/1. Hev(?)Joel (Joel 4.1–5)," in *Gleanings from the Caves: Dead Sea Scrolls and Artifacts from the Schøoyen Collection*, ed. Torleif Elgvin, Kipp Davis, and Michael Lamglois, LSTS 71 (London: T & T Clark, 2016), 223–32.

Literary Structure of Joel

This study attempts not only to identify but also interpret the significance of

Joel's reuse of the OT. Thus it is necessary to outline the broad structure of Joel to

understand the development of Joel's message and thus situate his instances of inner-

biblical reuse within the development of his message. While theories of Joel's

compositional nature have been proposed, the general consensus today is that Joel is a

unified work. More specifically, recent linguistic theories derived from cognitive

linguistics have proven beyond doubt the coherence of the final form of Joel as a literary

unity.[184]

Duane Garrett argues that Joel has two centers (2:17; 2:27) and is structurally

made up of two interlocking chiasms around these two centers.[185]

A (chap.1): Punishment: The locust plague
B (2:1–11): Punishment: The apocalyptic army
       C (2:12–19): Transition: Repentance and (vv 18–19) introduction to
       Yahweh's oracular response
B[I] (2:20): Forgiveness: The apocalyptic army destroyed
A[I] (2:21–27): Forgiveness: The locust-ravaged land restored

Introduction to Yahweh's response (2:18–19)

A (2:20): Judgment: The apocalyptic army is destroyed
B (2:21–27): Grace: The land restored
B[I] (3:1–5): Grace: The Spirit poured out
A[I] (4:1–21): Judgment: The nations destroyed

Garrett's structure is helpful to outline the two basic halves of the book, 1:1–2:17 and

2:27–4:21. However, his structure does not do justice to the divisions in chapter 4, and

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[184] See, e.g., Toffelmire, *Discourse and Register Analysis of Joel*; Ernst Wendland, *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel*, Mellen Biblical Press 40 (Lewiston, NY: Mellen Biblical Press, 1995); Wendland, "An Introduction to Literary-Structural Analysis, Illustrated with Reference to the Prophecy of Joel" (unpublished paper, 2018, https://www.academia.edu/8866171/A_Literary-Structural_Analysis_of_JOEL.pdf); Christo van der Merwe and Ernst Wendland, "Marked Word Order in the Book of Joel," *JNSL* 36, no. 2 (2010): 109–30; Ronald Troxel, "The Problem of Time in Joel," *JBL* 132, no. 1 (2013): 77–95; Troxel, "Confirming Coherence in Joel 3 with Cognitive Grammar," *ZAW* 125, no. 4 (2013): 578–92. When one relies only on thematic divisions, determining the structure of the text is arbitrary. For example, Kapelrud includes 2:18 with the previous section 2:12–17, but this ignores the *wayyiqtol* form common to 2:18 and 2:19. Arvid Kapelrud, *Joel Studies*, UUA 4 (Uppsala, Sweden: A. B. Lundequistska Bokhandeln, 1948), 5.

[185] Duane Garrett, "The Structure of Joel," *JETS* 28, no. 3 (1985): 289–97.

one wonders if readers would catch the proposed chiasm that parallels one verse (2:20) with twenty-one verses (4:1–21).[186]

Strazicich divides the book into two halves, like Garrett, but offers no chiasms and rather divides the book up based on content[187]:

I. Communal Calls for Lamentation and Repentance Concerning Graded Judgments and Military Threat on the Day of Yahweh (1:2–2:17)

    A. Communal Calls for Lamentation and Individual Laments (vv. 2–20)

    B. A Second Explanatory Note Concerning the Imminent Military Threat on the Day of the Lord and a Second Call to National Repentance at the Temple (2:1–17)

II. Yahweh's gracious Response to Judah's Lamentation: Yahweh's Promises of the Restoration of Creation and Judah's Deliverance on the proto-Apocalyptic Day of Yahweh (2:18–4:21)

    A. Introductory Assurances of Yahweh's Gracious Response (vv. 18–20)

    B. The First *Erkenntnisformel:* Yahweh's promise to Restore the Created Order from Yahweh's Destructive Judgment of the Locust and Drought (vv. 21–27)

    C. Proto-Apocalyptic Announcements of Salvation in Zion at the Coming of the Day of the Lord (3:1–4:17)

    D. The Result of the Day of Yahweh: Yahweh's Glorious Reign in Zion and Judah's Security (4:18–21)

While he offers multiple subdivisions within II.C., his macrostructure does not do justice to the textual markers within 3:1–4:17.[188] Moreover, while one ought not to force a structure upon a text, his descriptive outline does not clearly capture the development and coherence of the book.

Wolff argues for the unity of Joel, while understanding 4:4–8 to be a later

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[186] For example, the Masoretic text contains breaks that occur at 4:8 and 4:17. Similar to Garrett, Barker does not divide up chap. 4 in his analysis. Barker, *Joel*, 41.

[187] Strazicich, *Joel's Use of Scripture*, 40–47.

[188] For example, the beginning of 4:1 with הנה בימים ההמה and 4:9 begins with asyndeton and a shift in verb mood.

interpolation.[189] He understands the middle of the book to be 2:18, dividing it into two

equal halves. These halves are balanced and correspond to each other:

> The lament over the current scarcity of provisions (1:4–20) is balanced by the
> promise that this calamity will be reversed (2:21–27). The announcement of the
> eschatological catastrophe imminent for Jerusalem (2:1–11) is balanced by the
> promise that Jerusalem's fortunes too will be reversed (4:1–3, 9–17). The call to
> return to Yahweh as the necessity of the moment (2:12–17) is balanced by the
> pouring out of the spirit and the deliverance of Zion as the eschatological necessity
> (chap. 3).[190]

Wolff's analysis is helpful in that he acknowledges the two viewpoints within Joel,

present and eschatological, and argues that they are mutual viewpoints in a unified work.

He notes that even in 2:20, amidst a section depicting material restoration, there is

mention of the reversal of the eschatological catastrophe by removing the northern army.

Additionally, the two halves of the book are joined together by the parallel "assurances of

recognition" in 2:27 and 4:17. Thus "the possibility of understanding it would be

foreclosed from the outset were we to attribute the parts to different authors."[191] While I

propose an alternative structure, one that incorporates 4:4–8, I agree with Wolff regarding

the two mutual viewpoints of present and future and I believe recognizing these two

temporal frames is a major interpretive key to discerning the structure to the book, a

structure which can also be supported on a linguistic basis.[192]

Chapter 1:1 contains the superscription to the book. Chapter 1:2–20 is

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[189] Prinsloo's comment regarding 4:4–8 is apt: "the tendency to denigrate the importance of this passage on these grounds and to treat it as peripheral derives from the (mistaken!) romantic notion that the earliest text is necessarily the true, the best and most authoritative text." Willem S. Prinsloo, *The Theology of the Book of Joel*, BZAW 163 (Berlin: Walter de Gruyter, 1985), 110.

[190] Wolff, *Joel and Amos*, 7.

[191] Wolff, *Joel and Amos*, 7.

[192] Barton, while not accepting Plöger's thesis regarding the later revision of Joel by an eschatological party, writes that his thesis "does bring out the difference in tone between the two halves of Joel." Barton, *Joel and Obadiah*, 7. However, one can only argue there is a difference in tone between the two halves of Joel if one also removes the eschatological elements (e.g., 1:15) from the first half, claiming them also to be interpolations. Really there is no radical difference in tone between the two halves but a *Steigerung* that develops throughout the book.

grammatically marked as a unit by its heavy use of imperatives and causal clauses and thematically linked together by the community-wide response to the *present* locust plague and drought. Verses 15–20 can be isolated from the preceding verses due to the new topic introduced in 1:15, the Day of the Lord, and the use of *yiqtol* verbs contained within discourse in 19–20.[193] Chapter 2:1–11 is marked by its use of *yiqtol* verbs and thematically by the depiction of an imminent *future* invading army.[194]

Chapter 2:12–17 is a significant pivotal passage in the book of Joel where time slows down. It is marked by a shift again to imperatives as Joel calls the people to urgent repentance, not only to seek reprieve from their *present* calamity of drought and locust invasion, but from the imminent *future* calamity. Chapter 2:18–27 is thematically marked by the Lord's response to the people's repentance, namely, their restoration. Within this section, verses 18 and 19 set themselves apart grammatically as they contain *wayyiqtol* verbs.[195] The remaining verses in this section are thematically determined as verse 20 deals with the *future* enemy and verses 21–27 deal with restoring what the *present* drought and locusts had destroyed. Chapter 3:1–5 is marked off as a unit as it begins with והיה אחרי־כן and ends with יהוה + a preverbal phrase + *yiqtol* verb.[196] This section depicts

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the future restoration, where the Lord does not restore creation by pouring down rain, but initiates the new creation by pouring out his Spirit.

A new section is marked in 4:1–21 with כי הנה בימים ההמה and is thematically held together by the judgment coming upon the nations. Verses 4:4–8 and 4:9–21 are marked off as subsections, 4:4 beginning with וגם and 4:9 beginning with an asyndetic clause and an imperative, and marking its end with epiphora.[197] Rather than requiring 4:4–8 to be a late interpolation, understanding the back and forth between present and future time in Joel enables one to see that 4:4–8 denotes the *present* judgment coming upon Judah's present neighbors, such as Tyre and Sidon. Verses 4:9–17 then depict the *future* judgment on Judah's enemies using Edom and Egypt typologically. Such a structure can be depicted as follows:

Superscription: Joel 1:1

    Part 1: Judgment (Joel 1:2–2:11)
        A. Present Judgment (Joel 1:2–14)

Hinge between the present and future (Joel 1:15–20)

        B. Future Judgment (Joel 2:1–11)

Dramatic Pause: Hinge between part 1 and part 2 (Joel 2:12–17)

    Part 2: Restoration and Reversal (Joel 2:18–4:17)
        A. Restoration (Joel 2:18–3:1–5)
          Introduction (Joel 2:18–19)
          Present Restoration (Joel 2:20–27)
          Future Restoration (Joel 3:1–5)

        B. Reversal (Joel 4:1–17)
          Introduction (Joel 4:1–3)
          Present Reversal (Joel 4:4–8)
          Future Reversal (Joel 4:9–21)[198]

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often concludes a speech drawing an inference from the preceding content. Thus, "the bestowal of mantic prophetic skills" (3:1–2) enables the people to "interpret the omens of the coming day of the Lord" (3:3–4) and thus they can "appeal to the LORD so as to find deliverance" (3:5; Troxel, 591).

[197] Wendland argues that 4:21 ends as 2:27 ends with the mention of the YHWH. Wendland, *Discourse Analysis of Hebrew Prophetic Literature*, 262.

[198] Assis divides the book into two parts, 1:2–2:17 and 2:18–4:17, labelling 4:18–21 a

These sections in Joel are also interlocked and not as distinct in terms of content, as my outline may suggest. For example, the approaching army coming on the future Day of the Lord (2:11) is proleptically announced in 1:15, the future reversal of the Day of the Lord as a day of judgment on Judah to a day of judgment upon the nations (4:1–17) is proleptically announced in 2:20, and the future of Judah's deliverance on Mount Zion (4:16) is proleptically announced in 3:5.[199] Prinsloo divides the text into the following pericopes 1:1; 1:2–14; 1:15–20; 2:1–11; 2:12–17; 2:18–27; 3:1–5; 4:1–17; 4:18–21, and argues that

> all the pericopes refer—through word and phrase repetitions—to a previous pericope or pericopes. As a result, each pericope is not merely linked with the ones immediately preceding and following it, but is integrated into a whole which all the more clearly reveals the ascending pattern, in itself identifiable as a contrast. Hence the final pericope should be seen as the climax of the book.[200]

David Marcus has identified 47 nonrecurring doublets, non-keywords that recur twice, in Joel which he argues are a "deliberate rhetorical device of the author."[201] Specifically, these nonrecurring doublets support the message of the book by "emphasizing complementary ideas, by illustrating reversals, and by linking sections

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summary. This is possible, for Wendland argues 4:17 contains an epiphora, parallel with 3:5, marking the end of a section. The Masoretes also mark a division in the text at the end of 4:17. Assis, *The Book of Joel*, 53.

[199] Wendland notes also the mention of priests in 1:13 and 2:17, the mention of a fast in 1:14 and 2:15–16. Wendland, *Discourse Analysis of Hebrew Prophetic Literature*, 262–63. Deist notes parallels between blocks of text, namely, 1:2–20 and 2:18–27, 1:2–20 and 2:1–17, and 2:10–11 and 4:14–17. These parallels, while uniting the book, are interpreted in various ways; for example, 2:1–17 "reinterprets" 1:2–20, 2:18–27 describes the restoration in terms of what was lacking in 1:2–20. Deist, "Parallels and Reinterpretation in Joel," 63–79. Thompson notes eight different reasons, some structural some rhetorical, for Joel's reuse of his own material, namely, (1) emphasis, (2) correspondence, (3) contrast, (4) climax, (5) succession, (6) irony, (7) anaphora, (8) epiphora. John Thompson, "The Use of Repetition in the Prophecy of Joel," in *On Language, Culture, and Religion: In Honor of Eugene A. Nida*, ed. Matthew Black (Paris: Mouton, 1974), 101–10. Bergler notes that "vor allem aber interne Wiederholungen (Selbzitate) registriert, die für die (redaktionelle?) Zusammengehörigkeit beider Buchhälften sprechen." Bergler, *Joel als Schriftinterpret*, 31.

[200] Prinsloo, *Theology of Joel*, 123.

[201] Doublets may be slightly modified or even reversed in order. David Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56, no. 1 (1994): 57–59.

through allusion."[202] Moreover, "the likelihood that the book is a unity, the work of one hand, is greatly strengthened" by the fact that these nonrecurring doublets occur in every part of Joel.[203]

In sum, the book of Joel has clear marks of a literary unity. Seitz's comments are apt: "the distinction between an eschatological 'final day' and a natural disaster in the present *is precisely what Joel is conjoining. That is his theological achievement.* To posit a redactional seam is precisely to fail to recognize this achievement."[204] The work thematically progresses from judgment (1:2–2:11) to restoration and reversal (2:18–4:21). Restoration and reversal are brought about by the repentance of the people (2:12–17). The movement throughout the book is not linear however, as content is introduced in brief before it is expanded and developed later throughout the book (for example, the Day of the Lord in 1:15) creating a *Steigerung* effect.[205] The following chapters follow the structure outlined above to situate Joel's reuse of the OT within his overall message.

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[202] Marcus, "Nonrecurring Doublets in Joel," 60. For example, the repetition of כי הגדיל לעשות (2:20) in 2:21 is an example of expressing a complementary idea, the shaking of the heavens in 2:10 is repeated in 4:16 to indicate that the Day of the Lord against Judah has been reversed and is now against the nations; and the overflowing vats from 2:24 is metaphorically reused in 4:13 to depict the judgment of Judah's enemies.

[203] Marcus, "Nonrecurring Doublets in Joel," 65.

[204] Seitz, *Joel*, 141.

[205] Hadjiev notes the present and future message of Joel; however he wrongly ascribes this to the "two texts" of Joel, namely, 1:2–2:27 and 3:1–4:21, overlooking the fact that past and present are juxtaposed in both 1:2–27 and 3:1–4:21. Tchavdar Hadjiev, *Joel, Obadiah, Habbakuk, Zephaniah: An Introduction and Study Guide*, T & T Clark Study Guides to the OT (London: T & T Clark, 2020), 29–30.

CHAPTER 3

REUSE OF THE OLD TESTAMENT IN JOEL 1

The Locusts as a Portent of YHWH's Day:
An Overview of Joel 1

After the superscription (1:1), Joel calls all the people to listen and to pass on this

message to their children and grandchildren (1:2–3). Some understand Joel 1:2–3 as part

of the introduction to the whole book, and thus the incomparable message of which there

has never been anything like it is not referring to the locust plague (1:4–20) but to the

Lord's gracious reversal in response to the repentance of the people in the first part of

Joel (1:2–2:27).[1] However 1:2–3 cannot be separated from 1:4ff., especially when one

recognizes that Joel alludes to Exodus 10 in both 1:4 *and* 1:2–3 (see below). Moreover, as

will become clear throughout this study, Joel has a habit of ironically reversing the

meaning of his source text to which he alludes and, so, this call to tell the generations is

best understood as ironic. They are to declare the extent of punishment rather than

salvation to the subsequent generations.

A literary pattern emerges in the first part of chapter 1 where various groups of

people are called to lament for a particular reason (an imperative followed by a כי clause).

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[1] Tchavdar Hadjiev, *Joel and Amos*, TOTC (Downers Grove, IL: IVP Academic, 2020), 21. It is true that the ultimate goal of Joel is knowledge of YHWH as a result of repentance (2:27; 4:17), and that the themes of knowledge and of telling the generations both occurs in Exod 10, a passage which Joel is dependent upon. Müller argues that this creates an arc ("der Bogen") from 2:27 back to 1:2–4. Therefore, she understands the command to tell the generations "soll nicht einfach um der Heuschrecken willen erzählt warden, sondern weil dieses Erzählen eine Erkenntnis bewirkt." Anna K. Müller, *Gottes Zukunft: Die Möglichkeit der Rettung am Tag JHWHs nach dem Joelbuch,* WMANT 119 (Neukirchen-Vluyn: Neukirchener Verlag, 2008), 57. The reality that Joel is a canonical work read among communities accepting its authority produces the result that the entire *book of Joel* ought to lead to *Erkenntnis* of YHWH. However, 1:2 and 1:14 contain an *inclusio* (כל יושבי הארץ) marking them off as a unit and the content of "this" (זאת x2) in 1:2–3 which is to be passed down is the subsequent report of the locust plague contained within the *inclusio* (1:4–14).

The drinkers are to wail because wine is cut off (1:5), the farmers are to be ashamed because of the lack of harvest (1:11), and the priests are to lament in sackcloth at the temple because there is nothing to offer for the food and drink offering (1:13). In addition to the people, the land and animals are anthropomorphized as the land mourns and languishes (אבל and אמל, 1:10, 12) and the animals cry out to YHWH (ערוג, 1:20).[2] Joel's depiction of devastation is all-encompassing, resulting in all of creation groaning.

It is likely that 1:15–20 is the content of what Joel instructs the priests to cry out (וזעקו) in 1:14.[3] In this way chapter 1 would parallel chapter 2 where the priests call all the people for a fast (קדש צום 1:14; 2:15) and Joel then provides the content for the priests' intercession (2:17). Moreover, understanding 1:15–20 as prescribed speech would help explain the *yiqtol* form (תערוג) in 1:20 as expressing imperfective aspect embedded in speech, in addition to the shift to first and second personal pronouns in 1:16, 19–20. The phrase כל יושבי הארץ in 1:14 also forms an *inclusio* with 1:2, marking 1:2–14 off from 1:15–20 as a distinct unit in chapter 1.

The locust plague ought *not* to be understood as the/a Day of the Lord but as a

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[2] Hayes analyzes Joel 1–2 and Jer 12:1–13 and suggests that the role of the mourning earth is to act as a "tragic chorus" that guides the reader to respond appropriately. Katherine Hayes, "When None Repents, Earth Laments: The Chorus of Lament in Jeremiah and Joel," in *Seeking the Favor of God: The Origin of Penitential Prayer in Second Temple Judaism*, ed. Mark Boda, Daniel Falk, and Rodney Werline, EJL 21 (Atlanta: Society of Biblical Literature, 2006). Braaten presents a "geocentric" reading of Joel 1–2 over and against an "anthropocentric" reading. Humanity is to recognize themselves as part of the earth community and join in the lament that will lead to the restoration of the earth. Laurie Braaten, "Earth Community in Joel 1–2: A Call to Identify with the Rest of Creation," *HBT* 28 (2006): 113–29. These articles draw attention to the manifest language of creation works such as Joel, however they fail as they do not situate such content within their theological context, namely, the pervasive *creation* themes within Scripture. Though primarily dealing with animals in Jonah, Shemesh makes mention of the animals in Joel and situates the references to animals within a larger theology. She notes that (a) the Lord can use them as agents of punishment, (b) they are portrayed as part of the community that cries out to the Lord, and (c) they are recipients of the mercy of God. Yael Shemesh, "'And Many Beasts' (Jonah 4:11): The Function and Status of Animals in the Book of Jonah," *JHebS* 10 (2010): 1–26.

[3] This is, for example, the position Barton takes. Barton, *Joel and Obadiah*, 56–66. A. K. Müller recognizes four stanzas each beginning with an imperative: 1:5–7, 8–10, 11–12, and 13–15. To maintain the pattern of each stanza having an imperative followed by a כי clause, she argues that 1:15 ought to be understood as the providing the reason for the lamentation in 1:13–14. Müller, *Gottes Zukunft*, 37. It is true that 1:15ff ought to be recognized as tightly connected to what precedes it, however, 1:13 contains a כי clause, and there is no need to understand 1:15 as *functioning* the same way to understand 1:15ff as connected to 1:2–14.

harbinger of that day, since 1:15 simply describes that day as near (קרוב) and as future using a *yiqtol* form (יבוא).[4] Thus, Joel is calling the people to recognize that the locusts indicate something far worse on the horizon. His interpretive description of the locusts brings to mind both the Egyptian plagues (Exod 10) and the covenant curses (Deut 28:38; 1 Kgs 8:37), motifs already joined together in earlier Scripture (Deut 28:27, 60).[5] It appears that Joel has taken an actual historical event of a locust plague and interpreted it within existing biblical categories to make a theological point regarding the condition of the people of Judah in his days.

After the mention of the locusts in 1:4,[6] verse 6 mentions a nation which has come into the land (גוי עלה על ארצי). Is this nation the same as the army in 2:1–11?[7] Or do the locusts (1:4) metaphorically refer to an army (1:6), or vice versa? In 1:6 it is best understood that Joel is using the term גוי metaphorically to describe actual locusts since he continues to describe what this nation's *teeth* can do to vines, namely, throwing down

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[4] Contra Garrett, who understands the locust plague as one of multiple Days of the Lord. Duane Garrett, *Hosea, Joel*, NAC, vol. 19a (Nashville: Broadman & Holman, 1997), 328.

[5] Merrill writes regarding Deut 28:27, "in a kind of reverse exodus, Israel would return figuratively to Egypt and there experience the plagues that had afflicted Pharaoh and his countrymen in those former days." Eugene Merrill, *Deuteronomy*, NAC, vol. 4 (Nashville: Broadman & Holman, 1994), 361.

[6] I agree with Barton that the use of four different terms for the locusts ought to be understood as the prophet's way of "emphasizing the totality of the destruction they wreak" rather than intended to be understood in more literal terms. Barton, *Joel and Obadiah*, 42. Sellers argues that the four terms represent the four stages of the locust, that 2:25 represents the correct order of locusts and 1:4 should be corrected to that order. Ovid Sellers, "Stages of Locust in Joel," *AJSL* 52, no. 2 (1936): 81–85. Evidently, the agrarian societies of the ancient world had numerous terms for locusts, indicating regular contact and a need to distinguish certain features. However, it is uncertain that these four terms represent exactly the four stages for there are additional Hebrew terms for locusts, such as חגב, סלעם, חרגל, and צלצל. And if the terms in Joel clearly represent four stages, it would be inexplicable why the order between 1:4 and 2:25 is different. A. K. Müller concurs, writing "Hinsichtlich der Oberfläche von Joel 1 kann wohl gesagt warden, dass der Vergleich der in Joel 1,4; 2,25 verwendeten Wörter mit ihren anderen Vorkommen keinen sicheren Schluss darauf erlaubt, dass es sich um verschiedene Entwicklungsstadien der Heuschrecke handelt." Müller, *Gottes Zukunft*, 33.

[7] Tg. Neb. at Joel 2:25 interprets the locusts metaphorically reading, ואשלים לכון שניא טבתא חלף שניא דבז יתכון עממיא ולישניא שלטוניא ומלכותא פורענת חילי רבה דשלחית בכון: However, this is typical in the Targumim. Allen notes that a sixth century Greek manuscript of Joel has a marginal reading which interprets the locusts as the Egyptians, Babylonians, Assyrians, Greeks, and Romans. Leslie Allen, *The Books of Joel, Obadiah, Jonah and Micah*, NICOT (Grand Rapids: Eerdmans, 1976), 29.

branches and stripping them white (1:6–7).[8] As Joel is prone to do, he has reversed the

typical metaphor of describing a large army as a plague of locusts (see Judg 6:5; 7:12; Jdt

2:20)[9] to describe a locust plague as an army.[10]

The metaphor, however, is not without deeper symbolism. In Joel's literary

style of juxtaposing the present and future, both the present locusts and the imminent

future army are described as numerous (עצום 1:6; 2:2, 5, 11) and both the army and the

locusts are described as the Lord's (2:11, 25). The use of the same terms does not,

however, mean that Joel is referring to the same entity. Chapter 1 is describing a present

reality, whereas chapter 2 presents an imminent threat. Moreover 4:11 refers to the Lord's

army, not locusts, executing judgment on the nations, and 2:20 refers to the "Northerner"

which cannot refer to locusts.[11] The destroyer in chapter 1 and the destroyer in chapter 2

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[8] Granted, this could be understood as extending the metaphor of the locusts. Simkins provides a thorough overview of the entomology and ecology of the locust and the devasting effects it can have on a land. Ronald Simkins, *Yahweh's Activity in History and Nature in the Book of Joel*, Ancient Near Eastern Texts and Studies 10 (Lewiston, NY: Edwin Mellen, 1991), 101–20.

[9] Andiñach showed that metaphorically describing armies as locusts was not unique to the biblical texts, but common in ancient Near Eastern literature. He concludes, regarding Joel, that Joel is also using it metaphorically, and the only enemy in Joel is an army not a locust plague. Pablo Andiñach, "The Locusts in the Message of Joel," *VT* 42, no. 4 (1992): 433–41. See also John Thompson, "Joel's Locusts in the Light of Near Eastern Parallels," *JNES* 14 (1955): 52–55; and Victor Hurowitz, "Joel's Locust Plague in Light of Sargon II's Hymn to Nanaya," *JBL* 112, no. 4 (1993): 587–603. While it is clear that armies were typically referred to as locusts, Joel's metaphorical use of locusts/armies is much more developed. Moreover, primary to my argument is not so much identifying whether the destroyer in chap. 1 was a locust plague or an army, but that military and locust imagery is used to refer to two distinct entities, the second much worse than the first. Thus, if one understood 1:4–6ff. to refer to a physical army, I would still contend that 2:1–11 has a different referent in view, namely, an eschatological army. This is contra Barton who, while viewing the imagery as depicting a literal locust army, understands 2:1–11 and 1:4ff. as describing the *same* entity, namely, a locust invasion. He notes that chap. 2 is future but posits that chap. 1 could be using the "prophetic perfect" to refer to the future and thus both chapters are referring to the same event; this also explains why the Day of YHWH is "near" (2:1), because the locust plague is future. Barton also argues that the Northerner (2:20) is not a reference to an army, but simply an enemy. He does not believe chap. 2 has any "eschatological" elements, explaining the darkening of the sun, moon and stars, as "hyperbole for the effect of a cloud of locusts." Barton, *Joel and Obadiah*, 46–48. Barton's arguments are not the most natural explanations but seem driven by his belief that the book of Joel is essentially two compositions recognizable because of their content, the second composition (3:1–4:21) alone containing eschatological elements.

[10] See, for example, Deist and Allen who also takes this position. Ferdinand Deist, "Parallels and Reinterpretation in the Book of Joel: A Theology of Yom Yahweh?," in *Text and Context: Old Testament and Semitic Studies for F. C. Fensham*, ed. W. Claassen, JSOTSup 48 (Sheffield: Sheffield University Press, 1988), 67; Allen, *Joel, Obadiah, Jonah and Micah*, 75.

[11] A.K Müller notes that the mention of fire in 1:19 plays the literary role of connecting chaps. 1 and 2 (2:3). Müller, *Gottes Zukunft*, 39. Noting 2:1–5 following 1:19–20, Seitz also comments that "references like those that conclude the opening chapter sit firmly on the boundary of realistic-metaphorical, releasing neither side of the balance." Christopher Seitz, *Joel*, ITC (London: T & T Clark,

are related as one and the same *type* of thing, namely, a tool of punishment in the Lord's hands. Joel casts them as the same *type* not the same *entity* by using similar language.

Whomever is understood to be the precise referent of 1:6—locusts or an army—it is more important that the entities in chapters 1 and 2 be viewed as distinct; one is a harbinger of the other, and the destroyer in 2:1–11 (which I understand to be the Lord's eschatological army) is an escalation of the initial type of the Lord's punishment in 1:4ff. (which I understand to be a locust plague).[12] Moreover, since the locusts are a harbinger of the Day of the Lord, referring to them in terms of an army (1:6) is a creative way of depicting them to make their role as an omen from YHWH, not a mere natural disaster, more forceful. Such an interpretation of Joel 1 is strengthened by analyzing Joel's reuse of earlier biblical texts.

Joel 1:2–4 and Exodus 10

The book of Joel as a whole has numerous verbal and non-verbal parallels with the exodus narrative as recorded in the book of Exodus. For example, the mention of חשך and אפלה in 2:2 is reminiscent of the ninth plague (Exod 10:22), the terms ענן and ערפל also in Joel 2:2 remind of the Sinai theophany (Deut 4:11) and the word מופתים (Joel 3:3) calls the plagues to mind (Exod 4:21; Ps 78:43; 105:27). These parallels are discussed in subsequent chapters. Below, only Exodus 10 and Joel 1:2–4, 12 are analyzed, with Joel 2:27 also mentioned because of the parallel with Exodus 10:2. It is important to keep in mind that the book of Joel has other connections with the book of Exodus elsewhere as this further supports the argument that Joel 1:2–4ff. is dependent

2016), 144.

[12] Deist argues that one should not try to find a historical reference behind the locusts, the drought, or the army, but these themes have been woven together for a theological purpose. Specifically, he notes that locust plagues and droughts do not occur at the same time, rather locust plagues usually follow after good rains. However, Joel 1 seems to present a situation of drought and locust plague. Deist, "Parallels and Reinterpretation in Joel," 64.

upon Exodus 10.

Exodus 10:1–20 recounts the eighth plague, the locusts, sent upon the Egyptians. It is described as an incomparable event that will never happen again,[13] whereby the locusts eat what was left by the previous plagues, including all the trees of the field (10:5). The purpose of this plague is spelled out at the beginning of this chapter in Exodus: Israel is to recount these plagues, the mighty deeds of YHWH, to their descendants, so that they might know that YHWH is God (10:2).

Parallels

Joel shares thematic parallels with Exodus 10:1–14 that are supported by verbal parallels, most densely found in Joel 1:2–4. The verbal parallels are (1) the incomparable nature of the locust plague, (2) the mention of the fathers, (3) the command to tell the subsequent generations, (4) the locust plague itself, (5) the mention that the locusts are to eat what remains, (6) the specific mention of destroying the trees of the field, and (7) the ultimate goal of the plague is the knowledge of YHWH. The thematic parallel between Joel and Exodus is that a devastating plague has been sent by YHWH for the purpose of future generations knowing YHWH.

Joel's text is shorter than the Exodus text. For example, Exodus depicts the incomparable nature of the locust plague with twelve words (לא־ראו אבתיך ואבות אבתיך מיום היותם על־האדמה עד היום הזה), whereas Joel uses only six (ההיתה זאת בימיכם ואם בימי אבתיכם); and in describing the "remains" that the locusts eat, Exodus uses eight words (ואכל את־יתר הפלטה הנשארת לכם מן־הברד) whereas Joel uses three (יתר הגזם אכל).

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[13] Crenshaw provides evidence from Sumerian texts that describing events as "unprecedented seems to have been a literary topos in the ancient world." James Crenshaw, *Joel*, AB (New York: Doubleday, 1995), 86–87. As Barton writes, "That in fact there was, and is, nothing in the least unprecedented about a plague of locusts in neither here nor there! The experience is so terrible that it seems at the time that no such thing can ever have happened before or will ever happen again." Barton, *Joel and Obadiah*, 42.

Table 1. Parallels between Joel 1:2–4, 12; 2:27; and Exodus 10

Joel 1:2b	Exod 10:6
הֲהָיְתָה זֹּאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם:	וּמָלְאוּ בָתֶּיךָ וּבָתֵּי כָל־עֲבָדֶיךָ וּבָתֵּי כָל־מִצְרַיִם אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הֱיוֹתָם עַל־הָאֲדָמָה עַד הַיּוֹם הַזֶּה וַיִּפֶן וַיֵּצֵא מֵעִם פַּרְעֹה:
	Exod 10:14
	וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיָּנַח בְּכֹל גְּבוּל מִצְרָיִם כָּבֵד מְאֹד לְפָנָיו לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה־כֵּן:
Joel 1:3	Exod 10:2
עָלֶיהָ לִבְנֵיכֶם סַפֵּרוּ וּבְנֵיכֶם לִבְנֵיהֶם וּבְנֵיהֶם לְדוֹר אַחֵר:	וּלְמַעַן תְּסַפֵּר בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַּלְתִּי בְּמִצְרַיִם וְאֶת־אֹתֹתַי אֲשֶׁר־שַׂמְתִּי בָם וִידַעְתֶּם כִּי־אֲנִי יְהוָה:
Joel 1:4aα	Exod 10:5
יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה	וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ וְאָכַל אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם מִן־הַשָּׂדֶה:
Joel 1:4aβ–b	Exod 10:4
וְיֶתֶר הָאַרְבֶּה אָכַל הַיָּלֶק וְיֶתֶר הַיֶּלֶק אָכַל הֶחָסִיל:	כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מֵבִיא מָחָר אַרְבֶּה בִּגְבֻלֶךָ:
Joel 1:12	Exod 10:5
הַגֶּפֶן הוֹבִישָׁה וְהַתְּאֵנָה אֻמְלָלָה רִמּוֹן גַּם־תָּמָר וְתַפּוּחַ כָּל־עֲצֵי הַשָּׂדֶה יָבֵשׁוּ כִּי־הֹבִישׁ שָׂשׂוֹן מִן־בְּנֵי אָדָם:	וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ וְאָכַל אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם מִן־הַשָּׂדֶה:
Joel 2:27	Exod 10:2[14]
וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:	וּלְמַעַן תְּסַפֵּר בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַּלְתִּי בְּמִצְרַיִם וְאֶת־אֹתֹתַי אֲשֶׁר־שַׂמְתִּי בָם וִידַעְתֶּם כִּי־אֲנִי יְהוָה:

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[14] Parallels between texts are indicated by black font, while the rest of the verse(s) are grayscale.
In addition to Exod 10:2, Strazicich also notes that Joel 2:27 alludes to Exod 8:18. John Strazicich, *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*, BibInt 82 (Leiden: Brill, 2007), 64. This is possible as Exod 8:18 includes the phrase בקרב הארץ lacking in Exod 10:2 but paralleling בקרב ישראל in Joel 2:27. While not impossible, it appears more likely that Joel has simply expanded his allusion in Joel 2:27 to Exod 10:2 with additional common stock language.

Literary Relationship

The majority of the parallels are between Joel 1:2–4 and Exodus 10:2–6. Thus, Joel 1:12 may be too distant from 1:2–4—in addition to the shared vocabulary being common words—to conclude that the parallel of Joel 1:12 and Exodus 10:5 originated from a literary relationship between Joel and Exodus. Given that the other verbal parallels occur across a large passage of narrative text (minimally Exod 10:2–6), it is to be expected that there are no/few syntactical parallels as one might find in a verbatim quotation of a clause.[15] The verbal parallels themselves are also not exact in form and content. For example, Exodus 10:2 contains the second-person singular pronominal suffix on בן, but Joel 1:3 has the plural suffix; and in Exodus 10:2 the individual is to tell about the plague to both sons and grandsons, whereas in Joel 1:3 the individual is to tell their sons and then their sons will tell their sons, and so on.

Yet, given the large amount of lexical parallels (ארבה, ספר, אב, בן, יתר) within a relatively small range of text (Joel 1:2–4; Exod 10:2–6), taken with the thematic parallels—a locust plague that is incomparable, to be told to subsequent generations to lead to a knowledge of YHWH—a literary connection between these two passages is highly likely. For, if the passages *only* recorded a historical locust plague, it is possible that the verbal parallels could be explained by the use of stock/formulaic language used to speak of such locust infestations. But both texts share verbal parallels to describe the locust plague *and* how the people are to respond to and interpret it. There was a specific purpose of the plague on Egypt, and Joel also argues that the infestation in his day has significance to be recognized. In sum, the shared words are not rare, nor do Joel and Exodus share syntactical parallels. The amount of lexical parallels, the thematic parallels,

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[15] Given the lack of syntactical parallels and the large amount of text from which lexical parallels were taken, it could be argued that Joel added such terms from memory rather than sitting down with a scroll in front of him while he wrote his prophecy. Bergler surveys the parallels between Joel and Exod 10 and concludes, "Darus läßt sich weiter folgern, daß er den Ex-Bericht zwar von Augen, aber nicht neben sich 'auf dem Schreibtisch' liegen hatte, um sklavisch wörtlich zu entleihen." Bergler, *Joel als Schriftinterpret*, 273. However, this dichotomy between literary and oral sources does not need to be drawn so sharply (see chap. 2 of this dissertation, s.v. "Inner-Biblical Allusions").

and even the narrative-structure parallel (plague » tell » know), however, support the conclusion that Joel and Exodus 10 bear marks of a literary relationship.

Direction of Dependence

The content of the plague narrative is established in early written texts (e.g., Ps 78:44–51) which predated Joel making it ludicrous to suppose that the eighth plague recounted in Exodus drew from Joel 1:2–4.[16] Bergler also summons evidence from Revelation 9:1–11 to show that the depiction of the plagues in Revelation was refracted through Joel's presentation, indicating an awareness of the chronological literary relationship between Joel and Exodus.[17]

Internal evidence also points to the fact that Joel borrowed from Exodus. While both texts make sense on their own, the text of Exodus is lengthier establishing its theme (knowing YHWH through his mighty deeds, Exod 5:2; 6:3; 7:5; 8:10, etc.) over a large amount of text. Joel is more truncated in developing the same theme, and knowledge of the prior text of Exodus is *assumed* in his own presentation. Furthermore, prophetic form is more likely to allude to narrative than for a narrative text to allude to a prophetic text.[18] Joel has intentionally described a locust plague by alluding to terms reminiscent of the exodus event as found in the book of Exodus.

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[16] Exod 10 is generally accepted to have come almost entirely from J or E, and thus easily predates Joel. John Durham, *Exodus*, WBC, vol. 3 (Waco, TX: Word Books, 1987), 134–35; Helmut Utzschneider and Wolfgang Oswald, *Exodus 1–15*, IECOT (Stuttgart: Kohlhammer, 2015), 220–26. Dozeman comments that the recognition formula is added by P. Thomas Dozeman, *Exodus*, ECC (Grand Rapids: Eerdmans, 2009), 240.

[17] Bergler, *Joel als Scrhiftinterpret*, 292–93.

[18] For example, Hosea makes use of the patriarchal narratives and Isa 24 alludes to the creation and flood accounts from Genesis. Marvin Sweeney, "Textual Citations in Isaiah 24–27: Toward an Understanding of the Redactional Function of Chapters 24–27 in the book of Isaiah," *JBL* 107, no. 1 (1988): 39–52; Lyle Eslinger, "Hosea 12:5a and Genesis 32:29: A Study in Inner Biblical Exegesis," *JSOT* 18, no. 5 (1980): 91–99. See also Martin Lang, "Das Exodusgeschehen in der Joelschrift," in *Führe Mein Volk Heraus: Zur innerbiblischen Rezeption der Exodusthematik. Festschrift für Georg Fischer*, ed. Simone Paganini, Claudia Paganini, and Dominik Markl (Frankfurt: Peter Lang, 2004), 61–77.

Interpretive Significance of Reuse

Joel's literary allusion to Exodus is ironic. He is not exegeting a biblical law or reaffirming the veracity of a yet-to-be fulfilled prophecy. Rather, he has inverted a well-known biblical narrative, the Egyptian locust plague, for dramatic rhetorical effect. The reader who recognizes the allusion to the eighth plague, understands that Judah is not merely experiencing a devasting locust invasion but, theologically speaking, they are being treated as if they were Egypt, the enemy of YHWH's people.[19] The irony is that, at an earlier time in their history, Israel was to recount to future generations the *salvation* of YHWH who sent the plagues upon their oppressors, but now they are to recount the *devastation* that YHWH has sent upon them.

But why the locusts? Could not Joel have made the same point using frogs or hail? Was there simply a historical locust plague which Joel was opportunist in using to make his theological point? That is possible, but I think there is evidence from the book of Joel that more is going on. In the Egyptian plague narrative, the locusts are the eighth plague, followed quickly by darkness (Exod 10:21–29), and then the climactic tenth plague, the death of the firstborn (Exod 11:1–12:32). The locusts were to do a clean-up job, eating anything and everything that was left (יתר) on the land from all the other earth-destroying plagues (the remainder of the plague of hail is specifically mentioned in Exod 10:5) prior to the final two Egyptian plagues which were different in nature. Joel, laconically, also describes the clean-up job of the locusts without having to mention seven preceding plagues. Rather he mentions four different types of locusts in quick succession, each one devouring what the previous one had left (יתר). This is not simply any locust plague, and Joel is not only making the point that Judah stands in the place Egypt once did, the object of YHWH's plagues. He is making the specific point that Judah's present situation is comparable to Egypt at the *time of the eighth plague*. Joel is

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[19] This fact is made clearer by 2:11 when YHWH is said to be the head of the army attacking Zion.

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saying to Judah that their time is running out and there are not many more judgments left before they experience a final climactic punishment.

As the message of Joel develops, a day is imminently coming after the locusts (1:15; 2:2), and that day is a day of darkness (2:2; 2:10) at the end of which none will have endured it (2:11). Allusions are author-intended gaps in sense for the reader to supply.[20] As it relates to the book of Joel, Allen writes, "Joel preaches as powerfully in his unspoken hints as in his plain speaking. A master in the craft of suggestion, he provokes the attentive mind to produce within itself the conclusion more shattering than if he had voiced them openly."[21] What conclusion is Joel suggesting here? Joel has intentionally described the locust plague by alluding to language from Exodus 10. He then describes the imminent darkness in Joel 2:2, paralleling the ninth plague, with the terms חשך and אפלה, terms which rarely occur together but do so in Exodus 10:22 describing the ninth plague.[22] Joel, I believe, wanted his audience to connect the dots, leading to the conclusion that the Day of the Lord will be akin to the tenth plague.

Bergler comments, "Auf die Heuschrecken folgt in Ex 10,21–23 die Finsternisplage, analog dazu bei Jo der in kosmische Finsternis gehüllte JJ."[23] He notices the connection between the theophanic Day of the Lord with the ninth plague of darkness. Admittedly, in Joel the Day of the Lord *is* a day of darkness. In other words, one cannot easily separate the darkness and the Day of the Lord in Joel as distinct in the way the ninth and tenth plagues are distinct. The connection, however, is at least

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[20] Lester explains that an "allusion is a way of conjuring a figure by speaking in one text in terms reminiscent of an early text." G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel*, LHBOTS 606 (London: T & T Clark, 2015), 5. Allusions are "intended" and confront the reader with an "insufficiency of sense." The reader is "guided to generate" the figure by "integrating" the meaning of the alluded to text in the original context into the alluding text. The reader then "is thrust into an imaginative co-production of meaning" (7).

[21] Allen, *Joel, Obadiah, Jonah and Micah*, 70.

[22] Elsewhere, חשך and אפלה only occur together in Isa 58:10 and 59:9.

[23] Bergler, *Joel als Schriftinterpret*, 260–61.

suggestive of successive disasters that will culminate in a final blow. Dozemen argues

that, even in the book of Exodus, there is a connection between the Day of the Lord motif

and the tenth plague writing, "the locusts are a portent of coming events that represent the

terrible Day of Yahweh for the Egyptians."[24]

A. K. Müller suggests that the locusts "sind also ein doppeldeutiges ‚Zeichen':

potentielles Gericht und potentielles Heil für Israel." [25] She suggests this because

originally the locusts were a sign of salvation for Israel in Exodus 10. This, however,

misses the function and effect of Joel's allusion to reverse the original sense. It is true

that, just as the goal of YHWH's signs (אתת) in Egypt was that Israel would *know* that

YHWH is the Lord (Exod 10:2; see also נפלאתי in Exod 3:20 and מפתים in Exod 4:21,

passim) and Pharaoh was punished because he did not *know* the meaning of these signs

(Exod 10:7; cf. 5:2), Joel also mentions the signs of YHWH (מפתים in 3:3 and להפליא

עשׂה עמכם in 2:26) and the knowledge of YHWH (2:27). In one sense, Joel's ultimate

intent is to lead the people to recognize the sign as a portent and to repent before it is too

late, thus the sign of the locusts turned out to be salvific for Judah. In the immediate

context, however, Joel does not describe the locusts as a salvific sign, and A. K. Müller's

argument has the effect of minimizing the ironic effect of Joel's allusion to Exodus 10 in

Joel 1:2–4.

Joel's formulation in 2:27, moreover, is more expansive than Exodus 10:2, and

the *Erkenntnis* theme occurs in many places throughout Scripture (see chap. 4 of this

dissertation, s.v. "Joel 2:27") on which Joel could be dependent. Thus, it is not required to

understand Joel 2:27 as exclusively literarily dependent upon Exodus 10:2 at this point. It

is noteworthy, however, that in the exodus narrative it is *only* during the locust plague in

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[24] Dozeman understands the locusts as the "final portent" because darkness unites the eighth through tenth plagues. The locusts darken the land (Exod 10:5), the ninth plague is darkness, and the darkness "will intensify until the Egyptian firstborn are killed at midnight." Dozeman, *Exodus*, 241.

[25] Müller, *Gottes Zukunft*, 46.

which it is said that *Israel* would know the Lord, whereas the other plagues refer to Egypt/Pharaoh knowing the Lord.

This *Erkenntnis* theme is an important goal in the book of Joel (2:27; 4:18), therefore, I acknowledge that Joel is aware of this theme also within the exodus narrative. That Joel has delayed the *Erkenntnis* theme from Exodus 10 in his own message until Joel 2:27, however, points to the fact that Joel's allusion to Exodus 10 has a different primary purpose. For those familiar with the exodus narrative, who recognized Joel's allusion to that text, the absence of the *Erkenntnis* theme in Joel 1:2–4 would be rhetorically shocking and raise the question: what then is the purpose of *these* locusts? Joel's answer would be that they indicate that Judah currently stands in the place of Egypt at the time of the eighth plague awaiting a final, climactic disaster, namely, the Day of the Lord.

Joel 1:3–7 and Psalms 78; 105

Psalm 78 and Psalm 105 are historical psalms that declare the wonderful works of YHWH (נפלאות 78:4, 11, 32; 105:2, 5; cf. Joel 2:26) including, among other happenings, the exodus event. Specifically, Psalm 105 has been described as a historical hymn, containing didactic elements and Psalm 78 is a psalm of instruction.[26] Michael Goulder goes as far as to state that the exodus is the "basis" of Psalm 78.[27] Neither Psalm 78 nor 105 exhaustively recounts all the plagues but both include the locust plague in their retelling, highlighting its significance within retellings of the Egyptian plagues.[28]

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[26] Haglund summarizes that these psalmists "have been familiar with the traditions found in the Pentateuch, but they have not been dependent upon them." In addition to Ps 107, only Ps 105 contains references to the Patriarchs. Erik Haglund, *Historical Motifs in the Psalms*, ConBOT 23 (Stockholm: Liber Tryck Stockholm, 1984), 103. Longman describes both Ps 78 and Ps 105 as "remembrance" psalms, the former being influenced by wisdom literature. Tremper Longman III, *Psalms: An Introduction and Commentary*, TOTC, vols. 15–16 (Downers Grove, IL: IVP Academic, 2014), 289, 364.

[27] Michael Goulder, *The Psalms of Asaph and the Pentateuch: Studies in the Psalter*, vol. 3, JSOTSup 233 (Sheffield: Sheffield Academic, 1996), 35.

[28] Mascarenhas argues that the different arrangement of the plagues in Ps 105 reflects not a different source tradition than the Pentateuch, but rather a poetic intention to frame the plagues with the

Psalm 78 incorporates the locust plague as one of the mighty deeds which the Ephraimites forgot (78:11) that led to their rejection (78:67). Psalm 105 includes the plague-narrative as it recounts how YHWH fulfilled his covenant with Abraham (105:8) in giving his people the promised land after leading Israel out of Egypt. Psalm 105 also describes the plagues specifically as מפתים (105:27; see Exod 4:21), a technical term that Joel uses later in his own message (3:3). These additional verbal parallels outside of Joel 1 with these psalms (נפלאות and מפתים) may simply indicate Joel and the psalmists' shared use of traditional material. They are worth mentioning, however, as a case is made below that Joel knew these psalms well and intended his hearers/readers to recognize overtones of them in his own message.

Parallels

Both Joel and Psalm 78 share the command to tell future generations using the verb ספר, also found in Exodus 10. In addition to the term used for locust in Exodus 10, namely, ארבה, both Joel 1:4 and Psalm 78:46 share the additional term, namely, חסיל. Psalm 78 and Joel share the mention of a coming generation (דור) and, finally, both passages mention the destruction of גפן, though in the psalm the vine is destroyed by the hail not locusts (Joel 1:7; Ps 78:47). Psalm 105:34 likewise shares an additional term for locusts with Joel 1:4, namely, ילק, and shares the mention of the destruction of the תאנה in addition to גפן with Joel 1:7. Psalm 105:34 contains an additional parallel with Joel 1:4 by describing the locusts as אין מספר.

two most striking plagues upon Egypt resulting in the plague of darkness occurring first. He also notes that darkness as a biblical theme is related to God's sovereignty at creation. This is contra Booij who argues that the placement of darkness as the first plague in Ps 105 represents a different tradition. Theodore Mascarenhas, "Psalm 105 The Plagues: Darkness and its Significance," in Paganini, Paganini, and Markl, *Führe Mein Volk Heraus*, 79–93; T. Booij, "The Role of Darkness in Psalm CV 28," *VT* 39 (1989): 209–14. Margulis argues that Ps 105 in 11QPsª originally contained nine plagues. B. Margulis, "The Plagues Tradition in Psalm 105," *Bib* 50, no. 4 (1969): 491–96. Loewenstamm argues that both Pss 78 and 105 originally contained seven plagues. Samuel Loewenstamm, "The Number of Plagues in Psalm 105," *Bib* 52, no. 1 (1971): 34–38. Goulder, argues that Ps 78, being part of the Elohistic Psalter originating in northern Israel, reflects a different presentation of the plagues because it belongs to a different tradition. Goulder, *Psalms of Asaph and Pentateuch*, 35–36.

Table 2. Parallels between Joel 1:3–7 and Psalms 78; 105

Joel 1:3	Ps 78:4–6
עֲלֶיהָ לִבְנֵיכֶם סַפֵּרוּ וּבְנֵיכֶם לִבְנֵיהֶם וּבְנֵיהֶם לְדוֹר אַחֵר:	לֹא נְכַחֵד ׀ מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מְסַפְּרִים תְּהִלּוֹת יְהוָה וֶעֱזוּזוֹ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה: וַיָּקֶם עֵדוּת ׀ בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם: לְמַעַן יֵדְעוּ ׀ דּוֹר אַחֲרוֹן בָּנִים יִוָּלֵדוּ יָקֻמוּ וִיסַפְּרוּ לִבְנֵיהֶם:
Joel 1:4	Ps 78:46
יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה וְיֶתֶר הָאַרְבֶּה אָכַל הַיָּלֶק וְיֶתֶר הַיֶּלֶק אָכַל הֶחָסִיל:	יַהֲרֹג בַּבָּרָד גַּפְנָם וְשִׁקְמוֹתָם בַּחֲנָמַל:
	Ps 105:34
Joel 1:6	וַיֹּאמֶר וַיָּבֹא אַרְבֶּה וְיֶלֶק וְאֵין מִסְפָּר:
כִּי־גוֹי עָלָה עַל־אַרְצִי עָצוּם וְאֵין מִסְפָּר שִׁנָּיו שִׁנֵּי אַרְיֵה וּמְתַלְּעוֹת לָבִיא לוֹ:	
Joel 1:7	Ps 78:47
שָׂם גַּפְנִי לְשַׁמָּה וּתְאֵנָתִי לִקְצָפָה חָשֹׂף חֲשָׂפָהּ וְהִשְׁלִיךְ הִלְבִּינוּ שָׂרִיגֶיהָ:	יַהֲרֹג בַּבָּרָד גַּפְנָם וְשִׁקְמוֹתָם בַּחֲנָמַל:
	Ps 105:33
	וַיַּךְ גַּפְנָם וּתְאֵנָתָם וַיְשַׁבֵּר עֵץ גְּבוּלָם:

Literary Relationship

Do these parallels indicate a literary relationship, or simply that both Joel and these two psalms were dependent upon the book of Exodus? Tremper Longman III argues that Psalm 78:1–4 contains forms common to wisdom literature including the forms of a father instructing his son and riddles.[29] Thus, the shared language between Joel 1:3 and Psalm 78:4–6 could also simply be formulaic of wisdom material that does not constitute a literary relationship. A number of the parallels between Psalm 78 and Joel 1 are also shared with Exodus 10, such as the verb ספר and the command to teach one's sons. Thus, it could be just as likely that Psalm 78 and Joel are both drawing from Exodus 10, rather than Joel and Psalm 78 being literarily related.

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[29] Longman, *Psalms*, 290. Wolff also notes this "sapiential characteristic." Wolff, *Joel and Amos*, 26.

Haglund argues, based on the different order and number of the plagues in Psalm 105, that the "traditions of Ps. 105 and the Pentateuch are close, but no literary dependence can be found between the two."[30] He also argues that, since traditions are usually enlarged rather than diminished, and Psalm 78 has the least amount of plagues, Psalm 78 represents the earliest tradition regarding the plagues.[31] This seems to be a possible but hasty conclusion. It is not apparent why a tradition could not also be shortened, nor is it conspicuous that the explanation for the different order and number of the plagues is to be found in tradition history and not explained, for example, by literary reasons.

For my purposes I simply need to note that Psalms 78, 105, and Exodus 10 all depict the same event yet in distinct and unique ways. Furthermore, it is to be noted that Joel has parallels with the *differences* in each text. Joel 1:3 shares uniquely with Psalm 78:4 the similar phrase לדור אחר/לדור אחרון.[32] Moreover, both Psalms 78 and 105 recount that the plagues destroyed the vines in Egypt—something the book of Exodus does not—with Psalm 105:33 mentioning the vine *and* the fig (ויך גפנם ותאנתם). This is noteworthy because Joel also mentions the vine and fig tree as destroyed by the locusts (Joel 1:7). Admittedly, the phrase "the vine and the fig" is a common covenantal synecdoche and may not indicate a literary relationship between texts.

Both Psalms 78 and 105, in addition to mentioning the term for locust used in Exodus 10 (ארבה), mention a further locust, חסיל in Psalm 78:46 and ילק in Psalm 105:34, each not mentioned in Exodus 10. Both of these terms are found among the four terms used by Joel.[33] It is worth noting that in Hebrew there are as many as ten terms for

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[30] Haglund, *Historical Motifs in the Psalms*, 26.

[31] Haglund, *Historical Motifs in the Psalms*, 95.

[32] אַחֵר.דור אחרון (Ps 78:4, 6) occurs elsewhere only in Deut 29:21; Ps 48:14; and Ps 102:19. דור (Joel 1:3) occurs elsewhere only in Judg 2:10 and Ps 109:13.

[33] The final term used by Joel, גזם, has been suggested as an allusion to Amos 4:9. Müller,

a locust, so the fact that Joel chose these terms paralleling Psalms 78 and 105 is significant.[34]

Finally, Psalm 105 refers to the locusts as so numerous they were אין מספר, and Joel uses this exact phrase in 1:6 in his metaphorical description of the locust "army," and again this is not found in Exodus.[35] The phrase אין מספר occurs sixteen times in total in the OT, and it is worth mentioning that it occurs also in Judges 6:5 and 7:12, which describe armies as locusts. Thus, the usage of אין מספר could simply be understood as a formulaic way to speak of locusts.

The fact that Joel shares unique parallels with Psalms 78 and 105 to depict the exodus plague that *are not* shared with Exodus 10 increases the likelihood of a literary relationship between Joel and these psalms independent of Exodus 10. The evidence is slight: the parallels אין מספר and גפנם ותאנתם between Joel and Psalm 105 are possibly formulaic and not the result of a literary relationship. Likewise, the parallel between Joel and Psalm 78 to tell the subsequent generation (לדור אחר/לדור אחרון) might also be understood as formulaic of the didactic genre. Literary borrowing does not, however, *de facto* rule out the reuse of formulaic phrases.[36] The shared theme of the exodus, the

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Gottes Zukunft, 33, 42. This seems unlikely—that Joel intended his audience/readers to discern an allusion to a specific text for each locust, namely, Exod 10; Pss 78; 105; and Amos 4. Rather, Joel is clearly referring to the exodus event which Exod 10, Pss 78, and 105 recount. It is not necessary to allude to Amos 4:9 as a means to refer to the Deuteronomic curses since the reference to locusts accomplishes this (Deut 28:38; 1 Kgs 8:37).

[34] Outside of Joel and Ps 105, ילק elsewhere occurs three times in Nahum (3:15–16) and twice in Jeremiah (51:14, 27). Outside of Joel and Ps 78, חסיל occurs once in Isaiah (33:4) and, significantly (see below), in 1 Kgs 8:37//2 Chr 6:28.

[35] The fact that Ps 105:33–34 describes the locusts as "without number" in parallel with Joel 1:7, makes the interpretation of the army in 1:6–7 as a metaphorical description of a locust plague more certain. Bergler states, "Gerade weil die ägyptischen Heuschrecken keine allegorischen Figuren für Feinder gewesen seien, dürften auch aus denen Joels keinefalls feindliche Kriegsheere gemacht warden." Bergler, *Joel als Schriftinterpret*, 249.

[36] A parallel of a rare lexeme is often more likely to be interpreted as evidence of literary dependence, whereas parallel of a common/stock lexeme is not interpreted as evidence of a literary relationship between *texts*, but simply shared stock language and/or a shared worldview. However, such significant formulaic language *becomes* formulaic through reuse, which includes textual reuse, as the term/phrase ossifies to become a stock lexeme/phrase. Thus, shared technical terms and/or stock language cannot rule out literary borrowing.

shared rare lexical terms for locust, [37] and that all three texts mention the destruction of the vine independent of Exodus 10 makes a literary relationship still possible.

Direction of Dependence

Goulder dates Psalm 78 as part of the Asaph collection to 732–722 BC originating in northern Israel[38] whereas Anthony Campbell argues that Psalm 78 is earlier, locating it in tenth century Jerusalem to explain the move from Shiloh to Jerusalem.[39] These interpretations overlook the canonical evidence that the psalms of Asaph are connected with Asaph installed by David.[40] Most agree, however that Psalm 78 is earlier than Psalm 105, often associating Psalm 78 with the J/E tradition whereas Psalm 105 has been associated with P.[41] Goulder, however, speculates that Psalm 105 originated in the seventh century long before the work of P,[42] whereas Brooke argues that Psalm 105 is dependent upon 1 Chronicles 16, rather than vice versa and thus believes it to be a very late composition.[43] Though not all accept the historical veracity of the Chronicler, 1 Chronicles 16 records a psalm that David gave to Asaph. The psalm in 1 Chronicles 16

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[37] The term חסיל elsewhere only occurs in 1 Kgs 8:37//2 Chr 6:28; and Isa 33:4. The usage in 1 Kgs 8 is significant because Joel also bears marks of a relationship to that text. ילק elsewhere only occurs in Jer 51:14, 27; and Nah 3:15, 16.

[38] The date is based upon the use of the divine name *Elohim* and other northern features, such as a high density of references to Joseph, Ephraim, and Manasseh. Elements of a Zion theology are explained as later redactions. Goulder, *Psalms of Asaph and Pentateuch*, 24–28, 35–36.

[39] Anthony Campbell, "Psalm 78: A Contribution to the Theology of Tenth Century Israel," *CBQ* 41, no. 1 (1979): 51–79.

[40] See 1 Chr 15:16–19; 16:7; 25:1.

[41] See Margulis, "Plagues Tradition in Psalm 105," 491; and Archie C. C. Lee, "Genesis I and the Plagues Tradition in Psalm CV," *VT* 40, no. 3 (1990): 257–63.

[42] Among other things, he notes the "anti-Egyptian" sentiment in Ps 105 and locates it with the aggressive policies of Egypt at that time, witnessed by the encounter of Pharaoh Neco and Josiah. Goulder, *Psalms of Asaph and Pentateuch*, 264–69.

[43] Brooke notes that Pss 104–106 may have originally ended Book 4 of the psalter in the proto-MT form and that evidence from 11QPs[a] seems to indicate that Ps 105 was considered authoritative, and thus, quite old. Ps 106 has not been found among the DSS, but its Levitical outlook is similar to texts at Qumran. Brooke also proposed that Pss 105–106 may have been part of a rewritten Pentateuch tradition, similar to that found in Jubilees or the Temple Scroll. George Brooke, "Psalms 105 and 106 at Qumran," *RevQ* 14, no. 2 (1989): 267–92.

includes portions of Psalm 105:1–15 and Psalm 96:1–13. The record of the Chronicler at least understands much of Psalm 105, if not all of it, to come from David, though one cannot be definitively sure of the precise date of the final form of the entire Psalm 105.

Given that Joel post-dates Exodus and Psalm 78, and that his depiction of the locust plague contains unique parallels with Psalm 78, it is likely that Joel's presentation of the locust plague was at least informed by the narrative preserved in Psalm 78. Although the date for Psalm 105 is less sure, the unique points of contact between Joel and Psalm 78 are similar to the unique points of contact between Joel and Psalm 105 (e.g., additional name of the locust, mention of the vine). Thus, if Joel drew from Psalm 78 in a particular way and his parallels with Psalm 105 are of a similar kind to his parallels with Psalm 78, it also seems possible that he was informed by the contents of Psalm 105 in the same way.

One can imagine, once Joel had decided to use four different terms for locusts to emphasize their devastating effect and alluding to the exodus event, that Joel would utilize existing lexical terms known to be associated with the exodus event from multiple sources.[44] Moreover, as argued above, if the purpose of Joel's fourfold mention of locusts devouring what was left (יתר) was to *summarize* the devastating effect of the previous Egyptian plagues, then Joel has reused Psalms 78 and 105 in a similar manner, namely, to *summarize* the effect of the earlier plagues on Egypt. He has done so by adopting the description of the devasting effect of the hail found in both Psalm 78:47 and 105:33— namely, that the hail destroyed the vine, with 105:33 also mentioning the fig and attributing that destruction to the locusts (Joel 1:7).

Here, then, is a case of three texts (Exod 10; Pss 78; 105) which all describe the exodus in slightly different ways. Joel, in seeking to allude to the eighth plague of the

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[44] Müller argues that Joel selects the words ילק ,ארבה ,חסיל to refer to the exodus event. Müller, *Gottes Zukunft*, 42.

exodus event, has strengthened his allusion by drawing language from all three texts.[45]

The points of literary contact identified above suggest that Joel was aware of all three

texts. While possible that all three texts are dependent upon oral tradition, or a no-longer

extant text that described the locusts as "without number" and as that which destroyed the

"vine and fig," the lack of any evidence of such a text—and the fact that authoritative

traditions were both written down and committed to memory (see "Source of Reuse"

above)—it is more likely that Joel was familiar with the texts as preserved in Psalms 78

and 105 than that he utilized an unknown text or tradition.

Interpretive Significance of Reuse

Did Joel simply supplement his allusion to Exodus 10 with traditional exodus

language found elsewhere, or did he intend to *allude*, in the technical sense, also to the

texts of Psalms 78 and 105? In other words, did he intent to lead the reader to recall the

contexts of Psalms 78 and 105 in reading his prophecy?

Both psalms are didactic in nature, retelling Israel's past to instruct the present

generation. Psalm 78 teaches the present generation not to be disobedient like Ephraim

(78:7–8).[46] Psalm 105 retells the history of the promises to Abraham up until the conquest

of the land. It "actualizes past history in the form of a message to the present generation,

in order to foster their self-understanding as the chosen people of God and heirs of the

land." In this narrative context "the exodus events are inserted into a framework of God's

promise of the gift of the land and its fulfillment."[47]

In Joel's depiction of the locust plague, it is clear he has drawn from Exodus

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[45] Bergler notes the different order of the plagues in Pss 78 and 105 and concludes there are various traditions. However, what is common is an increasing severity, culminating in the death of the firstborn, and the locust plague is always one of the last plagues. Thus, "In Joels Schau der JJ als umfassender Gerichtstag an die Stelle des 10. Ägyptischen Schlages getreten." Bergler, *Joel als Schriftinterpret*, 254.

[46] Longman, *Psalms*, 289.

[47] Leslie Allen, *Psalms 101–150*, WBC, vol. 21 (Nashville: Thomas Nelson, 2002), 60–61.

10 and not impossible that he has supplemented his prophecy with well-known elements from Psalm 78 and Psalm 105. It is not, however, readily clear that he intended to *allude* to these texts in the technical sense. In other words, it is not clear that Joel intended his audience/readers to recognize his reuse of all three *texts* and subsequently adjust their understanding of his message based upon the content of each alluded-to text. If he did not allude, he may have simply reused language familiar with the exodus event without any interpretive significance. Admittedly, proposing an *allusion* seems unlikely. However, upon reflection it is not as unlikely as it first may seem.

Strazicich argues that Joel has appropriated Psalm 78 and Exodus 10 in a "midrashic complex" creating a "chorus effect" by alluding to two texts.[48] He notes that Exodus 10 was a didactic text, calling upon parents to teach their children the mighty deeds of the Lord. This didactic focus is shared and developed by Psalm 78 and Joel.[49] The allusion to Psalm 78, if recognized, would specifically bring to mind the effect of disobedience in Israel's history, something lacking in the immediate context of Exodus 10. Strazicich also notes that, given the didactic function of Exodus 10 and Psalm 78 within Israelite history, these texts are ripe for allusion because they are "readily retrievable to both Joel and his readers."[50] In other words, Joel's hearers/readers would not have been able to hear an allusion to Exodus 10 *without* refracting it through the didactic lenses of Psalms 78 and 105 with which they were intimately familiar.

The retelling of Israel's history to future generations had a didactic function to keep the people faithful to YHWH. The locust plague played a significant role in such a retelling of the mighty deeds of the Lord in Israel's history. Thus, it is unlikely that an

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[48] He does not mention parallels with Ps 105, likely due to it being unclear whether it is before or after Joel. Strazicich, *Joel's Use of Scripture*, 71, 73.

[49] Strazicich highlights the didactic nature of Joel evidenced by his use of אזן (Joel 1:1; cf. Ps 78:1). Strazicich, *Joel's Use of Scripture*, 68.

[50] Strazicich, *Joel's Use of Scripture*, 75.

Israelite steeped in the history and literature of Israel would hear such familiar, liturgical language without also recalling the didactic *purpose* of that liturgical history.

Joel has creatively strengthened the didactic function of Israel's historical liturgy by inverting the purpose of the locust plague and presenting his contemporaries as in the place of Egypt. The historic psalms recounted *history* to provide a lesson and a warning for the *present* generation. Joel has evoked this didactic function of the locust plague in his own message. His is no *history* lesson, however, but a lesson from *current* events. Thus, Joel is not exhorting the people to *remember* but rhetorically emphasizing they have *forgotten*. Because they did not heed the calls in their historical liturgy to remember and tell the *saving* deeds of YHWH, including the locust plague upon the Egyptians, they will now tell the *destroying* deeds of YHWH—including the locust plague upon themselves.

In sum, a reader who recognizes only an allusion to Exodus 10 will have most of the elements to understand Joel's rhetorical and didactical intent of alluding to the locust plague. Such elements include Judah's dire position of standing in the place of Egypt at the time of the eighth plague, the *Erkenntnis* theme, and even the related didactic purpose of the plague found also within Exodus 10. However, for the reader who also recognizes the additional phraseology from Psalms 78 and 105, Joel's rhetorical reversal will have been strengthened.

Joel 1:6–12 and Allusions to Deuteronomy

As mentioned in chapter 1, major themes in Joel include the covenant and creation. However, these themes are not distinct from each other nor from the exodus motif already explored. They are interrelated throughout the biblical narrative. Regarding the exodus, Martin Lang rightly says,

> Der Exodus besteht nicht nur in der „Herausführung", sondern mit ihm ist der
> gesamte heilsgeschichtliche Bogen gemeint, der von der Selbstkundgabe JHWHs
> über die Befreiung zur Gesetzgebung am Sinai, der Wüstenwanderung bis zur Gabe

des Landes reicht. Demnach ist der Exodus ein umfassendes Geschehen.[51]

That is, the exodus is intimately connected with the covenant theology, specifically the gift of the land. Friedbert Ninow draws a connection between the exodus and covenant theology by highlighting the well-known fact that the promised land was first pledged to Abraham (Gen 12:1–3), and that such a promise anticipated the exodus (Gen 15:13–16).[52] Going back to the beginning of the biblical story, Bryan Estelle argues that the creation narrative itself is the foundation for the exodus, evidenced by the fact that the exodus event is described as a "second act of creation" and the plagues "as a kind of de-creation."[53]

Noting these literary connections of various theological emphases in earlier biblical texts, later biblical authors often made explicit such connections, further combining them into a comprehensive theological picture. Speaking of such theological descriptions of the exodus event, Bergler observes, "Die Einarbeitung von Schöpfungsvorstellungen unter der Zion-Tradition zeugt von beginnender Traditionsmischung bei gleichzeitiger Neuinterpretation."[54] Bergler particularly highlights the employment of typology in later authors to re-present the exodus to foretell a second exodus *as* a new creation. That Joel, as a late biblical writer, was aware of such a theological heritage that connected themes of covenant, creation, and the exodus is apparent from his allusions in Joel 1:2–20.[55] Specifically, this section looks at Joel's

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[51] Martin Lang, "Das Exodusgeschehen in der Joelschrift," in Paganini, Paganini and Markl, *Führe Mein Volk Heraus*, 61.

[52] Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif* (Berlin: Peter Lang, 2001), 109–10.

[53] Estelle mentions allusions to creation in the exodus including God's presence being light, the separation of the waters, the dry land appearing, and the *Chaoskampf* motif. He also explains that the building of the tabernacle and God dwelling in the midst of his people after the exodus also partially resolves the loss of the divine presence in the Eden. Bryan Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove, IL: IVP Academic, 2018), 119, 94.

[54] Bergler, *Joel als Schriftinterpret*, 281.

[55] C. J. Redelinghuys argues that Joel 1:2–20 contains allusions to the motifs of Creation, Exodus, Sinai, and Promised Land. That these themes should not be understood as mutually distinct is clear

thematic allusions to the covenant.

The list of covenant curses for breaking faith is found primarily in Deuteronomy 28 and Leviticus 26. Though more expansive than the passage which lists the covenantal blessings, the curses are, in essence, the reversal of blessing. A land that was fruitful and at peace would become barren and in turmoil. In Deuteronomy, a connection has been already made between the Egyptian plagues and the covenant curses in that they are of the same type (Deut 28:27, 60).[56] In both passages, the exile is listed as the final climactic curse (Deut 28:64–68; Lev 26:33). Covenantal blessing and covenantal cursing are experienced *in* the land, but the final curse would remove the people from the covenantal gift of the promised land. This exile is described in terms of a return to bondage in Egypt (Deut 28:68). As the curses reverse the blessings, so this final curse "will completely reverse Israel's history . . . He will remove Israel from the promised land that was the ultimate goal of the Exodus."[57] Thus, a return from exile would necessitate another exodus event.

Parallels

Vine and fig. In 1:7 the locusts are said to have destroyed *my* vine (גפני) and *my* fig (תאנתי).[58] The vine and fig tree themselves were symbols of covenantal blessing

in how Redelinghuys isolates the Promised Land from the Exodus. Moreover, Sinai is clearly part of the exodus event. C. J. Redelinghuys, "An Investigation into the Use of Israel's "Historical Traditions" in Joel 1:2–20," *Stellenbosch Theological Journal* 1 (2015): 569–88.

[56] Christensen understands 28:58–68 to be a textual unit and the plagues of Egypt in 28:60 form an *inclusio* with the return to Egypt in 28:68. Duane Christensen, *Deuteronomy 21:10–34:12*, WBC, vol. 6b (Nashville: Thomas Nelson, 2002), 701.

[57] Jeffrey Tigay, *Deuteronomy*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1996), 271.

[58] Some, such as Barton, argue that Joel is the referent of the pronominal suffix here. Barton, *Joel and Obadiah*, 52. The Targum characteristically avoids anthropomorphism by translating גפני with גופני עמי. This indicates that the ancient translators understood the referent of the 1cs pronominal suffix in the MT to be YHWH. This is the preferred interpretation supported by the fact that the previous verse reads ארצי. The promised land was a gift given to Israel (Lev 25:2) and yet remained the property of YHWH (Lev 25:23). Joel is operating with this covenantal understanding of the land, acting as the spokesperson for YHWH.

(Mic 4:4; 1 Kgs 5:5 [4:25 ET]) and symbols of the blessings of the promised land (Deut 8:8). That YHWH refers to the destruction of his own vine and fig tree reinforces the truth that the land is his and that the covenant has been broken.[59]

Oil, wine, and grain. The triad of דגן, תירוש and יצהר in Joel 1:10 is a common synecdoche in canonical (particularly Deuteronomy; e.g., Deut 7:13; 12:17; 14:23; 18:4) and Second Temple texts (11QTᵃ 38:4; 43:4; 60:6; Jdt 11:13) to refer to YHWH's blessing producing the fruitfulness of the land. Moreover, דגן, תירוש and יצהר are specifically mentioned in Deuteronomy as a blessing that comes as a result of the rains (Deut 11:14), and that will be taken away as a curse (Deut 28:51). Joel exhibits this knowledge, stating in 1:10 that דגן, תירוש and יצהר have been taken away. Furthermore, he implies a lack of rainfall when he mentions the drought (Joel 1:20) and explicitly asserts that the דגן, תירוש and יצהר will be restored when YHWH relents and sends the rain again (Joel 2:19, 23; cf. Jer 31:12).

Wheat, barley, vine, fig, pomegranate. Joel 1:11–12 contains the strongest verbal and structural parallel to another text, namely, Deuteronomy 8:8. Both texts mention the same five terms in the same order: חטה, שערה, גפן, תאנה, and רמון. See table 3 below.

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[59] It is also quite possible that גפני is intended as a double-entendre to refer to the land and to the people of Israel, who are referred to elsewhere as YHWH's vine (e.g., Isa 5:1ff.).

Table 3. Parallels between Joel 1:11–12 and Deuteronomy 8:8

Joel 1:11–12	Deut 8:7–8
הֹבִ֤ישׁוּ אִכָּרִים֙ הֵילִ֣ילוּ כֹּֽרְמִ֔ים עַל־**חִטָּ֖ה** וְעַל־**שְׂעֹרָ֑ה** כִּ֥י אָבַ֖ד קְצִ֥יר שָׂדֶֽה׃ **הַגֶּ֣פֶן** הוֹבִ֗ישָׁה וְהַ**תְּאֵנָ֣ה** אֻמְלָ֔לָה **רִמּ֤וֹן** גַּם־תָּמָ֣ר וְתַפּ֗וּחַ כָּל־עֲצֵ֤י הַשָּׂדֶה֙ יָבֵ֔שׁוּ כִּֽי־הֹבִ֥ישׁ שָׂשׂ֖וֹן מִן־בְּנֵ֥י אָדָֽם׃	כִּ֚י יְהוָ֣ה אֱלֹהֶ֔יךָ מְבִֽיאֲךָ֖ אֶל־אֶ֣רֶץ טוֹבָ֑ה אֶ֚רֶץ נַ֣חֲלֵי מָ֔יִם עֲיָנֹת֙ וּתְהֹמֹ֔ת יֹצְאִ֥ים בַּבִּקְעָ֖ה וּבָהָֽר׃ אֶ֤רֶץ **חִטָּה֙** וּ**שְׂעֹרָ֔ה** וְ**גֶ֥פֶן** וּ**תְאֵנָ֖ה** וְ**רִמּ֑וֹן** אֶֽרֶץ־זֵ֥ית שֶׁ֖מֶן וּדְבָֽשׁ׃

Locusts. The mention of a locust plague is one of the covenant curses listed in Deuteronomy (Deut 28:38). Among the covenant curses, some afflictions are identified with the Egyptian plagues (Deut 28:27, 60). The locust plague is not explicitly linked with the Egyptian plagues in Deuteronomy 28 but, in general, the curses are expressed as of the same type as the Egyptian plagues. Both Deuteronomy 28 and Exodus 10 contain the term ארבה for locust plague, one of the terms that Joel used.

Literary Relationship

Do these verses in Joel have a literary relationship with specific text(s) or are they merely parallel to a well-known theme? Joel 1:6 has no syntactical parallel, simply the use of two common terms found in covenantal contexts. Likewise, Joel 1:10 contains a triad of terms that is frequent and formulaic to depict the blessings of the covenant. Both of these parallels are best understood as thematic allusions by means of stock language, that his audience would recognize, to the covenantal blessings of the promised land but not to a specific *text*.

Does Joel 1:11–12 have a literary relationship with Deuteronomy 8:8? This seems more likely given the unique sharing of multiple words in exactly the same order. Furthermore, such a text expresses the connection of the exodus motif with the covenant motif since Deuteronomy 8:7 refers to entrance into the land.[60]

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[60] Hayes, while recognizing that the litany of animals and plants in Joel 1:12 do not feature in the creation narrative, notes they do have similarities with the account of creation in Ps 104:14–16 so much

Regarding the locust plague, Joel's allusion to Exodus 10 has more "volume" to use Richard Hays's term.[61] In other words, the allusion to Exodus 10 would be heard more clearly than any parallel to Deuteronomy 28:38 in Joel because of the greater number of other parallels between Joel and Exodus 10. The locust plague was, however, a theme that was developed by multiple later writers in Israel. I noted above how the locust plague was preserved in Psalms 78 and 105. The locust plague also occurs in 1 Kings 8, a text with parallels to Joel (see below) and a text that appears to have its own relationship with Deuteronomy 28. Viewed in isolation it seems unlikely that Joel 1:4 and Deuteronomy 28:38 have any literary relationship. But literary reuse, especially by late biblical writers, ought not to be viewed in such a linear fashion.[62] Thus, it is likely that Joel 1:4 has a distant literary relationship, albeit indirectly mediated via 1 Kings 8, with Deuteronomy 28:38.

Direction of Dependence

One cannot know definitively when word groups such as גפני and תאנתי and the triad of דגן, תירוש and יצהר became formulaic. Based on evidence from Hosea, Hentschke argues that the word pair גפני and תאנתי "is firmly anchored in cultic and daily usage from the eighth century BC on."[63] Similarly, Ringgren notes that דגן, תירוש and יצהר while common in "Deuteronomistic formulas," it "is not exclusively Deuteronomistic."[64] Terms become formulaic through reuse. It appears likely that such

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so that she argues that Joel 1:12 can be considered "an echo of creation language." Katherine Hayes, *"The Earth Mourns" Prophetic Metaphor and Oral Aesthetic*, AcBib 8 (Atlanta: Society of Biblical Literature, 2002), 201–2.

[61] Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 30.

[62] Schnittjer calls these "networks" to describe "an interconnected set of interpretive allusions in several different contexts." Gary Schnittjer, *Old Testament Use of Old Testament: A Book by Book Guide* (Grand Rapids: Zondervan Academic, 2021), 873–84, 898.

[63] R. Hentschke, "גֶּפֶן *gephen*," in *TDOT* (Grand Rapids: Eerdmans, 1974–2021), 3:59.

[64] Helmer Ringger, "דָּגָן *dāghān*," in *TDOT*, 3:141. He also notes that the triad has a "special

forms originated with the Israelite covenant as recorded in Deuteronomy, and became recognizable as formulaic through their reuse by the prophets, who expounded and applied the covenant in their prophecies. What is certain is that they were recognizable phrases by Joel's time, and Joel utilized them to make a thematic allusion to the covenant relationship of Israel and YHWH.

Given the lexical parallels, Joel may have even reused the *text* of Deuteronomy 8:8. Such a reuse could be understood as an "interpretive intervention" which has expanded the original base text.[65] If Joel truly reused Deuteronomy 8:8, however, it is not immediately evident why he also did not include the additional terms שמן, זית, and דבש found in that passage, and why he includes in his passage the words תמר ותפוח which are not in Deuteronomy 8:8. It seems best, therefore, to understand Joel 1:11–12, along with 1:7 and 1:10, as dependent upon earlier stock phrases and not necessarily a specific text.

Interpretive Significance of Reuse

In 1:6 and 1:10, Joel is making the point that the covenantal blessings of the land have been removed by an Egyptian-like locust plague.[66] Such a thematic allusion may be described as non-literary in the sense that Joel is not alluding to any specific *text* with the intent of evoking its surrounding context. Rather, he is alluding to a well-known theme, a theme that, admittedly, is developed by numerous texts, specifically in Deuteronomy 28. By doing so, he is connecting the covenant curses with Egypt-like

importance in Hosea" who "emphasizes that it is Yahweh, not Ba'al, who gives corn, wine and oil." Ringger, "יִצְהָר *yiṣhār*," in *TDOT*, 6:253.

[65] Schnittjer, introduction to *Old Testament Use of Old Testament*, xxx.

[66] That God's covenant curses would be like Egyptian plagues, is not unique to Joel, but found within Deuteronomy itself (Deut 28:27, 60), though Joel's highlighting of the locust plague is unique and, as I hope to show, significant for understanding Joel. Utzschneider and Oswald provide evidence that the plague motif in Exodus was influenced by ancient Near Eastern curse traditions found in covenant treaties, thus pointing to the fact that the original exodus would have been understood as having covenantal overtones. Utzschneider and Oswald, *Exodus 1–15*, 187–88.

plagues.

To say that Joel is literarily dependent upon Deuteronomy 8:8 is different than saying Joel intended a literary allusion to Deuteronomy 8:8 to be recognized by his reader/hearer. Deuteronomy 8:7–8 contains *in nuce* the exodus event, the gift of the land, and the covenantal blessings. However, such themes are major themes throughout Israel's Scriptures and, therefore, recognizing that Joel alluded to the precise text of Deuteronomy 8:8 is not necessary to evoke such themes in the mind of the reader/hearer. Thus, it is unlikely that Joel intended to allude to the text of Deuteronomy 8:8. The lexical and structural parallels make literary dependency more likely, but there is no evidence of a literary allusion. The terms used in Joel 1:6, 10, and 11–12, therefore, ought to be understood as stock language used by Joel to make a *thematic* allusion to the blessings of the covenant which are being taken away by an Egyptian-like plague/curse.

Joel 1:4–20 and 1 Kings 8

At the dedication of the first temple, Solomon's prayer contains many parallels with the book of Deuteronomy, including the curses of the covenant. Marvin Sweeney comments that Solomon's prayer "draws heavily on Dtr terminology and concepts, especially in the seven petitions that reflect the language of blessing and curse in Deut 28–30."[67] Specifically, Solomon also concludes with the climactic curse of exile (1 Kgs 8:46) indicating his prayer is comprehensive of the covenant curses but not exhaustive. This narrative also has connections with the book of Exodus. For example, the dedication of the temple has many parallels with the establishment of the Tabernacle after the exodus, and Sean Cook argues that Solomon is presented as a type of Moses.[68]

Solomon reiterates the covenant theology as found in Deuteronomy,

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[67] Marvin Sweeney, *1 and 2 Kings: A Commentary*, OTL (Louisville: Westminster John Knox, 2007), 133.

[68] Sean Cook, *The Solomon Narratives in the Context of the Hebrew Bible: Told and Retold*, LHBOTS 638 (London: T & T Clark, 2017), 59–61.

specifically the blessings and curses for covenant fidelity and infidelity. Whereas Deuteronomy *states* the curses for infidelity, Solomon's prayer, however, acknowledges the people *will* be unfaithful and cursed, and asks YHWH to relent from his curses in response to Israel's petitions. An additional element in 1 Kings 8 that is absent from Deuteronomy is that such penitent petitions are to be directed to the newly built Solomonic Temple.

Six times in his prayer Solomon states that the people need to turn/repent (שוב 1 Kgs 8:33, 34, 35, 47 x2, 48) so that YHWH would relent of the covenant curse. After Solomon's prayer, he blesses the people and asks that YHWH would incline them to keep his commandments (1 Kgs 8:58). Regarding the repentance called for by Solomon, Mark Boda writes that such "repentance is not just a return to YHWH in affections, but involves a turning away from one's sin. . . . The royal blessing which follows the prayer reveals an awareness that a divine work is necessary for such obedience and possibly also for repentance."[69] This marks another point of contact between Deuteronomy and 1 Kings 8, as Deuteronomy 30:2 also mentions the need for the people to repent (שוב). Joel not only evidences a reliance upon the covenant theology of Deuteronomy, but also the specific developments of that theology as found in 1 Kings 8 when he also calls the people to repent (שוב, Joel 2:12–13).

Parallels

The parallels between Joel 1:4–20 and 1 Kings 8:1–61 are (a) the locust plague with both texts sharing the terms ארבה and חסיל for locusts (1 Kgs 8:37; Joel 1:4), (b) the drought plague (1 Kgs 8:35; Joel 1:20), (c) praying toward/at the temple (1 Kgs 8:29–30; Joel 1:14), and (d) the temple is described as the בית יהוה (1 Kgs 8:10–11; Joel 1:9, 14; היכל is not used in 1 Kgs 8). Furthermore, additional parallels outside of Joel 1 with 1

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[69] Mark Boda, *'Return to Me': A Biblical Theology of Repentance*, New Studies in Biblical Theology 35 (Downers Grove, IL: IVP Academic, 2015), 56.

Kings are as follows: (a) both mention Zion (1 Kgs 8:1; Joel 2:1, etc.), (b) the *Erkenntnis* motif (1 Kgs 8:42, 60; Joel 2:27; 4:17), (c) YHWH's covenantal relationship with the people (עמד 1 Kgs 8:51; Joel 2:17), (d) an enemy threat (1 Kgs 8:33; Joel 2:1–11), (e) the captivity/exile (1 Kgs 8:46; Joel 4:2), and (f) genuine heart repentance (1 Kgs 8:47; Joel 2:13). These parallels evidence verbal, thematic, and even a structural parallel of curse/punishment » repentance » deliverance.

Table 4. Parallels between Joel 1 and 1 Kings 8

Joel 1:4	1 Kgs 8:37
יֶ֤תֶר הַגָּזָם֙ אָכַ֣ל הָֽאַרְבֶּ֔ה וְיֶ֥תֶר הָאַרְבֶּ֖ה אָכַ֣ל הַיָּ֑לֶק וְיֶ֥תֶר הַיֶּ֖לֶק אָכַ֥ל הֶחָסִֽיל׃	רָעָ֣ב כִּֽי־יִהְיֶ֣ה בָאָ֡רֶץ דֶּ֣בֶר כִּֽי־יִֽהְיֶה֩ שִׁדָּפ֨וֹן יֵרָקֹ֜ון אַרְבֶּ֤ה חָסִיל֙ כִּ֣י יִהְיֶ֔ה כִּ֧י יָֽצַר־ל֛וֹ אֹיְב֖וֹ בְּאֶ֣רֶץ שְׁעָרָ֑יו כָּל־נֶ֖גַע כָּֽל־מַחֲלָֽה׃
Joel 1:20	1 Kgs 8:35
גַּם־בַּהֲמ֥וֹת שָׂדֶ֖ה תַּעֲר֣וֹג אֵלֶ֑יךָ כִּ֤י יָֽבְשׁוּ֙ אֲפִ֣יקֵי מָ֔יִם וְאֵ֕שׁ אָכְלָ֖ה נְא֥וֹת הַמִּדְבָּֽר׃	בְּהֵעָצֵ֥ר שָׁמַ֛יִם וְלֹא־יִהְיֶ֥ה מָטָ֖ר כִּ֣י יֶחֶטְאוּ־לָ֑ךְ וְהִֽתְפַּֽלְל֞וּ אֶל־הַמָּק֤וֹם הַזֶּה֙ וְהוֹד֣וּ אֶת־שְׁמֶ֔ךָ וּמֵחַטָּאתָ֥ם יְשׁוּב֖וּן כִּ֥י תַעֲנֵֽם׃
Joel 1:14	1 Kgs 8:29–30
קַדְּשׁוּ־צוֹם֙ קִרְא֣וּ עֲצָרָ֔ה אִסְפ֣וּ זְקֵנִ֗ים כֹּ֚ל יֹשְׁבֵ֣י הָאָ֔רֶץ בֵּ֖ית יְהוָ֣ה אֱלֹהֵיכֶ֑ם וְזַעֲק֖וּ אֶל־יְהוָֽה׃	לִהְיוֹת֩ עֵינֶ֨ךָ פְתֻח֜וֹת אֶל־הַבַּ֤יִת הַזֶּה֙ לַ֣יְלָה וָי֔וֹם אֶל־הַ֨מָּק֔וֹם אֲשֶׁ֣ר אָמַ֔רְתָּ יִהְיֶ֥ה שְׁמִ֖י שָׁ֑ם לִשְׁמֹ֙עַ֙ אֶל־הַתְּפִלָּ֔ה אֲשֶׁ֥ר יִתְפַּלֵּ֛ל עַבְדְּךָ֖ אֶל־הַמָּק֥וֹם הַזֶּֽה׃ וְשָׁ֨מַעְתָּ֜ אֶל־תְּחִנַּ֤ת עַבְדְּךָ֙ וְעַמְּךָ֣ יִשְׂרָאֵ֔ל אֲשֶׁ֥ר יִֽתְפַּֽלְל֖וּ אֶל־הַמָּק֣וֹם הַזֶּ֑ה וְ֠אַתָּה תִּשְׁמַ֞ע אֶל־מְק֤וֹם שִׁבְתְּךָ֙ אֶל־הַשָּׁמַ֔יִם וְשָׁמַעְתָּ֖ וְסָלָֽחְתָּ׃
Joel 1:9	1 Kgs 8:10
הָכְרַ֥ת מִנְחָ֖ה וָנֶ֑סֶךְ מִבֵּ֣ית יְהוָ֑ה אָֽבְלוּ֙ הַכֹּ֣הֲנִ֔ים מְשָׁרְתֵ֖י יְהוָֽה׃	וַיְהִ֗י בְּצֵ֤את הַכֹּֽהֲנִים֙ מִן־הַקֹּ֔דֶשׁ וְהֶעָנָ֖ן מָלֵ֣א אֶת־בֵּ֥ית יְהוָֽה׃

Literary Relationship

Admittedly, many of the parallels between Joel 1 and 1 Kings 8 are very common motifs and lack specific verbal parallels to support a literary relationship. The most significant and unique parallel is the connection of the temple to the supplication of

the people. And yet, even this parallel has a number of differences. In 1 Kings various

people are to pray *toward* the place (אל־המקום) whereas in Joel it is only the priests who

are to enter *into* the temple (באו), lament, and fast.[70] Though the presentations are

different, it is preferable to understand Joel's depiction as a later development in

continuity with the earlier practice prescribed by Solomon rather than an original and

distinct cultic phenomenon.[71] Moreover, though individually weak, the multiple parallels

between Joel and 1 Kings 8, including those outside of Joel 1, strengthen the case for a

literary relationship between these texts. One strong piece of evidence is that, of the

seven scenarios raised by Solomon, Joel parallels four of them: (1) drought, (2) locust

plague, (3) enemy invasion, and (4) exile.[72]

Direction of Dependence

Sweeney provides evidence that though "the final form of the DtrH requires

that it be read with the Babylonian exile in mind" the text of 1 Kings 8 was originally

written before such a setting. For example, he notes the phrase "until this day" (1 Kgs

8:8) would not make sense if the temple was destroyed.[73] Even if the book of 1 Kings

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[70] Linville notes that in Joel 1:2–2:17 the priests are called to intercede for the people, but that in 2:18–4:21 the priests are not mentioned again. Moreover, all people receive the prophetic gift (3:1–5) which "seems to embody Moses' wish that all Israel could be prophets" and thus Joel 2:18–4:21 "suggests the fulfillment of Exod 19.6 that Israel is a kingdom of priests." Thus, Joel *as a whole* parallels 1 Kings 8 in which "it is 'Solomon and the whole community of Israel' who offer sacrifice (vv. 3–5) at the new temple" and after the divine cloud drives the people to leave the sanctuary "the priests are not mentioned again." James Linville, "The Day of Yahweh and the Mourning of the Priests in Joel," in *The Priests in the Prophets: The Portrayal of Priests, Prophets and Other Religious Specialists in the Latter Prophets*, ed. Lester Grabbe and Alice Ogden Bellis, JSOTSup 408 (London: T & T Clark, 2004), 108.

[71] Commenting on Joel 2:17 Assis connects Joel and 1 Kgs 8: "The place of prayer in the Bible does not seem especially essential, but here in Joel, the place of prayer is specified as being in the temple between the vestibule and the altar. (The importance of the temple as a place of prayer is seen in Solomon's prayer 1 Kgs 8:12–53." Elie Assis, *The Book of Joel: A Prophet between Calamity and Hope*, LHBOTS 581 (London: Bloomsbury T & T Clark, 2003), 152.

[72] The other three are disputes between individuals (1 Kgs 8:31–32), the prayer of a foreigner (1 Kgs 8:41–43) and defeat at the hands of the enemy (1 Kgs 8:33–34). This latter scenario is similar to the scenario of heading into battle (1 Kgs 8:44–45) as both relate to Israel's warfare with others.

[73] Sweeney, *1 and 2 Kings*, 130. Dubovsky concurs, arguing that there is pre-Deuteronomistic strata in 1 Kgs 6–8 and while one may not conclude that the whole was written by Solomon in the tenth century BC, one should likewise not conclude that "the whole account is the product of later writers who needed to justify their political and religious politics, and therefore 1 Kgs 6–8 is the product of pious

underwent a postexilic redaction, not only did some original content predate this redaction, Joel also being a postexilic work could still be subsequent to it. Though the dates are not precise, the points of literary contact between the two texts imply that Joel utilized the narrative from 1 Kings 8.

James Nogalski, recognizing the parallel of locust, drought, and enemy, writes that "one may assume that this passage played a very important part as the background for Joel."[74] Joel's calling the priests to the temple to seek YHWH to turn away from his covenantal curses makes sense in light of Solomon's instruction at the temple's dedication to pray towards the temple when experiencing curses. In other words, it is more likely that Joel narrates a specific instance of the priests obeying earlier instruction rather than the author of 1 Kings created an instructional text from a single occurrence in Joel.

Interpretive Significance of Reuse

Strazicich sees in 1 Kings 8 "clear thematic parallels to Joel 1:5–2:17." So much so that he understands 1 Kings 8

> as a *Grundriß* for Joel's *liturgical* plan. This text is to be preferred over Deut 28 as the background for Joel. To be sure, Deut 28 obviously stands behind this text. . . . The reason for selecting 1 Kgs 8 over Deut 28 is precisely for its liturgical prescription for prayer at the temple, which provides all of the necessary elements for Joel's text.[75]

This thematic allusion in Joel to 1 Kings 8 is similar, therefore, to the allusion to Exodus 10 in which non-exact parallels scattered across a large amount of text are reused across a number of verses.

Joel is often contrasted with other prophets, such as Hosea and Amos, because

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imagination." Peter Dubovsky, *The Building of the First Temple*, FAT 103 (Tübingen: Mohr Siebeck, 2015), 6.

[74] Nogalski, *Redactional Processes in Book of Twelve*, 17.

[75] Strazicich, *Joel's Use of Scripture*, 79–80.

he has a more positive outlook on the temple cult. James Linville overstates the issue when he claims, "Joel's conceptual world is shaped more by cosmic themes of chaos and the restoration of creation than by themes of guilt or, for that matter, innocence."[76] Joel is certainly concerned with cosmic events and the restoration of creation, but his dependence on 1 Kings 8 precisely shows that covenant infidelity has cosmic effects and the restoration of creation comes about through the repentance of the people.[77] In other words, cosmic renewal and covenant fidelity are not two alternatives but a related complex. I believe Linville is right, however, when he notes that the prophetic "imagination can sometimes be seen to revolve around a conception of the temple and its liturgies as a microcosm of the cosmos and society" and that Joel had an "awareness of the temple's cosmic significance," and furthermore, that his "book affirms that the temple is necessary to the very stability of the cosmos and its relationship with its creator."[78]

Joel's positive outlook on the cult and its significance and his concern with the cosmic effects of the people's covenant infidelity provide the rationale for his allusion to 1 Kings 8. The cosmic effect of sin has caused the crops to fail (1:10–12) but this has also affected the worship of YHWH at the temple (1:9). The situation at the temple, thus, reflects the situation of the land. Cosmic restoration (2:21ff) will be evidenced when temple worship has been restored (2:14).

Joel's thematic allusion to the covenantal theology and liturgical instruction of 1 Kings 8 accomplishes a number of things. It further bolsters his own message as built upon the covenant theology; it grants authority to his own exhortation as built upon earlier authoritative instruction; and, as he has interweaved covenantal theology with the

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[76] Linville, "Day of Yahweh and Mourning Priests in Joel," 101.

[77] A problem in the book of Joel is that the sin of the people is never specified. Nogalski finds this to be another parallel with 1 Kgs 8, namely, that 8:38 only generically mentions the individual sins of each person rather than any specific sin. Nogalski, *Redactional Processes in Book of Twelve*, 17.

[78] Linville, "Day of Yahweh and Mourning Priests in Joel," 111.

exodus event, he has now strengthened the connections between covenant and creation theology by building his message upon the significance of the temple cult for the cosmos.

Joel 1:5, 10, 12 and Isaiah 24:7, 9, 11

Isaiah 24 is part of a literary unit in Isaiah, namely, chapters 24–27, which many understand to conclude the larger literary unit in Isaiah comprising chapters 13–27. While Hans Wildberger argues that Isaiah 24–27 are a later addition to Isaiah 13–23 and ought "not to be classified as oracles against the nations," he does note that they "follow the pattern of chaps. 13–23" though "no longer is there mention of a judgment against any *specific* people."[79] The content of Isaiah 24–27 is certainly less specific and more universal. Alec Motyer argues that in Isaiah 24 the "central theme is a city destroyed and a city established . . . the latter is referred to by location, e.g., Mount Zion."[80]

Parallels

The verbal parallels between these two texts include the somewhat rare verbs אבל and אמל. Both passages anthropomorphize the land and its fruit. Non-verbal parallels include that both texts specifically mention joy that is taken away from mankind when the fruit of the vine is removed. Parallels from the surrounding context of Joel 1:2–14 and Isaiah 24 include the following: (1) Joel highlights different people as representatives of all the inhabitants of the land (1:2), as does Isaiah 24:2; (2) both Joel and Isaiah 24 share the theme of the punishment of the nations (Joel 4:1ff.; Isa 24:21–22); (3) YHWH reigning in Zion is featured toward the end of both texts (Joel 4:17; Isa 24:23); and (4) the phenomenon of the sun and moon darkening occurs in both texts (Joel 2:10; 4:15; Isa 24:25).

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[79] Wildberger, *Isaiah 13–27: A Continental Commentary*, trans. Thomas Trapp (Minneapolis: Fortress, 1997), 446.

[80] Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 1993), 194.

Table 5. Parallels between Joel 1:5, 10, 12 and Isaiah 24:7, 9, 11

Joel 1:10	Isa 24:7
שֻׁדַּד שָׂדֶה אָבְלָה אֲדָמָה כִּי שֻׁדַּד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֻמְלַל יִצְהָר:	אָבַל תִּירוֹשׁ אֻמְלְלָה־גָפֶן נֶאֶנְחוּ כָּל־שִׂמְחֵי־לֵב:
Joel 1:12	**Isa 24:11**
הַגֶּפֶן הוֹבִישָׁה וְהַתְּאֵנָה אֻמְלָלָה רִמּוֹן גַּם־תָּמָר וְתַפּוּחַ כָּל־עֲצֵי הַשָּׂדֶה יָבֵשׁוּ כִּי־הֹבִישׁ שָׂשׂוֹן מִן־בְּנֵי אָדָם:	צְוָחָה עַל־הַיַּיִן בַּחוּצוֹת עָרְבָה כָּל־שִׂמְחָה גָּלָה מְשׂוֹשׂ הָאָרֶץ:
Joel 1:5	**Isa 24:9**
הָקִיצוּ שִׁכּוֹרִים וּבְכוּ וְהֵילִלוּ כָּל־שֹׁתֵי יָיִן עַל־עָסִיס	בַּשִּׁיר לֹא יִשְׁתּוּ־יָיִן יֵמַר שֵׁכָר לְשֹׁתָיו:

Literary Relationship

The theme of both passages has a number of similarities—the devastation of the land, the languishing of its fruit, and the taking away joy from men—though the depiction in Isaiah 24 is more removed from historical events than the concrete event of a locust plague and drought in Joel 1. Is there evidence for literary dependence and not just shared themes and stock prophetic imagery and language?

There are 39 occurrences of אבל and only 16 occurrences of אמל in the OT.[81]

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[81] BDB contains three homonyms for אבל, namely, I אבל "to mourn," II אבל "to grow green," and III אבל "to manage camels." Only I אבל occurs as a verb in Hebrew, II אבל and III אבל being proposed as unattested verbs from which attested nouns were derived. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Carol Stream, IL: Tyndale House, 1994), s.v. "אבל." *DCH* lists two suggested homonyms in addition to I אבל "to mourn," namely, II אבל "to be dry," and III אבל "to shut" (Ezek 31:15 †). *DCH* suggests 8 occurrences of II אבל including Isa 24 and Joel 1. David J. A. Clines, ed., *Dictionary of Classical Hebrew* (Sheffield: Sheffield Phoenix Press, 1993–2014), s.v. "אבל." *HALOT* lists I אבל "to mourn" and II אבל "to be dry" rejecting III אבל "to shut" in Ezek 31:15 as better understood as a *hiphil* of I אבל. *HALOT* supports II אבל from Akkadian *abālu* and Arabic *'ubullat* "dried figs." Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. and ed. Mervyn E. J. Richardson (Leiden: Brill, 1994–1999), s.v. "אבל." Ben Yosef Tawil provides Akkadian evidence for II אבל "to be dry" and suggests 14 occurrences of II אבל in the OT. Hayim ben Yosef Tawil, *An Akkadian Lexical Companion for Biblical Hebrew: Etymological-Semantic and Idiomatic Equivalents with Supplement of Biblical Aramaic* (Brooklyn, NY: KTAV, 2017), 3. Bauman and Driver argue that there are not two homonyms, but one root that has two meanings, with "to be dry" being more ancient, and "to mourn" being a later developed meaning. Arnulf Bauman, "אָבַל *'ābhal*; אָבֵל *'ābhēl*; אֵבֶל *'ēbhel*," in *TDOT*, 1:44–48; G. R. Driver, "Confused Hebrew Roots," in *Occident and Orient: Being Studies in Semitic Philology and Literature, Jewish History and Philosophy and Folklore in the Widest Sense, in Honour of Haham Dr. M. Gaster's 80th Birthday*, ed. Bruno Schindler (London: Taylor's Foreign Press, 1936), 73–82. I find Clines most convincing who argues that in classical Hebrew, the meaning "to be dry" is not to be found. He rightly notes that for the land to "be dry" makes more immediate sense than "to mourn." However, he shows that, in Isa 3:26, Lam 1:4, and 2:8, inanimate objects, namely, the city gates, the roads to Zion, and the ramparts of Jerusalem's walls, are

They are common terms in lament literature and can be described as stock language fitting the genre of lament. However, the use of both אבל and אמל *together* only occurs nine times in the OT (Isa 19:8; 24:4, 7; 33:9; Jer 14:2; Lam 2:8; Hos 4:3; Joel 1:10, 12). Isaiah 19 contains an oracle proclaiming the destruction of Egypt, and 19:8 refers to the fishermen mourning and lamenting their lack of a catch in the Nile. Lamentations 2:8 and Jeremiah 14:2 both describe parts of the wall of Jerusalem languishing and mourning. Isaiah 33:9 mentions the earth (ארץ) mourning, and Hosea 4:3 mentions the earth (ארץ) in addition to its inhabitants (כל־יושב בה) as mourning. Joel 1 and Isaiah 24, however, alone mention the vine and the wine as subjects of lament verbs.

Isaiah 24:7 reads אבל תירוש אמללה־גפן. While Joel 1:10 does not use the same subjects of the verbs אבל and אמל as Isaiah does, his text is more expansive than Isaiah 24:7, reading שדד שדה אבלה אדמה כי שדד דגן הוביש תירוש אמלל יצהר. Joel 1:10 mentions wine (תירוש), and the vine (גפן) is mentioned soon after in 1:12 in connection with the joy being taken away, a theme also in Isaiah 24:9 and 24:11.[82] Such lexical and thematic parallels are not shared with any other text. Thus, *if* they are not the result of a literary dependence, they are quite an extraordinary coincidence.

Direction of Dependence

Wildberger notes Joel 1:10, 12, 16 as only sharing thematic parallels to Isaiah 24:7, but he does not discuss literary dependence.[83] Similarly, Katherine Hayes argues

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subjects of the verb אבל. While it makes sense for the land to be dry, it does not make sense for the ramparts, for example, to be dry. Thus, I אבל can clearly be used in a metaphorical sense. And if that is so, there is less reason to argue for II אבל in classical Hebrew. David Clines, "Was there an *'bl* II "be dry" in Classical Hebrew?," *VT* 42, no. 1 (1992): 1–11. See also the discussion in Hayes, *"The Earth Mourns,"* 12–18.

[82] The theme of joy being taken away when a city is destroyed is somewhat common. In addition to Isa 24:11, Wildberger mentions Jer 16:9; 48:33; Joel 1:12, 16; Ezek 24:25; and Hos 2:13. Wildberger, *Isaiah 13–27*, 487. However, Joel and Isaiah alone contain the verbs אבל and אמל.

[83] From earlier comments, it seems he attributes the parallel terms to stock language. Wildberger, *Isaiah 13–27*, 484.

that the earth mourning is a stock prophetic metaphor.[84] Coggins however suggests that "Isa 24:7 is surely related in some way to Joel 1:10, 12. All the words in the first half of the Isaiah verse are found in these verses in Joel," but he does not investigate further.[85] Hugh Williamson lists a number of parallel passages between Isaiah 24–27 and other prophetic texts arguing that Isaiah is typically the borrower often universalizing his source texts. Regarding the direction of dependence between Joel 1:10–12 and Isaiah 24:7, however, Williamson expresses doubt acknowledging that Joel also has a strong tendency to use earlier texts—and both are difficult to date.[86]

Isaiah 24–27 is often dated late in the postexilic period due to its supposed reuse of other biblical texts and its apocalyptic language.[87] Dan Johnson, however, supposes that "the city" (Isa 24:10, 12, etc.) refers to Jerusalem and thus dates the entire composition of Isaiah 24–27 to no later than the early postexilic period. Relevant to this study, he dates Isaiah 24:1–20 to the "eve of the destruction of Jerusalem in 587."[88] Christopher Hays dates this section even earlier. He argues that Isaiah 24–27 contains no evidence of late biblical Hebrew, nor does it contain apocalyptic language but includes features of ancient Near Eastern royal propaganda,[89] and contains strong parallels with

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[84] She discusses nine texts that contain the verb אבל with an inanimate object, such as the land, as subject. Surely she is right that this was a stock phrase, albeit rare, within the prophetic tradition. But there is no obvious reason why there cannot also be literary dependence even between stock phrases. Moreover, she does not discuss the additional similarities between Joel 1:10–12 and Isa 24:7 which suggest a literary relationship. Hayes, *"The Earth Mourns,"* 207–16.

[85] Richard Coggins, "Interbiblical Quotations in Joel," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David Reimer (Macon, GA: Mercer University Press, 1996), 78. Similarly, Levin notes that in Joel the drought "turns into an eschatological catastrophe for the human race, comparable to the Isaiah apocalypse in Isa 24." Christopher Levin, "Drought and Locust Plague in Joel 1–2," in *Thinking of Water in the Early Second Temple Period*, ed. Ehud ben Zvi and Christopher Levin, BZAW 461 (Berlin: Walter de Gruyter, 2014), 198.

[86] Hugh G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction* (Oxford: Clarendon Press, 1994), 181–82.

[87] For example, see Otto Plöger, *Theocracy and Eschatology*, trans. S. Rudman (Richmond, VA: John Knox Press, 1968), 56.

[88] Dan Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27*, JSOTSup 61 (Sheffield: Sheffield Academic, 1988), 16.

[89] Christopher B. Hays, "From Propaganda to Apocalypse: An Empirical Model for the

the book of Zephaniah. Thus, he dates Isaiah 24–27 to the time of Josiah in the seventh century.[90] Motyer has correctly identified the main theme of this section, the destruction of a city and the establishment of an eternal city; and Johnson is also surely correct that this city is Jerusalem. Thus, especially in light of Hays's evidence for a seventh century dating, I see little reason to view this section of Isaiah as secondary, but to have been a prediction of the destruction of Jerusalem by Isaiah likely during the reign of Hezekiah, thus long before Joel.

Further internal evidence points towards Joel being dependent upon Isaiah 24 and not vice versa. The evidence includes that (a) it is more likely Joel expanded the phrase אבל תירוש אמללה־גפן from Isaiah 24:7, utilizing the source vocabulary over a number of lines rather than Isaiah created a succinct phrase by combining scattered lexical items from Joel 1:10–12; (b) אמלל גפן elsewhere in the OT occurs only in Isaiah 16:8 suggesting that the phrase is, though rare, more Isaianic rather than originating in Joel; (c) אמל occurs three times in Isaiah 24 and six times throughout the book of Isaiah making it a more common word choice for Isaiah than Joel; (d) it is not apparent in Isaiah 24 that the author meant to allude to and supplement his own message with Joel's locust plague. That Joel is adding to his depiction of the locust plague with the language of cosmic upheaval in the context of the destruction and restoration of the holy city, however, is more understandable in the literary context of Joel.

Interpretive Significance of Reuse

Joel's initial message (1:2–14) sought to communicate the significance of the locust plague to his contemporaries. This was not just any locust plague, but a covenantal

curse and a harbinger of the Day of the Lord, an-Egyptian-like plague and a portent of a climactic plague. He embellished this message by alluding to the cosmic eschatological passage of Isaiah 24. Such a literary allusion emphasizes the cosmic effect of covenant disobedience and further supports the ideology that the temple at Zion represented a mini cosmos as noted above in reference to Joel's use of 1 Kings 8.

Brian Doyle argues that Isaiah 24 employs extensive use of metaphor to describe the reversal of creation as the result of a divine theophany because of Judah's failure to keep the covenant.[91] As Motyer lucidly notes, it is "intrinsic to the doctrine of creation that human beings in sin are the supreme environmental threat,"[92] and he interprets 24–27 as moving beyond the historical judgments of Isaiah 13–20 to a blurry picture of the eschaton in which "the earth itself returns to primeval meaninglessness . . . and beyond which shines the city where the Lord reigns."[93] John Watts interprets Isaiah 24 as utilizing creation/land language from the Noah narrative (Gen 6–9) and building upon the Day of the Lord theme (Isa 13; cf. Joel 1:15) to describe "the end of an age and the beginning of another."[94] Dan Johnson argues that Isaiah 24 depicts the destruction of Jerusalem in cosmic terms, utilizing and reinterpreting previous prophetic oracles.[95] Hayes, commenting upon the literary techniques in Isaiah 24, notes that

> the wordplay linking the roots for breaking (*hēpēr*) of the eternal covenant and the
> splitting apart (*hitpôrēr*) of the earth creates a parallel that suggests the association

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[91] For example, Isa 24:10 mentions the "town of *tohû*" alluding to Gen 1:2. Brian Doyle, *The Apocalypse of Isaiah Metaphorically Speaking: A Study of the Use, Function, and Significance of Metaphors in Isaiah 24–27*, BETL 151 (Leuven: Leuven University Press, 2000), 214–16.

[92] Motyer, *The Prophecy of Isaiah*, 197.

[93] Motyer, *The Prophecy of Isaiah*, 196.

[94] John D. Watts, *Isaiah 1–33*, WBC, vol. 24 (Waco, TX: Word Books, 1985), 320–22. He locates the specific fulfillment of Isa 24 to the year 655 BC when Assyria subdued Phoenicia. However, the significance of the message is ongoing, namely, that "those who survive the destruction to be alert to God's will for them, to God's new structures" and that "only those who yield to God and seek to serve him in his new way will share his life and his city."

[95] Johnson, *From Chaos to Restoration*, 19–47.

of act and consequence. Throughout Isa 24:1–20 the interweaving of human and natural imagery illustrates the interconnected fate of the earth and its people.[96]

It is obvious how such Isaianic themes of cosmic punishment for covenant infidelity parallel Joel's message. Joel is interpreting a locust plague. He is communicating by means of metaphor and allusion that this is no mere locust plague, but a covenantal curse, a harbinger of the Day of the Lord. And this is no mere covenantal curse, but one with cosmic effects, one that is de-creating the land and afflicting the people. This Day of the Lord will bring about a new world order. Such a cosmic effect ought to be clear from the lack of offering at the mini cosmos, the temple. By alluding to Isaiah 24, the attentive reader recognizes that Joel has theologically depicted the locust plague as a covenantal curse which is de-creating the earth, returning it to its primeval meaninglessness and, by implication, Joel is stressing the cosmic effect of the people's sin.

Joel 1:15 and Isaiah 13:6

Isaiah 13 begins the section in the book of Isaiah which contains the Oracles against the Nations and the Isaiah Apocalypse, namely, chapters 13–27. Specifically, Isaiah 13–14 contains an oracle against Babylon predicting its fall at the hands of the Medes (13:17–18) and the return of Israel (14:1–2). However, this specific event is described with *cosmic* implications whereby the whole earth rejoices because of the downfall of the tyrant (14:7–8). Wildberger summarizes that "a time would come in which all world power would be completely annihilated; then all the ancient, grandiose, and as yet unfulfilled promises of God for his people would become completely real, and Israel would finally come into its 'rest'."[97] Watts summarizes this section of Isaiah as that which "continues the 'Day of Yahweh' motif which marks YHWH's initiatives to bring

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[96] Hayes,*"The Earth Mourns,"* 158.

[97] Wildberger, *Isaiah 13–27*, 77.

an end to the 'old age' and to inaugurate the 'new age'."[98] It is within this context of Isaiah that the Day of the Lord is explicitly mentioned (13:6).

The Day of the Lord has often been described as the central and unifying theme of the book of Joel.[99] The phrase יום יהוה occurs in Joel more than any other prophetic book. J. Bourke captures the message of Joel writing that Joel depicts two days, "Le premier est imminent, a en effet déjà commence. Le second, qui correspond au premier, aura lieu après une longue période de restauration et de paix."[100] This observation corresponds with the macro structure of Joel which describes the present and future situations.[101]

Parallels

Crenshaw, Ogden, and Hadjiev list Isaiah 13:6, Ezekiel 30:2–3, Zephaniah 1:7, and Obadiah 15 as parallel with Joel 1:15.[102] All passages share the phrase כי קרוב יום. Zephaniah 1:7 has a longer parallel with Joel, noting explicitly that it is the day of יהוה which is near, whereas Ezekiel 30:2–3 shares a similar exclamatory phrase with Joel. Isaiah 13:6 and Joel 1:15, however, contain an exact verbal parallel of seven consecutive words—though Joel has a conjunction before כשד.

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[98] Watts, *Isaiah 1–33*, 186.

[99] Williamson writes, "The book of Joel is, of course, the one which has a greater concentration of material relating to the day of the Lord than any other." Hugh G. M. Williamson, "The Day of the Lord in the Book of Isaiah and the Book of the Twelve," in *Isaiah and the Twelve: Parallels, Similarities and Differences,* ed. Richard Bautch, Joachim Eck, Burkard Zapff, BZAW 527 (Berlin: Walter de Gruyter, 2020), 234. See also James Nogalski, "The Day(s) of YHWH in the Book of the Twelve," in *Thematic Threads in the Book of the Twelve*, ed. Paul Reddit and Aaron Schart, BZAW 325 (Berlin: Walter de Gruyter, 2003), 192–213.

[100] J. Bourke, "Le Jour de Yahvé dans Joel," *RB* 66, no. 2 (1959): 194.

[101] Strazicich notes that "there were two conceptions of the DOL. One was historically anchored with apocalyptic metaphors and the other, ahistorical and proto-apocalyptic" and each of these days feature in Joel, the former in chaps. 1–2 and the latter in chaps. 3–4. Strazicich, *Joel's Use of Scripture*, 96.

[102] Crenshaw, *Joel*, 27; Graham Ogden and Richard Deutsch, *Joel and Malachi: A Promise of Hope; A Call to Obedience*, ITC (Grand Rapids: Eerdmans, 1987), 56; Hadjiev, *Joel and Amos*, 9.

Table 6. Parallels between Joel 1:15 and Isaiah 13:16;
Ezekiel 30:2–3; Zephaniah 1:7; and Obadiah 15

Joel 1:15	Isa 13:6
אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדַּי יָבוֹא׃	הֵילִילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֹׁד מִשַּׁדַּי יָבוֹא׃
Joel 1:15	Ezek 30:2b–3
אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדַּי יָבוֹא׃	הֵילִילוּ הָהּ לַיּוֹם׃ כִּי־קָרוֹב יוֹם וְקָרוֹב יוֹם לַיהוָה יוֹם עָנָן עֵת גּוֹיִם יִהְיֶה׃
Joel 1:15	Zeph 1:7
אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדַּי יָבוֹא׃	הַס מִפְּנֵי אֲדֹנָי יְהוִה כִּי קָרוֹב יוֹם יְהוָה כִּי־הֵכִין יְהוָה זֶבַח הִקְדִּישׁ קְרֻאָיו׃
Joel 1:15	Obad 15
אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדַּי יָבוֹא׃	כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יֵעָשֶׂה לָּךְ גְּמֻלְךָ יָשׁוּב בְּרֹאשֶׁךָ׃

Literary Relationship

Is there evidence for a literary relationship between these texts or do they all simply share stock terminology? All four texts contain the phrase כי קרוב יום making it quite likely that this was a somewhat common phrase in prophetic circles, no doubt the idea of the Day of the Lord was common.[103] As this study demonstrates, Joel appears familiar with the works of Zephaniah, Obadiah, and Ezekiel, in addition to Isaiah.[104] However, since Joel 1:15 is almost a verbatim parallel of Isaiah 13:6, including the unique phrase כשד משדי יבוא, it makes greater sense to understand only Joel and Isaiah as literarily related.

Leslie Allen assumes that Joel "appears to fuse two prophetic passages doubtless well known to his audience," understanding Joel 1:15 to combine Isaiah 13:6 *and* Ezekiel 30:2.[105] The parallel between Joel 1:15 and Ezekiel 30:2, ליום אהה/הה ליום, is

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[103] This phrase elsewhere only occurs in Deut 32:35 and Joel 4:14.

[104] See, e.g., Joel 2:2 and Zeph 1:15; Joel 3:1 and Ezek 39:29; Joel 3:5 and Obad 17.

[105] Allen, *Joel, Obadiah, Jonah and Micah*, 59. Strazicich also takes this view. Strazicich,

intriguing, all the more because of the subsequent parallels between Joel 1:15 and Ezekiel 30:3. It is quite possible that this passage was influential for Joel, one he had committed to memory and possibly amalgamated in his mind with Isaiah 13:6 because both Isaiah 13:6 and Ezekiel 30:3 contain the phrase כי קרוב יום. And, as argued above, it is not impossible for Joel to *allude* to multiple passages in one text. However, the *unique* parallel with Ezekiel 30:2 is so small and not identical, whereas the unique parallel with Isaiah 13:6 is identical, substantial, and contains rare vocabulary. Thus, one ought to see only a parallel between Joel 1:15 and Isaiah 13:6.

Direction of Dependence

Isaiah 13 is dated by some to 701 BC as an oracle against the Neo-Babylonian empire.[106] Strazicich points out that, even if one understands Isaiah 13–14 to have undergone a later redaction due to the mention of the Medes and Assyrians, the final composition need be no later than 539 BC.[107] Thus, accepting a postexilic date for Joel, such a postexilic redaction of Isaiah would still predate Joel and be accessible to him.

Setting external evidence aside, the only formal difference between Isaiah 13:6 and Joel 1:15 is a conjunction, and it is just as likely that one author could add it as that one author could remove it. Joel evidences further parallels with Isaiah 13, however, throughout his entire prophecy, causing others to note this was a significant source text for Joel.[108] Joel introduces the concept of the Day of the Lord in 1:15 and elaborates upon it in a subsequent unit, namely, 2:1–11, which contains further parallels with Isaiah 13.

Joel's Use of Scripture, 103–7.

[106] Watts, *Isaiah 1–33*, 199.

[107] Strazicich, *Joel's Use of Scripture*, 107.

[108] See Bergler, *Joel als Schriftinterpret*, 132–53; and Williamson, "Day of Lord in Isaiah and the Twelve," 234. Wildberger also notes the use of הלל in Isa 13:6 as a technical term for a communal lament, which also occurs in Joel 1:5, 11, 13. Wildberger, *Isaiah 13–27*, 21–23. Admittedly, if one rejects Joel's use of Isa 13 in Joel 2:1–11, then this piece of evidence is less persuasive.

While not impossible, it is less likely that Isaiah would draw from multiple textual units in Joel (namely, Joel 1:15–20; 2:1–11) than for Joel to reuse items from one unit of text in Isaiah. Given the sustained verbal parallel between Joel 1:15 and Isaiah 13:6, a literary relationship is most likely, and the internal and external evidence leans most towards Isaiah being the source text.[109]

Interpretive Significance of Reuse

Deist understands multiple theologies of the Day of the Lord including, for example, an "anti-Canaanite" theology, a motif also found in Hosea 2.[110] Von Rad locates the origin of the Day of the Lord theme in the wars of YHWH which have been used to create the image of a theophany in which the Lord would come and fight for his people.[111] Ahlström believes that the Day of the Lord is most likely a cult day, related to the holy war motif including theophany, and yet while it may have origins in Canaanite religion (or even the Akkadian *ûm ili*) its origin is "difficult to demonstrate."[112] In the Jerusalem cult, however, at the time of Joel, Ahlström argues that it is better to understand the Day of the Lord as informed by the Exodus-Conquest motif which is itself presented in terms of the primordial battle at creation.[113] Heather Bunce connects the Day

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[109] Contra Wildberger who writes regarding the parallel in Isa 13:6 and Joel 1:15 that "it may indeed be a familiar play on words, current in that day." Wildberger, *Isaiah 13–27*, 22. While not impossible, without any evidence it is impossible to know what was familiar and what was not. Based on the evidence that is available, the phrase seems rare and thus literary borrowing a more likely explanation.

[110] Deist, "Parallels and Reinterpretation in Joel," 63–79. See also Kapelrud, *Joel Studies*, 56.

[111] Gerhard von Rad, *Old Testament Theology: The Theology of Israel's Prophetic Traditions*, trans. D. M. G. Stalker, OTL (Louisville: Westminster John Knox, 1965), 119–25.

[112] G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, VTSup 21 (Leiden: Brill, 1971), 68. Mowinckel also argues for the origin of the Day of the Lord within the cult surrounding an enthronement festival. Sigmund Mowinckel, *The Psalms in Israel's Worship*, trans. D. R. Ap-Thomas, BibSem 14 (Sheffield: JSOT Press, 1992), 116. For a fuller treatment on the origin of the Day of the Lord, see Martin Beck, *Der "Tag YHWHs" im Dodekapropheton: Studien im Spannungsfeld von Traditions- und Redaktionsgeschichte*, BZAW 356 (Berlin: de Gruyter, 2005).

[113] Ahlström, *Joel and Temple Cult*, 65–69. Because of his view of the earlier cultic origins of the Day of the Lord, Ahlström does not view its appearance in Joel as a later eschatological interpolation in the book, as would have been the view of some of his earlier and contemporary interpreters.

of the Lord in the Book of the Twelve with creation:

> The DL should be understood in the Book of the Twelve as a series of un-creation and re-creation events, rather than one final day on which all shall be judged. There will, of course, be one final DL. It will mark the end of this old world, which is passing away, and the beginning of the last re-creation in this cycle of creation events.[114]

This connection with creation and the Day of the Lord can be found outside the minor prophets. For example, Bergler notes regarding Isaiah 13, "Seine Aufzählung der Himmelskörper folgt dem Schöpfungsbericht nach P (Gen 1,16), statuiert also ihr Erlöschen entsprechend der Reihenfolge ihres Erschaffens."[115] Bunce also shows how the concept of "return" occurs as part of the Day of the Lord theme. She notes that שׁוב is used in three unique contexts which cover the full range of the DL: repaying evil deeds, returning to God, and restoring the remnant. "Repaying" and "restoring" correspond to un-creation and re-creation, while "returning" is exactly the result that God desires to achieve with un-creation.[116] Everson mentions that the Day of the Lord motif could also have originated from the curses found in covenant treaties or from ancient theophany motifs. By studying five texts that present the Day of the Lord as a *past* event, he argues that the textual evidence suggests that the origin, at least within Israelite tradition, of the Day of the Lord is to be found within the war motif, thus supporting von Rad's argument.[117]

Determining the origin of the Day of the Lord is less important to the present study than understanding how it is used in Joel. Nor are the proposed origins and/or

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[114] Heather Bunce, "The Day of the Lord in the Book of the Twelve: Cycle of Creation," in *The Earth is the Lord's: Essays on Creation and the Bible in Honor of Ben C. Ollenburger*, ed. Ryan Harker and Heather Bunce (University Park, PA: Eisenbrauns, 2019), 89.

[115] Bergler, *Joel als Schriftinterpret*, 142.

[116] Bunce, "Day of Lord in Book of Twelve," 93–94.

[117] A. Joseph Everson, "The Days of Yahweh," *JBL* 93, no. 3 (1974): 329–37. Strazicich rightly argues that Everson overstates his case when he argues for multiple Days of the Lord to the minimizing of the reality of a final Day of the Lord. Strazicich, *Joel's Use of Scripture*, 86.

central ideas to the Day of the Lord mentioned above mutually exclusive. The primary idea of YHWH's war, initially grounded in the exodus conquest, is not at odds with the motif of theophany nor with the idea of a day that results in de-creation. Especially as foundational events, such as the exodus, the covenant, and creation are theologically combined by biblical authors. The Day of the Lord is thus an apt theme for Joel to take up in uniting his themes of covenant and creation. As a late biblical writer, the concept of the Day of the Lord in Joel will have a meaning that has accumulated over the course of its use within Israel's religious texts. Strazicich shows that the Day of the Lord by Joel's time can be used in two ways: using historically apocalyptic metaphors and predicting a future proto-apocalyptic event, and both these uses are found in Joel.[118] In Joel 1, a more imminent, historical day is presented with apocalyptic language.

In Isaiah, the object of the Day of the Lord is Babylon. Thus, just as Joel reversed the object of the locust plague from Egypt to the Judeans, Joel has again reversed the object of Isaiah's Day of the Lord from Babylon to the Judeans through allusion. Egypt and Babylon are both the enemies of Israel *par excellence*. Joel is emphatically making his point regarding the condition of the Judeans. While Joel's literary style of reversing earlier texts is creative, the idea that the Day of the Lord would come against YHWH's own people is not novel but was a theme as early as Amos. If Joel simply wanted to mention the Day of the Lord, stock phrases were available. So why did he draw specifically from Isaiah 13 including the unique phrase כשד משדי יבוא in his own prophecy?

The phrase כשד משדי יבוא contains alliteration between שד and שדי. Moreover, Joel uses the verb שדד twice in 1:10. Thus, one could argue that the verb and its denominatives were familiar to Joel. In drawing from Isaiah 13:6 for the Day of the Lord,

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[118] Strazicich, *Joel's Use of Scripture*, 96.

he may have included the subsequent clause כשד משדי יבוא as they supplement his earlier use of assonance in 1:10 and/or make clearer his intended allusion to Isaiah 13.[119]

It is unlikely, however, that the phrase שדי would *not* be heard as a reference to the patriarchal name אל־שדי (e.g., Gen 17:1; 28:3, etc.). Since the covenantal name יהוה occurs in Genesis, there has been debate over what Exodus 6:3 might mean. In Exodus 6:3 YHWH says to Moses that the patriarchs knew God as אל־שדי but the name יהוה was not revealed to them (לא נודעתי להם). The most natural reading of the narrative of Exodus is that the name יהוה is a new revelation.[120] Childs summarizes, "Yahweh identifies himself as the selfsame God who had made himself known to the Fathers. . . . Although it is the same covenant God, a decisively new element has entered into history."[121] The revelation of God's name is connected to "God's purpose with Israel," which Childs unpacks as (a) redemption from Egypt, (b) adoption into the covenant, and (c) the gift of the land.[122] Steins supports Childs's argument for continuity and discontinuity between the divine names understanding "'*ēl šadday* as the 'God of promise' stands over against Yahweh as the 'God who fulfills the promise.'"[123] Rendtorff also argues that נראה from the patriarchal period is set over against נודע as new in the Mosaic time in which "God allows himself to be known *as himself*."[124] Genesis recounts YHWH using his name when speaking with the patriarchs (e.g., Gen 15:17; 28:13, etc.), thus one does not need to argue that the name יהוה itself was *new* to the Israelites to recognize still that

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[119] Joel 1:10 reads, שדד שדה אבלה אדמה כי שדד דגן הוביש תירוש אמלל יצהר.

[120] R. W. L. Moberly, *The Old Testament of the Old Testament: Patriarchal Narratives and Mosaic Yahwism* (Minneapolis: Fortress, 1991), 5–35.

[121] Brevard Childs, *The Book of Exodus: A Critical, Theological Commentary*, OTL (Philadelphia: Westminster Press, 1974), 115.

[122] Childs, *The Book of Exodus*, 115.

[123] G. Steins, "שַׁדַּי *šadday*," in *TDOT*, 14:427.

[124] Rolf Rendtorff, "The Concept of Revelation in Ancient Israel," in *Revelation as History*, ed. W. Pannenberg (New York: Macmillian, 1969), 30.

something new is being revealed to the Israelites at the exodus and associated with the name YHWH which is contrasted with אל־שׁדי. Within Exodus, the revelation of the divine name aligns with the purpose of the plagues, namely, that the people would *know* YHWH (Exod 6:3; 10:2, etc.).

Joel has thus alluded to Isaiah 13 to describe a coming Day of the Lord. Just as his allusion to Exodus 10 had the effect of placing Judah in the place of Egypt, so now his allusion to Isaiah 13 has the effect of placing Judah in the place of Babylon. Though via different means, namely, allusion, Joel's message is similar to Hosea: because of the covenant infidelity of the people they have become "not-my-people." Moreover, just as Joel's allusion to Exodus placed Judah in the place of Egypt *at the time* of the eighth plague, so his allusion to Isaiah 13 places Judah as one who does not know יהוה. The Judeans are those who only know God as אל־שׁדי but they do not *know* him as יהוה. This reading also supports the larger intent of the book of Joel as recognized from its macrostructure, namely, that Israel would *know* YHWH (Joel 2:27; 4:18).

The threatened Day of the YHWH will be a day of cosmic upheaval, a day of de-creation, resulting in a new world order. I have argued above that Joel alluded to the eighth plague to evoke the notion that the ninth/tenth plague would soon be upon Judah. Joel does not mention the eighth plague as a portent of the ninth/tenth plague, but as a portent of the Day of the Lord. He has thus, conflated the themes of the exodus plagues and the Day of the Lord, themes which have pre-existing parallels in earlier Scripture. Furthermore, the Day of the Lord has cosmic effects reversing creation as the result of the divine warrior theophany.[125] YHWH himself will command his army (cf. 2:11) on his Day when he comes to recompense his people for their covenant infidelity.

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[125] The fact that Joel alludes to Isa 13:6 in Joel 1:15 and then further alludes to Isa 13 throughout Joel 2:1–11 supports the conclusion that Joel 2:1–11 describes the same imminent invasion as first mentioned in Joel 1:15 as distinct from the locust plague.

Joel 1:20 and Psalm 42:2

Psalm 42, often joined with Psalm 43, is classified as an individual lament psalm.[126] Such individual laments—often called the I-Psalms—should not be viewed as distinct from communal psalms.[127] Regardless of their specific origin, these psalms were included in the Israelite psalter for communal use. Specifically, with regard to Psalm 42, the mention of the temple and a festive procession (Ps 42:4) make this conclusion about communal use more likely. According to Hauge, in this psalm the "crisis of the I clearly consists in separation from and 'coming to' (v. 3a, 43.3b, 4) the temple."[128]

Parallels

Both Joel 1:20 and Psalm 42 contain the verb ערג and the phrase אפיקי־מים. Joel 1:19 recounts an individual cry in the first-person addressing God in the second person (אליך), something it shares with Psalm 42:2. Additionally, Psalm 42:4 and 42:11 record the taunt of the psalmist's adversaries as איה אלהיך, something found in Joel 2:17 (למה יאמרו בעמים איה אלהיהם). There is a greater parallel on this phrase between Joel 2:17 and Psalm 79:10 that is explored in the next chapter. Nonetheless, this similarity between Joel 2:17 and Psalm 42:4 and 42:11 supports the conclusion that the message of Joel shares affinities with the themes of Psalm 42 and strengthens the likelihood of a literary relationship for the parallels between Joel 1:20 and Psalm 42:2.

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[126] Paul Raabe, *Psalm Structures: A Study of Psalms with Refrains*, JSOTSup 104 (Sheffield: JSOT Press, 1990), 48.

[127] Contra Gunkel, Mowinckel writes, "This does not mean that the psalm in question must be a non-cultic poem by a private individual living in exile." Mowinckel, *Psalms in Israel's Worship*, 242. Eileen Schuller more recently comments that "a dichotomic formulation of the options – liturgical *or* devotional – is not particularly helpful." Eileen Schuller, "Functions of Psalms and Prayers in the Late Second Temple Period," in *Functions of Psalms and Prayers in the Late Second Temple Period*, ed. Mika Pajunen and Jeremy Penner, BZAW 486 (Berlin: De Gruyter, 2017), 18.

[128] Martin Ravndal Hauge, *Between Sheol and Temple: Motif Structure and Function in the I-Psalms*, JSOTSup 178 (Sheffield: Sheffield Academic, 1995), 78.

Table 7. Parallels between Joel 1:19–20 and Psalm 42:2

Joel 1:19–20	Ps 42:2
אֵלֶיךָ יְהוָה אֶקְרָא כִּי אֵשׁ אָכְלָה נְאוֹת מִדְבָּר וְלֶהָבָה לִהֲטָה כָּל־עֲצֵי הַשָּׂדֶה: גַּם־בַּהֲמוֹת שָׂדֶה תַּעֲרוֹג אֵלֶיךָ כִּי יָבְשׁוּ אֲפִיקֵי מָיִם וְאֵשׁ אָכְלָה נְאוֹת הַמִּדְבָּר:	כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים:

Literary Relationship

A. K. Müller argues that the shared lexemes in Joel 1:19–20 are "deutlichen Anklänge" of Psalm 42:2.[129] The verb ערג occurs only three times in the MT, twice in Psalm 42:2 and once in Joel 1:20, and was not found among the Dead Sea Scrolls.[130] The phrase אפיקי־מים is equally rare, occurring outside these two verses only in Psalm 18:16 and Song of Solomon 5:12. Kapelrud is surely right arguing that the "two such rare expressions as תערג and אפיקי מים cannot be merely incidental,"[131] thus reflecting a literary relationship between these texts.

Direction of Dependence

Goulder dates Psalm 42, as part of the Elohistic psalter, to the eighth/ninth century as originating in the northern kingdom. Others, such as Gunther Wanke, view the Korah collection originating in Jerusalem around the fourth century.[132] There is some

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[129] Müller, *Gottes Zukunft*, 40. Because Ps 42 is an individual lament, she suggests that Joel's allusion to this psalm indicates an "Individualisierung im Kontext des kollektiven Gottesdienstes angedeutet." Not all commentators mention the shared vocabularly but Allen—though not providing evidence for discerning direction of dependence—also comments that "Joel is probably echoing Ps.42:1(2)" based upon the shared vocabulary. Allen, *Joel, Obadiah, Jonah and Micah*, 63.

[130] *HALOT* states the etymology is unknown, the rare noun ערוגה in Ezek 17:7, 10; Song 5:13; 6:2 is a supposed derivative.

[131] Kapelrud, *Joel Studies*, 70–71.

[132] He acknowledges the text has likely been redacted when it was included in the Jerusalem psalter, but argues that originally the psalm spoke of a pilgrimage to the shrine at Dan. Others argue the psalm is later, even as late as the fourth century, originating in Jerusalem. See the discussion in Michael Goulder, *The Psalms of the Sons of Korah*, JSOTSup 20 (Sheffield: JSOT Press, 1982), 12–16; Gunther Wanke, *Die Zionstheologie der Korachiten*, BZAW 97 (Berlin: de Gruyter, 1966).

evidence that this Psalm was well known in Israel, for Jonah 2:4 contains a verbatim parallel with Psalm 42:7,[133] in addition to mentioning the deep (תהום, Jonah 2:6; Ps 42:8) and a desire for the holy temple (Jonah 2:5, 8; Ps 42:5). Since evidence exists of two prophetic books echoing the language of this psalm in relation to the temple, it is great speculation without evidence to assume this psalm underwent redaction as minds shifted about the locale of the holy mountain. Moreover, the sons of Korah were an early entity in Israel (Exod 6:24) tasked with working near the temple (1 Chr 26:19) and noted as singers (2 Chr 20:19). While the date of the psalm is not exact, evidence supports the psalm being earlier than Joel, and used and known within Israel.

Among those who have been around the Christian tradition for many years, if someone were to recite "as the deer pants," it is easy to imagine another individual completing the sentence: "for streams of living water." Or, when using archaic words that have been preserved only in idiom, one is able to know exactly the word that follows. Thus, if someone were to say, "that was a great sleight of . . . ." one knows they are going to say "hand" because that is almost exclusively the only time the word "sleight" is used in English. By way of analogy, it is not hard to imagine that when an Israelite who was familiar with their hymnic tradition heard the rare word תערג they would expect it to be followed by על־אפיקי־מים.

Given the rare lexical parallels, which is more likely on internal evidence: that Joel borrowed from the psalmist or vice versa? Joel's usage is metaphorical as he has anthropomorphized the animals, depicting them as longing for YHWH. The psalmist's use, however, is more literal—the deer is longing for streams. If a literary relationship is supposed, it is unlikely that the psalmist intended to reuse Joel's metaphorical use as literal and more likely that Joel reused the psalm in a creative, metaphorical way.

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[133] Both contain the identical clause, כל־משבריך וגליך עלי עברו.

Interpretive Significance of Reuse

      Kaprelrud understands Joel to have a close connection with the temple cult and therefore he utilized familiar cultic language.[134] However, did Joel simply use stock language or did he intend to evoke Psalm 42 in the mind of the hearer/reader? Psalm 42 is a psalm of individual lament longing for God's presence (42:3) which is located (v. 5) at the house of God (בית אלהים).[135] The individual in this psalm is far away from God, in Mount Hermon (42:7), though it is uncertain why. Goulder argues that the pilgrimage (42:4) is not to Jerusalem, but to Mount Hermon, specifically, to the shrine at Dan.[136] However 42:7 notes how the individual *remembers* (אזכרך) YHWH *from* the land of Jordan (מארץ ירדן). The individual is therefore near Mount Hermon, remembering how he would *go* (אעבר) to the house of God. Norman Snaith is more correct in understanding that the mention of Hermon (42:7) is to stress the individual is as far away as he could be from the presence of God at the temple while still being in the precincts of Israel.[137] As Gunkel writes, Psalm 42 portrays "the great longing for the holy mountain of God."[138] Martin Hauge analyzes the "individual" psalms in the psalter as all sharing similar motifs,

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[134] Kapelrud, *Joel Studies*, 70–71.

[135] Pss 42 and 43 are often assumed to be one psalm. See Longman, *Psalms*, 195.

[136] Understood as part of the Elohistic Psalter, the Korah collection (and thus Pss 42–43) is believed by many to have originated in the ninth to eighth centuries in northern Israel. Some therefore understand 42:8 to be an insertion because of the use of the divine name YHWH. See Norman Snaith, *Hymns of the Temple* (London: SCM Press, 1951), 39–40. Goulder takes the mentions of the "deep" literally and argues that Mount Hermon has greater streams than those around Jerusalem. Goulder, *Psalms of Sons of Korah,* 26–28. Brown argues that the "deep calls to deep" also refers to the gushing waters near Mount Hermon and are to be interpreted positively, understood as the powerful forces of nature evoking praise of YHWH. William Brown, "'Night to Night,''Deep to Deep': The Discourse of Creation in the Psalms," in *My Words Are Lovely: Studies in the Rhetoric of the Psalms*, ed. Robert Foster and David Howard Jr., LHBOTS 467 (London: T & T Clark, 2008), 63–74. However, many others view the mention of the waters as symbolic of deep distress and in parallel to the psalmists' location at Mount Hermon. So to be far from the temple is to be in deep waters. See Hauge, *Between Sheol and Temple*, 86–92. Whether or not one understands the waters as literal or figural, it ought not to change the interpretation that the individual is at Mount Hermon (42:7) longing for Jerusalem (42:3).

[137] Snaith, *Hymns of the Temple*, 39.

[138] Herman Gunkel, *Introduction to Psalms: The Genres of the Religious Lyric of Israel*, trans. James Nogalski (Macon, GA: Mercer University Press, 1998), 137. Mowinckel understands Ps 42:5 to be an allusion "to the festal procession." Mowinckel, *The Psalms in Israel's Worship*, 7.

specifically of movement from Sheol/death toward the temple.[139] Verse 8 then, with the mention of the deep (תהום), connects the separation of the individual from the temple with the image of death/Sheol.

Thematically, there are a number of parallels this psalm has with the message of Joel. Not only is Joel 1:2–20 understood to be a lament and 1:15–20 the specific content of the lament,[140] but Joel's concern with getting to the temple parallels the pilgrimage in Psalm 42. Furthermore, both Joel and this Psalm mention the taunt of the nations regarding God's absence from his people (Ps 42:3, 10; Joel 2:17).

The panting of the deer in Psalm 42 is a similie for the individual longing for YHWH.[141] In Joel's day, however, the animals are literally panting for streams of water because of a real drought. Joel changes the object of ערג as found in the psalm, by making the animals not pant *for* streams of water but panting for God. Joel has made the literal image of Psalm 42 metaphorical, so to speak. In Psalm 42 the literal visage of the deer was intended to instruct the psalmist how to long for YHWH. But in Joel the animals themselves are described as longing "to you" (גם־בהמות שדה תערוג אליך). Joel indirectly instructs his contemporaries that they should look at the beasts panting during this drought, hear their groans as cries to God, and imitate as they themselves cry out to God at the temple (1:19). The animals are a visible sign to the people that they are far from God and need to return to God.

Moreover, to those familiar with the content and theme of Psalm 42, namely, the psalmist's absence from YHWH and desire to return to the temple, Joel's use would

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[139] The motifs he identifies are "Sheol," "temple" and "way." He argues that the individual psalms represent a movement from Sheol to the temple. He notes how these motifs and the movement parallel texts such as 1 Kgs 19 and Exod 15. Hauge, *Between Sheol and Temple*, 79, 95–118, 281–87.

[140] Goulder notes the similar language used in Ps 42 with a number of other texts, including Joel 1. Goulder, *Psalms of Sons of Korah*, 23.

[141] Shemesh notes other passages in Scripture in which the animals join in the communal lament to the Lord including Jonah 3:7–9; Ps 104:21, 27; 147:9; and Job 38:41. Shemesh, "'And Many Beasts'," 17–19.

be additionally instructive, for Joel's contemporaries are depicted in the land in close proximity to the temple. When far from YHWH, the psalmist taught, one should pant to return to YHWH at the temple like a deer panting for streams of water. Joel's allusion to Psalm 42 can be understood as a subtle rebuke. Though his contemporaries live near the temple, they are far from YHWH and, unlike in the psalm, in Joel the deer are panting *to* YHWH, something the people ought to have been doing given their situation. The animals, but not the people, have recognized the significance of the locust plague and are crying out to YHWH. The people need not a physical pilgrimage to the temple, but a spiritual pilgrimage back to the God of the temple.

Conclusions

In Joel 1:2–20, Joel interprets the significance of a recent historical locust plague for his contemporaries. He does so by embellishing his retelling of the account of the devastating locust plague with words and phrases from earlier, authoritative, and recognizable texts. Noteworthily, Joel's sources included historical narrative (Exod 10; 1 Kgs 8), psalms (Pss 42; 78; 105), and prophetic texts (Isa 13; 24).

Joel situates the locust plague most explicitly within the covenant theology of Israel via thematic and verbal allusion. Not only were the locusts predicted as a covenant curse and to be recognized as such (Deut 28:38; 1 Kgs 8:37), Joel makes it clear that this punishment is from YHWH by describing the removal of numerous covenant blessings from the land of Israel (דגן, תירוש, יצהר, שערה, גפן, תאנה, and רמון).

Within this covenant theology, Joel also recognizes the important role and significance of the temple, evidenced most clearly by his thematic, structural and verbal parallels with 1 Kings 8. This significance can be summarized under three points. First, Joel recognizes the cosmic significance of the temple as a mini cosmos. As the land mourned and the harvest was destroyed, the priests mourned because they had no food or drink to offer for sacrifice. Second, Joel understood the importance of the temple as the

symbol of YHWH's dwelling and thus the appropriate object toward which to pray specifically when experiencing YHWH's punishment. Joel thus promotes the liturgical instruction as developed within the covenant theology of 1 Kings 8 as an authoritative practice. Third, Joel regards the importance of the temple only inasmuch as it points to the divine reality of YHWH's presence. Joel struck at the root of external religiosity by alluding to Psalm 42 to describe the people as those far from YHWH needing to learn a lesson from the beasts. They may live physically near the temple, but they are spiritually far from YHWH. Just like Jeremiah (Jer 7–10), Joel has no place for trusting in the temple as a lucky charm.

This covenant theology is the primary framework within which other major themes in Joel that are developed through allusion find their place, including creation motifs. Joel will explicitly identify the land of Israel with Eden later in his message (Joel 2:3), but in chapter 1 he has shown the significance of the destruction of the land as being cosmic in scope, reversing creation by alluding to Isaiah 24. This cosmic significance of YHWH's punishment will also be further developed in subsequent chapters in Joel. But, by alluding to Isaiah 24, Joel has combined the removal of covenantal blessings, the wine and vine, to the destruction of the entire created order. Such a devastation in Isaiah 24 resulted in a new created order, something yet to be seen in Joel as the Day of the Lord has not yet come.

This Day of the Lord in Joel is presented as an imminent, climactic, and final punishment for Israel, following the locust plague. One of the ways Joel depicts the locusts as a harbinger of something climactic is by describing them via allusion to familiar language from the plague retellings (Exod 10; Ps 78; 105). In these accounts the locust plague was a precursor plague to the darkness and the final plague, the death of the firstborn. The dark Day of YHWH following on the heels of Joel's locust plague is analogous to the plagues of darkness and the death of the firstborn following the locust plague in Egypt.

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In describing this coming Day, Joel also alludes to an earlier Day-of-the-Lord text that was directed against Babylon and applies it to Israel. Just as Joel's allusion to Exodus 10 presents Israel *as* Egypt, so Joel's allusion to Isaiah 13 puts Israel in the place of Babylon. Joel has presented Israel *as* the enemies of Israel at each bookend of their national history from exodus to exile.

Joel 1 can be understood on its own terms, without recognizing his allusions. His message, however, is rhetorically deepened once his allusions are grasped. In sum, Israel has violated the covenant and is experiencing the covenant curses. Their violation, regardless of their physical location, has them as the object of YHWH's wrath. They are not enslaved in Egypt or exiled in Babylon but rather, they *are* Egypt and Babylon. The covenantal curses, by nature, escalate unto climax just like the Egyptian plagues and therefore the locusts ought to be interpreted as signaling that the climactic, theophanic Day of the YHWH is near. Such a Day is cosmic in extent and, if actualized, will result in a new world order. In light of this desperate situation, Joel calls the priests to seek YHWH earnestly as represented at the temple following loosely the covenantal liturgical program of 1 Kings 8.

CHAPTER 4

REUSE OF THE OLD TESTAMENT IN JOEL 2

**The Threat That Provoked Repentance and
Restoration: An Overview of Joel 2**

Joel 2:1–27 can be divided into three sections. In the first section, verses 1–11,

Joel describes an approaching army subsequent to the locust plague. The locusts were a

portent of the Day of YHWH. This coming Day of YHWH, first announced in 1:15, is

then further described in 2:1–11. The locust plague was a past event, the invading army

on the Day of YHWH is yet to be.

There are obvious parallels between the locust plague and the army, including

literary parallels. For example, להבה destroys the land (1:19; 2:3) and the destroyer is

described as עצום (1:6; 2:5). Some, therefore, argue that Joel is describing the same locust

plague.[1] Christopher Seitz, for example, interprets that the change to prefixed verbal

forms in chapter 2 ought not to indicate a change in tense but aspect so as to present the

locust plague in more vivid terms.[2] In this way, chapter 2 is a perfect parallel to chapter 1.

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[1] For example, regarding 2:1–11, Prinsloo writes, "The description of the catastrophe associated with the Yom Yahweh is analogous to those in previous pericopes. Hence this is not a matter of a fresh disaster, nor of whether it is a real locust plague or an apocalyptic army. It is rather an intensified version of one and the same event." Willem S. Prinsloo, *The Theology of the Book of Joel*, BZAW 163 (Berlin: Walter de Gruyter, 1985), 47.

[2] Barton even argues that the suffixed forms in chap. 1 are predictive perfects. However, this seems driven by his desire to interpret chaps. 1 and 2 as the same event. Additionally, he argues that "eschatological themes do not clearly appear until the second half of the book, from 2:28 onwards" and "there is no more an "apocalyptic" element here than in chapter 1." John Barton, *Joel and Obadiah*, OTL (Louisville: John Knox Press, 2001), 46–48. Barton understands there to be two literary works, Joel 1–2 and Joel 3–4 from different hands, later joined together. However, as Wolff has pointed out, the book cannot be separated so easily, and certainly not by claiming only the second half is eschatological and then excising any perceived eschatological element in the first half. Most problematic for Barton's interpretation is Joel 2:20, which he acknowledges. However, he simply understands the Northerner a "the great enemy" without any geographic reference. This is not the most natural interpretation and is only needed if one requires the enemy in 2:1–11 to be the same locusts as in 1:4ff. Barton, *Joel and Obadiah,* 70, 82; Hans W. Wolff, *Joel and Amos*, trans. Waldemar Janzen, S. Dean McBride Jr., and Charles A. Muenchow,

Both describe a locust plague which evokes a communal lament to YHWH.[3] While Seitz

is not wrong that aspect is a prominent feature of Hebrew verbs, tense is not altogether

lacking. Furthermore, tense and aspect are not solely recognized by verb form alone but

are supported by other constituent parts of a clause. Thus, the fact that Joel describes a

day that is near (1:15; 2:2), not a day that is a past event, is hermeneutically significant.[4]

And the depiction of 2:1–11 describes the events of this imminent day.[5] In support of this

interpretation, Wolff points out the obvious fact that the sounding of an alarm (2:1) only

makes sense if the "army is *still* approaching" but not yet arrived.[6] Thus, whether or not

the emphasis of the prefixed verbal forms is on their tense or their aspect, *contextually*

they depict the events of the Day of YHWH, a day that is near, not a day that has passed.

As Garrett notes, "both grammar and content demand that a significant shift has taken

place" and still, "Joel used locust imagery to shape the picture of the invading army."[7]

 Simkins argues that the events of Joel 2:1–11 are subsequent to Joel 1:2–20,

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Hermeneia (Philadelphia: Fortress, 1977), 7, 52.

[3] Christopher Seitz, *Joel*, ITC (London: T & T Clark, 2016), 154–56.

[4] Joel 2:2b reads, כי־בא יום־יהוה כי קרוב. The word בא could be read as either a participle or perfect verb. The Greek translates with an indicative verb, πάρεστιν, and the Targum idiomatically (and characteristically, for example see Tg. Neb. Joel 1:15 which reads יומא דעתיד למיתי מן קדם יוי for MT יום־יהוה, see also Isa 2:12, 13:6, Ezek 30:3, Amos 5:18, 20, Obad 15, Zeph 1:14, Zech 14:1, Mal 3:23) translates the phrase as ארי מטא יומא דעתיד למיתי מן קדם יוי ארי קריב, translating בא with a *peal* perfect. However, since כי קרוב and כי־בא are parallel, it does not make sense to understand the Day as "come" (in the sense of a past tense event) while also "near." Rather, the Day has "come" in the sense that is has dawned/arrived but has not yet been concluded. It is noteworthy that 1:15 uses the prefixed form יבוא whereas 2:1 used the suffixed form בא, and thus, within Joel's literary work, the Day has certainly come closer as one moves from 1:15 to 2:1. Because of the association of בא with קרוב, Wolff surmises that בא "is probably to be interpreted as a participle." Wolff, *Joel and Amos*, 43. Kapelrud draws a similar conclusion, "בא must probably be regarded as part., not as perf. The day has not yet arrived, but it will come." Arvid Kapelrud, *Joel Studies*, UUA 4 (Uppsala, Sweden: A. B. Lundequistska Bokhandeln, 1948), 71. Likewise, Prinsloo, "in view of the closer qualification kî qarôb it must be seen as a participle." Prinsloo, *Theology of Joel*, 41.

[5] As will be shown below, the mention of an army is common within Day of the Lord texts, particularly texts with which Joel appears to have a literary connection (e.g., Isa 13; Ezek 30). For similar observations see Wolff, *Joel and Amos*, 40.

[6] Even for such an interpretation, Wolff does not interpret the prefixed forms as future but as "representing an event in the course of its happening." Wolff, *Joel and Amos*, 41–42.

[7] Duane Garrett, *Hosea, Joel*, NAC, vol. 19a (Nashville: Broadman & Holman 1997), 334.

but that they are describing a subsequent *locust plague*. He points to the fact that 2:25, ושלמתי לכם את־השנים, contains the plural "years" that the locusts destroyed, indicating multiple locust invasions.[8] While possible, "years" could refer to the multiple-year implications of a single lost harvest or chapter 1 itself may have in view many locust invasions—which is a possible meaning behind the multiple locusts mentioned in 1:4.[9] Either way, the repentance of the people (2:12–17) led YHWH to relent from the imminent, not actualized, disaster of 2:1–11. Thus, even if 2:1–11 describes locusts, they did no harm to the land because YHWH relented and, therefore, they could not be included in the years that were restored. And so, the years that the locusts took which were restored (2:25) refers only to the effects of chapter 1, even if the referent in 2:1–11 is a locust invasion.

Some interpreters also point out the fact that Joel describes this invader *like* an army, and therefore the enemy ought not to be understood as a literal army.[10] Joel 1:15 similarly states the day will come *like* destruction from the Almighty כשד משדי יבוא, but almost all interpreters understand this not as a simile. Rather, this use of the *kaph* preposition has been called the *kaph veritatis* which expresses exact correspondence.[11] Likewise, the instances in 2:5 (כעם עצום) and 2:7 (כגבורים ירצון כאנשי מלחמה יעלו חומה) can be read as instances of the *kaph veritatis* and do not demand to be interpreted as

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[8] Ronald Simkins, *Yahweh's Activity in History and Nature in the Book of Joel*, Ancient Near Eastern Texts and Studies 10 (Lewiston, NY: Edwin Mellen, 1991), 154–55.

[9] Wolff understands 2:25 to clarify the extent of the plague described in 1:4. Wolff, *Joel and Amos*, 65. Crenshaw rightly notes that 1:4 describes a total devastation by the locust plague so there would be no crops left for a subsequent locust plague in 2:1–11. James Crenshaw, *Joel*, AB (New York: Doubleday, 1995), 129.

[10] Barton, *Joel and Obadiah*, 69; Elie Assis, *The Book of Joel: A Prophet between Calamity and Hope*, LHBOTS 581 (London: Bloomsbury T & T Clark, 2003), 122; Anna Karena Müller, *Gottes Zukunft: Die Möglichkeit der Rettung am Tag JHWHs nach dem Joelbuch*, WMANT 119 (Neukirchen-Vluyn: Neukirchener Verlag, 2008), 66.

[11] P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Biblica Subsidia 27, 2nd rev. ed. (Rome: Gregorian & Biblical Press, 2011), s.v. §133g.

similes. Context can help, and while many of the phrases could be interpreted as metaphorical for a locust plague, at least one difficulty remains. Joel 2:8 describes the enemy as bursting through weapons (בעד השלח). If taken metaphorically, it would still require a referent, but it is not immediately evident that a locust plague would be the recipient of a counterattack. While not as essential as interpreting the events of 2:1–11 as *subsequent* to 1:2–20, I find it more compelling to interpret 2:1–11 as describing an imminent army invasion. As will be shown below, an army also naturally fits better with the descriptor "Northerner" (הצפוני) in 2:20 than a locust plague.[12]

In addition to describing the army with terms similar to the locust plague, Joel surpasses the depiction of a mere army by enhancing his message with theophanic terms. As Leslie Allen notes, Joel 2:1–11 is "interspersed with dramatic allusions to Yahweh's Day and to a hostile theophany."[13] Wolff observes that Joel's depiction "comprises traditional elements of the transmitted theophany accounts, of the threats of an enemy from the north, and of representations of the enemy in the prophecies concerning the Day of Yahweh."[14] He concludes therefore that this is no mere army invasion,[15] but an apocalyptic army.

This imminent army invasion on the Day of the Lord is the occasion for Joel to strengthen his earlier calls (1:13–14) for a communal fast at the temple in 2:12–17, comprising the second section in Joel 2. Joel urges his hearers to repent so that, based upon his character, YHWH may relent from this imminent disaster (2:12–14). Such a theological assertion stands in line with the Pentateuch where "returning is known as the

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[12] Barker, *Joel*, 120.

[13] Allen however understands the enemy in chaps. 1 and 2 to be one and the same locust plague. Leslie Allen, *The Books of Joel, Obadiah, Jonah and Micah,* NICOT (Grand Rapids: Eerdmans, 1976), 66.

[14] Wolff, *Joel and Amos*, 42.

[15] Contra Stuart who understands Joel to be predicting the coming Babylonian army. Douglas Stuart, *Hosea–Jonah*, WBC, vol. 31 (Waco, TX: Word Books, 1987), 233.

saving effect of Yahweh's punitive judgement."[16] So an urgent assembly must be called (2:15–16) and prayer made to YHWH to maintain his name among the nations (2:17). As Wolff notes, the cry "where is their God?" does not refer to an "economic crisis, but to the end of the covenant people."[17]

Dispute has arisen over the meaning of the word שׁוב. Does it mean return or repent? This debate is closely linked with the recognition that Joel does not mention any sin. If there is no sin, there can be no repentance. Crenshaw lists the speculations of others regarding the sin of the people, summarized as (a) insincerity in worship, (b) worship of other gods, (c) excessive reliance on the cult, (d) breach of covenant, (e) faulty leadership, (f) presumption, and (g) unwillingness to associate with YHWH after military defeat.[18] Barton is surely right: "if repentance is a theme in Joel, the attempt to discover the sin to which it is an appropriate response seems to me a hopeless quest."[19] It does not follow, however, that if the sin is unidentified there must not have been a sin.[20] Furthermore, while a particular text may emphasize one aspect over the other, it is not clear that *repenting away* from sin and *returning toward* God are mutually exclusive concepts. Or, to put it more starkly, returning to God indicates the people have turned away from God, and turning away from God involves, minimally, sinning in covenant unfaithfulness. Moreover, the allusions in chapter 1 indicated the people were

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[16] Wolff, *Joel and Amos*, 48. See also Seitz, *Joel*, 162.

[17] Wolff, *Joel and Amos*, 52.

[18] Crenshaw, *Joel*, 146.

[19] Barton, *Joel and Obadiah*, 80.

[20] Contra Assis who writes, "It is therefore unlikely that the prophet requires them to repent for a sin that he does not specify." He, however, notes that Joel is "based clearly on Deut 30:2" and "Deuteronomy 30:2 follows a description of the people's sin." Their sin was their turning away from God and they needed to ""return" to God" in terms of a covenantal renewal. Assis, *The Book of Joel*, 140–41. While Assis accents the concept of returning to God, given his covenantal understanding that it was sin that separated the people from God, it is not clear how returning to God does not at least also imply repenting from sin.

experiencing covenant curses and, as the discussion below points out, Joel's allusions to the divine name also indicate a return within a covenantal framework.[21]

Joel 2:17 reads למשל־בם גוים. Numerous interpreters, such as Barton, translate this as something equivalent to "to become a byword among the nations" understanding משל as parallel with חרפה. However, this would make the pronominal suffix on the ב preposition redundant, reading "to become a byword among them, nations." This phrase is instead translated by the LXX, Vulgate, Targum, and Syriac "that the nations should rule over them."[22] Wolff notes that "elsewhere without exception משל ב means "to rule over."[23] This more natural reading also eliminates the presence of a redundant pronoun. Barton reasons, however, that such a reading "would not fit the context in Joel, where nothing is said about foreign domination over Judah but only about natural disaster."[24] However, his circular reasoning is because, *a priori*, he interprets 2:1–11 as referencing a locust plague, and it would be absurd for a locust plague to rule over Judah.[25] One ought to translate this phrase as the ancient versions do, and this reading further supports the interpretation that 2:1–11 references an army.[26]

The third and final section, 2:18–27, contains YHWH's promise of restoration

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[21] Assis argues that the return in Joel is akin to a covenant renewal ceremony. Assis, *The Book of Joel,* 140–41.

[22] LXX reads τοῦ κατάρξαι αὐτῶν ἔθνη; Vulgate reads *ut dominentur eis nationes*; Targum reads למשלט בהון עממיא; Syriac reads ܕܒܐܡ̈ܘܬܐ ܢܬܒܬܟ.

[23] Wolff, *Joel and Amos*, 52; Jörg Jeremias, *Die Propheten Joel, Obadja, Jona, Micha*, ATD 24,3 (Göttingen: Vandenhoeck & Ruprecht, 2007), 33.

[24] Barton, *Joel and Obadiah*, 82.

[25] Assis interprets 2:1–11 as referencing locusts, but interprets למשל־בם גוים as "that the nations will rule over them." He notes that this translation is "unsuitable for the subject of locusts," but then argues that the theme of shame occurs in agricultural contexts elsewhere. However, while shame is related, the specific idea is not that of shame, but that a nation (גוים) would rule them (משל־בם). Assis, *The Book of Joel*, 155.

[26] In reference to the darkening of the elements in 2:10, Crenshaw comments, "If locusts remain in Joel's thought at all here, they have been transformed into an apocalyptic army in the fullest sense." Crenshaw, *Joel*, 126.

because of his jealousy for his land (2:18; cf. 1:6). There are numerous parallels in this section with Joel 1, evidencing the literary unity of these sections. The restoration will include sending of rains (2:23), the return of crops (2:19, 24), removal of the imminent army (2:20), and the land and animals—which had been anthropomorphized in Joel 1—will rejoice (2:21–22). In sum, what the locusts destroyed will be restored (2:25). The result is the removal of the people's shame (2:26) and the people will know YHWH, who dwells in their midst (2:27).

There is a difficulty with understanding the time of the section 2:18–27. Is the restoration narrated by Joel a past or future event? Barker comments that "these verses reflect a rhetorical strategy where Joel creatively projects himself into some future time where he can present what is to come as something that has already occurred."[27] The future *weqatal* forms which dominate these verses can be understood as the speech of YHWH declaring what he will do in the future. The speech of YHWH, however, is recounted as something which he has already spoken in the past through the use of the *wayyiqtol* forms of 2:18–19.[28] Thus, from a narrative point of view, YHWH is declaring what he plans to do in the future. Stepping outside the narrative of Joel, however, YHWH's speech has already occurred in the past and one can assume that by the time of the final composition of the book of Joel, some restoration had already occurred.

Arguments have been put forth to translate נתן לכם את־המורה לצדקה in Joel 2:23 as "he will give you a *teacher* for righteousness," which has then been connected with the Teacher of Righteousness at Qumran.[29] Wolff and Barton, however, rightly point

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[27] Barker, *Joel*, 118.

[28] The enigmatic *wayyiqtol* forms in 2:18–19 are explained by Troxel not as prophetic perfects but as embedded speech of the narrator. Ronald Troxel, "The Problem of Time in Joel," *JBL* 132, no. 1 (2013): 77–95.

[29] G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, VTSup 21 (Leiden: Brill, 1971), 98–110; Cecil Roth, "The Teacher of Righteousness and the Prophecy of Joel," *VT* 13, no. 1 (1963): 91–95. Jacob Weingreen, "The Title Moreh Sedek," *JSS* 6, no. 2 (1961): 162–74. Sellers understands לצדקה to be a later gloss by a Qumran sympathizer. Ovid Sellers, "A Possible Old Testament Reference to the Teacher of

out that no connection to Joel 2:23 and the Teacher of Righteousness has been found among the Qumran documents.[30] The noun מורה for "teacher," is more common than "early rain," and יורה is more frequent than מורה for "early rain." In context, however, it is most natural to understand מורה as "early rains" since it occurs later in the same verse parallel with מלקוש "latter rain."[31] Additionally, the entire section of 2:18–27 pertains to the fructifying of the land by YHWH, making rain a more natural reading.[32]

Joel 2:1–2 and Zephaniah 1:14–16

Joel 2 begins as follows: תקעו שופר בציון והריעו בהר קדשי. The description of the mountain by YHWH as "*my*" holy mountain "reflects ancient Near Eastern traditions of mountains as the dwelling place of deities."[33] Such a dwelling place was viewed as the center of the earth and even the place where creation began and chaos was initially driven away.[34] The mountain is identified here as Zion, but the mention of a trumpet and the subsequent theophanic language harkens back to YHWH's appearing on Mount Sinai (e.g., Exod 19:16).[35] As Fishbane points out, later biblical authors had a tendency to transfer "Sinai images to Zion."[36] The primary purpose of the שׁוֹפר in Joel is to sound the

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Righteousness," *IEJ* 5, no. 2 (1955): 93–95.

[30] Wolff, *Joel and Amos*, 63–64; Barton, *Joel and Obadiah*, 86.

[31] יורה "early rain" occurs two times parallel with מלקש: Deut 11:14 and Jer 5:24. Elsewhere, מורה for "early rain" occurs in Ps 84:7. Various tabulations of the occurrences of the noun מורה exist as the nominal form and the *hiph'il* participle are identical in form.

[32] Garrett suggests a double entendre is intended, so that both meanings are heard. Garrett, *Hosea, Joel*, 363. Thus, this eschatological teacher of righteousness would parallel the same idea in Isa 30:20, and the raining down of righteousness promised by Hos 10:12, יבוא וירה צדק לכם.

[33] Barker, *Joel*, 81.

[34] Stefan Paas, *Creation and Judgement: Creation Texts in Some Eighth Century Prophets,* OTS 47 (Leiden: Brill, 2003), 88–97. See also Jon Levinson, "The Temple and the World," *JR* 64, no. 3 (1984): 275–98.

[35] This text mentions the ענן cloud covering Sinai and the noise of the שפר resulting in the people trembling, which has obvious parallels with Joel 2:1–2.

[36] In this category he notes, for example, Isa 2:1–4. Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 371.

alarm of war from Zion.[37] But given the following parallels in Joel 2:2, it also serves, secondarily, to alert the reader to the fearful theophany of YHWH on his mountain as previously experienced on Sinai.

Parallels

Both Joel 2:2 and Zephaniah 1:15 contain a verbal parallel consisting of six terms in exactly the same order and with the same syntax. Joel and Zephaniah share also thematic and structural parallels. Both texts recount an approaching Day of YHWH (Zeph 1:7, 14; Joel 2:1), call for an assembly of people to repent (Zeph 2:1–3; Joel 2:12–13), and initially mention only the *possibility* of salvation (אולי Zeph 2:3; מי יודע Joel 2:14).

Allen argues for a parallel between Joel 2:2 and Exodus 10:14–15: "Joel's hearers would catch the intended reminiscence of Ex. 10:14,"[38] which mentions how the locusts darkened the land. While possible, the only lexical similarity to Joel 2:2 is a verbal cognate of the noun חשך, namely, ותחשך הארץ in Exodus 10:15. A more likely parallel with Exodus is the two-word parallel חשך־אפלה in Exodus 10:22 that describes the subsequent ninth plague. One other text with a high frequency of verbal parallels to Joel 2:2 is Deuteronomy 4:11 which recounts the Sinai theophany. See table 8 below.

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[37] Though Joshua uses the word שפר for the trumpets blown in the battle at Jericho, interestingly in the Pentateuch שפר is used only for the Sinai theophany and to announce the Day of Atonement. To announce war, the Pentateuch uses חצצרה (see Num 10:1–2; 31:6). Joel's use of שפר and not חצצרה, no doubt intentional, makes the allusion to the Sinai theophany even clearer. Contextually, the alarm primarily functions to warn the people of an approaching army. Lexically, the alarm announces YHWH's presence. Joel's usage may be an intentional double entendre. The warning of an approaching army is also a warning of YHWH's presence, since the army is his (2:11).

[38] Allen, *Joel, Obadiah, Jonah, and Micah*, 69.

Joel 2:2	Zeph 1:15
יֹ֧ום חֹ֣שֶׁךְ וַאֲפֵלָ֗ה יֹ֤ום עָנָן֙ וַעֲרָפֶ֔ל כְּשַׁ֖חַר פָּרֻ֣שׂ עַל־הֶֽהָרִ֑ים עַ֚ם רַ֣ב וְעָצ֔וּם כָּמֹ֙הוּ֙ לֹ֣א נִֽהְיָ֣ה מִן־הָ֣עֹולָ֔ם וְאַֽחֲרָיו֙ לֹ֣א יֹוסֵ֔ף עַד־שְׁנֵ֖י דֹּ֥ור וָדֹֽור׃	יֹ֧ום עֶבְרָ֣ה הַיֹּ֣ום הַה֗וּא יֹ֤ום צָרָה֙ וּמְצוּקָ֔ה יֹ֥ום שֹׁאָ֖ה וּמְשֹׁואָ֑ה יֹ֥ום חֹ֙שֶׁךְ֙ וַאֲפֵלָ֔ה יֹ֥ום עָנָ֖ן וַעֲרָפֶֽל׃
	Exod 10:22
	וַיֵּ֥ט מֹשֶׁ֛ה אֶת־יָדֹ֖ו עַל־הַשָּׁמָ֑יִם וַיְהִ֧י חֹֽשֶׁךְ־אֲפֵלָ֛ה בְּכָל־אֶ֥רֶץ מִצְרַ֖יִם שְׁלֹ֥שֶׁת יָמִֽים׃
	Deut 4:11
	וַתִּקְרְב֥וּן וַתַּֽעַמְד֖וּן תַּ֣חַת הָהָ֑ר וְהָהָ֞ר בֹּעֵ֤ר בָּאֵשׁ֙ עַד־לֵ֣ב הַשָּׁמַ֔יִם חֹ֖שֶׁךְ עָנָ֥ן וַעֲרָפֶֽל׃

Literary Relationship

The terms חשך and אפלה only occur together in three other texts besides Joel
2:2 (Exod 10:22; Isa 58:10; 59:9).[39] In the verses in Isaiah the word pair is,
characteristically, split over two lines. The terms ענן and ערפל occur together only in five
texts besides Joel 2:2 (Deut 4:11; 5:22; Job 38:9; Ps 97:2; Ezek 34:12). Of these texts,
Deuteronomy 4:11 also includes the term terms חשך and Ezekiel 34:12 makes specific
mention of a day (יום) of ענן וערפל. Thus, the clustering of these terms is somewhat rare
in the OT. Nothing comes close, however, to the verbatim parallel between Zephaniah
1:15 and Joel 2:2. Not only do they share all four terms, both mention the theme of the
Day of YHWH through the use of יום, and the terms occur in the exact same order. That
there is a literary relationship between these two texts ought not to be in doubt.

Kapelrud notes that "Joel's and Zephaniah's preachings run parallel" but

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[39] Levin states that the "phrase יום חשך ואפלה 'a day of darkness and gloom' in Zeph 1:15
repeats Amos 5:18. This means that in Joel 2:1aα, b–2aα we are confronted with the third state of a
sequence in tradition history which can be elucidated only in this way and no other." Christoph Levin,
"Drought and Locust Plague in Joel 1–2," in *Thinking of Water in the Early Second Temple Period*, ed.
Ehud Ben Zvi and Christoph Levin (Berlin: Walter de Gruyter, 2014), 202. He is possibly correct in the
development of tradition history, but Zephaniah does not "repeat," at least not using the same terms as
Amos, for Amos only comments that the day is dark, הוא־חשך.

concludes that they are "probably both dependent upon the ancient, cultic tradition"[40] which he identifies with the enthronement psalm, Psalm 97. Prinsloo only understands the shared theophanic language of Joel 2:2 with Amos 5:20, Zephaniah 1:15, Exodus 10:22, Deuteronomy 4:11, and Psalm 97:2 as "conventional theophanic terminology."[41] I do not doubt that Joel and Zephaniah's texts are built upon conventional theophanic language and would be recognized as such. However, Kapelrud and Prinsloo do not adequately address the phenomenon of the verbal and syntactical parallel of six words shared exclusively between Joel and Zephaniah. Such a parallel ought to be indicative of some literary relationship between these two *texts*.

Direction of Dependence

Nogalski summarizes the three major periods for dating Zephaniah, namely, before Josiah's reforms, after Josiah's reforms, or during the reign of Jehoiakim, preferring the latter date himself.[42] He understands an earlier edition of Zephaniah to have been part of a four-book collection, the Deuteronomistic corpus containing Hosea, Amos, and Micah. This earlier edition of Zephaniah underwent a later redaction when subsequent books were added to the collection of the Twelve. As part of this later redaction, Nogalski argues that "Zeph 1:15 cites Joel 2:2."[43] This conclusion, however, is not adequately explained by Nogalski, and is largely assumed based upon other arguments that make up his larger theory regarding the chronological composition of the

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[40] He understands the cultic enthronement festival as the initial Day of YHWH, which was subsequently developed by the prophets. Kapelrud, *Joel Studies*, 73.

[41] Prinsloo, *Theology of Joel*, 46.

[42] James Nogalski, *Literary Precursors in the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993), 178–80. See also the lucid discussion of Berlin who incorporates and analyzes ben Zvi's theory of the final form being an exilic redaction into her discussion. Adele Berlin, *Zephaniah*, AB (New York: Doubleday, 1994), 33–43.

[43] Nogalski, *Literary Precursors in the Twelve*, 194.

Book of the Twelve.[44]

Nogalski believes that, because the Day of the Lord is directed against both Jerusalem and the whole world in Zephaniah, there is a literary tension within the book. His solution to this literary tension is to propose a redactional theory. He understands the earlier text of Zephaniah to contain the material which directs the Day of YHWH against Jerusalem, and the texts in Zephaniah which contain universal elements to be later additions incorporated into Zephaniah. These later textual additions were added to Zephaniah when other books were being added to the collection that would become the Book of the Twelve; and the message of these additional books influenced the material that was added to Zephaniah. Thus, Nogalski explains, this parallel between Joel 2:2 and Zephaniah 1:15 arose when Joel was added to the Book of the Twelve, but it was original to Joel.

If one does not find the redactional theory of the Book of the Twelve compelling—or if one even holds a different chronology for *when* each book was added to the Book of the Twelve and the impact such an addition had—or if one resolves the tension in Zephaniah with a literary solution rather than a redactional one, Nogalski's arguments will be less persuasive.[45] As already noted in the previous chapter, Joel drew from Isaiah 24 to characterize the universal impact of the sin of the Judeans. Israelite theology saw little dichotomy between the judgment upon Jerusalem and the cosmic impact of such judgment. I am, therefore, not persuaded that one ought to seek a redactional theory of Zephaniah to explain these two emphases standing side by side in

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[44] All the argumentation for this specific instance is summed up a footnote: "Criteria for arguing Zeph 1:15 quotes Joel are derived from the literary analysis of 1:15, which follows, and upon the phenomenon already documented that the redactional passages in Nahum and Habakkuk also rely upon Joel." Nogalski, *Literary Precursors in the Twelve*, 194n57.

[45] Nogalski notes this same tension in Nahum and Habakkuk: "the same dichotomy between universal and localized judgement has been redactionally imposed in the books of Nahum and Habakkuk." Nogalski, *Literary Precursors in the Twelve*, 194.

Zephaniah.

Ehud ben Zvi notes that Zephaniah 1:15–16 stands alone as a unit, a poem, with seven descriptions of the יום to describe the Day of YHWH. He comments that, excepting Joel 2:2, "the expressions that appear in these verses do not tend to occur in DOY literature."[46] If, then, five of the יום sayings in Zephaniah 1:15–16 have no parallel and thus are originally created by Zephaniah without drawing explicitly from other sources, it seems to me more likely, though not impossible, that all seven of the sayings, including the two word-pairs that are parallel with Joel, are the *original* creation of Zephaniah.[47] The relative date of Zephaniah to Joel and the apparent original composition of the seven–יום poem of Zephaniah favor the conclusion that Joel drew from Zephaniah.[48]

Interpretive Significance of Reuse

Through reusing Zephaniah 1:15, did Joel intend to *evoke* the surrounding context of Zephaniah, or did the language of Zephaniah simply contain stock language to make a thematic allusion, for example, to the concept of a theophanic Day of the Lord?

The content of Zephaniah can be summarized as a "prophetic discourse that calls on its audience to turn to YHWH before the threatened purge of apostasy in the nation takes place on the Day of YHWH."[49] Zephaniah contains an earlier mention of the

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[46] Ehud ben Zvi, *A Historical-Critical Study of the Book of Zephaniah*, BZAW 198 (Berlin: Walter de Gruyter, 1991), 287.

[47] Ben Zvi acknowledges there may be variant compositional levels to Zeph 1:15–16 and considers a "post-monarchial date is more probable than a monarchic one" for this text. This fact serves to highlight that it is not a denial of redaction that sees Joel dependent upon Zephaniah. Ben Zvi, *A Historical-Critical Study of Zephaniah*, 288.

[48] Michael Lyons understands another parallel text Ezek 34:12 to have "borrowed from Zeph 1.15." Michael Lyons, "Extension and Allusion: The Composition of Ezekiel 34," in *Ezekiel: Current Debates and Future Directions*, ed. William Tooman and Penelope Barter, FAT 112 (Tübingen: Mohr Siebeck, 2017), 142. Thus, there is good evidence from other biblical texts that Zeph 1:15 was an early text.

[49] Marvin Sweeney, *Zephaniah: A Commentary* (Minneapolis: Fortress, 2003), 2.

Day (קָרוֹב יוֹם־יְהוָה) in Zephaniah 1:7 similar to Joel 1:15. The punishment, however, is provoked by idolatrous worship of Baal, royalty flirting with neighboring countries, and possibly also the worshippers of the Philistine god Dagon (Zeph 1:4–9). Joel, on the contrary, is silent on the specific sin of the people. Zephaniah, similar to Joel, describes the Day of YHWH using language from the covenant curses (Zeph 1:13; Deut 28:30) and the undoing of creation (Zeph 1:3; Gen 1:21–26; cf. Hos 4:3). Sweeney comments that such "references to creation reflect the role of the temple as the center of creation in ancient Judean thought from the outset."[50] Joel evidently shares these same theological emphases as Zephaniah. The reuse of this text from Zephaniah would not contradict his own message but support it. However, it is not clear that Joel intended to evoke the surrounding context of Zephaniah, such as Baal worship, in his own message.

The terms עָנָן וַעֲרָפֶל are indicative of a divine theophany (Ps 97:2) and reminiscent of the Sinai theophany (Deut 4:11; 5:22). Additionally, the שׁוֹפָר is a common element of the Sinai theophany (Exod 19:16), an element found in both Joel 2:1 and Zephaniah 1:16. Zephaniah described the Day of the Lord as a theophany using the recognizable stock language of עָנָן וַעֲרָפֶל to that effect. His reuse of the additional terms חֹשֶׁךְ וַאֲפֵלָה, found hitherto only in Exodus 10:22, was unique and evoked the familiar plague-narrative that was passed on from generation to generation as found in Exodus 10:22. Excluding Joel, this is the only text where these two word-pairs are found side-by-side. Zephaniah, thus, described the Day of YHWH in his poem using familiar theophanic terms *and* supplemented this description of the darkness of the day of YHWH using terms reminiscent of the ninth plague of the Exodus.

Joel, as already noted, has heavily drawn from Exodus 10 to describe the locust plague. It is not clear that he alluded, in the technical sense of evoking the surrounding context, to Zephaniah. Rather, it appears more likely that, as a late biblical writer familiar

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[50] Sweeney, *Zephaniah*, 14.

with Israel's authoritative texts, he knew that the poem in Zephaniah 1:15 also utilized the plague tradition found in Exodus 10, specifically the ninth plague. Joel thus found in Zephaniah a ready-made text he could use for his own purposes,[51] purposes, however, that were slightly different than Zechariah's.

Joel, presenting an imminent disaster subsequent to and more devastating than the locust plague, began to escalate his message. Most prominently, he does so through the use of *stock* language familiar to theophanic traditions built upon the foundational theophany at Sinai. This includes the שׁופר and the phrase ענן וערפל.[52] If Joel only included this language, I would characterize his use as a *thematic* allusion to the theophany of YHWH using stock terms found in multiple texts. However, his additional use of חשׁך ואפלה indicates a literary dependence upon Zephaniah 1:15, though it does not seem that Joel intended to evoke the surrounding context of Zephaniah via allusion. Rather, as Joel intended to present the Day of the Lord as a *subsequent* event to the locust plague—a locust plague which he described using language from the Exodus tradition— it was fitting to describe the Day of the Lord with terms from the *subsequent* plagues in the Exodus tradition, specifically the plague of darkness. Joel found language prepared for this end in Zephaniah 1:15 and incorporated it into his message. Thus, technically, in this understanding, Joel did not allude to Zephaniah but utilized Zephaniah to allude, again, to Exodus 10.[53]

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[51] Strazicich understands the text in Zephaniah to be the "springboard" for Joel, who develops it "through both Hosea and Jeremiah, which are his *Vorlagen* in the pool of scriptural resources." John Strazicich, *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*, BibInt 82 (Leiden: Brill, 2007), 115. Joel is certainly aware of Jer 4–6, which Strazicich states Joel "consulted" and I address below. It seems less evident to me that Joel was incorporating/reusing Hos 5:8 in any into his own message and that all the parallels can be found in greater strength in Zeph 1:14–16 and Jer 4–6.

[52] Strazicich argues that the *Alarmbefehl* has three purposes in Joel 2:1: to alert that an army is approaching, to describe a theophany, and for cultic purposes. However, the alarm is reiterated in 2:15 for cultic purposes and there does not appear to be a cultic purpose in view in 2:1. Strazicich, *Joel's Use of Scripture*, 117.

[53] Strazicich has a similar conclusion: "The Exodus tradition is mediated to Joel through Zephaniah, who first combines the trumpet blast and the alarm signal with the theophanic features of the

Joel 2:3 and Isaiah 51:3; Ezekiel 36:35

Isaiah 51:1–8 contains words of comfort for those who are seeking YHWH's

salvation within the larger section of Isaiah which preaches comfort to Zion (Isa 40–

55).[54] After calling the people to look to their history, specifically the calling and blessing

of Abraham (Isa 51:1–2), YHWH promises to restore the ruined city into a paradise like

Eden (Isa 51:3).[55] Similarly, Ezekiel 36:16–38 is an oracle of salvation to the people in

exile. Zimmerli notes, regarding Ezekiel 36, that "it is remarkable how near these oracles

come in many respects to the problems and questions which are discernible in the

preaching of Deutero-Isaiah."[56] In Ezekiel 36:35, the ruined places have been rebuilt by

YHWH like the garden of Eden (גן־עדן), a similar message to Isaiah 51:3.

Parallels

The mention of עדן occurs fourteen times in the OT, six times in Genesis 2–4

(2:8, 10, 15; 3:23, 24; 4:16), four times in Ezekiel 31 (vv. 9, 16, 18 [2x]), and once each

in Ezekiel 28:13, 36:35, Isaiah 51:3, and Joel 2:3. The mention of the specific גן־עדן,

reduces the count to five texts (Gen 2:15; 3:23, 24; and Ezek 36:35). To this count,

however, should be added Genesis 13:10 and Isaiah 51:3 which contain the phrase כגן־

יהוה, and Ezekiel 28:13 and 31:8–9 which contain גן־אלהים.

Joel describes how the land, in appearance like the garden of Eden, will

become a desolate wasteland after YHWH's army ravages it. Only Isaiah 51:3 and

Ezekiel 36:35 use the term Eden in a context that describes the transformation of the land.

Both Isaiah 51:3 and Joel share the term מדבר, and Ezekiel 36:35 and Joel share the root

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DOL." Strazicich, *Joel's Use of Scripture*, 116.

[54] Joseph Blenkinsopp, *Isaiah 40–55*, AB (New York: Doubleday, 2000), 325–28.

[55] Melugin writes, "He structured v.1–3 in this manner because his intention was to persuade his hearers that Yahweh comforts Zion as surely as he called Abraham and blessed him." Roy Melugin, *The Formation of Isaiah 40–55*, BZAW 141 (Berlin: Walter de Gruyter, 1976), 157.

[56] Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25–48*, ed. Paul Hanson with Leonard Grenspoon, trans. James D. Martin, Hermeneia (Philadelphia: Fortress, 1983), 245.

שמם, the former containing a participle and the latter a noun.

Table 9. Parallels between Joel 2:3 and Isaiah 51:3; Ezekiel 36:35

Joel 2:3	Isa 51:3
לְפָנָיו֙ אָ֣כְלָה אֵ֔שׁ וְאַחֲרָ֖יו תְּלַהֵ֣ט לֶהָבָ֑ה כְּגַן־עֵ֨דֶן הָאָ֜רֶץ לְפָנָ֗יו וְאַֽחֲרָיו֙ מִדְבַּ֣ר שְׁמָמָ֔ה וְגַם־פְּלֵיטָ֖ה לֹא־הָ֥יְתָה לּֽוֹ׃	כִּֽי־נִחַ֨ם יְהוָ֜ה צִיּ֗וֹן נִחַם֙ כָּל־חָרְבֹתֶ֔יהָ וַיָּ֤שֶׂם מִדְבָּרָהּ֙ כְּעֵ֔דֶן וְעַרְבָתָ֖הּ כְּגַן־יְהוָ֑ה שָׂשׂ֤וֹן וְשִׂמְחָה֙ יִמָּ֣צֵא בָ֔הּ תּוֹדָ֖ה וְק֥וֹל זִמְרָֽה׃

Joel 2:3	Ezek 36:35
לְפָנָיו֙ אָ֣כְלָה אֵ֔שׁ וְאַחֲרָ֖יו תְּלַהֵ֣ט לֶהָבָ֑ה כְּגַן־עֵ֨דֶן הָאָ֜רֶץ לְפָנָ֗יו וְאַֽחֲרָיו֙ מִדְבַּ֣ר שְׁמָמָ֔ה וְגַם־פְּלֵיטָ֖ה לֹא־הָ֥יְתָה לּֽוֹ׃	וְאָמְר֗וּ הָאָ֤רֶץ הַלֵּזוּ֙ הַנְּשַׁמָּ֔ה הָיְתָ֖ה כְּגַן־עֵ֑דֶן וְהֶעָרִ֧ים הֶחֳרֵב֛וֹת וְהַֽנְשַׁמּ֥וֹת וְהַנֶּהֱרָס֖וֹת בְּצוּר֥וֹת יָשָֽׁבוּ׃

Literary Relationship

The texts in Genesis contain the source narrative of the place of YHWH's presence with humanity, the original temple-garden at the beginning of time, the garden of Eden.[57] Ezekiel 28 utilizes this tradition to describe the height from which the King of Tyre has fallen. Ezekiel 31, similarly, employs Eden as a means by which to compare the beauty of Assyria and Egypt. The mention of עדן or even the גן עדן, while somewhat rare, is not sufficient enough to support a claim of a *literary* relationship between texts other than Genesis. Such is because of the significant symbolic nature of the term עדן.[58] In other words, such a symbolic term gains its meaning from the Genesis narrative. All subsequent references to עדן, or a parallel such as גן יהוה, gain their meaning from the meaning in Genesis, but it cannot be assumed there is a literary relationship between

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[57] Peter Lanfer, *Remembering Eden: The Reception History of Genesis 3:22–24* (Oxford: Oxford University Press, 2012), 127–57.

[58] Though it can be contested what was "widely known," Lester would categorize such "non-literary allusion" as that which "evokes . . . widely known mythic symbols and narrative motifs." G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel*, LHBOTS 606 (London: T & T Clark, 2015), 41.

these *secondary* texts based upon the word עדן alone.

Joel 2:3 and Isaiah 51:3 share the common word מדבר and have similar terms for the garden, Isaiah has גן־יהוה and Joel has גן־עדן. The connection between Ezekiel 36:35 and Joel 2:3 is slightly stronger as they both share the phrase גן־עדן, though they do not share the same form of the root שמם. These three passages have a similar sense, namely, the transformation of the land. Such transformation is a common prophetic trope, and מדבר and שממה are used elsewhere to communicate such a metaphor (Jer 12:10; Isa 64:9).[59] Isaiah 51:3, Ezekiel 36:35, and Joel 2:3, uniquely include the reference to עדן within this prophetic trope of land transformation, increasing the likelihood of their relationship.[60]

These lexical parallels alone do no more than suggest a literary relationship between Isaiah, Ezekiel, and Joel. Identifying reuse of texts, however, is a cumulative argument that includes, among other things, an author's predilection for reuse and the interpretive significance of a given reuse.

Direction of Dependence

Joel did not use the term עדן in a vacuum but, as Nogalski says, his usage "presumes knowledge of the paradise story from Genesis to the extent that the "garden of Eden" serves as a metaphor for undisturbed fertility of the land."[61] This much seems uncontested.

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[59] Thus, it is not required to argue that Joel conflated Isa 51:3 and Ezek 36:35 to generate the term מדבר שממה as it occurs elsewhere (e.g., Jer 12:10).

[60] While Wolff comments that Joel 2:3 "offers an independent treatment of tradition" he also writes "the dependence of Joel on Ezekiel becomes clear." Wolff, *Joel and Amos*, 45. Prinsloo more accurately writes that the "motif is used in similar fashion" in all three texts. Prinsloo, *Theology of Joel*, 46; and Barton, similarly, states "there is probably an extensive mythology behind these casual references, but it is uncertain how far we can now reconstruct it. The contrast between the garden of Eden and a desert was probably, by Joel's day, another literary *topos*." Barton, *Joel and Obadiah*, 73.

[61] James Nogalski, *The Book of the Twelve: Hosea–Jonah*, SHBC (Macon, GA: Smyth & Helwys, 2011), 232.

The date of Genesis 2–3, however, has been disputed recently, the arguments of which Stordalen has helpfully summarized.[62] Traditionally it had been understood as part of the J-source and dated to the tenth century. Not only have some, like Blenkinsopp, argued that J is younger than P in Genesis 1–11, Stordalen argues that the themes and vocabulary of Genesis 2–3 align more with the "sapiential and prophetic literature edited in Yahwistic circles towards the end of the Sixth Century and shortly afterwards."[63] The themes of a temple-like garden, however, were common *ancient* themes through the literature of the ancient Near East, no doubt familiar to the Israelites throughout their history, and more likely belong to the more ancient part of Israel's writings.[64] Moreover, none of the biblical mentions of עדן make any sense without knowledge of the narrative of Genesis 2–3, requiring it to pre-date later references to it. Thus, Joel's mention of עדן assumes knowledge of the גן־עדן story from the text of Genesis.

Joel, Ezekiel, and Isaiah are all later biblical authors known to have reused and reworked earlier texts.[65] As noted above, Zimmerli recognizes the similarity between Ezekiel 36:18–36 and Isaiah 40–55. Benjamin Sommer in his work on parallels in Isaiah 40–66, however, does not mention Ezekiel 36:35, possibly indicating his belief that Ezekiel borrowed this idea from Isaiah and not vice versa. In sense, Joel 2:3 has the opposite meaning than Isaiah 51:3 and Ezekiel 36:35. While the meaning of both Joel 2:3 and Isaiah 51:3/Ezekiel 36:35 make sense without reference to each other, if one is persuaded that there is a literary relationship between the texts, it is more likely that the

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[62] Terje Stordalen, *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, CBET 25 (Leuven: Peeters, 2000), 205–213.

[63] Stordalen, *Echoes of Eden*, 213.

[64] Stordalen himself analyzes the symbolic significance of trees and gardens for the cult and creation myths in Mesopotamia and Canaanite literature. Stordalen, *Echoes of Eden*, 81–161.

[65] For example, see Tooman and Barter, *Ezekiel*, 138–52; Benjamin Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford, CA: Stanford University Press, 1998); Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta: Scholars Press, 1997).

sense of Isaiah 51:3/Ezekiel 36:35 is primary. Furthermore, Joel, as noted already and to be pursued further, has a penchant for reversing the meaning of the texts he borrows. Thus, it is more probable than not that Joel, cognizant of the salvific promise of postexilic land transformation texts within Isaiah 51 and Ezekiel 36, reused and reversed these texts in his own message.

In sum, the use of עדן indicates a thematic allusion to the motif in Genesis 2–3. The terms מדבר and שממה are typical prophetic stock phrases to describe the transformation of the land.[66] The combination of this prophetic trope with the Edenic motif is unique and limited to Joel 2:3, Isaiah 51:3, and Ezekiel 36:35, suggesting a literary relationship. The likelihood of a literary relationship is strengthened by the fact that all three texts are known to reuse earlier material. Because the sense in Joel 2:3 is the reverse of Isaiah 51:3/Ezekiel 36:35, it is more plausible to understand Joel as the textual borrower.[67]

Interpretive Significance of Reuse

Most interpreters understand the reference to Eden in metaphorical terms to describe fruitfulness. For example, Wolff's interpretation is representative of those who understand the mention of עדן to simply describe the verdant state of the land when he writes that Joel's use was "to describe the fertile, cultivated land in contrast to that which has been 'devastated.'"[68] However, understanding Joel's other allusion to the גן־עדן, how

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[66] Since Isa 51:3 contains מדבר and Ezek 36:35 contains שמם it could be argued that Joel is dependent upon both texts. However, this is not necessary because the terms are common to describe the transformation of the land of Israel.

[67] It is worth noting that such a reading is typical of Joel in that he reverses the meaning from his source text. Strazicich adopts such a reading in which he assumes that "Joel is dependent" on Ezekiel. Strazicich, *Joel's Use of Scripture*, 128. Allen also writes, "Here, as elsewhere, Joel startingly reverses the pattern of usage." Allen, *Joel, Obadiah, Jonah, and Micah*, 70. Wolff assumes Joel's dependence on Ezekiel commenting, "the dependence of Joel on Ezekiel becomes clear . . . . Although Joel closely follows the earlier wording, he offers an independent treatment of tradition." Wolff, *Joel and Amos*, 45.

[68] Wolff, *Joel and Amos*, 45. Similarly, Prinsloo writes that the Eden motif is "normally used as a symbol of fertility and plenty." Prinsloo, *Theology of Joel*, 46.

Ezekiel 36:35 and Isaiah 51:3 utilize the theme of creation, and recognizing the cultic description of the garden in Genesis 2 results in understanding Joel's mention of עדן as more meaningful than simply describing a lush and bountiful land.

Joel's other reference to Genesis. Fishbane observes that "Joel likened the promised land to a garden of Eden (2:3) and envisaged its restoration in terms of a fountain of sustenance flowing from the Temple of YHWH."[69] He is referring to the restored land described in Joel 4:18 reminiscent of Genesis 2:10ff and Ezekiel 47:1, the latter of which describes the temple. The connection of a paradisiacal garden in which the deity dwelled and the temple construct is found throughout the ancient Near East.[70] In other words, this comparison of the temple with the garden of Eden, while overt in some postexilic authors, was not a creation of the postexilic era. Rather, they simply made explicit what was already implicit in the Genesis narrative.[71] Thus, Joel is not simply mentioning how a lush land has become barren, but how the land in which YHWH ought to be dwelling with his covenant people has been vacated by YHWH.

Creation themes in Isaiah and Ezekiel. Isaiah 51:3 mentions the transformation of the land in positive terms. Lanfer argues that Isaiah 51:3 depicts the restoration of Zion as a "new creation" because of the reference to Eden. Such an interpretation is supported by how such themes were developed in later Jewish writings. Lanfer also shows how 11Q19 29:8–9 and Jubilees 1:29 both link the new creation with

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[69] Fishbane, *Biblical Interpretation in Ancient Israel*, 371.

[70] Stordalen, *Echoes of Eden*, 139–61. Stordalen's work also contains an appendix with numerous drawings from various sources of the deity and rivers, typically four, emanating from the deity as the source of life to the world.

[71] Fishbane writes, "The typological reuse of Edenic mythography in post-exilic prophecy is nowhere more forcefully evident than in connection with the new Temple." Fishbane, *Biblical Interpretation in Ancient Israel*, 370.

the rebuilding of the temple.[72] If in Isaiah the land becoming like Eden is indicative of a new creation, the land becoming not-Eden in Joel is indicative of de-creation. Barker recognizes this theme noting that "the use of Eden and its 'uncreation' opens up the possibility of the earth returning to a pre-creation state of chaos."[73] Lanfer more strongly asserts, "This image is deliberately employed to suggest that the Day of the Lord will bring about a desolation that will 'undo' the first act of God's creative activity."[74] The idea that Joel is describing the land as returning to a state of chaos is strengthened by noting the other texts upon which he depends (specifically Jer 4–6, as discussed below). Not only does the mention of Eden evoke the de-creation of the land returning it to chaos, but, as Stordalen insightfully comments, the "loss of Eden qualities could link to a lack of religious appropriateness, as in Genesis 2–3."[75] In other words, just as Adam and Eve were removed from Eden for their unfaithfulness, the loss of Eden in Joel implies unfaithfulness on the part of its inhabitants.

The mention of גן־עדן in Ezekiel 36:35 "constitutes an apex of numerous references in chs. 34 and 36 to the book of Genesis, whereby the revitalization of the land given to Israel assumes the characteristics of an act of new creation."[76] In Ezekiel's presentation, it is "the land of Israel that turns out to be the real paradisiacal garden planted by Yahweh, with the restored people of the covenant cast as the new human placed in the garden."[77] Ezekiel 36:16–38 predicts the return of the land after the exile to

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[72] Lanfer, *Remembering Eden*, 150.

[73] Barker, *Joel*, 84.

[74] Lanfer also comments that the refructifying of the land occurs as waters flow from the temple in Joel 4:18–19, as they did from Eden. Thus, there is a connection in Joel viewing the temple as Edenic. Lanfer, *Remembering Eden*, 148–49.

[75] Stordalen, *Echoes of Eden*, 329.

[76] Wojciech Pikor, *The Land of Israel in the Book of Ezekiel*, LHBOTS 667 (London: T & T Clark, 2018), 125.

[77] Pikor, *Land of Israel in Ezekiel*, 126.

the Edenic state whereas Joel, writing after the exile, is describing the land *as Eden* returning back to a wasteland. In this sense, Joel is interestingly affirming the partial fulfillment of Ezekiel's prophecy in his own day, in that the land of Israel can be described as "like Eden." But he warns his contemporaries that, even after the exile and the experience of some type of fulfillment, the land could be devastated again for covenant infidelity.

Temple and garden in Genesis. Even in Genesis 2–3, the garden was described in terms that would have been recognizable as a temple complex. Assis argues that what unifies the concept of the garden and the temple is that they are the "place where God dwells." And so, "when the prophet declares that a place was once a garden of Eden but is now a wasteland, he is expressing indirectly the notion that god was present in the land before, but now, after the disaster, is not present."[78]

I can now summarize the effect that Joel's use of גן־עדן would have had on his hearers. It would be a reminder that the land is YHWH's land, where he dwells (cf. 1:6) and that such an undoing of the land indicates that YHWH's presence has left the land. Furthermore, it implies that the reason for the undoing of the land is the people's unfaithfulness. Just as when the temple was built YHWH's presence filled it, analogously, when the earth was created YHWH intended his presence to fill it.[79] Joel writes, however, that the Garden of Eden (גן־עדן) has become a wasteland (מדבר), in other words, that was intended to be the place where YHWH dwelled with his people is currently being returned to pre-creation chaos because of the covenant unfaithfulness of the people. The themes of creation and covenant, already combined in Joel and Scripture, are here again united. YHWH has left the land returning it to a de-created chaos because

[78] Assis, *The Book of Joel*, 131.

[79] As Levinson puts it, "the world which the Temple incarnates in a tangible way is not the world of history but the world of creation, the world not as it is but as it was meant to be and as it was on the first Sabbath." Levinson, "The Temple and the World," 297.

of the covenant unfaithfulness of the people. A new creation, and thus a new covenant, are needed.

Joel 2:6–10 and Isaiah 13:3–16

Joel 1:15 contains a verbatim allusion to Isaiah 13:6 which mentions the Day of YHWH, as Joel first introduces this theme into his message. As Joel develops the Day of YHWH theme in 2:1–11, it is not surprising that additional parallels with Isaiah 13 emerge.[80]

Parallels

Joel 2:10 and Isaiah 13:13 contain the strongest lexical parallel, each containing the verbs רגז and רעש with regard to the ארץ and the שמים.[81] In addition to this lexical parallel, these two passages share (1) the mention of the warriors (גבורים) as carrying out YHWH's plan (Joel 2:7; Isa 13:3)[82]; (2) the Day of YHWH will cause the people to writhe (חיל) and alter their faces (פנים) (Joel 2:6; Isa 13:8)[83]; (3) the destruction/intrusion into houses (Joel 2:9; Isa 13:16); and (4) though different verbs are used, sun, moon, and stars (שמש, ירח, כוכבים) will lose their light (Joel 2:10; Isa 13:10).[84]

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[80] That Joel introduces the Day of YHWH using Isa 13:6 and then continues the description of it in 2:1–11 with language from Isa 13 is further evidence for understanding the events of 2:1–11 as different from the events of 1:2–20.

[81] A. K. Müller rightly notes that "das Phänomen der Dunkelheit könnte wieder auf die Tradition verwiesen werden, dock mindestens die Formlierung des Erbebens von Himmel und Erde mit den Verben רגז hif. und רעש fällt auf, da diese keinen geläufigen Parallelismus bilden." Müller, *Gottes Zukunft*, 80.

[82] The גבורים appear again in Joel 4:11 as the warriors of YHWH who come to fight the גבורים of the nations (4:9). Joel 4 has parallels with Isa 13 also (e.g., Joel 4:14 and Isa 13:4; 4:15 using Isa 13:10 again). Strazicich argues convincingly that the use of Isa 13 unites the two halves of the book of Joel. Strazicich, *Joel's Use of Scripture*, 135.

[83] Siegfried Bergler, *Joel als Schriftinterpret*, BEATAJ 16 (Berlin: Peter Lang, 1988), 204.

[84] Allen thinks that Joel 2:1 and the mention of the Day of YHWH "probably again echoes Isa 13 (vv. 6, 9), as he often does in this chapter." Allen, *Joel, Obadiah, Jonah, and Micah*, 68. Certainly the Day of the Lord is in view, but given the greater parallels with Zeph 1:14–16 in Joel 2:1–2, it is more likely that he drew the concept of the Day of YHWH in 2:1 from Zephaniah, though it is not necessary to make hard distinctions when multiple sources are evidently used by Joel in 2:1–11.

Wolff also believes that "it is evident that the idiom recognizable in Isa 13:4a, 'like a great people' (דמות עם רב), has exerted influence," as does Strazicich.[85] Jörg Jeremias also adds as parallels the call to wail (הלל) in Isaiah 13:6 and Joel 1:5, 11, 13, the great noise (קול) in Isaiah 13:4 and Joel 2:5, and the desolation (שמם) in Isaiah 13:9 and Joel 2:3.[86] Taken by themselves, these lexical parallels use common words and would unlikely be recognized as connecting these two texts. In light of the more obvious parallels between Joel 2 and Isaiah 13, though, it is possible that such additional language ought to be viewed as a true parallel.

Table 10. Parallels between Joel 2:1–11 and Isaiah 13

Joel 2:6	Isa 13:8
מִפָּנָיו יָחִילוּ עַמִּים כָּל־**פָּנִים** קִבְּצוּ פָארוּר:	וְנִבְהָלוּ ׀ צִירִים וַחֲבָלִים יֹאחֵזוּן כַּיּוֹלֵדָה יְחִילוּן אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ פְּנֵי לְהָבִים **פְּנֵיהֶם**:
Joel 2:7	Isa 13:3
כְּ**גִבּוֹרִים** יְרֻצוּן כְּאַנְשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה וְאִישׁ בִּדְרָכָיו יֵלֵכוּן וְלֹא יְעַבְּטוּן אֹרְחוֹתָם:	אֲנִי צִוֵּיתִי לִמְקֻדָּשָׁי גַּם קָרָאתִי **גִבּוֹרַי** לְאַפִּי עַלִּיזֵי גַּאֲוָתִי:
Joel 2:9	Isa 13:16
בָּעִיר יָשֹׁקּוּ בַּחוֹמָה יְרֻצוּן בַּ**בָּתִּים** יַעֲלוּ בְּעַד הַחַלּוֹנִים יָבֹאוּ כַּגַּנָּב:	וְעֹלְלֵיהֶם יְרֻטְּשׁוּ לְעֵינֵיהֶם יִשַּׁסּוּ **בָּתֵּיהֶם** וּנְשֵׁיהֶם תִּשָּׁגַלְנָה:
Joel 2:10	Isa 13:10
לְפָנָיו רָגְזָה אֶרֶץ רָעֲשׁוּ שָׁמָיִם שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם:	כִּי־**כוֹכְבֵי** הַשָּׁמַיִם וּכְסִילֵיהֶם לֹא יָהֵלּוּ אוֹרָם חָשַׁךְ הַ**שֶּׁמֶשׁ** בְּצֵאתוֹ וְ**יָרֵחַ** לֹא־יַגִּיהַ אוֹרוֹ:
	Isa 13:13
	עַל־כֵּן **שָׁמַיִם** אַרְגִּיז וְתִרְעַשׁ הָ**אָרֶץ** מִמְּקוֹמָהּ בְּעֶבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ:

[85] Strazicich writes that Joel 2:aβ–bα "is an allusion to Isa 13:4a." Strazicich, *Joel's Use of Scripture*, 119; Wolff, *Joel and Amos*, 44.

[86] Jörg Jermias, "Der »Tag Jahwes« in Jes 13 und Joel 2," in *Schriftauslegung in der Schrift: Festschrift für Odil Hannes Steck zu seinem 65. Geburtstag*, ed. Reinhard Kratz, Thomas Krüger, and Konrad Schmid, BZAW 300 (Berlin: Walter de Gruyter, 2000), 131. See also Müller, *Gottes Zukunft*, 79.

Literary Relationship

Excluding Isaiah 13:10 and Joel 2:10, only 2 Samuel 22:8 contains the shaking and trembling (רעש and רגז) of the heavens and the earth (שמים and ארץ). Elsewhere, only Psalms 18:8, 77:19, and Job 39:24 contain both verbs רעש and רגז in the same clause or sentence, with the earth (ארץ) being the subject of one or both verbs in Psalms 18:8 and 77:19.

Second Samuel 22:8–16 records a salvific theophany in response to the psalmist's cry for help. This section contains a number of terms also found in Joel. For example, עשן and אש (22:9; Joel 3:3), ערפל (22:10; Joel 2:2), חשך (22:12; Joel 2:2), and יתן קולו (22:15; Joel 4:16). However, none of these terms are unique to Joel and 2 Samuel 22, nor are they rare. Rather, they are common biblical terms to describe a theophany, the foremost of which was the theophany at Sinai. These parallels can be explained by understanding 2 Samuel and Joel utilize theophanic language, but are not indicative of a literary relationship between Joel and 2 Samuel.[87]

Since it has already been shown that Joel is dependent upon Isaiah 13:6 in Joel 1:15, the easiest hypothesis is that here also, Isaiah 13 and Joel 2, not 2 Samuel 22, have a literary relationship.[88] Evidently, Joel did not utilize the isolated verse of Isaiah 13:6 but was familiar with the entire passage and context, which he incorporated into his own message.

Direction of Dependence

Jeremias is persuaded that Isaiah 13 contains two layers, the first being 13:1–

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[87] Both texts are likely drawing from the imagery of Sinai, and so in one sense they are related via Exod 19. But to make any argument for Joel depending upon 2 Samuel is speculative, especially since he has already utilized material from Exodus.

[88] Crenshaw's reading is minimalistic in that he only sees "common vocabulary and tradition" between Joel 2:10 and Isa 13:10. This overlooks the multiple parallels and the strength of some of the individual parallels due to sustained lexical similarity.

16 and the second, 13:17–22. [89] Nonetheless, he does not view the final form of Isaiah 13 to be later than the Persian period and finds it noteworthy that the parallels with Joel are all found within 13:1–16. Thus, even if one adopts such a late date for Isaiah 13 and is unclear of the exact date of Joel, Joel 2 can still be understood as later than the earlier portion of Isaiah 13:1–16 from which he draws.

Jeremias concludes his analysis of the parallels between Joel and Isaiah saying that "Alle Wahrscheinlichkeit spricht für die literarische Priorität des Jesajatextes" which he largely bases on the significance of reuse. He finds that nothing is added to Isaiah if it is dependent upon Joel, but a "vertieftes Verständnis" is produced when one understands Joel is dependent upon Isaiah. [90]

The structure of the book of Joel also points to the priority of Isaiah for these parallels. Joel parallels Isaiah 13 when he introduces the Day of YHWH in 1:15, when he elaborates upon the day in 2:1–11 and when he prophesies the future Day of YHWH against the nations in 4:14–15 (see Isa 13:4, 10). From a literary standpoint, it is more plausible that Joel, influenced by the description of the Day of YHWH in Isaiah 13, peppered his entire message with parallels from Isaiah 13, rather than understanding Isaiah to have taken smatterings from throughout Joel's message and combined it into a textual unit.

Interpretive Significance of Reuse

Joel's reuse of Isaiah 13 in 2:1–11 is in continuity with the usage of 13:6 in 1:15, namely, it serves to cement further the idea that the inhabitants of the land stand in the place of Babylon, the enemy of YHWH. The cosmic elements that Joel utilizes from

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[89] Jeremias, "Der »Tag Jahwes« in Jes 13 und Joel 2," 132–35. The argument for multiple layers is because of the apparent tension between the universality (Isa 13:11) and the particularity (Isa 13:19) of the text.

[90] Jeremias, "Der »Tag Jahwes« in Jes 13 und Joel 2," 130–31.

Isaiah, namely, the darkening of the lights in the heavens, are also in line with the message of de-creation Joel has been preaching. As Wolff observes, "With the shaking of earth and heaven, and with the extinguishing of all the lights of the day and of the night, creation will be reversed."[91] Minimally, then, Isaiah 13 was a familiar text to Joel from which he could utilize the contents in accordance with his own rhetorical agenda.

A. K. Müller notices that both Joel 1–2 and Isaiah 13 mention the day twice, sharing a structural parallel. Joel introduces the concept in Joel 1:15 and Isaiah in 13:6. Joel brings the topic up again in 2:1 and Isaiah at 13:9. Joel 1:15 cites Isaiah 13:6, both containing the imperfect future verb form. Interestingly, both Joel 2:1 and Isaiah 13:9 then utilize the participle בא.[92] Müller suggests that within each literary context this has the effect of heightening the imminence of the approaching day.[93]

Joel has sought to interpret the experience of a past locust plague as a portent that the Day of YHWH is coming. His message has increased in intensity in chapter 2 as he calls the Judeans to recognize the approaching army as the very Day of YHWH coming upon them. The switch from imperfect verb to participle supports this reading of Joel. What is noteworthy, however, is that it is possible that Joel recognized this twofold mention of the Day of YHWH in Isaiah 13 from which he drew heavily, and utilized the variant verb forms to accentuate the dimension of time within his own message that is distinct from how the verb forms were used in Isaiah.[94]

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[91] Wolff, *Joel and Amos*, 47. Also A. K. Müller states, "Mit der Verfinsterung der Gestirne ist so die Umkehrung der Schöpfung bzw. ihrer Ordnung durch JHWH selbst angedeutet." Müller, *Gottes Zukunft*, 76.

[92] Only the following contain the word יום as the subject of the participle בא: Joel 2:1; Isa 13:9; Jer 47:4; Zech 14:1; and Mal 3:19 (x2).

[93] Müller, *Gottes Zukunft*, 80.

[94] Müller observes in Isa 13 that the verb forms do not necessarily communicate a temporal difference, though they do have a literary effect of making the day appear nearer. Specifically, the first mention of the יום is described with war language. It is only at the second mention of the יום that the theopanic elements are added to Isaiah's message. Thus, in Isaiah it is the mention of a YHWH theophany itself that makes the day "nearer" so to speak. Müller, *Gottes Zukunft*, 81–85.

Joel 2:6 and Nahum 2:11

Nahum 2:1–11 comprises a textual unit describing the downfall of Nineveh.[95]

Nineveh will fall at the hands of the invading army, but it is hinted at that this army is

none other than YHWH's army.[96] This downfall is good news that will be proclaimed in

Judah (2:1) as YHWH restores (שוב) the גאון of Israel (2:3). Joel 2:1–11 and Nahum 2:1–

11 are thematically similar as they describe an enemy invasion directed by YHWH and

share a unique verbal parallel.

Parallels

In all extant Hebrew literature, the noun פארור occurs only in Joel 2:6 and

Nahum 2:11, both times as the object of the verb קבץ with פני/פנים as the subject.[97] Clines

offers six proposed glosses for the lexeme פארור, namely, paleness, darkness, redness,

glow, pot, furrow (of face), indicating its difficulty to translate.[98] Jeremiah 30:6 is

somewhat parallel in meaning to Joel 2:6 as it mentions the transformation faces (פנים),

though using a different verb and object. Isaiah 13:8 also contains a similar sense to Joel

2:6, but it does not share rare lexical parallels with Joel 2:6 in the way that Nahum 2:11

does. See table 11 below.

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[95] Duane Christensen, *Nahum,* AB, vol. 24f (New Haven, CT: Yale University Press, 2009), 253–59.

[96] The nearest referent to the 3ms pronominal suffix on גבריהו in Nah 2:4 is יהוה in Nah 2:3. See Christensen who take this view. Christensen, *Nahum,* 269. For an alternative view, see Fabry, who views the referent as not only not יהוה, but also not the invading army but the army of Nineveh, which is being attacked. Hanz-Josef Fabry, *Nahum: Übersetzt und ausgelegt von*, HThkAT (Freiburg: Verlag Herder, 2006), 169–70.

[97] Assis only notes that a "similar phrase" occurs in Nah 2:11. Assis, *The Book of Joel*, 133. A better description is that an almost identical—and rare—phrase occurs exclusively in these two passages.

[98] David J. A. Clines, ed., *Dictionary of Classical Hebrew* (Sheffield: Sheffield Phoenix Press, 1993–2014), s.v. פָּארוּר.

Table 11. Parallels between Joel 2:6 and Nahum 2:11;
Jeremiah 30:6; Isaiah 13:8

Joel 2:6[99]	Nah 2:11
מִפָּנָיו יָחִילוּ עַמִּים כָּל־פָּנִים קִבְּצוּ פָארוּר׃	בּוּקָה וּמְבוּקָה וּמְבֻלָּקָה וְלֵב נָמֵס וּפִק בִּרְכַּיִם וְחַלְחָלָה בְּכָל־מָתְנַיִם וּפְנֵי כֻלָּם קִבְּצוּ פָארוּר׃
	Jer 30:6
	שַׁאֲלוּ־נָא וּרְאוּ אִם־יֹלֵד זָכָר מַדּוּעַ רָאִיתִי כָל־גֶּבֶר יָדָיו עַל־חֲלָצָיו כַּיּוֹלֵדָה וְנֶהֶפְכוּ כָל־פָּנִים לְיֵרָקוֹן׃
	Isa 13:8
	וְנִבְהָלוּ ׀ צִירִים וַחֲבָלִים יֹאחֵזוּן כַּיּוֹלֵדָה יְחִילוּן אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ פְּנֵי לְהָבִים פְּנֵיהֶם׃

Literary Relationship

The exclusive parallel of four words, two of which are identical in inflection, and one of which only occurs in these two verses, makes it very likely that the texts of Joel 2:6 and Nahum 2:11 are literarily related. Jeremiah 30:6 is best understood as a variable occurrence of this prophetic expression but not literarily related. Christensen focuses on the parallel between Nahum 2:11 and Isaiah 13:8, but the parallel appears greater in English than it truly is in Hebrew. Moreover, understanding Isaiah 13:8 as a parallel text to Nahum 2:11 is influenced more by the LXX translation of Nahum 2:11//Joel 2:6 than the Hebrew.[100] The LXX, at Nahum 2:11bβ reads καὶ τὸ πρόσωπον πάντων ὡς πρόσκαυμα χύτρας and Joel 2:6b reads πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας. While the translation of פארור is curious, the fact that this phrase was translated the same

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[99] פארור "glow" occurs only in Joel 2:6 and Nah 2:11 and has caused some trouble noticeable in the versions, seemingly being read as פרור "pot." The LXX reads πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας, similarly the Targum reads כל אפיא אתחפאו אכרום אוכמין כקדרא.

[100] The reading of πρόσκαυμα in Joel 2:6/Nah 2:11 has a stronger parallel in sense with לְהָבִים found in Isa 13:8. Christensen, *Nahum*, 298–300. Strazicich notes also Isa 13:8 (פני להבים פניהם) having a similar sentiment, and Joel 1–2 has a number of parallels with Isa 13. However, lexically, this passage is too different to assume a literary relationship. Strazicich, *Joel's Use of Scripture*, 132. See also Wolff, who only notes Isa 13:8. Wolff, *Joel and Amos*, 46.

way in both Joel and Nahum indicates the ancient translator knew of the relationship between these texts and used the same translation in both.[101]

Direction of Dependence

Christensen places the historical time period of Nahum as fixed between 663, the year in which Thebes fell (mentioned in Nah 3:8), and 612 BC, the year in which Nineveh fell. The historical setting of the book, however, may not have been the same as the historical time period that produced the book, and Christensen summarizes six views of dating Nahum ranging from 663 to as late as the Maccabean period.[102] Given the intimate references to historical circumstances of the Assyrian empire in the book of Nahum, however, the more likely scenario is that Nahum was composed during the seventh century BC, placing it earlier than Joel.

Internal evidence for the direction of dependence is slim since the words קבצו פארור are identical in both. The text in Joel is shorter, lacking the pronominal suffix. If he copied from Nahum, it is not clear why he did not also copy the pronominal suffix on כל as it would have made sense in his own text to refer back to the עמים. If Nahum copied from Joel, however, it is not clear why he would *add* the pronominal suffix. The other body parts mentioned in Nahum 2:11 (לב, ברכים, מתנים) lack the pronominal suffix, as does the text in Joel, so the pronominal suffix appears to be original to Nahum. Given that Joel has a proclivity to borrow and is most likely later than Nahum, the appearance of פארור in Joel is best understood as the result of Joel's literary borrowing from Nahum.

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[101] It is most likely the LXX reads פרור for פארור. See Nesina Grütter, *Das Buch Nahum: Eine vergleichende Untersuchung des masoretischen Texts under der Septuagintaübersetzung*, WMANT 148 (Neukirchen-Vluyn: Neukirchener Theologie, 2016), 88–89. The Targum, Vulgate, and Syriac also read "pot" following the LXX.

[102] He notes that some "critical scholarship" dates the book close to or after 612 BC because the "historical situation would have been clear by then," allowing Nahum to "prophesy" Nineveh's destruction. The Maccabean dating has lost support since the finding of 4QpNah at Qumran. Christensen, *Nahum*, 54–56.

Interpretive Significance of Reuse

As Joel is developing his description of the advancing army of YHWH on the Day of YHWH, Strazicich understands Joel to have mined the sources that describe YHWH's army. Nahum was a "likely place for Joel to search" as it contains a "battle description of the destruction of Nineveh."[103] In this understanding, Joel is simply looking to his predecessors in how to craft his prophecy in the correct form for the given genre. As he writes about the army of YHWH invading as a theophanic event, he searches similar, older, authoritative texts to borrow similar language. Thus, at the very least, Joel is presenting himself in continuity with the prophets of old. There is little reinterpretation or reapplication of Nahum's words in Joel's message.

As with the unique lexical parallel ערג in Joel 1:20 and Psalm 42:2, Nahum 2:11 and Joel 2:6 share the unique word פארור. Did Joel intend to allude to Nahum to evoke its context in his own message via this rare lexeme? If Nahum was a well-known text, then an attempted allusion via the hitherto *hapax legomenon* פארור may have worked, at least among the literati. But what would have been Joel's goal? In my estimation, nothing new has been added to Joel's message—and so nothing is lost if the allusion is missed. Nonetheless, having already reapplied well-known texts that were originally directed against Babylon (Isa 13) and Egypt (Exod 10), Joel now adds to his repertoire a text that was originally directed against Assyria (Nah 2). While saying nothing new—namely, that the wrath of YHWH, wrath which had been upon the nations is now upon Judah—he has saturated his point by using the three greatest protagonists in Israel's history. In so doing he has made his point that the impending doom coming upon Judah on YHWH's day will be total and horrendously unbearable, comprising the combined wrath of YHWH that was against Israel's three greatest enemies.

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[103] Strazicich, *Joel's Use of Scripture*, 132.

Jeremiah 4:5–6:30 can be considered as a unit that, even if one supposes it "composite" in its final form, as Peter Craigie puts it, "is a carefully constructed artistic whole."[104] The passage can generally be characterized as an oracle of doom that proclaims a coming army from the north to lay Judah waste for her sins and calls for the alarm to be sounded that people may take shelter. This army is most naturally understood in Jeremiah to be the impending Babylonian invasion.[105]

Parallels

A. K. Müller notes that there are "zahlreiche terminologische Ähnlichkeiten zwischen Joel und Jer 4–6."[106] Such parallels include the programmatic opening command to blow the trumpet (שופר; Joel 2:1; Jer 4:5),[107] the land becoming desolate (שממה; Joel 2:3; Jer 4:7, 27; 6:8) and a wilderness (מדבר; Joel 2:3; Jer 4:26), the battle horses (Joel 2:4; Jer 4:13; 6:22–23), the army arranged (ערוך) in battle formation (Joel 2:5; Jer 6:23), the people writhing (חיל) in horror (Jer 2:6; Jer 4:31), the warriors are called גבורים (Joel 2:7; Jer 5:16), and the shaking of the natural order (Joel 2:10; Jer 4:23–26).[108] While Jeremiah does not mention the Day of YHWH, he does indicate he is referring to a specific day by writing ביום ההוא (Jer 4:9; Joel 2:1). Furthermore, the army in Jeremiah 5:17 will eat (אכל cf. Joel 1:4) the harvest (קציר cf. Joel 1:11) and the vine and fig (גפן and תאנה cf. Joel 1:6). It may also be noted that Joel and Jeremiah share the

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[104] Peter Craigie, Page Kelley, and Joel Drinkard Jr., *Jeremiah 1–25*, WBC, vol. 26 (Dallas: Word Books, 1991), 70. Though, see my comments in chap. 2 regarding the disappearing redactor as indicating the final form of books being authored.

[105] The north, though, was also understood in contemporary myths to be the place from which chaos could be unleased, and Jeremiah, as Joel, may have employed this double meaning intentionally. Brevard Childs, "The Enemy from the North and the Chaos Tradition," *JBL* 78, no. 3 (1959): 187–98.

[106] Müller, *Gottes Zukunft*, 175.

[107] The שופר thematically unites this passage in Jeremiah as it also occurs in Jer 4:19, 21; 6:1; and 6:17.

[108] Wolff, *Joel and Amos*, 46–47; Barker, *Joel*, 81; Strazicich, *Joel's Use of Scripture*, 129.

same covenantal view of YHWH as the one who gives rains (מלקוש, ירה, גשם; Jer 5:24; cf Joel 2:23). Lastly, and significantly, Jeremiah notes that this army will come מצפון (4:6; 6:1, 22) and Joel describes the enemy as הצפוני (Joel 2:20).

      While the parallels are multiple, not all the lexical terms are rare, and they are common within this genre.[109] The unique parallels, then, between these two passages are limited to the mention of the enemy from the north combined with the blowing of the שופר. The parallels with Joel 2:1–11 are most densely found in Jeremiah 4:5–10 and 6:23–24, with broad parallels to the book of Joel also clustered in Jeremiah 4:23–28. See tables 12 and 13 below.

Literary Relationship

      Many of the numerous parallels mentioned above ought to be attributed to stock language for this particular prophetic genre.[110] For example, it has already been noted that the word-pair מדבר and שממה regularly occur, and the occurrence of this word-pair in Joel 2:3, if dependent upon any text, is more likely to be dependent upon Ezekiel 36:35, with which it shares כגן־עדן, than Jeremiah 4:26–27. Furthermore, the writhing (חיל), the warriors (גבורים), the darkening of the heavenly bodies (שמש ירח, ככבים) and the shaking (רעש, רגז) of the natural order all have parallels with Isaiah 13, a passage with which Joel is surely dependent upon (due to an almost verbatim parallel of Isa 13:6 in Joel 1:15). Thus, while the passages share many lexical parallels common to this shared genre and it is not impossible that Joel was influenced by multiple texts, there is not strong evidence to recognize a *literary* relationship between Jeremiah 4:23–28 and

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[109] Some of the parallels can also be explained by Joel borrowing from elsewhere. For example, מדבר and שממה in Joel 2:3 has been explained by Joel's dependence on Isa 51:3/Ezek 36:35 rather than Jer 4:26–27. Terms shared between Isa 13, Jer 4 and Joel 2, such as חיל and גבורים may be best understood as stock language to describe army invasions.

[110] Nonetheless, "stock language' has an origin and a history that resulted in it becoming stock language. Such language could have become stock because of the influential use and widespread receptivity by a major prophet such as Jeremiah or Isaiah. Thus, to say a later prophet like Joel is using "stock language" may still indicate his relationship and dependence upon the originators of such language.

Joel 2:1–11.

Table 12. Parallels between Joel 2:1–11 and Jeremiah 4–6

Joel 2:1	Jer 4:5
תִּקְעוּ **שׁוֹפָר** בְּצִיּוֹן וְהָרִיעוּ בְּהַר קָדְשִׁי יִרְגְּזוּ כֹּל יֹשְׁבֵי הָאָרֶץ כִּי־בָא יוֹם־יְהוָה כִּי קָרוֹב:	הַגִּידוּ בִיהוּדָה וּבִירוּשָׁלַ͏ִם הַשְׁמִיעוּ וְאִמְרוּ וְתִקְעוּ **שׁוֹפָר** בָּאָרֶץ קִרְאוּ מַלְאוּ וְאִמְרוּ הֵאָסְפוּ וְנָבוֹאָה אֶל־עָרֵי הַמִּבְצָר: שְׂאוּ־נֵס **צִיּוֹנָה** הָעִיזוּ אַל־תַּעֲמֹדוּ כִּי רָעָה אָנֹכִי מֵבִיא מִצָּפוֹן וְשֶׁבֶר גָּדוֹל:
	Jer 6:1
	הָעִזוּ ׀ בְּנֵי בִנְיָמִן מִקֶּרֶב יְרוּשָׁלַ͏ִם וּבִתְקוֹעַ **תִּקְעוּ שׁוֹפָר** וְעַל־בֵּית הַכֶּרֶם שְׂאוּ מַשְׂאֵת כִּי רָעָה נִשְׁקְפָה מִ**צָּפוֹן** וְשֶׁבֶר גָּדוֹל:
Joel 2:4–6	Jer 6:23–24
כְּמַרְאֵה **סוּסִים** מַרְאֵהוּ וּכְפָרָשִׁים כֵּן יְרוּצוּן: כְּקוֹל מַרְכָּבוֹת עַל־רָאשֵׁי הֶהָרִים יְרַקֵּדוּן כְּקוֹל לַהַב אֵשׁ אֹכְלָה קָשׁ כְּעַם עָצוּם **עָרוּךְ מִלְחָמָה**: מִפָּנָיו יָחִילוּ עַמִּים כָּל־פָּנִים קִבְּצוּ פָארוּר:	קֶשֶׁת וְכִידוֹן יַחֲזִיקוּ אַכְזָרִי הוּא וְלֹא יְרַחֵמוּ **קוֹלָם** כַּיָּם יֶהֱמֶה וְעַל־**סוּסִים** יִרְכָּבוּ **עָרוּךְ** כְּאִישׁ **לַמִּלְחָמָה** עָלַיִךְ בַּת־צִיּוֹן: שָׁמַעְנוּ אֶת־שָׁמְעוֹ רָפוּ יָדֵינוּ צָרָה הֶחֱזִיקַתְנוּ **חִיל** כַּיּוֹלֵדָה:
Joel 2:10	Jer 4:23–28
לְפָנָיו רָגְזָה אֶרֶץ **רָעֲשׁוּ שָׁמָיִם** שֶׁמֶשׁ וְיָרֵחַ **קָדָרוּ** וְכוֹכָבִים אָסְפוּ **נָגְהָם**:	רָאִיתִי אֶת־הָאָרֶץ וְהִנֵּה־תֹהוּ וָבֹהוּ **וְאֶל־הַשָּׁמַיִם וְאֵין אוֹרָם:**
Joel 2:3	רָאִיתִי הֶהָרִים וְהִנֵּה **רֹעֲשִׁים** וְכָל־הַגְּבָעוֹת הִתְקַלְקָלוּ:
לְפָנָיו אָכְלָה אֵשׁ וְאַחֲרָיו תְּלַהֵט לֶהָבָה כְּגַן־עֵדֶן הָאָרֶץ לְפָנָיו וְאַחֲרָיו **מִדְבַּר שְׁמָמָה** וְגַם־פְּלֵיטָה לֹא־הָיְתָה לּוֹ:	רָאִיתִי וְהִנֵּה אֵין הָאָדָם וְכָל־עוֹף הַשָּׁמַיִם נָדָדוּ: רָאִיתִי וְהִנֵּה הַכַּרְמֶל **הַמִּדְבָּר** וְכָל־עָרָיו נִתְּצוּ
Joel 1:10	מִפְּנֵי יְהוָה מִפְּנֵי חֲרוֹן אַפּוֹ: ס
שֻׁדַּד שָׂדֶה **אָבְלָה אֲדָמָה** כִּי שֻׁדַּד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֻמְלַל יִצְהָר:	כִּי־כֹה אָמַר יְהוָה **שְׁמָמָה** תִהְיֶה כָּל־הָאָרֶץ וְכָלָה לֹא אֶעֱשֶׂה: עַל־זֹאת **תֶּאֱבַל הָאָרֶץ** וְקָדְרוּ הַשָּׁמַיִם מִמָּעַל עַל כִּי־דִבַּרְתִּי זַמֹּתִי וְלֹא נִחַמְתִּי וְלֹא־אָשׁוּב מִמֶּנָּה:

Joel 2:4–6 and Jeremiah 6:23–24, however, share not only lexical parallels but
also structural parallels. Joel 2:4–6, describes the enemy like (1) horses in appearance,
that are (2) like the sound of chariots and fire, (3) like an army in battle formation,

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resulting in (4) those who see them writhing in anguish. The first two elements are switched in Jeremiah's presentation, mentioning first that the enemy is (2) like the sound of the sea as they (1) ride upon horses, arranged (3) as an army in battle formation, causing those who hear of them to (4) writhe in anguish. It is noteworthy that, immediately preceding these verses, Jeremiah describes this enemy as coming from the north (מארץ צפון 6:22) and Joel later reveals that an enemy described as הצפוני would be removed as part of YHWH's salvation (Joel 2:20). Thus, given the lexical, structural, and thematic parallels, it appears likely that Joel 2:4–6 and Jeremiah 6:22–24 are literarily related.

Table 13. Parallels with Joel 2:20 and "the Northerner"

Joel 2:20	Jer 4:6
וְאֶת־הַ**צְּפוֹנִ֞י** אַרְחִ֣יק מֵעֲלֵיכֶ֗ם וְהִדַּחְתִּיו֮ אֶל־אֶ֣רֶץ צִיָּ֣ה וּשְׁמָמָה֒ אֶת־פָּנָ֗יו אֶל־הַיָּם֙ הַקַּדְמֹנִ֔י וְסֹפ֖וֹ אֶל־הַיָּ֣ם הָאַחֲר֑וֹן וְעָלָ֣ה בָאְשׁ֗וֹ וְתַ֙עַל֙ צַחֲנָת֔וֹ כִּ֥י הִגְדִּ֖יל לַעֲשֽׂוֹת׃	שְׂאוּ־נֵ֣ס צִיּ֗וֹנָה הָעִ֙יזוּ֙ אַֽל־תַּעֲמֹ֔דוּ כִּ֣י רָעָ֗ה אָנֹכִ֛י מֵבִ֥יא מִ**צָּפ֖וֹן** וְשֶׁ֥בֶר גָּדֽוֹל׃
	Jer 6:1
	הָעִ֣זוּ ׀ בְּנֵ֣י בִנָיָמִ֗ן מִקֶּ֙רֶב֙ יְר֣וּשָׁלִַ֔ם וּבִתְק֙וֹעַ֙ תִּקְע֣וּ שׁוֹפָ֔ר וְעַל־בֵּ֥ית הַכֶּ֖רֶם שְׂא֣וּ מַשְׂאֵ֑ת כִּ֥י רָעָ֛ה נִשְׁקְפָ֥ה מִ**צָּפ֖וֹן** וְשֶׁ֥בֶר גָּדֽוֹל׃
	Jer 6:22
	כֹּ֚ה אָמַ֣ר יְהוָ֔ה הִנֵּ֛ה עַ֥ם בָּ֖א מֵאֶ֣רֶץ **צָפ֑וֹן** וְג֣וֹי גָּד֔וֹל יֵע֖וֹר מִיַּרְכְּתֵי־אָֽרֶץ׃

Direction of Dependence

Joel's use of הצפוני in 2:20 assumes prior texts as it makes little sense by itself, even within the book of Joel. Its sense is illuminated by earlier prophetic texts that utilize the concept, most frequently in Jeremiah. Joel's depiction of an army in Joel 2:1–11 draws from many texts, most notably Isaiah 13. However, Isaiah 13 lacks mention of a Northerner which was included in Joel's understanding of 2:1–11 based on his later explicit mention of הצפוני in 2:20**.** Knowing, therefore, that he will name the enemy of 2:1–11 as the Northerner, it makes sense that he would supplement the description of the

enemy in 2:1–11 with language from texts that describe the Northerner, specifically, the blowing of the שופר and the cluster of terms from Jeremiah 6:22–24.

While literary borrowing may expand or constrict a text's size, those that constrict naturally assume the context of earlier passages to supplement their meaning. This is certainly the case for Joel 2:20, but also 2:1–11 is a much shorter passage than Jeremiah 4–6. Joel's succinct presentation of the army, therefore, assumes the common motif found in other Israelite texts, specifically those he shares language with, in this case Jeremiah 4–6.

Interpretive Significance of Reuse

Jeremiah prophesied the imminent invasion of the Babylonian army and referred to Babylon as the enemy from the north due, at least, to their geographic relation to Israel. Kapelrud summarizes opinions on הצפוני in Joel as largely falling into two camps, a historical interpretation or a mythical interpretation. These views are also intertwined with the dating of Joel, which has obvious implications for a historic referent but also for *when* mythological usage would be prevalent.[111] The term צפון is mostly used in prophetic texts to refer to a northern historical *human* enemy.[112] Childs argues that all preexilic texts mentioning the enemy from the north had a historic referent, usually Assyria or Babylon, but after the exile the term took on more of a mythical meaning. This resulted from the enemy from the north motif fusing with the use of רעש as a *terminus*

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[111] Kapelrud spends time discussing Mt. Zaphon, the dwelling place of Baal as mentioned in the Ugaritic texts from Ras Shamra, and its relationship to הצפוני in Joel 2:20. He is no doubt correct that the dwelling of the gods upon mountains was common stock within Israel and its neighbors. Debate over the correct mountain even continued into the NT era between the Samaritans and the Judeans (John 4). Interesting in this regard is his evaluation of Ps 48:3, which describes Mt. Zion as in the far north (הר־ציון ירכתי צפון), which he describes as an assimilation of Canaanite tradition into Yahwehism. Whether or not one finds Kapelrud's argument persuasive, the specific word in Joel, הצפוני, denotes one *from* the north and is unrelated to polemics over the dwelling place of the deity. Kapelrud, *Joel Studies*, 95–108.

[112] Daniel Timmer, *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*, BibInt 135 (Leiden: Brill, 2015), 31.

technicus which referred to the shaking of the world and the return of chaos.[113] Wolff, similarly, understands the use in Joel to no longer refer to a human army but the apocalyptic army of YHWH.[114]

What is initially clear, given Joel's use of Jeremiah, is that Joel describes the army of 2:1–11 in terms drawn from Jeremiah's description of the northern enemy, and then subsequently explicitly mentions the removal of the Northerner in 2:20. Thus, the most natural reading of Joel 2:1–11 is that it depicts an army that comes from the north, not locusts.[115] Furthermore, Joel 2:20–21 contrasts the great deeds of YHWH with the great deeds of the enemy. As Timmer rightly notes, such self-exaltation of the Northerner would be "nearly meaningless if YHWH's actions are contrasted with those of an insentient swarm of locusts."[116]

The enemy from the north in Jeremiah is Babylon. Is Joel's use a veiled reference to the historic Babylon? It must be stated clearly that the devastation of the approaching army of 2:1–11 never materialized due to the repentance of the people and the relenting of YHWH who controlled the army (2:11). Thus, Joel 2:1–11 cannot be referring to the Babylonian invasion, devastation of the temple, or exile, events which *did* materialize. The restoration in Joel 2:18–27 refers to the restoration of what the locusts of chapter 1 destroyed because the army of chapter 2 never destroyed anything. So, if Joel, by using the term הצפוני, meant historic Babylon he must have written of an earlier, pre-exilic, historical threat which was averted.

The terms used by Joel, however, do have the ring of Babylonian invasion and

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[113] In somewhat circular terms, this causes him to date texts with the term רעש—used to refer to the return to chaos—to the exilic period; these texts include Jer 4:23–26; Isa 13; etc. Childs, "Enemy from North and Chaos Tradition," 187–98.

[114] Wolff, *Joel and Amos*, 43.

[115] Contra Allen who, because he understands chaps. 1 and 2 to have the same referent, understands the Northerner in 2:20 as locusts. Allen, *Joel, Obadiah, Jonah, and Micah*, 89–90.

[116] Timmer, *Non-Israelite Nations in the Twelve*, 31.

exile indicating Joel as writing *after* the exile. Thus, I find Joel's usage to be *paradigmatic*, similar to how other later writers used Babylon, such as John in the Apocalypse (e.g., Rev 17:5). Nogalski takes a similar view writing that "the combination of these images, with motifs elsewhere associated with the Babylonians and with the destruction of Jerusalem suggests the compiler presumed a paradigmatic quality for Joel."[117]

Childs states regarding postexilic use of the enemy from the north that "Israel has not 'demythologized' the myth but instead has 'mythologized' an historical tradition."[118] While his point is understood, I would rather say that they have "typologized" and "theologized" the historical tradition. I agree with Childs that the enemy from the north in Joel includes themes of chaos. But such themes of chaos, certainly by the time of Joel, would be understood in light of their presentation in the authoritative texts of Israel and not from myths of the surrounding nations. More specifically, to speak of the enemy from the north threatening to return the cosmos to chaos is a biblical theme developed by the prophets utilizing language from Genesis, and in this way, the historical enemy from the north has been "theologized" not "mythologized" to depict not simply physical exile but cosmological decay. The historic enemy from the north has also been typologized to become a type that describes all that which threatened Israel's existence and their covenantal life with YHWH. They threaten such existence because their military advances de-create the world in which covenantal relationship with YHWH is experienced.

Joel 2:1–11 presents the advancing enemy from the north, threatening to undo the cosmos and reduce it to chaos (e.g., Joel 2:3). While the repentance of the people

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[117] Nogalski, *The Book of the Twelve*, 239. Nogalski, however, is understanding the placement of Joel by the compiler to be strategic and produce a reading strategy of the Twelve, due to the paradigmatic nature of Joel. Whether or not one accepts the theory of the Book of Twelve, the paradigmatic nature of Joel remains evident.

[118] Childs, "Enemy from North and Chaos Tradition," 198.

causes YHWH to relent and stay this threat, a future threat remains so long as the paradigmatic enemy from the north remains. And so, while the restoration of YHWH in 2:18–27 restores what was lost to the locusts, the enemy from the north must also be dealt with to remove any potential future threat. It is because the chaos-causing enemy is thrown into the chaotic waters itself (Joel 2:20; cf. Rev 20:14) that YHWH's promise of a restored/re-created Edenic land in which he will dwell with his people is said to be eternal (Joel 2:26–27, לעולם).[119]

Joel 2:11 and Malachi 3:2; 3:23

Malachi 3:2 occurs in the pericope of 2:17–3:6 which concerns the coming messenger who will prepare the way for YHWH to come to his temple. Thus, Malachi 2:17–3:6 concerns a theophany which is intended to purify and judge the people. Malachi 3:23 occurs in the conclusion to the book of Malachi (3:22–24) which calls the people to covenant fidelity with YHWH.[120] In this text, Malachi promises Elijah will come and bring about repentance for some before the Day of YHWH comes. Both Malachi 3:2 and 3:23 are thematically connected, in that an individual will precede the Day of YHWH.

Parallels
Joel 2:11 contains parallels with Malachi 3:2 and 3:23. Both Joel 2:11 and Malachi 3:23 describe the day using the adjectives גדול and נורא. Joel 3:4 contains an even more exact parallel with Malachi 3:23. Both Joel 2:11 and Malachi 3:2 contain a rhetorical question introduced with מי and the verb כול. Malachi 3:2 explicitly mentions the object as יום, whereas Joel 2:11 has a pronominal suffix on the verb referring back to יום. See table 14 below.

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[119] Müller understands Joel to be describing an eternal return to the "Urzustand der Schöpfung." Müller, *Gottes Zukunft*, 150.

[120] Jonathan Gibson, *Covenant Continuity and Fidelity: A Study in Inner-Biblical Allusion and Exegesis in Malachi*, LHBOTS 625 (London: Bloomsbury T & T Clark, 2016), 213.

Table 14. Parallels between Joel 2:11; 3:4; and Malachi 3:2; 3:23

Joel 2:11	Mal 3:23
וַיהוָה נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחֲנֵהוּ כִּי עָצוּם עֹשֵׂה דְבָרוֹ כִּי־גָדוֹל יוֹם־יְהוָה וְנוֹרָא מְאֹד וּמִי יְכִילֶנּוּ׃	הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃
	Mal 3:2
	וּמִי מְכַלְכֵּל אֶת־יוֹם בּוֹאוֹ וּמִי הָעֹמֵד בְּהֵרָאוֹתוֹ כִּי־הוּא כְּאֵשׁ מְצָרֵף וּכְבֹרִית מְכַבְּסִים׃
Joel 3:4	Mal 3:23
הַשֶּׁמֶשׁ יֵהָפֵךְ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃	הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא׃

Literary Relationship

Only at Joel 2:11 and Malachi 3:2 does one find an interrogative question introduced with מי and the verb כול within the OT. Additionally, both share the same object, though Joel uses a pronoun to refer back to the יום, making a literary relationship between these two texts highly likely.

While Joel 2:11 and Malachi 3:23 share four lexemes, Joel 3:4 contains the same four terms in the exact order with the same inflection and syntax—in Joel 2:11 the adjectives גדול and נורא are predicate adjectives whereas in Malachi 3:23 and Joel 3:4 they are attributive adjectives. Joel 2:11 has a relationship with Malachi 3:23 primarily through Joel 3:4.

Direction of Dependence

Assis mentions the correspondence between Joel 2:11 and Malachi 3:2 but no direction.[121] Jeremias only notes that Joel 2:11 sounds like Malachi 3:2.[122] Wolff assumes Malachi to be earlier but does not build a case as to why.[123] Bergler, likewise, believes

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[121] Assis, *The Book of Joel*, 138.

[122] Jeremias, *Joel, Obadja, Jona, Micha*, 27.

[123] Wolff, *Joel and Amos*, 48.

Joel to be later than Malachi due to it having a "stärker eschatologische Ausrichtung"; he even suggests that the כי in Joel 2:11 may serve to introduce the citation from Malachi.[124] Based on the mention of Edom in Joel 4:19, Strazicich understands Edom to be still be inhabited in the time of Joel but its "overthrow has begun" by the time of Malachi. He, on the contrary, thus understands Malachi to be later than Joel.[125] Bergler, however, understands the reference to Edom in Joel 4:19 not to be literal, but to refer to the Phoenicians mentioned in 4:4. The mention of Edom is thus explained because of the reuse of Obadiah 10 in Joel 4:19bα. To support the idea that Edom is not being used literally, Bergler argues that Joel has changed the phrase מחמס אחיך יעקב in Obadiah 10 to מחמס בני יהודה. In other words, Judah's antagonist is not Edom and thus cannot truly be referred to as a brother.[126]

Gibson is right when he states "the direction of dependence is tricky because which prophet has chronological priority over the other is not obvious."[127] He concludes that Joel contains traditional Day of YHWH elements, whereas Malachi is more developed, introducing concepts such as Elijah *redivivus* preceding the day.[128] He is certainly right that Malachi's presentation contains unique elements, but it is not clear that it is more developed, or even what more developed might mean.

Gibson notes that גדול and נורא occur together in Malachi 1:14 and the

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[124] Bergler, *Joel als Schriftintepret*, 170.

[125] Strazicich, *Joel's Use of Scripture*, 140. Gibson also takes this view. Gibson, *Covenant Continuity and Fidelity*, 178.

[126] Bergler, *Joel als Schriftinterpret*, 310–12.

[127] Gibon, *Covenant Continuity and Fidelity*, 178.

[128] Weyde makes a similar argument and suggests that the transfer of the Day of YHWH to YHWH's messenger may reflect "a problem of delay in YHWH's coming, which is *not yet* a matter of concern at the time when the message in Joel was formed." Karl William Weyde, *Prophecy and Teaching*, BZAW 288 (Berlin: Walter de Gruyter, 2000), 294.

attributive use of the terms in 3:23 "is best explained by an allusion to Joel 3.4."[129] However, the terms also appear in Joel 2:11 and then in the attributive position in Joel 3:4. The attributive use in Joel 3:4 then could be just as well explained as an allusion to Malachi 3:23. Likewise he argues that the "intrusion of the third-person reference to YHWH in the middle of YHWH's first person speech marks out the allusion" in Malachi 3:23.[130] But this overlooks the fact that Joel 3:4 also contains an intruding third-person reference to YHWH. The mention of יום יהוה, thus, is best not understood as a third person reference but a technical term for the day. Leslie Allen doubts that Joel 2:11, 3:4 alluded to Malachi 3:2, 3:23 because the passages in Malachi have an "allusive ring" and Gibson unpacks this allusive ring to the pericope in Malachi by noting how Malachi 3:1 alludes to Exodus 23:20 and Isaiah 40:3.[131] Again, this argument could also be made in reverse—and is therefore void—since the pericope of Joel 2:1–11 itself contains numerous allusions.

To these arguments it may be added that the phrases function similarly in both texts. In Joel 2:11 and Malachi 3:2, emphasis is on the destructive nature of the day prompting the question, who can endure it? However, Joel 2:12–27 describes YHWH relenting from the imminent manifestation of YHWH's day. That great and fearful day (Joel 3:4) will still come, but now all those who call upon the name of YHWH will be saved (Joel 3:5). Similarly, before the great and fearful day in Malachi, Elijah will appear and turn the hearts of the fathers to their children, mitigating the effects of the day upon the righteous (Mal 4:5–6).

Internal evidence, I believe, supports the priority of Malachi and Joel's dependence upon it. Malachi 3:2 asks two rhetorical questions introduced by מי before

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[129] Gibson, *Covenant Continuity and Fidelity*, 227.

[130] Gibson, *Covenant Continuity and Fidelity*, 234.

[131] Allen, *Joel, Obadiah, Jonah, and Micah*, 25; Gibson, *Covenant Continuity and Fidelity*, 179.

providing a causal כי that gives the grounds for the questions, namely, the messenger comes to purify with fire. Joel 2:11 contains three כי clauses. The first two can be understood as causal, giving the reason why YHWH will give his voice, namely, his army is large. While it is possible that the third כי be understood as the כי *recitativum* as Bergler suggests indicating a quotation, it could also be understood as an asseverative כי.[132] However, this clause is more syntactically disconnected from the context in Joel, whereas the rhetorical question in Malachi 3:2 is more syntactically embedded in the context of Malachi. This makes it more likely that, if these phrases are literarily related, that Joel 2:11 borrowed from Malachi 3:2.

The verses of Malachi 3:22–24 are often understood as a late addition to Malachi, even an appendix to the prophetic corpus.[133] Nogalski notes that most date this appendix to the Greek period.[134] This results in him stating that Malachi 3:23 quoted Joel 3:4.[135] Gibson, however, offers substantial and compelling evidence to understand Malachi 3:22–24 as integral to the original composition of the book of Malachi.[136] He notes the thematic and "syntactical parallelism" between Malachi 3:1 and 3:23 to identify the messenger of 3:1 as Elijah.[137] Additionally, it is unlikely that both Malachi (3:2) and a subsequent prophetic redactor (3:23) reused Joel 2:11 and 3:4. If the priority of Joel is

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[132] Ronald J. Williams, *Williams' Hebrew Syntax*, 3rd ed. (Toronto: University of Toronto Press, 2007), 158–59. Crenshaw comments that "the relationship of the three clauses beginning with *kî* to the preceding ideas constitutes the chief problem of the verse." Crenshaw, *Joel*, 127. He argues that the clauses are coordinate, not consecutive.

[133] Weyde, *Prophecy and Teaching*, 388–93; Gibson, *Covenant Continuity and Fidelity*, 215–19. Dempster writes, "The appendix to the book (Mal 4:4–6 [MT 3:22–24]) provides closure for the entire prophetic corpus, drawing attention to the two canons of Scripture, the Law and the Prophets." Stephen Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, NSBT 15 (Downers Grove, IL: InterVarsity, 2003), 187–88.

[134] Nogalski, *Redactional Processes in Book of Twelve*, 187n20.

[135] Nogalski, *Redactional Processes in Book of Twelve*, 204.

[136] Gibson, *Covenant Continuity and Fidelity*, 220–35.

[137] Gibson, *Covenant Continuity and Fidelity*, 233.

accepted, then it is more likely that the same individual who penned Malachi 3:23 also penned 3:2. As I understand it, however, the internal evidence supports the priority of Malachi. Given the thematic similarities between 3:1ff. and 3:22–24, the easiest explanation is that they were penned by the same individual, Joel recognized their similarity, and drew language from both texts into Joel 2:11 and 3:4.

Interpretive Significance of Reuse

Gibson concedes that it "is hard to see exactly how Malachi intended the allusion to function."[138] The interpretive significance of an allusion is often used as deciding evidence when the direction of dependence is difficult to determine. Thus, if a more compelling argument can be made for Joel's use of Malachi, this will further support the conclusion regarding Malachi's priority.

The coming Day of YHWH (2:1, 11) against the inhabitants of Judah is averted as YHWH relents in response to the repentance of the people. A future Day of YHWH, however, will still come (3:4; 4:14) but that day will have survivors (3:5; 4:16; cf. 2:11). The warriors of YHWH's army (גבורים, 2:7) will still come, this time, however, against the nations (4:11).

Malachi depicts a situation similar to Joel in which the returned exiles still need to return to YHWH (Mal 3:7) and are under covenant curses for their sin (Mal 3:9). Malachi's contemporaries see the wicked prosper and ask what is the profit of obeying YHWH (3:14–15). Malachi responds that on the Day of YHWH they will see a distinction between the wicked and the righteous (Mal 3:18). The actualized Day of YHWH in Malachi, unlike Joel, is not directed against the nations, it is directed against the Judeans. It will refine some (Mal 3:2–4, 20) but destroy others (Mal 3:5, 19). Within this writing, the role of the messenger becomes important. The messenger, Elijah, comes

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[138] Gibson, *Covenant Continuity and Fidelity*, 234.

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before the Day of YHWH to cause hearts (לב) to turn (שוב, Mal 3:24).

As pointed out below, the מי יודע of Joel 2:14 is not entirely neutral but (based upon Exod 33; Deut 30:1–6; Jonah 3:9) is optimistic that YHWH is inclined to relent. Likewise, the מי יכילנו of Joel 2:11 is optimistic once one hears the allusion to Malachi 3:23 via the unique vocabulary which describes the day as הגדול והנורא. While great and awesome, the message of Malachi is that some *will* endure the day as they are refined while others are destroyed. All survive the Day of Joel 2:1–11 as it is averted as YHWH relents, and many will survive the future Day of Joel 3:4 as they call on the name of YHWH. Hearing the rhetorical מי יכילנו of Joel 2:11, those familiar with the message of Malachi could respond, "those who heed the call of the messenger and turn their hearts will survive that day." In other words, there is hope of survival based on wholehearted repentance, a topic to which Joel immediately turns.

Joel 2:12 and Deuteronomy 30:2

After Joel depicts this invading horde, he transitions swiftly to call for a communal lament at the temple led by the priests. This call is for a genuine turning to YHWH, a rending of hearts and not garments, a repenting with the *whole heart*. At this point Joel shares a parallel with Deuteronomy 30:2. Deuteronomy 30:1–6 recounts Moses's end-of-life sermon that details how Israel will experience the covenant curse (הקללה) including exile: they will turn (שוב) to YHWH with all their heart (כל-לבב), then YHWH will restore (שוב) their fortunes (שבות), gathering them (קבץ) back into their land where he will circumcise (מול) their hearts (לבב).

Parallels

Deuteronomy 30:2 shares with Joel 2:12 five lexemes, בכל-לבב שוב, and עד. The object of עד is the same referent in both texts according to sense, as is the pronominal suffix on לבב. In addition to Deuteronomy 30:2, A. K. Müller sees

Deuteronomy 4:29–31 as also parallel with Joel 2:12.[139] Strazicich likewise notes how

Deuteronomy 4:30–31 parallels Joel in how it moves from the idea of שוב to the

attributes of YHWH.[140] Deuteronomy 4:29–31 is similar in theme to Deuteronomy 30,

but the phrase בכל–לבבך modifies the verb בקש instead of שוב. Nonetheless,

Deuteronomy 4:30 does contain the phrase שבת עד־יהוה. 1 Kings 8:48 is also very

similar, a text which Joel has already used.

Table 15. Parallels between Joel 2:12–14 and Deuteronomy; 1 Kings

Joel 2:12	Deut 30:2
וְגַם־עַתָּה֙ נְאֻם־יְהוָ֔ה שֻׁ֥בוּ עָדַ֖י בְּכָל־לְבַבְכֶ֑ם וּבְצ֥וֹם וּבִבְכִ֖י וּבְמִסְפֵּֽד׃	וְשַׁבְתָּ֞ עַד־יְהוָ֤ה אֱלֹהֶ֙יךָ֙ וְשָׁמַעְתָּ֣ בְקֹל֔וֹ כְּכֹ֥ל אֲשֶׁר־אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם אַתָּ֣ה וּבָנֶ֑יךָ בְּכָל־לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ׃
	1 Kgs 8:48
	וְשָׁ֣בוּ אֵלֶ֗יךָ בְּכָל־לְבָבָם֙ וּבְכָל־נַפְשָׁ֔ם בְּאֶ֤רֶץ אֹֽיְבֵיהֶם֙ אֲשֶׁר־שָׁב֣וּ אֹתָ֔ם וְהִֽתְפַּֽלְל֣וּ אֵלֶ֔יךָ דֶּ֣רֶךְ אַרְצָ֞ם אֲשֶׁ֧ר נָתַ֣תָּה לַאֲבוֹתָ֗ם הָעִיר֙ אֲשֶׁ֣ר בָּחַ֔רְתָּ וְהַבַּ֖יִת אֲשֶׁר־בָּנִ֥יתִי לִשְׁמֶֽךָ׃
Joel 2:12–13	Deut 4:29–31
וְגַם־עַתָּה֙ נְאֻם־יְהוָ֔ה שֻׁ֥בוּ עָדַ֖י בְּכָל־לְבַבְכֶ֑ם וּבְצ֥וֹם וּבִבְכִ֖י וּבְמִסְפֵּֽד׃ וְקִרְע֤וּ לְבַבְכֶם֙ וְאַל־בִּגְדֵיכֶ֔ם וְשׁ֖וּבוּ אֶל־יְהוָ֣ה אֱלֹֽהֵיכֶ֑ם כִּֽי־חַנּ֤וּן וְרַחוּם֙ ה֔וּא אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה׃	וּבִקַּשְׁתֶּ֥ם מִשָּׁ֛ם אֶת־יְהוָ֥ה אֱלֹהֶ֖יךָ וּמָצָ֑אתָ כִּ֣י תִדְרְשֶׁ֔נּוּ בְּכָל־לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ׃ בַּצַּ֣ר לְךָ֔ וּמְצָא֕וּךָ כֹּ֖ל הַדְּבָרִ֣ים הָאֵ֑לֶּה בְּאַחֲרִית֙ הַיָּמִ֔ים וְשַׁבְתָּ֙ עַד־יְהוָ֣ה אֱלֹהֶ֔יךָ וְשָׁמַעְתָּ֖ בְּקֹלֽוֹ׃ כִּ֣י אֵ֤ל רַחוּם֙ יְהוָ֣ה אֱלֹהֶ֔יךָ לֹ֥א יַרְפְּךָ֖ וְלֹ֣א יַשְׁחִיתֶ֑ךָ וְלֹ֤א יִשְׁכַּח֙ אֶת־בְּרִ֣ית אֲבֹתֶ֔יךָ אֲשֶׁ֥ר נִשְׁבַּ֖ע לָהֶֽם׃

Literary Relationship

There are only six passages in addition to Joel 2:12 in the OT that contain the

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[139] Regarding the significance of Deut 30:2 in Joel, she states, "Umkehr ist hier das Angebot zu einer Anknüpfung an die positiv begründete (Bund) Gottesbeziehung, durch die eine Zukunft Israels mit Gott auch nach einem Bundesbruch möglich wird." Müller, *Gottes Zukunft*, 116.

[140] Strazicich, *Joel's Use of Scripture*, 143.

verb שׁוב modified by a prepositional phrase consisting of לב/לבב + בכל (namely, Deut 30:2, 10; 1 Kgs 8:48//1 Chr 6:38; 2 Kgs 23:25; Jer 3:10; 24:7). Only Deuteronomy 30:2 and Joel 2:12 also share the prepositional phrase עד modifying the verb שׁוב, whereas all five other verses contain אל.[141] The parallel between Joel 2:12 and Deuteronomy 30:2 consists of five shared lexemes, only with the object of each preposition different to fit the grammatical context of each passage. This extended parallel is unique and, therefore, reflects a literary relationship between these two texts.

Direction of Dependence

While noting that 1 Kings 8:48 is part of the Deuteronomistic corpus and is therefore related to Deuteronomy 30:2, Strazicich prefers to understand Joel to be primarily dependent upon 1 Kings 8:48.[142] A strong case can be made for this given the fact that Joel has already extensively used material from 1 Kings 8. Deuteronomy 30 and 1 Kings 8 share the same theological framework of sin » repentance » restoration. And yet, it remains significant that Joel contains the rarer preposition עד modifying שׁוב than the more common preposition אל favoring an interpretation that Joel is related primarily to Deuteronomy at this point. Assis surmises that "the verse in Joel is based clearly on Deut 30:2 . . . . This source was apparently available to the author of the book of Joel."[143] Deuteronomy is paradigmatic, explaining what the people *will* do after they experience the covenant curses. Joel, having already drawn from the covenant curses in Deuteronomy, draws again from the theology of Deuteronomy, explaining that genuine heart repentance to YHWH is needed.

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[141] The preposition אל following שׁוב is far more common than עד. When עד does occur, it typically has a temporal meaning, "until." Only in nine passages, in addition to Joel 2:12 and Deut 30:2, does שׁוב modified by עד indicate returning to a person: Deut 4:30; Isa 9:13; 19:22; Amos 4:6, 8, 9, 10, 11; Job 22:23; Lam 3:40.

[142] Strazicich, *Joel's Use of Scripture*, 143.

[143] Assis, *The Book of Joel*, 141.

Interpretive Significance of Reuse

Joel is interpreting his present situation in light of the covenant theology of Deuteronomy. This includes both the covenant curses, and the promise of covenant renewal based upon repentance. Wolff notes that "it is the message of the Deuteronomistic History which Joel takes up with the call, "Return to Yahweh will all your heart! . . . returning is known as the saving effect of Yahweh's punitive judgements."[144]

While Joel rhetorically remains speculative as to the efficacious nature of the people's repentance upon YHWH relenting (מי יודע ישוב ונחם in 2:14), it will be noted below that Joel's plea is based upon the historical narrative of Exodus 32–34 in which YHWH acted for his name's sake and showed that he is a God who relents. In addition to this, and as will be shown below, YHWH relented over the disaster promised against Nineveh, as recounted by Jonah and upon whom Joel is dependent. So, the מי יודע of 2:14 maintains the humble position of not presuming upon YHWH's grace. And yet, combined with the historical events of Exodus 32–34 and Jonah 3, Deuteronomy establishes the paradigm that YHWH will restore (Deut 30:3; cf. Joel 4:1) when the people repent with all their heart (Deut 30:2; Joel 2:12). The effect of Joel's allusion, therefore, to Deuteronomy 30:2 ought to increase confidence in their communal lament to YHWH bearing fruit and resulting in YHWH relenting.

Such a usage further highlights Joel's reliance as a biblical author upon the covenantal pattern in Deuteronomy which predicted the futility of the Sinai covenant due to the state of the people (Deut 29:4) and promised the future supernatural work of YHWH within the hearts of his people causing them to obey (Deut 30:6). Even within Deuteronomy such a working of YHWH within his people *after* they experience the covenantal curse of exile hints at, at least, a covenant renewal. Later authors, such as

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[144] Wolff, *Joel and Amos*, 48.

Ezekiel (with whom Joel is familiar)[145] tie this inner work of YHWH to the outpouring of the Spirit and a *new* covenant (Ezek 36:27; 37:26).

Deuteronomy spoke of a particular time *after* the exile when the people would turn to YHWH with their whole heart. Thus, as Joel reuses Deuteronomy according to its original sense, this further supports Joel as writing after the exile. Unlike the prophet Ezekiel, however, who ministered to the exiles outside of the land of Israel, Joel is ministering back in the land and yet he calls the people to return (שוב), making it explicit that the return he is calling for is a spiritual, not physical, return of devotion to YHWH.

As noted below, Joel reuses Psalm 126 which mentions two restorations of YHWH and, as has already been noted in the previous chapter, Joel describes the people in the land experiencing the Sinai covenant curses. Those who have experienced the physical restoration of YHWH still need to experience another restoration. The returned exiles still need to experience another exodus back to YHWH. And with a new exodus, a spiritual returning, a new covenant can be expected.

Joel 2:12–14 and Exodus 32–34; Numbers 14

Exodus 32 and Numbers 14 are complementary narratives in the early history of Israel in which Moses intercedes to preserve the life of the nation. Having come out of Egypt and received the law on Mount Sinai, the Israelites make and worship the golden calf, provoking YHWH's wrath and threatening the end of their existence as YHWH's people (Exod 32:10). Similarly, on the precipice of the promised land, the people lack the faith to trust YHWH and take possession of the land by attacking the inhabitants. As a result, YHWH's wrath is provoked again against his people with the same threat of national annihilation (Num 14:12).

After both these episodes, Moses stands to mediate the covenant relationship in

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[145] See chap. 5 of this disseratation for an analysis of the parallel between Joel 3:1 and Ezek 39:29.

a very similar fashion. Michael Widmer observes that the "logic of Moses'

argumentation" in Exodus 32:11–13 "is very similar to his prayer in Numbers 14:13–

19."[146] In addition, Seitz points out that "the appeal to the character of God, by Moses, in

Numbers 14:18 is a clear evocation of the foundational revelation as set forth in Exodus

34:6–7 and by means of it, Moses is able to preserve a new generation."[147] Even Exodus

32 cannot be understood in isolation, but ought to be interpreted in light of the unit

Exodus 32–34. Childs summarizes Exodus 32–34 well:

> Chapter 32 recounts the breaking of the covenant; ch. 34 relates is restoration. . . .
> The theme of the presence of God which is the central theme of ch. 33 joins, on the
> one hand, to the prior theme of disobedience in ch. 32, and on the other hand, to the
> assurance of forgiveness in ch. 34.[148]

The revelation of the divine name in Exodus 34 occurs in the context of a covenant

renewal. And the divine name, the character of YHWH, is the basis upon which Moses

can appeal for the covenant to be preserved in light of the people's unfaithfulness.

Parallels

Joel 2:13–14 recounts the divine name as revealed to Moses in Exodus 34:6–7

and adds that he is a God who relents from his decreed disaster. The verb נחם followed by

the prepositional phrase על הרעה is rare but occurs twice in Exodus 32:12–14.[149] One

rationale given by Moses to move YHWH to relent is how his actions would be viewed

among the nations. Joel shares this concern, providing the same language for the priests

to pray to YHWH as they intercede in Joel 2:17.

The parallels can be summarized as (a) verbatim six-word parallel of the divine

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[146] Michael Widmer, *Moses, God, and the Dynamics of Intercessory Prayer*, FAT 8 (Tübingen: Mohr Siebeck, 2004), 107.

[147] Seitz, *Joel*, 163–64.

[148] Brevard Childs, *Exodus*, OTL (Philadelphia: Westminster Press, 1974), 557–58.

[149] It occurs in the programmatic text of Jer 18:8 which details how YHWH reacts to those who repent. Outside of the two occurrences in Exodus and once in Joel, it occurs twice in Jonah where it is related to these texts and is treated below. Elsewhere it occurs in Jer 8:6; Ezek 14:22; and 1 Chr 21:15.

name (b) the mention of YHWH as relenting over evil and (c) one who turns from wrath, and (d) concern for what the nations will think. Additionally, there is a narrative parallel in that both texts recount that there is an imminent threat from YHWH which can be averted by turning to YHWH and appealing to him on the basis of his name.

Table 16. Joel 2:12–14, 17 and Exodus 32–34

Joel 2:13–14	Exod 32:12
וְקִרְע֤וּ לְבַבְכֶם֙ וְאַל־בִּגְדֵיכֶ֔ם וְשׁ֖וּבוּ אֶל־יְהוָ֣ה אֱלֹֽהֵיכֶ֑ם כִּֽי־חַנּ֤וּן וְרַחוּם֙ ה֔וּא אֶ֤רֶךְ אַפַּ֨יִם֙ וְרַב־חֶ֔סֶד **וְנִחָ֖ם עַל־הָרָעָֽה:** מִ֥י יוֹדֵ֖עַ **יָשׁ֣וּב וְנִחָ֑ם** וְהִשְׁאִ֤יר אַֽחֲרָיו֙ בְּרָכָ֔ה מִנְחָ֣ה וָנֶ֔סֶךְ לַיהוָ֖ה אֱלֹהֵיכֶֽם:	**לָ֣מָּה יֹאמְר֩וּ** מִצְרַ֨יִם לֵאמֹ֜ר בְּרָעָ֣ה הֽוֹצִיאָ֗ם לַהֲרֹ֤ג אֹתָם֙ בֶּֽהָרִ֔ים וּ֨לְכַלֹּתָ֔ם מֵעַ֖ל פְּנֵ֣י הָֽאֲדָמָ֑ה **שׁ֚וּב** מֵחֲר֣וֹן אַפֶּ֔ךָ **וְהִנָּחֵ֥ם עַל־הָרָעָ֖ה** לְעַמֶּֽךָ:
	Exod 32:14
	וַיִּנָּ֖חֶם יְהוָ֑ה **עַל־הָ֣רָעָ֔ה** אֲשֶׁ֥ר דִּבֶּ֖ר לַעֲשׂ֥וֹת לְעַמּֽוֹ:
Joel 2:17b	Num 14:15–16
וְיֹאמְר֗וּ ח֤וּסָה יְהוָה֙ עַל־עַמֶּ֔ךָ וְאַל־תִּתֵּ֨ן נַחֲלָתְךָ֤ לְחֶרְפָּה֙ לִמְשָׁל־בָּ֣ם גּוֹיִ֔ם **לָ֚מָּה יֹאמְר֣וּ** בָֽעַמִּ֔ים אַיֵּ֖ה אֱלֹהֵיהֶֽם:	וְהֵמַתָּ֛ה אֶת־הָעָ֥ם הַזֶּ֖ה כְּאִ֣ישׁ אֶחָ֑ד **וְאָֽמְר֣וּ הַגּוֹיִ֔ם** אֲשֶׁר־שָׁמְע֥וּ אֶֽת־שִׁמְעֲךָ֖ לֵאמֹֽר: מִבִּלְתִּ֞י יְכֹ֣לֶת יְהוָ֗ה לְהָבִיא֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣ע לָהֶ֑ם וַיִּשְׁחָטֵ֖ם בַּמִּדְבָּֽר:
Joel 2:13	Exod 34:6–7
וְקִרְע֤וּ לְבַבְכֶם֙ וְאַל־בִּגְדֵיכֶ֔ם וְשׁ֖וּבוּ אֶל־יְהוָ֣ה אֱלֹֽהֵיכֶ֑ם כִּֽי־חַנּ֤וּן וְרַחוּם֙ ה֔וּא אֶ֤רֶךְ אַפַּ֨יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה:	וַיַּעֲבֹ֨ר יְהוָ֥ה ׀ עַל־פָּנָיו֮ וַיִּקְרָא֒ יְהוָ֣ה ׀ יְהוָ֔ה אֵ֥ל רַח֖וּם וְחַנּ֑וּן אֶ֥רֶךְ אַפַּ֖יִם וְרַב־חֶ֥סֶד וֶאֱמֶֽת: נֹצֵ֤ר חֶ֨סֶד֙ לָאֲלָפִ֔ים נֹשֵׂ֥א עָוֺ֛ן וָפֶ֖שַׁע וְחַטָּאָ֑ה וְנַקֵּה֙ לֹ֣א יְנַקֶּ֔ה פֹּקֵ֣ד ׀ עֲוֺ֣ן אָב֗וֹת עַל־בָּנִים֙ וְעַל־בְּנֵ֣י בָנִ֔ים עַל־שִׁלֵּשִׁ֖ים וְעַל־רִבֵּעִֽים:

Literary Relationship

Numerous texts throughout the OT contain some or all of the attributes of the divine name, and it is generally assumed that Exodus 34:6–7 is the original source.[150] Joel is one of the strongest parallels to Exodus 34:6–7, as they share six lexemes. Furthermore, Joel's connection to the unit (Exod 32–34) is strengthened by his noting that

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[150] Fishbane, *Biblical Interpretation in Ancient Israel*, 335–50.

YHWH is one who relents over evil (נחם על־הרעה; Exod 32:12),[151] and the explicit

mention in Joel of one of Moses's lines of intercession with YHWH, namely, his

reputation among the nations. Such lexical, thematic, and even narratival parallels create

a strong literary link between these two texts.

Direction of Dependence

The foundational nature of the Exodus narrative chronologically and literarily

as it exists in the Pentateuch leads to the assumption that Joel borrowed from Exodus.[152]

This assumption can be supported by observing the addition of נחם על־הרעה in Joel. Joel

could describe YHWH as one who relents only because there are historical accounts in

which YHWH did in fact relent, specifically in the narrative of Exodus 32–34.

Interestingly, the inverted order of חנון and רחום found in Joel is actually the more

frequent order within the OT, indicating Joel followed the more common order rather

than slavishly following the arrangement in Exodus 34:6–7. It seems right, therefore, to

conclude with Barker that Joel cites "a significant portion of Exod 34:6–7a" while also

"inserting a phrase from Exod 32:12–14."[153]

Interpretive Significance of Reuse

Through allusion Joel has hitherto described the people as having received the

Egyptian plagues and as those who are about to experience the attack from YHWH's

army on YHWH's day as Babylon and Assyria had experienced. This is nothing less than

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[151] Strazicich, *Joel's Use of Scripture*, 150. Schmitt posits that both texts originate within the same circles due to their same Deuteronomistic theology. Hans-Christoph Schmitt, "»Reue Gottes« im Joelbuch und in Exodus 32–34," in *Schriftprophetie: Festschrift für Jörg Jeremiah zum 65. Geburtstag,* ed. Friedhelm Hartenstein, Jutta Krispenz, and Aaron Schart (Neukirchen-Vluyn: Neukirchener Verlag, 2004) 297–305.

[152] The verses in Exod 32:7–14 are, as Childs says "saturated with Deuteronomistic language," which has caused many to view them as a Deuteronomic addition to this narrative. Childs, *Exodus*, 559.

[153] Joel Barker, "From Where does My Hope Come? Theodicy and the Character of YHWH in Allusions to Exodus 34:6–7 in the Book of the Twelve," *JETS* 61, no. 4 (2018): 700.

the threat of complete annihilation (מי יכילנו, 2:11).[154] Such a threat had occurred famously in Israel's history, twice to the first generation living after the Exodus. Joel 2:13 reuses material from both Exodus 34 *and* 32. Joel did not simply ground the potential of YHWH's relenting in his character which was revealed in Exodus 34 but also in the historical narratives showing that YHWH had in fact relented in the past. Barker is no doubt right, then, when he comments that "it is likely that Joel draws together Exod 32 and 34 in order to import that narrative context into his prophecy."[155]

Complete annihilation was threatened to the exodus generation, but through the intercession of Moses it was averted. As Strazicich remarks regarding Joel, "this scriptural allusion is the hinge upon which the book turns."[156] While the Day of YHWH threatens to treat Israel just like Babylon and Assyria, it has not happened yet. Joel calls the people to return and, based upon YHWH's revealed character and past actions, holds out hope that YHWH might relent; and this "call to *return* presupposes the covenant relationship."[157] By alluding to and evoking the narrative context of Exodus 32–34, Joel states that the situation is dire but not novel. While the land has been desecrated by the covenant curses and annihilation looms, there is the hope that, as in the book of Exodus, the covenant may be preserved.[158]

Widmer summarizes Moses's appeal as based upon (a) Israel's status as YHWH's redeemed people, (b) concern for YHWH's reputation, and (c) YHWH's

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[154] What Jeremias calls the "Vernichtungsbeschlusses," the decree of annihilation. Jeremias, *Joel, Obadja, Jona, Micha*, 32.

[155] Barker, *Joel*, 103.

[156] Strazicich, *Joel's Use of Scripture*, 154.

[157] Allen, *Joel, Obadiah, Jonah, and Micah*, 78.

[158] Assis, *The Book of Joel*, 140–41. Dozeman comments, "The bringing together of these qualities into a single confession in Joel 2:13a*b*–b and Jonah 4:2 simply states more explicitly what is already implied in the very structure of the initial account of covenant renewal." Thomas Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," *JBL* 108, no. 2 (1989): 221.

promises to the Patriarchs.[159] In the book of Joel, now the priests stand in the place of Moses, interceding on behalf of the people.[160] Having evoked the context of Exodus 32–34, Joel now puts a similar argument into the mouths of the priests, specifically in Joel 2:17 in which Joel pleads with YHWH to act out of concern for his reputation among the nations and reminds that Israel is the covenantal people of YHWH (עמך). The preservation of a covenant people is necessary for YHWH to uphold his name.

Joel 2:13–14 and Jonah 3:9; 4:2

In Jonah 3, upon hearing Jonah's pronouncement against the city of Nineveh, the king of Nineveh (מלך נינוה) declared a public fast. He calls the people to turn (שוב) from their evil ways as God (אלהים) may relent (שוב) from the decreed disaster. In response to the people's actions, God did relent, upsetting Jonah and ending chapter 3. At the beginning of chapter 4, Jonah gives the reason for his fleeing to Tarshish in chapter 1. It was not fear, but it was because Jonah knew God's character, a God who relents over evil (ונחם על־הרעה).

Parallels

There are some basic parallels in the theme of Jonah and the book of Joel that are not unique—namely, the idea that God may relent from his punishment if the people repent of their ways (Jer 18:8–10). There are, however, two strikingly unique parallels. As noted above, in recounting the divine name, Joel 2:13 included the phrase ונחם על־הרעה. Jonah 4:2 also recounts the divine name and includes this exact phrase. Joel 2:14 and Jonah 3:9 also share a unique parallel of four words in the same order with the same inflection, namely, מי יודע ישוב ונחם.[161]

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[159] Widmer, *Moses, God, and Intercessory Prayer*, 108–19.

[160] Seitz, *Joel*, 138.

[161] Crenshaw finds that the expression מי יודע occurs ten times in the OT. Five occurrences (2

Table 17. Joel 2:13–14 and Jonah 3:9; 4:2

Joel 2:13	Jonah 4:2
וְקִרְע֤וּ לְבַבְכֶם֙ וְאַל־בִּגְדֵיכֶ֔ם וְשׁ֖וּבוּ אֶל־יְהוָ֣ה אֱלֹֽהֵיכֶ֑ם כִּֽי־חַנּ֤וּן וְרַחוּם֙ ה֔וּא אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה׃	וַיִּתְפַּלֵּ֨ל אֶל־יְהוָ֜ה וַיֹּאמַ֗ר אָנָּ֤ה יְהוָה֙ הֲלוֹא־זֶ֣ה דְבָרִ֗י עַד־הֱיוֹתִי֙ עַל־אַדְמָתִ֔י עַל־כֵּ֥ן קִדַּ֖מְתִּי לִבְרֹ֣חַ תַּרְשִׁ֑ישָׁה כִּ֣י יָדַ֗עְתִּי כִּ֤י אַתָּה֙ אֵֽל־חַנּ֣וּן וְרַח֔וּם אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה׃
Joel 2:14	Jonah 3:9
מִ֥י יוֹדֵ֖עַ יָשׁ֣וּב וְנִחָ֑ם וְהִשְׁאִ֤יר אַֽחֲרָיו֙ בְּרָכָ֔ה מִנְחָ֣ה וָנֶ֔סֶךְ לַיהוָ֖ה אֱלֹהֵיכֶֽם׃	מִֽי־יוֹדֵ֣עַ יָשׁ֔וּב וְנִחַ֖ם הָאֱלֹהִ֑ים וְשָׁ֛ב מֵחֲר֥וֹן אַפּ֖וֹ וְלֹ֥א נֹאבֵֽד׃

Literary Relationship

Regarding the parallel of Joel 2:13 and Jonah 4:2, both passages contain the same five terms in the same order, both exclude the term אמת after חסד, and both add the phrase ונחם על־הרעה. The *niph'al* participle of נחם only occurs in Joel 2:13 and Jonah 4:2 with YHWH as the subject.[162] Such a parallel cannot be coincidental but represents a literary relationship between these two texts. Wolff writes, "That this agreement is not a matter of chance is shown by the further concurrence of v14a with Jon 3:9a."[163] Joel 2:14 and Jonah 3:9 uniquely share four lexically identical words. The phrase מי יודע is rare to begin with, occurring only ten times, but Jonah 3:9 and Joel 2:14 share the following two verbs in the same order and inflection confirming the literary relationship between these texts.

Sam 12:22; Joel 2:14; Jonah 3:9; Esth 4:14; Ps 40:11) leave an "open door" that change may happen. In other words, the "who knows" is genuine and optimistic. In five other occurrences (Prov 24:22; Eccl 2:19; 3:21; 6:12; 8:1) they ought to be read as a "closed door." In other words, the "who knows" is rhetorical for "no-one can know." James Crenshaw, "The Expression *Mî Yôdēaʿ* in the Hebrew Bible," *VT* 36, no. 3 (1986): 274–88.

[162] The only other occurrence of the niph'al participle of נחם is in Jer 8:8. Strazicich notes "the use of the *niphal* participle could not have occurred in both texts independently." Strazicich, *Joel's Use of Scripture*, 150.

[163] He does not, however, take a position on the chronology of the texts. Wolff, *Joel and Amos*, 49. Kelly makes a similar comment regarding these two texts: "This unique correspondence between the books of Joel and Jonah is too precise to be incidental or independently derived." Joseph Kelly, "Joel, Jonah, and the YHWH Creed: Determining the Trajectory of the Literary Influence," *JBL* 132, no. 4 (2013): 806.

Direction of Dependence

Both Joel and Jonah are notoriously difficult to date which "leaves us in a place where literary dependence cannot be determined accurately from dates established within both Joel and Jonah."[164] Nogalski argues, based upon his reconstructed redactional history of the purported Book of the Twelve, that Jonah is the last book added to the collection, and so Jonah borrowed from Joel. He understands the purpose of the reuse as satirical.[165] Ben Zvi understands Jonah to be one among the Jerusalem literati who quotes earlier texts to align with their authoritative interpretation. Thus, he understands Jonah 3:9 to cite Joel 2:13 to align with its interpretation of Exodus 34:6–7 and Numbers 14:18.[166] Dozeman and Seitz argue for a canonical reading that legitimizes reading both Joel in light of Jonah and Jonah in light of Joel.[167] Even if Jonah was the last book added to the minor prophet collection, this says nothing about the time of its composition nor precludes Joel's use of it. While Jonah may cite other texts, Joel's ability to reuse other texts is just as great if not greater. I addressed canonical readings in depth in chapter 2, but such a view dodges the historical question.

Contrary to the majority position, Kelly argues for the priority of Jonah. He argues that Jonah had more recurrence to Exodus than Joel, that it makes more sense for Jonah to drop אמת from Exodus than Joel, and that Jonah 3:9 and Exodus 32:12 share the phrase מחרון אפך/ו. Thus, the text of Jonah is an original composition due to reflections on Exodus 32–34 which Joel then appropriated. Strazicich also argues for the priority of Jonah. Noting also the stronger parallel between Jonah 3:9 and Exodus 32:12, he also

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[164] Strazicich, *Joel's Use of Scripture*, 147.

[165] Nogalski, *Redactional Processes in Book of Twelve*, 272n79.

[166] Ehud ben Zvi, *Signs of Jonah: Reading and Rereading in Ancient Yehud*, JSOTSup 367 (London: Sheffield Academic, 2003), 108. Fishbane takes a similar position, understanding Jonah to take from the interpretation in Joel to "achieve an aggadic exposition on the problem of repentance and divine mercy." Fishbane, *Biblical Interpretation in Ancient Israel*, 346.

[167] Dozeman, "Inner-Biblical Interpretation of Yahweh's Character," 207–23; Seitz, *Joel*, 38.

observes that Jonah 4:2 is closer to Exodus 34:6 with the use of אל compared with Joel 2:14 which contains הוא.[168] Thus, the close internal evidence points to the priority of Jonah.[169]

Interpretive Significance of Reuse

Joel and Jonah both present a predicted calamity that is averted through the repentance of those initially doomed. Joel, as he used Zephaniah 1:15 to allude to Exodus 10:22, likewise used Jonah 4:2 to allude to Exodus 33. The historical fact that YHWH *had* relented from his wrath (Exod 33; Num 14) is the grounds for Joel's prescriptions to the priests. Given the lexical similarity, while Joel alluded to Exodus 33, he did so through reusing the pre-made language of Jonah 4:2. Furthermore, recognizing Joel had reused Jonah 4:2 would only strengthen the intended effect of the allusion by providing another historical instance in which YHWH had relented from his wrath.

The fact that Joel also intended to evoke the narrative of Jonah in addition to Exodus 33 is more certain due to the additional borrowing of Jonah 3:9 in Joel 2:14. The rhetorical phrase מי יודע retains its force as upholding the prerogative of YHWH to act freely and yet ought to be heard as indicating a strong likelihood that YHWH would in fact relent. Not only does Jeremiah 18:8 declare that YHWH would relent against *any* nation if they repented, the narrative of Jonah emphasizes this fact. YHWH did relent from his wrath directed against his covenant people (Exod 33; Num 14), but he also relented against his wrath toward the Assyrians (Jonah 3:10). If YHWH is by nature a God who relents over evil, one who has relented in the past towards his covenant people, and even relented from his wrath against an uncircumcised nation, while the מי יודע is a genuine sentiment, how much more ought YHWH relent of his wrath towards Joel's

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[168] Strazicich, *Joel's Use of Scripture*, 149.

[169] Such a reading does not invalidate understanding Joel's awareness of Exod 32–34 in his own message, even if his allusion to Exodus was mediated via Jonah.

contemporaries. Thus, the literary allusion to Jonah has the effect of increasing the hope of the people as they seek YHWH in repentance.

<div align="center">

Joel 2:17–18 and Psalm 79

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In Psalm 79, a nation has come into the inheritance (נחלה) of Israel and desecrated the temple (Ps 79:1), resulting in the people becoming a taunt (חרפה, Ps 79:4) to the surrounding peoples. The psalmist acknowledges that this is for their sin and prayers for atonement are offered (Ps 79:8–9). The psalmist is concerned for YHWH's name and glory (Ps 79:9; cf. Ezek 20:9, 14, etc.), noting that the taunts of the nations have come upon YHWH himself (Ps 79:12) and rhetorically asks למה יאמרו הגוים איה אלהיהם (Ps 79:10).

Parallels

The most apparent parallel between Joel and this psalm is the phrase in Joel 2:17 למה יאמרו בעמים איה אלהיהם with Psalm 79:10. Psalm 115:2 also contains this phrase למה יאמרו הגוים איה־נא אלהיהם in parallel with Psalm 79:10.[170] A difference between these two texts is that Joel 2:17 notes it will be said *among* the *peoples*, whereas the psalmist recounts that it is the *nations* who will say.[171] Psalm 42:4 and 42:11 recall that the psalmist's antagonists say to him איה אלהיך. These are the only two other places, in addition to Joel 2:17, Psalms 79:10, and 115:2, that contain the phrase איה אלהים, with or without a pronominal suffix on אלהים, as the object of the verb אמר. This is noteworthy as Joel has already utilized language from Psalm 42:2. Kapelrud additionally

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[170] The interrogative למה followed by a verb with the גוים as subject elsewhere only occurs in Ps 2:1.

[171] 1 Chr 16:31, Ps 96:10, and Ps 126:2 recount YHWH's praise among the nations (בגוים) and Isa 12:4 among the peoples (בעמים). Noteworthy is Ps 126 since Joel parallels Ps 126:3 at Joel 2:21. However, thematically, these texts recount positive things said among the nations, whereas Joel 2:17 and Pss 79:10/115:2 recount fear of negative things being said among the nations. Strazicich says there is no reason for the change in Joel other than to make an *inclusio* with 2:2. Strazicich, *Joel's Use of Scripture*, 159. Timmer notes that the plural עמים in Joel "is often used for non-Israelite nations" and so such a change is indicative of Joel's own style in this text. Timmer, *Non-Israelite Nations in the Twelve*, 31.

notes as parallels נחלה, חרפה, and קנא between Joel 2:17–18 and Psalm 79:1, 4, 5.[172]

Table 18. Joel 2:17–18 and Psalm 79

Joel 2:17–18	Ps 79:1
בֵּ֤ין הָאוּלָם֙ וְלַמִּזְבֵּ֔חַ יִבְכּוּ֙ הַכֹּ֣הֲנִ֔ים מְשָׁרְתֵ֖י יְהוָ֑ה וְֽיֹאמְר֞וּ ח֧וּסָה יְהוָ֣ה עַל־עַמֶּ֗ךָ וְאַל־תִּתֵּ֨ן **נַחֲלָתְךָ֤** **לְחֶרְפָּה֙** לִמְשָׁל־בָּ֣ם גּוֹיִ֔ם לָ֚מָּה יֹאמְר֣וּ בָֽעַמִּ֔ים אַיֵּ֖ה **אֱלֹהֵיהֶֽם**׃ **וַיְקַנֵּ֥א** יְהוָ֖ה לְאַרְצ֑וֹ וַיַּחְמֹ֖ל עַל־עַמּֽוֹ׃	מִזְמ֗וֹר לְאָ֫סָ֥ף אֱֽלֹהִ֡ים בָּ֤אוּ גוֹיִ֨ם ׀ **בְּנַחֲלָתֶ֗ךָ** טִֽמְּא֗וּ אֶת־הֵיכַ֣ל קָדְשֶׁ֑ךָ שָׂ֖מוּ אֶת־יְרוּשָׁלַ֣ם לְעִיִּֽים׃
	Ps 79:4–5
	הָיִ֣ינוּ **חֶרְפָּה** לִשְׁכֵנֵ֑ינוּ לַ֥עַג וָ֝קֶ֗לֶס לִסְבִיבוֹתֵֽינוּ׃ עַד־מָ֣ה יְ֭הוָה תֶּאֱנַ֣ף לָנֶ֑צַח תִּבְעַ֥ר כְּמוֹ־אֵ֝֗שׁ **קִנְאָתֶֽךָ**׃
	Ps 79:10
	לָ֤מָּה ׀ **יֹאמְר֣וּ** הַגּוֹיִם֮ **אַיֵּ֪ה** **אֱלֹֽהֵ֫יהֶ֥ם** יִוָּדַ֣ע בַּגֹּיִ�[¹]ים לְעֵינֵ֑ינוּ נִ֝קְמַ֗ת דַּֽם־עֲבָדֶ֥יךָ הַשָּׁפֽוּךְ׃
	[¹]*Qere* form בַּגּוֹיִם

Literary Relationship

Noting these parallels, Kapelrud admits he is unable to conclude whether there is dependence between these texts or they are both dependent on a common cultic ritual, but their agreement is more than the sharing of words as they have in common "a definite sphere of ideas."[173] Psalm 79:10 and Psalm 115:2 contain a stronger parallel between themselves than with Joel 2:17 and thus may indicate a common cultic phrase.[174] To call the phrase common, however, is speculation, because the phrase *only* occurs in these three places (Joel 2:17; Pss 72:10, 115:2) in the OT. Furthermore, the additional parallels between Joel 2:17–18 and Psalm 79:1–5 noted above strengthen the relationship between Joel and Psalm 79 beyond a single verse. Thus, it is more likely that shared lexical parallels—a five-word parallel with four of the terms exact in their inflection, the fifth

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[172] Kapelrud, *Joel Studies*, 89. See also Strazicich, *Joel's Use of Scripture*, 159.

[173] Kapelrud, *Joel Studies*, 90.

[174] Ps 115:2 shares with Ps 79:10 the word גוים whereas Joel has עמים.

utilizing a synonym— supported by thematic parallels, indicate a literary relationship between these texts.

Direction of Dependence

The most common situation identified which occasioned Psalm 79 is the Babylonian invasion and destruction of the temple in 587 BC.[175] John Goldingay notes that its lack of specificity however enables it to have been used in other contexts, as it was used in 1 Maccabees 7:17 to refer to the acts of Alcimus in 162 BC.[176] Again, the lack of specificity may indicate the psalm was written before the events of 587, reflecting a time such as the invasion by Shishak (1 Kgs 14:25–26).[177] This reading would understand the title לאסף in the most natural way as indicating Asaph (Neh 12:46; 1 Chr 16:7) as the author of the psalm.

Just as Joel has a tendency to reuse Scripture, Goldingay notes that Psalm 79 stands out among the psalms for its borrowing of "many expressions or whole lines that correspond to ones in other psalms" and the "nature of the links suggests a direct connection rather than a common dependence on a tradition, and their numerousness suggests that Ps. 79 is dependent."[178] It is unlikely that the psalmist would turn to the book of Joel, however, in search of content. Rather Joel, depicting a communal lament, would turn to the psalter and select phraseology from a psalm which was used for

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[175] Tremper Longman III, *Psalms: An Introduction and Commentary*, TOTC, vols. 15–16 (Downers Grove, IL: IVP Academic, 2014), 195; Herman Gunkel, *Introduction to Psalms: The Genres of the Religious Lyric of Israel*, trans. James Nogalski (Macon, GA: Mercer University Press, 1998), 325. Goldingay writes, "Like Lamentations, the psalm gives no direct indication of which such occasion gave rise to it, but the only such major occasion the OT reports is the catastrophe of 587." John Goldingay, *Psalms*, vol. 2, *Psalms 42–89*, Baker Commentary on the OT Wisdom and Psalms (Grand Rapids: Baker Academic, 2007), 773.

[176] Goldingay, *Psalms 42–89*, 774.

[177] James M. Hamilton Jr., *Psalms*, vol. 2, Evangelical Biblical Theological Commentary (Bellingham, WA: Lexham Academic, 2021), 65.

[178] He characterizes the psalmist as one "soaked in the Psalms." Goldingay, *Psalms,* 773.

communal laments. Joel has already utilized a complaint psalm (Ps 42) and placed those words into the mouths of the priests (understanding 1:15–20 to be the object of the priests' lament prescribed in 1:14). Thus, it is in keeping with his practice, as he directs a communal lament after that prescribed in 1 Kings 8 that he would utilize language from the lament psalms. In this particular instance, he has utilized language from a psalm that explicitly articulates the covenant ideology found in Exodus 32–34 which Joel is also dependent upon.[179]

Interpretive Significance of Reuse

  The significance of the narrative of Exodus 32–34 in the framework of Joel has already been noted above. While Joel apparently utilized the text form of Jonah, he intended to allude not only to Jonah but also to this narrative in Exodus. This is supported by the fact that Moses's concern during the golden calf incident was also for what the nations, specifically Egypt, would say of YHWH if he annihilated his people.[180] Allen connects the basis of this plea—the reputation of YHWH among the nations—to be the same basis for Moses's plea in Deuteronomy 9 regarding the golden calf.[181] This plea is based on the covenant relationship, if Israel is destroyed then the reputation of YHWH, the covenant partner, is under question by the nations. In light of the people's sin, YHWH acts in mercy to uphold his reputation among the nations. Not only could Joel describe YHWH as one who relents from evil based upon the historical narrative of Exodus 32–34, he could also appeal to YHWH to act for the reputation of his name among the nations. Such a concern first originated in Exodus 33 because of the newly established national covenant relationship.

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[179] Jeremias and Strazicich simply assume the priority of the psalm, with the former seeing in Joel 2:17 a "wörtlichen Zitat von Ps 79, 10." Jeremias, *Joel, Obadja, Jona, Micha*, 33; Strazicich, *Joel's Use of Scripture*, 159. Most other commentators ignore, or simply mention the similar phraseology.

[180] Exod 32:12 begins with למה יאמרו מצרים (see also Num 14:13–16; Deut 32:27).

[181] Allen, *Joel, Obadiah, Jonah, and Micah*, 84.

Psalm 79 shares this covenantal understanding between YHWH and his people and inheritance. While they deserve their punishment for their sin, because of the covenant, YHWH's reputation is at stake. The appeal for atonement is both an appeal for mercy and an appeal for YHWH to vindicate his name. Joel's understanding is in line with this covenantal theology, and thus he draws from the song book of Israel for words to put into the mouths of the priests to lead the communal lament. Such a use may evoke the generic psalm, which lacks historical details and is therefore apt for reuse in many similar situations, but it may also evoke Exodus 32–34 again as the foundational event that made explicit the relationship between the fate of the covenant people and YHWH's reputation among the nations.

Joel 2:21 and Psalm 126:2–4

Psalm 126 is one of the psalms of ascent (120–134); however, what precisely is meant by שִׁיר הַמַּעֲלוֹת is no longer known. Longman explains that some have taken it to mean a spiritual ascent, an ascending musical pitch, or a physical ascent. Some have linked it with the return from Babylon but, as Longman points out, only Psalm 126 has any mention of a return. The Talmud stated that the successive songs were to be sung as one ascended each of the fifteen steps to the temple. Many of these psalms mention Zion, and Longman takes the position that they are to be sung during pilgrimage to Jerusalem for the feasts.[182] Gunkel finds only Psalm 122 to be a genuine pilgrimage song, but also holds that Psalms 121, 126, 132, and 134 "were designed for performance in the cult."[183] Goulder's self-described "ambitious" hypothesis understands the book of Nehemiah to be made up of fourteen testimonies and each of the psalms of ascent are a commentary on

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[182] Longman, *Psalms*, 409–10. Crow comes to a similar conclusion, namely, that the Psalms were redacted in the Persian period in Jerusalem for "use by pilgrims to the Jerusalem temple." Loren Crow, *The Songs of Ascents (Psalms 120–134): Their Place in Israelite History and Religion,* SBLDS 148 (Atlanta: Scholars Press, 1996), 181–82.

[183] Gunkel, *Introduction to Psalms*, 347.

each of these testimonies.[184] Lacking any textual evidence and providing little interpretive insight into the psalms, this position must be viewed as indeed ambitious and speculative.

Any of the above views of שיר המעלות must be held tentatively and not decisively impact an interpretation. Internal evidence must remain paramount and, especially in Psalm 126, references to Zion and the mention of a return (שוב) are significant for interpreting the psalm without importing meaning into המעלות.

Parallels

Joel 2:21 and Psalm 126:3 share the exact phrase הגדיל יהוה לעשות. There are a number of thematic parallels between this psalm and the book of Joel, such as a failed harvest. One thematic link is also supported with verbal agreement. YHWH's restoration is described using the phrase בשוב יהוה את־שיבת (Ps 126:1) which bears striking similarities to Joel 4:1. However, this does appear to be a familiar phrase (e.g., Deut 30:3) and not evidence of literary dependence between Joel and Psalm 126 at this point. And yet, these thematic parallels increase the likelihood that the verbal parallels are evidence of a literary relationship. See table 19 below.

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[184] Michael Goulder, *The Psalms of Return (Book V, Psalms 107–150): Studies in the Psalter*, vol. 4, JSOTSup 258 (Sheffield: Sheffield Academic, 1998), 13–33. Ps 126 is thus viewed as a comment upon Neh 6:1–14.

Table 19. Joel 2:21 and Psalm 126

Joel 2:21	Ps 126:2–3
אַל־תִּירְאִי אֲדָמָה גִּילִי וּשְׂמָחִי כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת:	אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה: הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:
Joel 4:1	**Ps 126:1**
כִּי הִנֵּה בַּיָּמִים הָהֵמָּה וּבָעֵת הַהִיא אֲשֶׁר אָשׁוּב אֶת־שְׁבוּת יְהוּדָה וִירוּשָׁלָםִ:	שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:
	Ps 126:4
	שׁוּבָה יְהוָה אֶת־שְׁבוּתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב:

Literary Relationship

Only these two texts in the Hebrew Bible contain the terms הגדיל יהוה לעשות in a clause. Moreover, these two texts contain the same phrase in identical form. Loren Crow notes the "very strong ties—both linguistically and thematically—with the book of Joel" and Psalm 126. However, he concludes that the shared "petrified formula" of הגדיל יהוה לעשות is merely evidence that they were contemporaneous compositions.[185] Christoph Levin argues that Joel 2:21 "is in agreement with Psalm 126:3, and not by chance" because "in Ps 126 the jubilation is related to the return of the water and the certainty of harvest."[186] However, he is not explicit about literary dependence nor the direction of any dependence.

Rudolf Mosis states that "Die Berührungen zwischen Joël und Ps 126 sind tatsächlich auffällig zahlreich und teilweise so eng, daß sie nur durch die Annahme einer direkten Abhängigkeit von Joël erklärt werden können."[187] In addition to the phrase

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[185] Crow, *The Songs of Ascents*, 63–64.

[186] Levin, "Drought and Locust Plague in Joel 1–2," 212.

[187] Rudolf Mosis, ",,Mit Jauchzen werden sie ernten" Beobachtungen zu Psalm 126," in *Die alttestamentliche Botschaft als Wegweisung: Festschrift für Heinz Reinelt*, ed. Josef Zmijewski (Stuttgart: Verlag Katholisches Bibelwerk, 1990), 193.

לעשות עמנו he notes (1) the similar phrases עשׂה עמכם in Joel 2:26 and הגדיל יהוה לעשׂות in Psalm 126:3, (2) the similar phrases יאמרו בעמים in Joel 2:17 and יאמרו בגוים in Psalm 126:2, (3) בגוים in Joel 2:19 and Psalm 126:2, (4) the rejoicing of the people in Joel 2:23 and Psalm 126:2, (5) the phrase אשׁוב את־שׁבות in Joel 4:1 and Psalm 126:1, 4, (6) the bountiful harvest in Joel 2:21–27 and Psalm 126:5–6, (7) the use of the term אפיקים in Joel 1:20, 4:18, and Psalm 126:4, and (8) that both mention dreams. The restoration was כחלמים in Psalm 126:1 and Joel predicted dreams and visions would precede the Day of the Lord in Joel 3:1 (ונבאו בניכם ובנותיכם זקניכם חלמות יחלמון בחוריכם חזינות יראו).[188]

I agree with Mosis that the points of contact between Joel and Psalm 126 are "auffällig zahlreich," but he simply assumes that the psalmist is dependent upon Joel without evidence. Moreover, the points of contact are overstated. For example, his first point of comparison is unconvincing, not only is the preposition עם very common, but the verb עשׂה is part of the shared phrase הגדיל יהוה לעשׂות. Likewise, his second and seventh points are also unlikely genuine cases of dependency, regardless of direction of dependence, since Joel exhibits a greater parallel with Psalm 79:10 and Psalm 42:2 in each respective case. Nonetheless, the shared themes strengthen the case that at least the phrase הגדיל יהוה לעשׂות is evidence of a literary relationship between Joel and the psalm.

Direction of Dependence

Gunkel dates Psalm 126 to the postexilic period, but "a more specific date is generally not possible."[189] He also appears to assume the psalm is dependent upon Joel in a brief statement which acknowledges the parallel.[190] Morgenstern specifically notes the parallels with Joel and argues the psalm is dependent upon Joel, originating in the third

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[188] Mosis, "„Mit Jauchzen werden sie ernten" Beobachtungen zu Psalm 126," 194.

[189] Gunkel, *Introduction to Psalms*, 330.

[190] Gunkel, *Introduction to Psalms,* 275.

century.[191] Goulder dates the collection of the Psalms of Ascent to later than 445 BC.[192] However, this does not preclude an earlier composition before their collection as a group. Walter Beyerlin dates the psalm to the period of exile. He argues that 126:1 does not refer to the return from exile, that "Zion" began to be used as a descriptor of the faithful community during the exile and the reproach of the nations being removed, he argues, was a distinctly exilic theme.[193]

Dating of the psalm is related to the interpretation of the restoration in 126:1 and 126:4. Are they distinct events, one past and one future? Or do they refer to the same event, utilizing a prophetic perfect in 126:1? Is the restoration specifically the return from Babylon, or a more generic restoration? While there is Aramaic evidence for the use of the term שבות going back to the eighth century indicating a general return/restoration, its use in the OT is often quite specific indicating a return from exile (Deut 30:3). However, if Psalm 126:1 and 126:4 are referring to different restorations then they both cannot be referring to the return from Babylon. It is my understanding that Psalm 126:1 refers to the return from exile, and Psalm 126:4 refers to the longing for further "restoration."[194] For while the return from Babylon resulted in shouts of joy, once back in the land there was need for further restoration.[195]

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[191] Julian Morgenstern, "Psalm 126," in vol. 2 of *Homenaje a Millás-Vallicrosa* (Barcelona: Consejo Superior de Investigaciones Científicas, 1956), 109–17.

[192] Goulder, *The Psalms of Return*, 28.

[193] Walter Beyerlin, *We Are Like Dreamers: Studies in Psalm 126*, trans. Dinah Livingstone (Edinburgh: T & T Clark, 1982), 33–40.

[194] In both Joel 4:1 and Ps 125:1, 4 in the Old Greek, αἰχμαλωσία ("captive" LEH) is used to translate שבות/שיבה. Allen interprets Ps 126 as referring to the return from exile. He does not comment on the date of Ps 126, nor if Joel is directly dependent upon the psalm. However, he understands that Joel uses similar language because he likewise understands Judah to be on the brink of a new "chapter" in "salvation history." Allen, *Joel, Obadiah, Jonah, and Micah*, 91–92.

[195] Haggai and Malachi report that the returned exiles were still experiencing covenant curses of poor harvests (Hag 1:6; Mal 3:9–12), and Ezra recounts the weeping of the returned exiles at the sight of the rebuilt temple (Ezra 3:12; Hag 2:3). The prophet Daniel receives a vision that informs him the return from exile will not take 70 years, but seventy *sevens* (Dan 9:1–2, 24–27). And Zechariah called the already-returned exiles to return (Zech 1:3, etc.) In sum, the biblical authors report both the disappointment of the return as it did not attain to the eschatological presentation of the exilic prophets and the need for a

It must be admitted that there is little literary evidence to argue for the direction of dependence, leaving arguments more tentative. Psalm 126 is a communal lament, likely recited during pilgrimage to Jerusalem, that recounts the return from exile and longing for complete restoration. Joel could have alluded to such a psalm, himself writing after the exile to give familiar language to his call to communal lament at the temple (2:15ff) at a time of drought and destroyed harvests. If Psalm 126 not just utilized language from Joel but *alluded* to Joel—that is, the psalmist intended the reader to recognize an allusion to Joel giving deeper meaning to the psalm—it is not readily apparent what the psalmist intended be brought over from Joel. In other words, it appears more likely that Joel, familiar with the psalms of Israel, would have utilized a psalm that mentions restoration in agricultural terms similar to Joel's present situation than the psalm was composed after reflecting upon Joel's situation.

Interpretive Significance of Reuse

Gunkel describes Psalm 126 as a liturgy, a communal complaint, that contains prophetic material in which "the community zealously longs for the completion of that about which the prophets were so certain" and the community "still suffers bitterly under the oppression of the present time. It responds to the prophetic messages with the petition of the complaint song."[196] The structure of the psalm is two parts, namely, 1–3 and 4–6. The first section remembers the restoration of the past and becomes the basis for asking the Lord for a subsequent restoration.[197] Crow does not think it likely that 126:1 has the

subsequent return/restoration.

[196] Gunkel, *Introduction to Psalms*, 274. Noting parallels in Joel 2:17, he comments how these communal complaints would be sung on days of fasting. Gunkel, *Introduction to Psalms*, 85. While not impossible to imagine, such conclusions remain speculative without evidence.

[197] For an overview of interpretations that understand the restoration is 126:1 and 126:4 to have the same referent, see Leslie Allen, *Psalms 101–150*, WBC, vol. 21 (Nashville: Thomas Nelson, 2002), 229. Crow understands the restorations as distinct, but with the emphasis on location rather than time. In other words, he speculates that those singing the psalm are looking at how the Lord restored Zion, but in their own agricultural setting outside of Zion, they have yet to be restored. Crow, *The Songs of Ascents*, 65.

return from Babylonian exile in mind, but even if it does, 126:4–6 is a call for future restoration in terms of the fertility of the land.[198] Allen, who interprets Psalm 126 as referring to the return from exile, does not comment on whether Joel is directly dependent upon the psalm. However, he understands that Joel uses similar language because he likewise understands Judah to be on the brink of a new "chapter" in "salvation history."[199]

Whether or not one understands Psalm 126 as referencing the exile, the pattern of past restoration being the hope for future restoration is clear in the psalm. Joel's contemporaries, having experienced YHWH relenting from his wrath (2:18) are currently, or will be soon, experiencing YHWH's restoration (2:25), causing them to declare the words of the familiar psalm: הגדיל יהוה לעשׂות.[200] Whether or not one understands Joel to be writing after the exile or not, or whether Joel was writing before or after the restoration depicted in 2:19–27 materialized, the larger structure of Joel contains a two-fold restoration.[201] Joel 2:19–27 pertains to the agricultural restoration of the previously ravished land resulting from the outpouring of the rains. Joel 3:1ff., however, depicts a *subsequent* time (והיה אחרי־כן) of even greater restoration because of the outpouring of the Spirit.

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[198] Crow, *The Songs of Ascents*, 63.

[199] Allen, *Joel, Obadiah, Jonah and Micah*, 91–92.

[200] Joel 2:19–27 is dominated by *weqatal* forms indicating the restoration is being predicted but still future in terms of the narrative. However, 2:22–23 contains perfect verbs that refer to the restoration, such as דשׁאו and נתן. It is debated whether Joel predicted the restoration or wrote after the experience of the restoration.

[201] Those, like Douglas Stuart, who date Joel as preexilic and understand the army in 2:1–11 to be the Babylonians are left with the difficultly that YHWH relented from his disaster, but historically he did not relent from sending the Babylonians. In this understanding, Joel 2:1–11 must be understood as an earlier unknown threat of Babylonian invasion that did not materialize. Moreover, the restoration, in this understanding, cannot be the return from exile because the threat of 2:1–11 never occurred—unless one understands the locusts of chap. 1 to metaphorically refer to the Babylonian invasion. But even still, what would 2:1–11, a subsequent invasion, mean in such a reading? I admit that most naturally and most often the restoration (שׁוב שׁבות) refers to the return from exile and so to place Joel as a postexilic book may initially make the restoration he speaks of seem strange, a restoration after *the* restoration (return from exile). But Joel does in fact speak of two restorations (2:19–27 and 3:1–5), so whether or not one or both are after the exile, at least one is after the exile.

In this way, Joel structurally parallels Psalm 126 which speaks of a past and a future restoration. To say הגדיל יהוה לעשׂות does not preclude further mighty acts from YHWH. To the contrary, it becomes the ground for the expectation *of* further mighty acts. Recognizing the allusion in Joel to Psalm 126 the reader/hearer can both celebrate the current/promised state of affairs, while also longing for complete restoration of all YHWH's promises. Such a reading prepares the reader/hearer for the subsequent restoration Joel speaks of in Joel 3:1–5.

Joel 2:22 and Genesis 1:11

Genesis 1:1–2:4 recounts the creation of the world in six days during which God formed and filled that which was formless and empty. On the third day, as God separated the water from the land, he caused the earth to sprout (דשא) vegetation.

Parallels

Both Joel 2:22 and Genesis 1:11 share the rare verb דשא.

Table 20. Joel 2:22 and Genesis 1:11

Joel 2:22	Gen 1:11
אַל־תִּירְאוּ בַּהֲמוֹת שָׂדָי כִּי **דָשְׁאוּ** נְאוֹת מִדְבָּר כִּי־עֵץ נָשָׂא פִרְיוֹ תְּאֵנָה וָגֶפֶן נָתְנוּ חֵילָם:	וַיֹּאמֶר אֱלֹהִים **תַּדְשֵׁא** הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

Literary Relationship

By itself, the sharing of one verb may make it seem highly doubtful that there is a literary relationship. The verb דשא, however, is attested only twice in all Classical Hebrew literature, in Joel 2:22 and Genesis 1:11.[202] The LXX translates דשא in both

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[202] *DCH*, s.v. דשא. BDB and *HALOT* both list דשא as cognate with Akkadian *dešû.* Ben Yosef Tawil notes *dešû* as attested from the Old Babylonian period onward. Hayim ben Yosef Tawil, *An Akkadian Lexical Companion for Biblical Hebrew: Etymological-Semantic and Idiomatic Equivalents with*

Genesis 1:11 and Joel 2:22 with βλαστάνω, also a rare verb.[203] This fact is at least suggestive that the LXX translator of Joel was aware that Joel 2:22 contained the same rare verb as Genesis 1:11 and imitated the translation there.[204]

Direction of Dependence

The creation account of Genesis 1 predates Joel. If the exclusive sharing of a verb is indicative of a literary relationship, the direction of that relationship is not in dispute: Joel borrowed from Genesis.

Interpretive Significance of Reuse

Though he does not explicitly mention דשא, Prinsloo surely has it in mind when he writes regarding Joel 2:22–23 that "Joel uses similar terminology (cf. Gen 1 11; 1 29; 1 24ff) and the same sequence (earth, beasts, man) as Gen 1. As a result, Yahweh's redemptive work in this pericope is depicted as a new *act of* creation."[205] Barker writes that by "employing a verb associated with the creation narrative, Joel hints at the prospect of paradise restored."[206] A. K. Müller, noting how the removal of the Northerner in 2:20 is associated with the removal of chaos and thus "der Schöpfungsakt wird gleichsam

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Supplement of Biblical Aramaic (Brooklyn, NY: KTAV, 2017), s.v. *dešû*. Akkadian *dešû* occurs in the Babylonian creation epic, *Enuma eliš*, for example, on Tablet 7, lines 57 and 69, to refer to the abundant gifts of the gods including abundant vegetation. In verb form, it is only attested in Hebrew, Akkadian, and Jewish Aramaic (*d't*). *TDOT*, s.v. דָּשָׁא.

[203] βλαστάνω occurs nine times in the LXX, seven of which occur in the protestant canon. Johan Lust, Erik Eynikel, and Katrin Hauspie, eds., *Greek-English Lexicon of the Septuagint*, rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2003), s.v. βλαστάνω. Hatch and Redpath list βλαστάνω as occurring ten times in the protestant canon and twice elsewhere in the LXX. Edwin Hatch and Henry Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)* (Oxford: Clarendon Press, 1987)), s.v. βλαστάνω. Muraoka, following Hatch and Redpath's count, notes that elsewhere βλαστάνω translates גמל once, פרה once, פרח once, צוץ once, צמח four times. Takamitsu Muraoka, *A Greek-Hebrew/Aramaic Two-way Index to the Septuagint* (Leuven: Peeters, 2010), 22.

[204] Aramaic דאת is a *hapax* only occurring at Tg. Onq. Gen 1:11, no doubt a metathesized form cognate with the Hebrew verb. At Joel 2:22, Tg. Neb. contains the verb עטר "to be wreathed (with flowers)" which occurs only here in the Dt stem.

[205] Prinsloo, *Theology of Joel*, 72.

[206] Barker, *Joel*, 124.

wiederholt" comments that 2:21 continues the theme of creation with the use of the verb

דשא.[207] Given the fact that Joel has already utilized creation imagery to speak of

salvation and judgment, his use of דשא likewise ought to be understood as an intentional

reuse of this hitherto *hapax legomenon* from Genesis to speak of YHWH's restoration as

a new act of creation.

Joel 2:27 and Exodus 6:7; Isaiah 45:17–18

The content of Joel 2:27 is packed with significant theological phrases from

Israel's Scriptures. It contains the *Erkenntnis* theme of knowing the Lord, the theme of

the Lord's being in Israel's midst, the covenantal refrain אני יהוה אלהיכם, the

Deuteronomistic phrase ואין עוד, and the removal of Israel's shame among the

surrounding nations.

Parallels

For ease of layout, four parts of Joel 2:27 are analyzed separately below,

though there is some overlap.

"You will know that I am YHWH." The phrase, אני יהוה אלהיכם/הם occurs

47 times, but only eleven times in the OT is it preceded by a form of the verb ידע

followed by כי.[208] Of these eleven times, excluding Joel 2:17 and 4:17, the phrase occurs

four times with the 2mp suffix—as Joel 2:17 does—in Exodus 6:7, 16:12, Deuteronomy

29:5 and Ezekiel 20:20. While having the 3mp suffix on אלהים, Exodus 29:46 is

noteworthy because it parallels Joel 2:17 by also noting the Lord dwelling among his

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[207] Müller, *Gottes Zukunft*, 189.

[208] The refrain occurs very frequently in Leviticus. Without כי ידע, see Exod 29:46; Lev 11:44; 18:2, 4, 30; 19:2, 3, 4, 10, 25, 31, 34, 36; 20:7, 24; 23:22, 43; 24:22; 25:17, 38, 55; 26:1, 13, 44; Num 10:10; 15:41 (x2); Judg 6:10; Isa 41:13; 43:3; 48:17; Ezek 20:5, 7, 19, 26; Zech 10:6. Following כי ידע, see Exod 6:3; 16:12; 29:46; Deut 29:5; Ezek 20:20; 28:26; 34:30; 39:22, 28; Joel 2:17; 4:17.

people, albeit with different words than Joel, namely, לשכני בתוכם.

Table 21. Parallels with Joel 2:27 and וידעתם כי אני יהוה אלהיכם

Joel 2:27	Exod 6:7
וִידַעְתֶּ֗ם כִּ֣י בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי וַאֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶ֑ם וְאֵ֣ין ע֑וֹד וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם׃	וְלָקַחְתִּ֨י אֶתְכֶ֥ם לִי֙ לְעָ֔ם וְהָיִ֥יתִי לָכֶ֖ם לֵֽאלֹהִ֑ים וִֽידַעְתֶּ֗ם כִּ֣י אֲנִ֤י יְהוָה֙ אֱלֹ֣הֵיכֶ֔ם הַמּוֹצִ֣יא אֶתְכֶ֔ם מִתַּ֖חַת סִבְל֥וֹת מִצְרָֽיִם׃
	Exod 16:12
	שָׁמַ֗עְתִּי אֶת־תְּלוּנֹּת֮ בְּנֵ֣י יִשְׂרָאֵל֒ דַּבֵּ֨ר אֲלֵהֶ֜ם לֵאמֹ֗ר בֵּ֤ין הָֽעַרְבַּ֙יִם֙ תֹּאכְל֣וּ בָשָׂ֔ר וּבַבֹּ֖קֶר תִּשְׂבְּעוּ־לָ֑חֶם וִֽידַעְתֶּ֕ם כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃
	Deut 29:5
	לֶ֚חֶם לֹ֣א אֲכַלְתֶּ֔ם וְיַ֥יִן וְשֵׁכָ֖ר לֹ֣א שְׁתִיתֶ֑ם לְמַ֙עַן֙ תֵּֽדְע֔וּ כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃
	Ezek 20:20
	וְאֶת־שַׁבְּתוֹתַ֣י קַדֵּ֔שׁוּ וְהָי֤וּ לְאוֹת֙ בֵּינִ֣י וּבֵֽינֵיכֶ֔ם לָדַ֕עַת כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיכֶֽם׃

"You will know there is no other." The phrase ואין עוד follows a statement about YHWH ten times, excluding Joel 2:17. Deuteronomy 4:35, 39, and 1 Kings 8:60 contain a form of the verb ידע followed by כי יהוה הוא האלהים. The remaining seven occurrences are found in Isaiah 45–46. Four times the phrase ואין עוד is preceded by אני יהוה (Isa 45:5, 6, 18, 21), once it is preceded by בך אל placed in the mouth of the nations (Isa 45:14) and, similarly referencing אל, twice it is preceded by אנכי/אני אל (Isa 45:22; 46:9). Though similar, Joel does not parallel verbatim any of these verses with regard to the content preceding ואין עוד.

Table 22. Parallels with Joel 2:27 and ואין עוד

Joel 2:27	
וִידַעְתֶּ֗ם כִּ֣י בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי וַאֲנִ֛י יְהוָ֥ה אֱלֹהֵיכֶ֖ם וְאֵ֣ין ע֑וֹד וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם	**Deut 4:35** אַתָּה֙ הָרְאֵ֣תָ לָדַ֔עַת כִּ֥י יְהוָ֖ה ה֣וּא הָאֱלֹהִ֑ים אֵ֥ין ע֖וֹד מִלְבַדּֽוֹ:
	Deut 4:39 וְיָדַעְתָּ֣ הַיּ֗וֹם וַהֲשֵׁבֹתָ֮ אֶל־לְבָבֶךָ֒ כִּ֤י יְהוָה֙ ה֣וּא הָֽאֱלֹהִ֔ים בַּשָּׁמַ֣יִם מִמַּ֔עַל וְעַל־הָאָ֖רֶץ מִתָּ֑חַת אֵ֖ין ע֥וֹד:
	1 Kgs 8:60 לְמַ֗עַן דַּ֚עַת כָּל־עַמֵּ֣י הָאָ֔רֶץ כִּ֥י יְהוָ֖ה ה֣וּא הָאֱלֹהִ֑ים אֵ֖ין עֽוֹד:
	Isa 45:5–6 אֲנִ֤י יְהוָה֙ וְאֵ֣ין ע֔וֹד זוּלָתִ֖י אֵ֣ין אֱלֹהִ֑ים אֲאַזֶּרְךָ֖ וְלֹ֥א יְדַעְתָּֽנִי: לְמַ֣עַן יֵדְע֗וּ מִמִּזְרַח־שֶׁ֙מֶשׁ֙ וּמִמַּ֣עֲרָבָ֔ה כִּי־אֶ֖פֶס בִּלְעָדָ֑י אֲנִ֥י יְהוָ֖ה וְאֵ֥ין עֽוֹד:
	Isa 45:21–22 הַגִּ֣ידוּ וְהַגִּ֔ישׁוּ אַ֥ף יִֽוָּעֲצ֖וּ יַחְדָּ֑ו מִ֣י הִשְׁמִ֣יעַ זֹּאת֩ מִקֶּ֨דֶם מֵאָ֜ז הִגִּידָ֗הּ הֲל֨וֹא אֲנִ֤י יְהוָה֙ וְאֵֽין־ע֤וֹד אֱלֹהִים֙ מִבַּלְעָדַ֔י אֵֽל־צַדִּ֣יק וּמוֹשִׁ֔יעַ אַ֖יִן זוּלָתִֽי: פְּנוּ־אֵלַ֥י וְהִוָּשְׁע֖וּ כָּל־אַפְסֵי־אָ֑רֶץ כִּ֥י אֲנִי־אֵ֖ל וְאֵ֥ין עֽוֹד:

"You will know that I am in the midst of Israel." There is no text with an exact parallel to this phrase. There are only three texts in the OT that contain the phrase בקרב ישראל but they refer to persons other than YHWH dwelling in Israel.[209] Wolff notes a similar phrase to Joel 2:27 in Zephaniah 3:15, 17, Hosea 11:9, and Micah 3:11.[210] To this could be added multiple other passages which speak of YHWH in the midst (בקרב) of his people with regard to saving them.[211] Strazicich argues that Joel supplemented his

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[209] See Deut 17:20; Josh 6:25; 13:13.

[210] Wolff, *Joel and Amos*, 65n65.

[211] See Deut 23:15; Exod 17:17; 33:3, 5; 34:9; Num 11:20; 14:42; Deut 1:42; 6:15; 7:21;

Erkenntnisformel with YHWH dwelling in the land from Exodus 8:18. Just as the people were to recognize כי אני יהוה בקרב הארץ (Exod 8:18b) when the plague of flies did not come upon Goshen, so Israel is to recognize YHWH's presence among them when the Lord restores their agriculture.[212] This parallel with Exodus 8:18 is strengthened due to the parallel word ידע. To this also ought to be added Exodus 29:46, which has a number of parallels with Joel 2:27, yet uses the synonym תוך and not קרב.

The theme of knowing YHWH and him being in the midst of his people is certainly an important one in the book of Exodus (Exod 6:7; 8:18; 10:2—some passages already noted in this study). The goal of the Exodus was not just knowledge of YHWH, but dwelling with him in the promised land. Thus, the passages Exodus 33:3, 5, 34:9, Numbers 14:42, and Deuteronomy 1:42 ought to be considered significant as they explicitly mention the idea of whether or not YHWH will dwell with his people. Moreover, as noted above, Exodus 32–34 was paradigmatic for Joel 2:12–14 in which YHWH's presence with his people was threatened due to covenant infidelity.

Table 23. Joel 2:27 and בקרב ישראל

Joel 2:27	Exod 8:18
וִידַעְתֶּ֗ם כִּ֣י בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי וַאֲנִ֛י יְהוָ֥ה אֱלֹהֵיכֶ֖ם וְאֵ֣ין ע֑וֹד וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם׃	וְהִפְלֵיתִי֩ בַיּ֨וֹם הַה֜וּא אֶת־אֶ֣רֶץ גֹּ֗שֶׁן אֲשֶׁ֤ר עַמִּי֙ עֹמֵ֣ד עָלֶ֔יהָ לְבִלְתִּ֥י הֱיֽוֹת־שָׁ֖ם עָרֹ֑ב לְמַ֣עַן תֵּדַ֔ע כִּ֥י אֲנִ֥י יְהוָ֖ה בְּקֶ֥רֶב הָאָֽרֶץ׃
	Exod 29:46
	וְיָדְע֗וּ כִּ֣י אֲנִ֤י יְהוָה֙ אֱלֹ֣הֵיהֶ֔ם אֲשֶׁ֨ר הוֹצֵ֤אתִי אֹתָם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לְשָׁכְנִ֖י בְתוֹכָ֑ם אֲנִ֖י יְהוָ֥ה אֱלֹהֵיהֶֽם׃
	Ex 33:3
	אֶל־אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ כִּי֩ לֹ֨א אֶֽעֱלֶ֜ה בְּקִרְבְּךָ֗ כִּ֤י עַם־קְשֵׁה־עֹ֙רֶף֙ אַ֔תָּה פֶּן־אֲכֶלְךָ֖ בַּדָּֽרֶךְ׃

31:17; Josh 3:10; Isa 12:6; Jer 14:9; Hos 11:9; Mic 3:11; Ps 46:5.

[212] Strazicich, *Joel's Use of Scripture*, 199–200.

"My people will never be put to shame." The verb בוש occurs 124 times in the OT. It is negated twenty times with לא and, outside of Joel 2:26 and 27, in only one of those twenty times does it include עולם as an object of an adverbial preposition (Isa 45:17).

Table 24. Joel 2:27 and ולא־יבשו

Joel 2:27	Isa 45:17–18
וִידַעְתֶּ֗ם כִּ֣י בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי וַאֲנִ֛י יְהוָ֥ה אֱלֹהֵיכֶ֖ם וְאֵ֣ין ע֑וֹד וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם׃	יִשְׂרָאֵל֙ נוֹשַׁ֣ע בַּֽיהוָ֔ה תְּשׁוּעַ֖ת עוֹלָמִ֑ים **לֹא־תֵבֹ֥שׁוּ** וְלֹא־תִכָּלְמ֖וּ עַד־**ע֥וֹלְמֵי** עַֽד׃ פ כִּ֣י כֹ֣ה אָֽמַר־יְ֠הוָה בּוֹרֵ֨א הַשָּׁמַ֜יִם ה֣וּא הָאֱלֹהִ֗ים יֹצֵ֨ר הָאָ֤רֶץ וְעֹשָׂהּ֙ ה֣וּא כֽוֹנְנָ֔הּ לֹא־תֹ֥הוּ בְרָאָ֖הּ לָשֶׁ֣בֶת יְצָרָ֑הּ אֲנִ֥י יְהוָ֖ה וְאֵ֥ין עֽוֹד׃

Literary Relationship

"You will know that I am YHWH." The origin of the *Erkenntnis* theme, canonically at least, is found in Exodus 6:7 and was the goal of the exodus when YHWH revealed his name to the people of Israel. This major theme, knowing YHWH, is developed in multiple texts, evidencing that it was well known. Thus, Joel could have developed such a notion without explicit literary dependence upon a specific text(s).

That the verb ידע is followed by כי is common and ought not to be understood as dependent upon a literary relationship between texts.

Only Exodus 6:7 and 16:12 share the exact verbal form with Joel 2:17, a *qal* perfect 2mp, whereas Deuteronomy has a *qal* imperfect 2mp and Ezekiel 20:20 contains a *qal* infinitive construct. It appears possible that Joel 2:27 has a literary relationship with the well-known statement in Exodus 6:7.

"You will know there is no other." This phrase is rare enough that occurrences of it ought to indicate familiarity with, at least some of, the other sources.

The high frequency of the phrase אין עוד in Isaiah and its density in chapters 45–46 make it reasonable to describe such a phrase as Isaianic, albeit developed from its earlier source in Deuteronomy 4:35 and 4:39.[213] It is unlikely, but not impossible, that Joel reused this text from Deuteronomy independent of the more pronounced usage in Isaiah 45–46. However, given the greater parallel between Joel 2:27 and Isaiah 45:17–18 (see below), it is best to understand those two texts as literarily related, though Isaiah is built upon the theology of Deuteronomy.

"You will know that I am in the midst of Israel." With no direct verbal parallel, and multiple texts with a similar idea, often through the use of a synonym for בקרב, the phrase בקרב ישראל אני in Joel 2:27 ought to be understood as original to Joel without any direct textual relationship. Nonetheless, Exodus 33:5 expressed the essence of the covenant, namely, that YHWH would be in the midst of his covenant people, in the context of the covenant relationship being under threat. Joel has already paralleled this narrative, thus is it possible his choice of בקרב was influenced by that narrative.

"My people will never be put to shame." Isaiah 45:17 and Joel 2:27 share three verbal parallels exclusively. Such a parallel, in addition to the parallels between Joel 2:27 and elsewhere in Isaiah 45 make a literary relationship highly likely. Furthermore, Isaiah 45:18 is also parallel with Joel 2:27. Barton notes in Joel 2:27 that there is "covenantal language" with "reminiscences of Deutero-Isaiah," specifically he highlights Isaiah 45:5 and 45:17.[214] Wolff, similarly writes that the "typical 'and no one else' also shows that Joel takes up Deutero-Isaianic tradition in our passage."[215]

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[213] Sommer only notes the similarity of Isa 45:18 to Deut 33:26. Sommer, *A Prophet Reads Scripture*, 136.

[214] Barton, *Joel and Obadiah*, 90.

[215] Wolff, *Joel and Amos*, 58.

Summary. Crenshaw notes that it is "difficult to determine the exact source of his borrowing" yet he continues, seemingly dependent upon other commentators, to mention Isaiah 45:5, 6, 17, and Ezekiel 39:28–29 as influential to Joel 2:27.[216] While Joel 2:27 has stronger lexical parallels following the same inflection with other texts than Ezekiel 39:28, the strength of Joel being dependent upon Ezekiel 39:28 is due to the stronger parallel of Joel 3:1 with Ezekiel 39:29 which mentions the outpouring (שׁפך) of the Spirit.[217] Strazicich argues that Joel "constructed" this passage "from the following sources: Exod 8:18b, 10:2; 1 Kings 8:60 and Ezekiel 39:28."[218] Such a reading is appealing since Joel, it has been shown, already has reused material from Exodus 10 and 1 Kings 8. Knowledge of other parallels, however—(whether Exod 10, Ezek 39; or 1 Kgs 8)—with other portions of Joel, ought not to be given greater priority than other texts with greater sustained parallels.

Joel 2:27 and Exodus 6:7 bear strong marks of a literary relationship due to sustained lexical and thematic agreement. Joel 2:27 and Isaiah 45:17–18 bear strong marks of a literary relationship due to rare lexical agreement.

Direction of Dependence

Exodus and its theology is programmatic to the subsequent literature of Israel, and Joel 2:27 can be considered subsequent to Exodus 6:7. Joel has already expressed familiarity with the book and message of Isaiah (namely, chaps. 13 and 24). Some interpreters separate Isaiah 40–66 from Isaiah 1–39,[219] with others also separating Isaiah

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[216] Crenshaw, *Joel*, 160.

[217] Wolff, *Joel and Amos*, 65.

[218] Strazicich, *Joel's Use of Scripture*, 199.

[219] Sommer argues for the unity of Isa 40–66 based upon theme and literary style. Sommer, *A Prophet Reads Scripture*, 187–95.

56–66.[220] However, not only should the changing of style not indicate a change of author, multiple similarities exist between Isaiah 1–39 and Isaiah 40–66, though often these are argued to be interpolations. Isaiah 40–55 is often dated later also due to a disbelief in predictive prophecy.[221] However, one of the key arguments of Isaiah 40–55 is that YHWH's word has come to pass, and so the people ought to trust this word also (Isa 48:3). An essential tenet of the argument of Isaiah 40–55 would be nullified if Isaiah 40–55 were written after the fact and ought to render this section of Isaiah as untrustworthy and not received as authoritative literature for Israel. Thus, there is no strong argument to interpret Isaiah 40–55 as distinct from Isaiah 1–39, and just as Joel utilized Isaiah 13 and 24, he likewise is later than and has utilized Isaiah 45.

Interpretive Significance of Reuse

Knowledge of YHWH was the ultimate goal of the covenant (Exod 6:7). Such knowledge of YHWH entailed an intimate relationship and required a shared habitation between covenant God and covenant people in which to experience the knowledge of YHWH (Exod 6:8). Thus, the covenantal gift of the land was not a gift for the people to enjoy apart from enjoying the presence of YHWH also in the land (Exod 33:3). Moreover, this knowledge of YHWH was an exclusive relationship, not one to be shared with other so-called gods. He alone is God, there is no other (Isa 45:18).

Knowledge of YHWH as God alone was intended to also spread to the nations (1 Kgs 8:60) as he upheld his covenant relationship in spite of Israel's unfaithfulness (Ezek 20:9, 14, etc.). Idolatry, worshipping as God that which was not god, was nothing less than spiritual adultery. Israel's unfaithfulness to the covenant finally resulted in the

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[220] For example, see Blenkinsopp, *Isaiah 40–55*, 41–42.

[221] Blenkinsopp summarizes this view: "The allusions to Cyrus in Isa 40–48 indicate that the last decade of the Neo-Babylonian Empire (ca. 550–539) was when the core of this section of the book was composed." Blenkinsopp, *Isaiah 40–55*, 93.

loss of land, YHWH's presence, and even knowledge of YHWH (Hos 4:6). Isaiah

promised a future salvation (Isa 45:17), a return from exile (Isa 45:13), that would be a

salvation for all people not just Israel (Isa 45:6, 22).[222] At this time, YHWH would prove

himself over the vain idols. His people would know that he alone is YHWH, as would all

nations (45:14, 23). This eternal salvation would result in never being shamed again (Isa

45:17).[223]

The *Erkenntnis* formula, frequent in Ezekiel, "highlights the divine intention

ultimately to redo an exodus-like redemption of Israel and renew the covenant with an

outcome never before enduringly realized: Israel and the nations "shall know that I am

Yahweh."[224] The message of Joel 1–2 ends with Joel promising this very thing. YHWH

would respond to the repentance of his people, relent from his wrath, become jealous for

and restore the Eden-like properties of the land, drive evil out of the land, and dwell in

the land with his people. Such repentance is nothing less than a covenant renewal that has

resulted in the goal of the covenant being met: enjoyment of the intimate knowledge and

presence of YHWH.

Conclusions

Joel describes the Day of YHWH as a day when YHWH comes in wrath and

picks up the holy war motif from previous texts. In the OT the holy war motif is used in

two ways: against Israel's enemies (Deut 20:4; Judg 7:22; 1 Sam 4:20; Ezek 38:21, etc.)

and against Israel herself (Deut 11:17). When directed against Israel's enemies, YHWH's

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[222] Regarding Ezek 20, which shares many themes with Joel 2:27, Evans writes, "Ezekiel declared that, in response, Yahweh will act as the God of exodus. The spiritual and moral state of Israel was so grave that a new exodus done in judgment must precede a new exodus to usher the saved into the land promised to the ancestors (20:34–38)." John F. Evans, *You Shall Know That I Am Yahweh: An Inner-Biblical Interpretation of Ezekiel's Recognition Formula*, BBRSup 25 (University Park, PA: Eisenbrauns, 2019), 244.

[223] The concept of shame arises, socially within Israel, out of the experience of exile, though it is not limited to that event. Johanna Stiebert, *The Construction of Shame in the Hebrew Bible*, JSOTSup 346 (Sheffield: Sheffield Academic, 2002), 168.

[224] Evans, *You Shall Know I Am Yahweh*, 248.

fighting for Israel leads to her deliverance, most foundationally and climactically witnessed in the exodus when Israel was emancipated from her master (Exod 15:1ff.). When directed against Israel, such action is justified because of the covenant relationship and its stipulations between Israel and YHWH, resulting in YHWH bringing covenant curses upon Israel for her covenant infidelity (Deut 28:63).

Joel 1:1–2:11 primarily focused on the escalating covenant curses culminating in the threat of an imminent theophanic day, which Joel describes using language from the holy war motif (Isa 13; Jer 4–6; Nah 2:11). Joel, however, draws language from texts that describe the holy war in both ways, against Israel and against her enemies. Thus, Joel can utilize the language of Jeremiah 4–6 which describes the covenantal punishment Israel receives at the hand of the enemy from the north. He can also, however, utilize the language of Isaiah 13 and Nahum 2, texts which originally describe YHWH's actions against Babylon and Assyria. In so doing, Joel presents Israel both as receiving punishment because of their status as the covenant people of YHWH *and*, because their situation is so dire, as receiving punishment as those who are "not-my-people." Such a state indicates the need of a new covenant.

Covenant and creation are intimately interwoven in Joel's theological framework. As the covenant was defiled, so the creation has been ruined. The covenantal curses are not simply against the people but afflict the land. Thus, the army of YHWH turns Eden into a wasteland (2:3). Whether one understands Joel to be preexilic or postexilic, such description of the land as Edenic is hyperbolic, as Joel's contemporaries ought to know due to the presence of the temple. The temple, a microcosm of creation, the place where YHWH dwells with man, signifies that YHWH does not dwell fully with his people as he did in the first Eden. While Joel reverses the meaning of Ezekiel 36:35/Isaiah 51:3 to describe the cosmic effect upon Israel's land because of their covenantal disobedience, the hope of Ezekiel 36:35/Isaiah 51:3 where the land would become Eden—that is, the entire land would become a temple where YHWH dwells with

his covenant partner—still remains. And thus, a new creation is needed.

Will Israel be annihilated by the approaching army of YHWH or will they be preserved, enabling the goal of creation and the covenant—the knowledge and presence of YHWH—to be attained? Joel draws heavily from earlier Scripture, not to presume on God's grace, but yet also to depict YHWH as one who is merciful and gracious, who has a track record of relenting when his people repent. His reuse of Scripture has the effect of giving his hearer/reader optimistic hope.

Thus, by reusing Jonah 3:9 and 4:2, Joel teaches that if YHWH can relent from disaster against the Assyrians, surely there is hope that he would relent from his proposed disaster against his people.[225] More than that, Joel's reuse of Scripture reminds that YHWH, because of his nature, relented from his wrath against Israel even after the golden calf incident (Exod 32–34). Just as one prong of Moses's plea at that time was YHWH's reputation among the nations, so Joel also puts this refrain into the priests' mouths who now intercede for Joel's contemporaries (Ps 79), indicating that YHWH does not change and that he ought to be approached in the same manner. Furthermore, though the day is described as unbearable—who can endure it (Joel 2:11)—by reusing Malachi 3:2 and 3:23, the reader is reminded that some will endure that day, being saved through it (cf. Joel 3:4).

Such deliverance and salvation from YHWH, however, is the result of the people's repentance, returning to YHWH, with a whole heart. Joel's reuse of Deuteronomy 30:2 shows that such deliverance will occur as the people return to YHWH with a whole heart *after they have experienced the climactic curse of exile*; and such a deliverance, a restoration of their fortunes, is equated with a return from exile (Deut 30:3).

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[225] This point is all the more interesting in that Joel has depicted Israel *as* Assyria through his reuse of Nahum. Thus, even if Israel has become "not-my-people" with the status of a Gentile nation, there is still hope.

Though the timing of the fulfillment of Joel 2:18–27 is debated, Joel promises the defeat of the Northerner, the symbol of chaos, in terms reminiscent of the Egyptians being drowned in the Red Sea, indicating that the defeat of Israel's enemies will be akin to a new exodus. The goal of the first exodus was knowledge of YHWH (Exod 6:3) and Joel's allusion to Exodus 6:3 (Joel 2:27) promises that this goal will be achieved, and one can thereby further assume, it will be achieved *after* a new exodus-event. Such a reading can be supported by Joel's reuse of Isaiah 45. The context of Isaiah 45 describes YHWH's use of Cyrus to bring his people of out exile (Isa 45:13), resulting in salvation for Israel. Joel's use of Isaiah 45:17–18 further indicates that Joel expected Israel's elimination of shame to be precipitated by a new exodus/return-from-exile event.

Joel's use of Psalm 126 to declare that YHWH has done great things reminds the hearer/reader that at least *more than one* restoration is needed—the restored cry out for restoration, the returnees from exile need to return from exile. The Lord has done great things, let him do more great things and bring full restoration. This reflects the situation of Joel's contemporaries as living after the exile, having returned to the land but still needing to return to YHWH and be restored further.[226]

A new exodus results in a new covenant people who know YHWH, that he alone is God. And as the breaking of the covenant caused the land to be afflicted, so the establishment of a new covenant will cause the land to be restored. Joel alludes to Genesis 1:11 to describe such restoration as nothing less than a new creation. And as YHWH dwelled with his people in the first creation in Eden, so the goal of the exodus, covenant, and creation will be fulfilled as YHWH dwells in the midst of his people (2:27).

Such a permanent restoration eclipses all of YHWH's previous acts of

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[226] Nehemiah describes the condition of the returned exiles as still enslaved though in the promised land (Neh 9:36; cf. also Ezra 9:9).

deliverance in Scripture. One can think of the period of the Judges, where the cycle of sin » punishment » repentance » restoration recurred continually. Joel's message of restoration continues in Joel 3 where he elaborates and clarifies his message that this salvation will supersede all that has gone before and will last forever.

CHAPTER 5

REUSE OF THE OLD TESTAMENT IN JOEL 3

**A New Exodus *through* the Day of YHWH:
An Overview of Joel 3:1–5**

Joel 3 consists of only five verses. It has been suggested by some that it is the

latest addition to the book of Joel in its redactional history, later than the following

chapter.[1] Such hypotheses are put forward because of the change of topic in these verses

and the supposition that such eschatological content arose from a later time period.[2] To

uphold any distinction between these sections, however, any similarities with 3:1–5

within 1:1–2:27 or any perceived eschatological elements within 1:1–2:27 are excised

and also classified as later interpolations. Such circular argumentation is unnecessary.

Joel 3:1–5 shares the theme of the Day of the Lord with 1:15, 2:1–11,[3] is syntactically

connected to what precedes by the introductory phrase והיה אחרי־כן,[4] and is structurally

integral to the book of Joel.[5] Wolff and Strazicich also note that Joel 2:27 has parallels

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[1] Jörg Jeremias, *Die Propheten Joel, Obadja, Jona, Micha*, ATD 24,3 (Göttingen: Vandenhoeck & Ruprecht, 2007), 41. Kapelrud has a helpful summary of the older arguments put forth by Duhm and Sievers. See Arvid Kapelrud, *Joel Studies*, UUA 4 (Uppsala, Sweden: A. B. Lundequistska Bokhandeln, 1948), 121–26. See also Ronald Troxel, *Joel: Scope, Genre(s), and Meaning*, Critical Studies in the Hebrew Bible 6 (Winona Lake, IN: Eisenbrauns, 2015), 73–75.

[2] Troxel, relying on Sæbø, defines eschatology not as some future time, but a time in which there is a "fissure" of "the end" indicating a time beyond the end. In this way, he understands Joel 2 to already be eschatological, and "eschatology is the trajectory of Joel's story." Troxel, *Joel*, 92–94.

[3] The theme is supported lexically as Joel 3:4 has lexical parallels with 2:10–11. Joel Barker, *Joel: Despair and Deliverance in the Day of the Lord*, Exegetical Commentary on the OT 25 (Grand Rapids: Zondervan Academic, 2020), 140.

[4] Kapelrud determines that "והיה אחרי־כן holds a natural place in the context, that it points forward, but that it need not necessarily point to an eschatological future." Kapelrud, *Joel Studies*, 127. See also G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, VTSup 21 (Leiden: Brill, 1971), 133.

[5] Prinsloo, for example, provides a helpful overview of the structure of the book and the place of 3:1–5 within the book. Willem S. Prinsloo, *The Theology of the Book of Joel*, BZAW 163 (Berlin: Walter de Gruyter, 1985), 122. Granted, it could be argued that the final form of the book has an internal

with Ezekiel 39:28, and Joel 3:1 has verbatim parallels with Ezekiel 39:29, indicating that just as Ezekiel 39:29 follows 39:28, Joel 3:1 is a natural transition from 2:27.[6] Seitz's conclusion is apt: "We see no compelling reason to invoke secondary editors and prefer to think of a single organic conception."[7]

John Barton, who holds that 3:1–5 belongs to a later edition of the book, also understands this section to contain "miscellaneous oracles" that "do not amount to a coherent set of expectations."[8] He understands 3:1–2 to be one distinct oracle, separate from 3:3–5.[9] It has been rightly noted that 3:1–2 is demarcated by an *inclusio* of אשפוך את־רוחי at the beginning and end.[10] It ought to be recognized, however, that 3:1–5 also contains an *inclusio* of כל in 3:1 and 3:5, the former referring to כל־בשׂר and the latter referring to כל אשר־יקרא. Troxel shows how the distinct units of 3:1–2, 3:3–4, and 3:5 are held together in a unit and show logical progression throughout. He argues that those given the Spirit (3:1–2) are able to recognize the signs (3:3–4) resulting in them calling upon the name of YHWH to be saved (3:5).[11]

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integrity, but this does not rule out earlier editions of the book. While this statement is true, there is no historic evidence for an earlier edition, nor are the literary features put forth as evidence for an earlier edition compelling.

[6] Hans W. Wolff, *Joel and Amos,* trans. Waldemar Janzen, S. Dean McBride Jr., and Charles A. Muenchow (Philadelphia: Fortress, 1977), 60–61; John Strazicich, *Joel's Use of Scripture and Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*, BibInt 82 (Leiden: Brill, 2007), 208. I also believe that 2:27, YHWH's presence among his people, is the reason for 3:5, their deliverance on the Day of YHWH.

[7] Christopher Seitz, *Joel*, ITC (London: T & T Clark, 2016), 185.

[8] John Barton, *Joel and Obadiah*, OTL (Louisville: Westminster John Knox Press, 2001), 92.

[9] On a literary level, Joel 3:5 ought to be separated from 3:3–4 due to 3:5 beginning with והיה, containing an *inclusio* of the verb קרא, and the switch from first person to third person speech. Thus, 3:1–2, 3–4 and 5 are three sections within the unit of 3:1–5. James Crenshaw, *Joel: A New Translation with Introduction and Commentary*, AB (New York: Doubleday, 1995), 170.

[10] Crenshaw, *Joel*, 164.

[11] Troxel argues that the *weqatal* verb form in 3:3 connects 3:3–4 to 3:1–2. He then analyzes the other 34 occurrences in the OT of והיה + a preposed phrase + *yiqtol* verb (as found in 3:5) and finds that such a grammatical structure occurs at the conclusion of a speech unit which provides an implication or consequence from the previous speech. Ronald Troxel, "Confirming Coherence in Joel 3 with Cognitive Grammar," *ZAW* 125, no. 4 (2013): 578–92.

The giving of the Spirit is to all flesh (כל־בשר). This term typically is universal

is scope (e.g., Gen 6:12–13; Isa 49:26; Jer 25:31) even including animals (Gen 6:17). The

book of Joel is quite sectarian, making such a statement contextually jarring at first. Most

commentators, however, recognize that the following pronominal suffixes (בניכם,

בחוריכם, זקניכם, בנותיכם) limit the scope of כל־בשר to those within Judea.[12] Yet, Barton

rightly notes that the universalistic tone should not be overlooked or minimized,

especially in light of 3:5, which recounts that *all* who call upon the name of YHWH will

be saved and that the servants (עבדים) and maidservants (שפחות) of 3:2 possibly included

Gentiles.[13] Certainly later biblical authors understood Joel 3:5 in universalistic terms (cf.

Acts 2:16–21; Rom 10:13).[14] Thus, while Joel focuses more on the salvation of Judeans

and the punishment of their enemies, his message does not rule out a broader salvation.

Temporally within Joel's message, Wolff is right in that the content of 3:1–5

"presupposes that the preceding assurance oracles . . . have already been fulfilled," and

yet Jeremias's comment is insightful when he notes that at Joel 3:1 "die Frage nach dem

„Tag Jahwes" für Israel noch nicht definitiv beantwortet."[15] The Day of YHWH (2:1–11)

had been averted (2:12–18) but not abolished. The great and awesome day of 2:11 that

was averted is the same day that Joel describes as still coming in 3:4. The message of Joel

3:1–5 is similar to 2:1–27, in that it states that all who cry out to YHWH will be saved

(3:5), which was the experience of Joel's contemporaries who were saved from the day of

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[12] Elie Assis, *The Book of Joel: A Prophet between Calamity and Hope*, LHBOTS 581 (London: Bloomsbury T & T Clark, 2003), 202; Crenshaw, *Joel*, 165; Wolff, *Joel and Amos*, 67; Prinsloo, *Theology of Joel*, 90. Such restricted use of כל־בשר is similar to Jer 12:12.

[13] Barton, *Joel and Obadiah*, 96. One does not need to share Barton's view that it is "difficult to imagine that (Joel) could have harbored such universalistic ideas" and thus conclude that this verse is a secondary addition to Joel.

[14] Strazicich, *Joel's Use of Scripture*, 255–334; Steve Runge, "Joel 2.28–32a in Acts 2.17–21: The Discourse and Text-Critical Implications of Variation from the LXX," in *Early Christian Literature and Intertextuality*, ed. C. A. Evans and H. D. Zacharias, vol. 2 (New York: T & T Clark, 2009), 103–13; Chris Blumhofer, "Luke's Alteration of Joel 3.1–5 in Acts 2.17–21," *NTS* 62, no. 4 (2016): 499–516.

[15] Wolff, *Joel and Amos*, 65; Jeremias, *Joel, Obadja, Jona, Micha*, 40.

YHWH because of the cries of the priests (2:17).[16] The petitions of 2:17, however, resulted in salvation due to YHWH relenting from sending the Day, but Joel 3:5 describes those who will be saved *through* the Day which will still come rather than *averting* the Day.[17] Thus, Joel 3:1–5 describes a universal Day of YHWH, in which some will be saved and some will perish.[18]

Joel 3:1 and Ezekiel 39:29

Ezekiel 38–39 comprise a clear "demarcated textual unit," which may be dubbed the Gog Oracles.[19] The textual witness of OG Pap967 presents a different order of Ezekiel in which Ezekiel 38–39 follows Ezekiel 36:23abα.[20] Some understand Ezekiel 38–39 to have a complex redactional history, supposing that Ezekiel 39:25–29 is the oldest original core of this text block.[21] Assuming that Ezekiel 39:25–29 is out of place within chapters 38–39, they argue that the OG order supports a hypothesis that views 39:25–29 as the earliest textual block within this unit as it more thematically connects to Ezekiel 36 than the Gog material. Konkel argues, however, that this understanding is not without problems. He points out that Ezekiel 39:25–29 contains intratextual references to Ezekiel 28:25–26, a text which details Israel's salvation *as a result* of judgment upon the nations. Thus, Ezekiel 39:25–29—the salvation of Israel—does in fact make sense when

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[16] Troxel even surmises that "calling on the name of the Lord" in 3:5 is "metonymic for the temple as the place for petition," thereby strengthening the parallel between Joel 2 and 3. Troxel, *Joel*, 83.

[17] Crenshaw writes, "Now Joel implies that other nations will undergo that same frightening experience, while God's people will escape the divine fury this time." Crenshaw, *Joel*, 169.

[18] This is different from the comments of 2:11, which rhetorically asks מי יכילנו.

[19] Frank-Lothar Hossfeld, "The Gog Oracles of Ezekiel between Psalms and the Priestly Writer," in *Ezekiel: Current Debates and Future Directions*, ed. William A. Tooman and Penelope Barter, FAT 112 (Tübingen: Mohr Siebeck, 2017), 194.

[20] Ingrid Lilly, *Two Books of Ezekiel: Papyrus 967 and the Masoretic Text as Variant Literary Editions*, VTSup 150 (Leiden: Brill, 2012).

[21] Karl-Friedrich Pohlmann, *Ezechielstudien: Zur Redaktionsgeschichte des Buches und zur Frage nach den ältesten Texten*, BZAW 202 (Berlin: Walter de Gruyter, 1992).

connected with the rest of the Gog Oracles of 38:1–39:24—the judgment upon Israel's enemies.[22]

Konkel further points out that understanding the chronology of the oracles of Ezekiel 36–39 hinges somewhat upon understanding the עתה in 39:25. He finds Tooman's understanding that עתה refers to a future moment *after* the destruction of Gog more compelling than those who understand it to "jump back to the exiles' present" salvation.[23] Therefore, Konkel highlights the different pragmatic effect the variant orders of the OG and MT have, namely, Ezekiel 39:25–29 in the OG order *confirms* the preceding salvation oracles already contained in the book of Ezekiel (e.g., 34–36), but the MT *surpasses* them pointing to a "definite salvation" after Gog is defeated.[24] Zimmerli also describes how Ezekiel 39:21–22 functions as a hinge connecting what precedes with what comes after.[25] Thus, based on similar content in Ezekiel (Israel's salvation happening in the context of judging her enemies; Ezek 28:25–26), the function of עתה, and the hinge-like character of Ezekiel 39:21–22, the MT order of Ezekiel 36–39 ought to be preferred.

Ezekiel 38–39 recounts a prophecy against Gog and Magog, who in the latter years are gathered for battle against the land of Israel *after* the exiles have returned and the land has been restored (Ezek 38:8). YHWH himself brings Gog against his land as the

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[22] Michael Konkel, "Ezekiel 38–39 in Current Research: Questions and Perspectives," in Tooman and Barter, *Ezekiel*, 203.

[23] Konkel, "Ezekiel 38–39 in Current Research," 205; William Tooman, *Gog and Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38–39*, FAT 2/52 (Tübingen: Mohr Siebeck, 2011).

[24] Konkel, "Ezekiel 38–39 in Current Research," 206. Klein understands chaps. 34 and 37 of Ezekiel to mutually interpret each other and function as bookends of the third section of Ezekiel within the OG order, 34, 35, 36, 38–39, 37. She understands the MT order to give "restoration an eschatological drive." Anja Klein, "Salvation for Sheep and Bones: Ezek 34 and 37," Tooman and Barter, *Ezekiel*, 190.

[25] He also notes that 39:23–24 cannot be separated from 39:25–29 based on the shared phrase "הסתיר פנים" as some attempt to do. Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25–48*, ed. Paul Hanson with Leonard Grenspoon, trans. James D. Martin, Hermeneia (Philadelphia: Fortress, 1983), 321.

means by which he will once and for all vindicate his name in the sight of the nations (Ezek 38:16, 23; cf. Exod 9:16), resulting in Gog's destruction by YHWH described in terms reminiscent of previous holy wars.[26] After Gog is destroyed, Israel burns the weapons (Ezek 39:9–10) and buries the bodies for seven months (Ezek 39:11–15), and the birds feast on the corpses (Ezek 39:17–20). The nations and Israel will *then* know that YHWH is God (Ezek 39:21–22). This vindication of YHWH's name will include the nations knowing that Israel went into exile for their sins (Ezek 39:23–24), not because of any weakness in YHWH. Thus, Ezekiel 38–39 teaches a two-fold restoration, a physical return from exile and a later definitive time when YHWH will conclusively defeat Israel's enemies once and for all.

לכן כה אמר אדני יהוה עתה אשיב את־שבית יעקב :As Ezekiel 39:25 begins. mentioned above, it is vital to discern *when* עתה refers to. When does this restoration occur? Does it refer to the physical return from exile or a subsequent restoration after the defeat of Gog and Magog? Ezekiel 36:26a continues with a consecutive *weqatal* (ונשו),[27] followed by a relative clause containing a *qatal* verb (אשר מעלו). Ezekiel 36:26b then contains a temporal infinitive construct (בשבתם) which is followed by another temporal infinitive construct in Ezekiel 36:27 (בשובבי). Do these temporal infinitives modify the relative clause resulting in a reading "which they unfaithfully did against me *when* they dwelled securely and *when* I had brought them back"? Or, do the temporal infinitives modify the main future clause, reading "I will restore their fortunes . . . they will forget their shame . . . *when* they dwell securely . . . *when* I have brought them back"? In other

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[26] Ezek 38:20–22 recounts חרב איש באחיו תהיה, reminiscent of Gideon's war (Judg 7:22), sulfur (וגפרית) that recalls the destruction of Sodom, and the plagues (דבר) that recall the Exodus plagues. Zimmerli even notes how the destruction of a great army recalls the destruction of the Assyrian army (Isa 37:36). Zimmerli, *Ezekiel 2*, 314.

[27] Some amend נשא "to take up" to נשה "to forget." Though, as Zimmerli points out, the versions attest to the reading נשא, and the MT ought not to be amended. Zimmerli, *Ezekiel 2*, 320. The amendment is interpretive, depending on when one understands the timing of the passage. Those who understand this passage to refer to *after* the return from exile find it difficult to explain why Israel would be call to "take up" their guilt (כלמה).

words, did they act unfaithfully (מעל) *when* they had returned (בשובבי) requiring a subsequent "restoration" after the Gog and Magog incident, or have their fortunes been restored (אשיב את־שבית) *when* they returned (בשובבי)?

Block observes that "the description of Israel in v. 27 appears to contain a deliberate summing up of the state of the nation at the time of Gog's invasion as described in xxxviii 8, 11."[28] Does the עתה of Ezekiel 36:25 topically return to address the exiles and describe their restoration *as* their return to the land, or does עתה follow temporally in the Gog and Magog narrative to describe a restoration *after* they have already returned and *after* the Gog and Magog incident?

(1) The phrase לבטח + √ישב occurs in Ezekiel to describe the state of Israel *after* their return to the land from exile (Ezek 28:26; 34:25, 28). It is also the state in which Israel is living *when* Gog and Magog gather to attack it (Ezek 38:8, 11). Thus, if the infinitive construct phrase in 36:26 בשבתם על־אדמתם לבטח is consistent with the meaning of לבטח + √ישב throughout Ezekiel, it would be referring to the time *after* the return. Such an understanding of the first temporal clause, however, supports both readings of the restoration in Ezekiel 36:25 above.

(2) Ezekiel 39:27b contains a further *weqatal* verb that is consecutive with the *yiqtol* אשיב in 39:25, namely, קדש. Throughout Ezekiel YHWH causes himself to be regarded as holy (קדש) among the nations *when* he causes his people to return from exile (Ezek 20:41; 28:25; 36:23). And yet, he also causes himself to be regarded as holy after the defeat of Gog and Magog (Ezek 38:23). Again, קדש in 39:27 can thus be read to support both understandings of the restoration.

(3) The metaphor of YHWH hiding his face from Israel is paralleled with the exile (Ezek 39:23–24) and the pouring out of the Spirit occurs when YHWH no longer

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[28] Daniel I. Block, "Gog and the Pouring out of the Spirit: Reflections on Ezekiel 39:21–9," *VT* 37, no. 3 (1987): 265.

hides his face (Ezek 39:29). YHWH will no longer hide his face, letting the nations

plunder his people, as evident from the Gog and Magog account where YHWH defends

his land. YHWH no longer hides his face *beginning* with the return from exile. Thus, the

outpouring of the Spirit occurs *after* the return from exile but understanding this

metaphor does not help discern whether the Spirit is poured out *after* or *before* the Gog

and Magog incident. Simply, the Spirit is poured out some time *after* the physical return

from exile.

(4) Most important for interpreting this passage is the preceding *weqatal* verb

not yet discussed, namely, קבץ, in 39:27a. This verb, consecutive with the restoration

(אשיב) in 39:25, denotes the concept of gathering. While a restoration of sorts may still

occur *after* they have returned to the land, it is hard to understand a subsequent

"gathering" to happen after they have already been regathered to the land. Of all the

weqatal verbs that consecutively follow קדש—רחם, קנא, נשא, קבץ, קדש—only קבץ *must*

be understood *as* the return from exile.

Thus, contrary to Tooman's interpretation of עתה, Ezekiel 39:25–29 ought to

be interpreted as referring to the physical restoration from exile into the land and not a

restoration *after* Gog and Magog.[29] This physical restoration will result in their dwelling

securely in their land (Ezek 39:26b). Gog and Magog will attack *after* Israel has returned

and are dwelling securely in the land (Ezek 38:8). The outpouring of YHWH's Spirit will

occur simultaneously or subsequent to the return from exile (Ezek 39:29) but *before* the

Gog and Magog incident. The fact that YHWH has poured out his Spirit, marking his

people as his own, "accounts for Yahweh's intervention against Gog on Israel's behalf

before the latter is even touched."[30]

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[29] Robson likewise understands עתה to denote a "shift in focus back to the present, to the scene of the exile." James Robson, *Word and Spirit in Ezekiel*, LHBOTS 447 (London: T & T Clark, 2006), 253.

[30] Block, "Gog and Pouring out of Spirit," 268.

Parallels

Thematic parallels join the book of Joel to Ezekiel's message. Joel describes the defeat of the Northerner (Joel 2:20), and Ezekiel promises the destruction of Gog and Magog, who are described as coming out of the north (צפון, Ezek 38:15; 39:2); and YHWH's restoration occurs because of his jealousy (Joel 2:18; 4:1; Ezek 39:25). Both of these texts also share the verb שפך with רוח as the object.

Table 25. Parallels between Joel 3:1 and Ezekiel 39:29

Joel 3:1	Ezek 39:29
וְהָיָה אַחֲרֵי־כֵן אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זִקְנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ׃	וְלֹא־אַסְתִּיר עוֹד פָּנַי מֵהֶם אֲשֶׁר שָׁפַכְתִּי אֶת־רוּחִי עַל־בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה׃

Literary Relationship

When YHWH is the subject and רוח is the object, typically the verb is נתן (Isa 42:1; Ezek 36:27; 37:14). The usage of the verb שפך with רוח only occurs in these two passages. Both texts also contain YHWH speaking, the 1cs suffix on רוח, the object marker preceding רוח, and the preposition על.[31] The grammatical difference between the *qatal* verb in Ezekiel and the *yiqtol* verb in Joel is required by the different contexts, for the clause in Ezekiel is subordinate. Both texts, however, are future in orientation. It is noteworthy, that the object of על is different, though, given the thematic, unique lexical, and syntactical parallels, a literary relationship between these texts ought to be accepted.

Kapelrud determines Joel 3:1 to be primarily dependent upon Zechariah 12:10. This appears driven more by his desire to interpret the outpouring of the Spirit as producing cultic ecstasy than by observing lexical parallels.[32] Similarly, Ebach

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[31] Of the 115 occurrences, שפך only occurs with את six times, excluding Ezek 39:29; Joel 3:1, 2.

[32] Kapelrud notes that Zech 12:10 is followed by mourning rites and parallels such mourning

understands Joel 3:1–5 as responding to Zechariah 12:9–13:7. She notes that Joel offers a more universalistic presentation of salvation than Zechariah, and the composition of Joel 3:1ff. was occasioned by the incorporation of Joel into the Book of the Twelve. Ebach also understands Joel 3 to be a later interpolation into the book of Joel that alters the chronology of the Day of YHWH and changes the book's intention.[33] Ebach's interpretation is built upon speculative theories of the Book of Twelve and the composition of Joel rather than the stronger evidence of unique lexical parallels between Joel and Ezekiel.

Direction of Dependence

The verb שפך is a favorite of Ezekiel, occurring thirty-three times in his book, out of 115 total occurrences in the OT.[34] Eleven of these occurrences pertain to YHWH pouring out his wrath (חמה).[35] Joel only contains the verb three times, once if his parallels with Ezekiel are excluded. Thus, the verb is far more common to Ezekiel. Given the frequent reference to YHWH pouring out his wrath within the book of Ezekiel, Ezekiel 39:29 is startling in that YHWH now pours out his Spirit.[36] The phrase is more fitting internally to Ezekiel, and therefore it is more likely that Joel borrowed from Ezekiel.[37]

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with texts from Ras Shamra that combine cultic mourning with states of ecstasy. Kapelrud, *Joel Studies*, 130.

[33] Ruth Ebach, "Geistausgießung und Rettung: Joel 3 als modifizierende Aufnahme von Sah 12,9–13,9 im Zwölfprophetenbuch," *BN* 167 (2015): 43–63.

[34] The book containing the next most occurrences of שפך after Ezekiel is Psalms, with only 12 occurrences, highlighting how prominent the word is to Ezekiel.

[35] Ezek 7:8; 9:8; 14:19; 20:8, 13, 21, 33, 34; 22:22; 30:15; 36:18.

[36] Ezekiel has already noted that YHWH would give (נתן) his spirit, but the verb שפך in Ezekiel would expect the object חמה. That שפך is chosen as the verb for רוח would be striking in Ezekiel, indicating a reversal of fortunes. This idea was pointed out to me in personal correspondence with Peter Gentry. The LXX reads ἐξέχεα τὸν θυμόν μου at this point. See the discussion by Robson, who argues that the LXX reading is exegetical and not representative of a different *Vorlage*. Robson, *Word and Spirit in Ezekiel*, 255–56.

[37] Zimmerli assumes Joel is later and that he develops the idea in Ezek 39:29. Zimmerli,

The suggested intratextual parallel within Joel between the pouring out of the rains in Joel 2:23 and the outpouring of the Spirit in 3:1 is stronger in English than Hebrew. While the ideas are similar and provoke comparison, there are no lexical parallels. If Joel wanted to reader to recognize an intratextual reference to 2:23 he could have easily used the more common, and thus expected, verb נתן in 3:1 to make an intentional allusion to 2:23. That he did not, and that he utilized the rare verb שפך instead, indicates his intent to parallel Ezekiel 39:29 instead.

Interpretive Significance of Reuse

Wolff writes,

> Joel has chiefly in view neither the gift of the spirit (with נתן, Ezek 36:26–27) for the purpose of new obedience, nor the pouring out of the spirit (with ערה, Is 32:15; with יצק, Isa 44:3) for the new creation of the people of God. He rather interprets the terse promise of the pouring out of the spirit in Ezek 39:29 (which stands in a related context and also uses the verb שפך, in contrast to the other passages adduced for comparison) to announce that the people newly called to life shall be a nation of prophets.[38]

This reading, however, is surely too narrow. While Joel's immediate emphasis is on the prophetic effect of the gift of the Spirit (Joel 3:1–2), it should not be viewed in isolation from knowledge of the fact that the Spirit is the Spirit of creation (Isa 44:3) and the Spirit of the new covenant causing people to obey (Ezek 36:26–27).

Robson understands Ezekiel 39:29 to have the same meaning as Ezekiel 36:27 and 37:14. He notes that both נתן and שפך take similar prepositions indicating that their meaning overlaps and that the transformative effect of giving the Spirit and pouring the Spirit are the same.[39] Assis similarly understands Ezekiel 39:28–29 to repeat the

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Ezekiel 2, 567.

[38] Wolff, *Joel and Amos*, 66.

[39] He argues that YHWH no longer hides his face when/because (אשר) YHWH has poured out his Spirit (Ezek 39:29). Therefore, the goal of the giving of the Spirit in Ezek 39:29 is the same thing as YHWH giving his Spirit to cause his people to obey him in Ezek 36:26–27. His logic is this: since they

prophecy of Ezekiel 37:1–14 in abbreviated form; this latter prophecy pertains to "the transformation of the bodies to living beings . . . accomplished through the giving of the spirit to them . . . understood to mean the removal of the people from their exile."[40] He believes this is the reason why Joel used the phrase כל־בשר to refer to the flesh of Ezekiel 37 rather than continuing to borrow from Ezekiel 39:29.[41] In Assis's reading, the gift of the Spirit is equated with the return from exile.

While the occurrences in Ezekiel 36, 37, and 39 are complementary, the readings of Robson and Assis minimize the unique elements within the context of Ezekiel 39. Block is more accurate, understanding the two uses to be similar yet with different emphases. Ezekiel 36 and 37 have to do with the renewal of the covenant and the rebirth of the nation. Ezekiel 39 has to do with the sealing of the covenant: the presence of the Spirit, the "divine mark of ownership," served as a permanent witness of the eternal covenant and that "587 B. C. shall never again repeat itself."[42]

For those living after the physical return from exile, they could rightly say that what they had experienced was promised in Ezekiel 37:12–14, which was a work of the Spirit, a national resurrection of sorts in the return from exile. But they had not experienced nationally the enabling power of the Spirit of the new covenant (Ezek 36:26–27), for the postexilic books recount the sin of the people and their subsequent experience of the covenant curses (e.g., Hag 1:9–11; Mal 2:2), indicating their life was still under the old covenant. Thus, Joel's message of all flesh becoming prophets served as "a warning against regarding cultic restoration and life under the canonized Torah in the Jerusalem of

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obey, YHWH no longer has to hide his face. Robson, *Word and Spirit in Ezekiel*, 260–62.

[40] Assis, *The Book of Joel*, 203.

[41] Ezek 37:8 mentions the בשר without the רוח.

[42] Block, "Gog and Pouring out of Spirit," 268–70. Zimmerli takes a similar view arguing that 36:27 and 37:14 have in view the "inner transformation of man which enables him to keep the commandments," whereas Ezek 39:29 is more developed, describing the "final irrevocable union of Yahweh with his people." Zimmerli, *Ezekiel 2*, 567, 321.

the fourth century as the goal of God's ways."[43] Assis is likely right that Joel utilized כל־
בשׂר to refer to the revivified flesh of Ezekiel 37. Joel's point, therefore, is that all flesh—
that is, those returned from exile—are not yet all prophets. Such a reality, that all would
be prophets, was a longing of the first exodus which never materialized (Num 11:29).
Joel is highlighting the fact that the physical return from exile, this second exodus of
sorts, had not resulted in all flesh becoming prophets. This was something still
anticipated. And so, Joel is promising that another restoration, a new and better exodus
was needed *after* the physical restoration from exile at which time all would become
prophets, fulfilling the desire of the first exodus.

Joel 3:3 and Thematic Allusion to the Exodus

Joel 3:3–4 reintroduces the Day of YHWH in similar terms to Joel 2:10–11,
indicating that the repentance of Joel 2:12–17 had simply averted the day but not dealt
with it definitively. Thus, for the salvation to be permanent (cf. Joel 2:27) the question of
the Day of YHWH must be answered. When the Day of YHWH returns, it will be
preceded by wonders (מופתים), such as blood, fire, and columns of smoke (דם ואשׁ
ותימרות עשׁן).

Parallels

The exodus occurred, and was remembered, as a time when YHWH led his
people out with many מפתים (Exod 4:21; Deut 6:22, etc.). Such signs included דם (Exod
7:17)[44] and אשׁ (Exod 9:23–24). It is also tempting to understand the תימרות עשׁן as
parallel with the more common עמוד ענן that led Israel out of Egypt (Exod 13:21), but the
parallel is greater in English. Moreover, the fact that Joel did not use the familiar term

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[43] Wolff, *Joel and Amos*, 67.

[44] Strazicich also notes Exod 7:20 as the only other place that the verb הפך is followed by לדם.
He thus understands Joel to have resignified the Exodus motif by applying it "astronomically to the moon."
Strazicich, *Joel's Use of Scripture*, 216.

עמוד ענן which was available to him ought to be determinative in not viewing this as a synonymous parallel.

Strazicich understands the phrase תימרות עשן to be an allusion to Song of Solomon 3:6 since these two passages are the only place in extant Hebrew literature where this phrase occurs. As Solomon's approach wrought a dust cloud, now YHWH's cosmic approach brings about a global dust cloud as he arrives with his heavenly entourage.[45] This is possible, and I previously have argued for parallels due to the unique sharing of a term. While I agree עשן is indicative of a divine theophany (see "Joel 2:1–2 and Zephaniah 1:14–16" above), the parallel of תימרות with Song of Solomon 3:6 in my estimation is coincidental. It is not necessary to see an allusion to Song of Solomon to understand the term תימרות עשן as indicating a theophany.[46]

Literary Relationship

Such a usage of מפתים ought to be understood as a thematic allusion rather than a literary allusion to one specific text. I concur with Strazicich, who concludes, "Whether we can locate a scriptural reference for his use of מוֹפְתִים with certainty may prove to be difficult."[47] While מפתים can refer to any generic sign, the majority of its uses in the OT refer to the signs that accompanied the exodus event. Likewise, the words דם and אש are common and generic and yet they ought to be contextually limited by them being categorized as מפתים and so be understood as signs that accompany the exodus. Additionally, just as with מפתים, the terms דם and אש do not indicate a literary relationship between two specific texts, but ought to be viewed as indicating a

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[45] Strazicich, *Joel's Use of Scripture*, 215.

[46] To argue that the parallel of תימרות is coincidental does not rule out, however, that Song 3:6 utilizes a well-known theophanic term, עשן, to present Solomon entering into covenant with his bride in analogous fashion to YHWH entering into covenant with his bride, Israel, as Sinai. James M. Hamilton Jr., *Song of Songs: A Biblical-Theological, Allegorical, Christological Interpretation*, Focus on the Bible (Fearn, Scotland: Christian Focus, 2015), 74–77.

[47] Strazicich, *Joel's Use of Scripture*, 213.

relationship between Joel and the exodus event as recorded in the book of Exodus.

Direction of Dependence

Joel is dependent upon Exodus, as argued above.

Interpretive Significance of Reuse

Ruth Ebach views Joel 3:1–2 as parallel with Zechariah 12:9ff. Because of this, she understands the signs of דם and אש to reinterpret Zechariah 13:7–9 which mention those killed by the sword and purified by fire.[48] This reading must be deemed speculative and influenced more by a theory of the Book of the Twelve than by genuine literary parallels.

The מפתים were remembered as accompanying YHWH's deliverance of Israel out of Egypt,[49] but were also promised to occur again when YHWH would intervene to deliver Israel in the future (Deut 7:19). Prinsloo is surely right when he comments that "by using this familiar term from the ancient tradition Yahweh's act of deliverance towards his people is portrayed as a type of new exodus."[50] Just as YHWH led Israel out of slavery and then executed final judgment upon the Egyptians by throwing them into the sea, this pattern is repeated by Joel who describes מפתים, indicating a new exodus, on the Day of YHWH (לפני בוא יום יהוה, Joel 3:4) after the Northerner has been thrown into the sea (2:20).

Just as ancient Israel and the Egyptians both witnessed the signs, but the Egyptians, particularly Pharaoh, did not recognize and respond appropriately to the signs, the signs can be understood as signs of salvation for some and destruction for others. In context, the reception of YHWH's Spirit (3:1–2) marks out those for salvation as

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[48] Ebach, "Geistausgießung und Rettung," 57.

[49] Barton, *Joel and Obadiah*, 98; Kapelrud, *Joel Studies*, 138; Wolff, *Joel and Amos*, 68; Crenshaw, *Joel*, 167.

[50] Prinsloo, *Theology of Joel*, 85.

YHWH's people (3:5). Joel succinctly describes the Day of YHWH here by mentioning the sun specifically turning dark (3:4; cf. 2:2). As already mentioned, the term חשך in Joel reminds one of the ninth plague. Rather than averting the Day of YHWH, a universal and final Day of YHWH is coming on which those who have received YHWH's Spirit will be delivered via a new exodus.[51]

Joel 3:5 and Obadiah 17

Obadiah, the shortest book in the OT, recounts a vision against אדום (Obad 1). Obadiah 1–9 contains an oracle against the pride of Edom with numerous parallels to portions of Jeremiah 49.[52] Obadiah 10–14 recount historical occurrences of Edom's treachery against Israel. While the dating of these historical events vary, most interpreters understand these verses to recount how Edom acted on the day when the Babylonians destroyed the Jerusalem Temple.[53] This section is followed by the promise of judgment on Edom and all the nations on the Day of YHWH (Obad 15–18), before the book concludes with a message of salvation and YHWH's universal reign (Obad 19–21).

Parallels

Many parallels between Joel and Obadiah exist. Philip Jenson lists five in addition to Joel 3:5 and Obadiah 17 (see Obad. 11//Joel 4:3; Obad. 15//Joel 1:15; Obad. 16//Joel 4:17; Obad. 18//Joel 2:5; Obad. 21//Joel 3:5).[54] Both Obadiah 11 and Joel 4:3

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[51] There are no lexical parallels to strengthen the following suggestive parallel between the exodus and Joel's new exodus, but salvation coming to those who call (קרא) upon the name of YHWH recalls Exod 2:23 in which Israel's cry out (זעק) causing YHWH to remember his covenant and redeem his people.

[52] Allen notes the points of contact between Jer 49 and Obad 1–9 but concludes that the direction of dependence remains elusive. Leslie Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, NICOT (Grand Rapids: Eerdmans, 1976), 131–33.

[53] Allen, *Joel, Obadiah, Jonah, and Micah*, 129. Block summarizes the various dating proposals of Obadiah well. Daniel I. Block, *Obadiah: The Kingship Belongs to YHWH*, 2nd ed., ZECOT 27 (Grand Rapids: Zondervan, 2017), 23–25.

[54] Philip Peter Jenson, *Obadiah, Jonah, Micah: A Theological Commentary*, LHBOTS 496 (London: T & T Clark, 2008), 7. Siegfried Bergler, *Joel als Schriftinterpret*, BEATAJ 16 (Berlin: Peter

contain the lexical, syntactical, and inflectional parallel גורל ידו, which elsewhere only

occurs in Nahum 3:10. This parallel is explored in the next chapter.[55] Obadiah 15

contains the stock phrase כי־קרוב יום־יהוה which parallels Joel 1:15, but Joel 1:15 has a

literary relationship with Isaiah 13:6 not Obadiah 15 due to greater lexical parallels.[56] The

only shared lexical parallel between Obadiah 16 and Joel 4:17 is the somewhat common

phrase הר קדשי, which is not significant enough to establish a literary relationship.

Obadiah 18 and Joel 2:5 share the terms אש, אכל√, להב√, and קש. This parallel however

lacks significant syntactical or inflectional parallels and rare words to indicate a genuine

literary parallel. These "parallels" put forth by Jensen, therefore, do not indicate a literary

relationship, but similar theological emphases, which support the conclusion that Obadiah

would be a book Joel would draw from.

Strazicich believes Joel 3:5 to be a midrashic complex involving Isaiah 37:31–

32 and Obadiah 14 in addition to Obadiah 17.[57] The proposed parallel with Obadiah 14

is, however, limited to the word שריד. The proposed parallel with Isaiah 37:31–32 is to

explain Joel's addition of בירושלם to the quotation of Obadiah 17. It is an intriguing

suggestion but unable to be proven, and a literary relationship must not be pressed for

such a common parallel as ירושלם. Strazicich also believes the calling upon the name to

be parallel with Zephaniah 3:9, though the universalistic tone of Zephaniah 3:9 is not

repeated in Joel.[58] Here the parallels include כל, קרא√, בשם, and יהוה. The phrase,

however, קרא√ בשם יהוה is not rare and thus the only unique parallel between Zephaniah

3:9 and Joel 3:5 is that they are the only places which also contain the adjective כל. But

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Lang, 1988), 301–20.

[55] The parallel between Obad 15 and Joel 4:4, 7 with the terms שוב√, גמל√, and בראש will also be explored in chap. 6.

[56] Bergler also understands Joel to be more informed by Isa 13 than Obad 15ff regarding the Day of YHWH. Bergler, *Joel als Schriftinterpret*, 297.

[57] Strazicich, *Joel's Use of Scripture*, 219.

[58] Strazicich, *Joel's Use of Scripture*, 217.

כל is a common word and used differently in each verse, so that a literary parallel appears unlikely.

Table 26. Parallels between Joel 3:5 and Obadiah 17

Joel 3:5	Obad 17
וְהָיָ֗ה כֹּ֚ל אֲשֶׁר־יִקְרָ֣א בְּשֵׁ֣ם יְהוָ֔ה יִמָּלֵ֑ט כִּ֤י בְּהַר־צִיּ֨וֹן וּבִירוּשָׁלַ֜͏ִם תִּהְיֶ֣ה פְלֵיטָ֗ה כַּאֲשֶׁר֙ אָמַ֣ר יְהוָ֔ה וּבַ֨שְּׂרִידִ֔ים אֲשֶׁ֥ר יְהוָ֖ה קֹרֵֽא׃	וּבְהַ֤ר צִיּוֹן֙ תִּהְיֶ֣ה פְלֵיטָ֔ה וְהָ֖יָה קֹ֑דֶשׁ וְיָֽרְשׁוּ֙ בֵּ֣ית יַעֲקֹ֔ב אֵ֖ת מוֹרָֽשֵׁיהֶֽם׃

Literary Relationship

In the OT, only Joel 3:5 and Obadiah 17 contain these four words in this order with the prepositional phrase fronted. Furthermore, both contain the ב preposition on הר and have the *yiqtol* form of היה. An exclusive parallel of four words sharing the same syntax and inflection ought to be viewed as indicative of a literary relationship between these two texts.

Direction of Dependence

As mentioned above, the scholarly majority typically dates Obadiah in the exilic period as it recounts the acts of Edom during the time of the Babylonian invasion in 586 BC. Thus, a postexilic date for Joel places Joel after Obadiah, making this text available to him.

The majority of commentators accept the priority of Obadiah.[59] Ebach, among others, goes so far as to say that Joel cites Obadiah.[60] That Joel *cites* Obadiah is argued based upon the words כאשר אמר יהוה functioning as a citation marker.[61]

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[59] Jenson, *Obadiah, Jonah, Micah*, 24; Allen, *Joel, Obadiah, Jonah, and Micah*, 164; Strazicich, *Joel's Use of Scripture*, 219; Jeremias, *Joel, Obadja, Jona, Micha*, 44.

[60] Ebach, "Geistausgießung und Rettung," 47.

[61] Wolff, *Joel and Amos*, 68; Bergler, *Joel als Schriftinterpret*, 301.

Furthermore, Joel's text is larger, containing וּבִירוּשָׁלַ͏ִם. Obadiah mentions ירושלם twice (Obad 11, 20) but not in explicit connection with ציון. Joel, however, mentions ירושלם five times outside of 3:5, twice in connection with ציון (Joel 4:16, 17). Obadiah has no aversion to ירושלם, mentioning it twice in his short prophecy. Thus, if Obadiah borrowed from Joel it would be strange to intentionally omit ירושלם from the reuse. If Joel borrowed from Obadiah, however, it makes sense to add ירושלם to his own prophecy for internal consistency which mentions ירושלם and ציון together elsewhere.[62] Given the larger text of Joel containing ירושלם, the relative dating, and the use of כאשר אמר יהוה there is stronger evidence that Joel borrowed from Obadiah than vice versa.

Interpretive Significance of Reuse

Within Joel's message thus far, the Day of YHWH has been averted. Joel now proclaims that the Day of YHWH will come, but some will survive that day. Obadiah, similarly, understands a future Day of YHWH upon the nations in which Judeans will be saved. Having recounted the destruction done to Jerusalem (Obad 11–14), Obadiah now proclaims that Zion in Jerusalem will be the place of deliverance (Obad 17). Allen understands Joel's citation to be in accord with the plain meaning of Obadiah: "The passage from which he quotes is explicitly concerned with Yahweh's Day for the nations, from which Judah is now exempt, having already experienced it. The citation is thus contextually apt, for Joel has a similar message to proclaim."[63] Joel's message is similar to Obadiah's in that the Day of YHWH was directed against his own people and now it

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[62] Some see a further parallel between Obad 17 and Joel 4:17, namely, √היה and √קדש, and Allen goes so far as to say Joel "cites" Obad 17 at this point. It is hard to make a case for citation, even an allusion, based upon such common words. However, if the influence of Obadiah upon Joel at this point is accepted, Joel has applied these words of Obad 17 explicitly to ירושלם giving further evidence for the priority of Obadiah. Jenson, *Obadiah, Jonah, Micah*, 24; Allen, *Joel, Obadiah, Jonah, and Micah*, 164. Bergler argues that Joel has used Obad 17, splitting it up over various parts of his message, in much the same way he has used Malachi and Isa 13. Bergler, *Joel als Schriftinterpret*, 303–4.

[63] Allen, *Joel, Obadiah, Jonah and Micah*, 102.

will be directed against the nations. In Obadiah, however, YHWH's people *did* experience YHWH's wrath, whereas in Joel, YHWH relented from venting his full wrath (Joel 2:18). Notwithstanding this minor difference, both speak of a future Day against the nations, making Obadiah 17 a natural text to cite. Such a usage would be categorized as inner-biblical *exegesis*, as Joel cites a text according to its plain meaning.[64]

Within Obadiah, not only has the object of the Day of YHWH transformed from YHWH's people to the nations, there is also an emphasis on the transformation of Zion itself. The temple in Jerusalem had been destroyed and defiled, but after the Day of YHWH upon the nations Zion will become holy.[65] Jenson understands והיה קדש in Obadiah 17 to mean "that the temple has been rebuilt, purified and consecrated, thus becoming once again a fit dwelling for God."[66] Here again there are similarities in Joel's message, and differences. Zion has been transformed in Joel from the place of YHWH's attack (Joel 2:1) to the place of protection (3:5).[67] But in Joel, unlike Obadiah, the temple was not desecrated, rather it is standing and was the place where the Judeans cried out for deliverance (2:17).

While Joel does not mention the holiness of Zion in 3:5, he does in 4:17. Bergler, and others, understand Joel 4:17 to be dependent upon Obadiah.[68] I am less persuaded to make a case that he is *textually* dependent, but he shares the same theological outlook of Obadiah. Joel's vision, however, transcends that of Obadiah. In Obadiah, Zion, and therefore the temple, will be transformed from that which was defiled to that which is holy. In Joel, the temple has not been destroyed, though it has suffered

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[64] See chap. 2 of this dissertation concerning definition of terms.

[65] Block, *Obadiah*, 93.

[66] Jenson, *Obadiah, Jonah, Micah*, 24.

[67] Crenshaw summarizes, "The earlier scene of disaster is here transformed into a safe haven, confirming the presence of YHWH in the midst of his people (2:27)." Crenshaw, *Joel*, 169.

[68] Bergler, *Joel als Schriftinterpret*, 303–4; Jenson, *Obadiah, Jonah, Micah*, 24; Allen, *Joel, Obadiah, Jonah, and Micah*, 164.

want paralleling the lack of produce from the land (e.g., Joel 1:9–10)—which highlights its role as a microcosm of the cosmos. Joel view is not limited to the transformation of the temple, but it expands to the entire land. Thus, at 4:17, Joel recounts that *Jerusalem* will be holy. While Obadiah's message that Zion would be holy indicates a restored temple of YHWH to dwell in, Joel's message is that the *city* would be holy indicating a surpassing of the temple as the dwelling place of YHWH.

This reading further explains the plus of בירושלם in Joel's text. In Israel's theology, YHWH's presence is the cause of her deliverance (Deut 23:15 [23:14 ET]). Joel 2:27 recounts that YHWH is now in the midst (בקרב) of his people. Connecting 2:27 with 3:5, it is clear that those in Zion and Jerusalem shall be saved *because* YHWH is "in the midst." And because YHWH is "in the midst" of Zion *and* Jerusalem, both Zion and Jerusalem can be said to be holy. Joel 3:5, in connection with 2:27 and 4:17, hints at a future time when YHWH, in covenantal relationship with his people, is in their midst and thus delivers them from the Day of YHWH.

Conclusions

The prophecy of restoration in 2:18–27 culminated with the knowledge of YHWH and YHWH dwelling "in the midst" of his people. Whether or not such a dwelling promised by Joel is similar to the *goal* of the old covenant—YHWH walking in the midst of Israel (הלך√ Lev 26:12; cf. Gen 3:8)—or similar to the *experienced reality* of the old covenant—YHWH dwelling in the temple (e.g., Deut 6:15)—is not made explicit. Joel 3:1–5, while not overt about the time, does depict a chronologically subsequent (והיה אחרי־כן) restoration that transcends what has preceded it in Joel 2.

Whereas Joel 2:18–27 focused on the re-creation of the land and the animals, even using language from Genesis, no mention was made of the re-creation of the people. Joel 3:1–2, however, details the work of the Spirit among all flesh (כל־בשר) to address the   re-creation of man. Such terminology may even hint at Genesis 2:21–24

where בשר first occurs in the OT. That this creative work of the Spirit is upon כל בשר also recalls the restoring work of the Spirit, mentioned in Ezekiel 37, who would revive the nation by bringing them back from exile. Thus, the work of the Spirit to recreate mankind is promised in Joel to be a subsequent work upon those who have returned from the physical exile. One could say a new exodus is needed.

Joel promised deliverance in the Day of YHWH for those protected by YHWH's presence in Zion and Jerusalem (3:5) This Day will come with מפתים that recall the first exodus. This makes it quite plain that Joel envisions the deliverance of YHWH's people on the coming Day of YHWH as a new exodus. Noteworthy is that the Spirit being poured out on all flesh fulfills the desired wish of the first exodus (Num 11:29), and yet in Joel's presentation the Spirit-filling appears to occur before the final exodus.

That this exodus is not a physical exodus is clear from the fact that YHWH's people will be in Zion and Jerusalem. They are delivered not from a place like Egypt but delivered as those that survive the Day of YHWH. Their salvation is due to the presence of YHWH with his people in Zion *and* in Jerusalem, hinting at the fact that YHWH's presence with his people again (2:27) is not limited to the temple. While Joel 2:18–27 described the restoration of the temple (2:14) in parallel with the restoration of the land (2:19ff), Joel 3:5 begins to describe the temple *becoming* the land as Jerusalem is holy.

In sum, Joel 3:1–5 describes a final exodus-like deliverance for those re-created by the Spirit, as they are protected by the covenantal presence of YHWH, and who will dwell with YHWH, not restricted to the limitations of the temple, but in the re-created holy city.

CHAPTER 6

REUSE OF THE OLD TESTAMENT IN JOEL 4

The Final Day of YHWH:
An Overview of Joel 4

The final chapter of Joel's prophecy begins with כי. While Barton dismissively

writes of Joel 4 that "it makes little sense to ask how this act of judgement fits in with the

outpouring of the spirit of the portents of 2:30–32,"[1] Wolff more accurately interprets the

כי introducing 4:1ff. as the motivation for YHWH's acts in 3:1–5.[2] The restoration

promised in 3:1–5 will occur *because* (כי) YHWH has finally judged the nations (4:1ff.).

The connection between 3:1–5 and 4:1ff. is strengthened by the phrase בימים ההמה ובעת

ההיא—indicating that the subsequently described events occur around the same time as

the events of 3:1–5—and 4:1 summarizes 3:1–5 as the time when YHWH declares, אשוב

את־שבות יהודה וירושלם.[3]

The judgment upon the nations involves YHWH's gathering of them into the

עמק יהושפט. This phrase, occurring in 4:2 and 4:12 ought to be understood as symbolic,

namely, the "Valley of YHWH's Judging" since both occurrences in 4:2 and 4:12 are

followed by YHWH as the subject of שפט.[4] Allen rightly understands עמק יהושפט (4:2,

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[1] John Barton, *Joel and Obadiah*, OTL (Louisville: Westminster John Knox Press, 2001), 99.

[2] Hans Walter Wolff, *Joel and Amos*, Hermeneia (Philadelphia: Fortress, 1977), 73.

[3] The MT contains a *Ketiv/Qere* at 4:1, noting that אשיב should be read in place of אשוב. Treves writes that "the phrase 'Bring back the captivity of Judah and Jerusalem' (Joel iii 1) and the remark that Israel is 'scattered among the nations' (iii 2) prove that Joel wrote after 586 BC." Marco Treves, "The Date of Joel," *VT* 7, no. 2 (1957): 151.

[4] While Strazicich agrees the phrase is not geographical but theological, he believes it also functions as an allusion to Jehoshaphat's battle in the Valley of Blessing recorded in 2 Chr 20:26. He believes that Joel must have had access to the tradition that would be later recorded in 2 Chronicles but did not have access to the text of 2 Chronicles as it was not yet composed. He supports this by attempting to draw a parallel between 2 Chr 2:11 and Joel 4:4 through the word גמל. John Strazicich, *Joel's Use of*

12) and the עמק החרוץ (4:14) to be one and the same.[5] There is no need to introduce two distinct valleys in this passage. This position is supported by the fact that the Aramaic Targum translates both עמק יהושפט and עמק החרוץ as מישר פלוג דינא. Moreover, that the valley can have two names further supports the conclusion that the name is symbolic and not geographical.

Some argue that Joel 4:4–8 is a late interpolation supporting this by arguing that 4:9 picks up where 4:3 left off.[6] Assis, however, rightly notes that 4:9ff. does not continue 4:1–3 but it describes the "judgement in a different way."[7] This leads him to locate the historical background of the charges against the nations in 4:1–8 within the events surrounding 586 BC and to date the setting of 4:9ff. to a future period when Israel is continuing to experience the hostilities of the surrounding nations.[8] From a literary standpoint, Prinsloo notes that Joel 4:4–8 provides the rhetorical questions of the lawsuit introduced in 4:1–3, and Strazicich views 4:4–8 as continuing "the *Jahwerede* and so it should not be considered extraneous to the unit."[9] That the same topic continues in both

Scripture and Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity, BibInt 82 (Leiden: Brill, 2007), 225–26, 228, 236–37. Nogalski also argues for a relationship between Joel 4 and 2 Chr 20. James Nogalski, *Redactional Processes in the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993), 32. There are stronger parallels, however, between Joel 4:1–8 and Obadiah that include, and thus explain, the word גמל in Joel. Thus, in the case of this word, the parallel ought to be viewed as coming from Obadiah and not 2 Chronicles.

[5] Leslie Allen, *The Books of Joel, Obadiah, Jonah and Micah*, NICOT (Grand Rapids: Eerdmans, 1976), 109, 124. However, he does not explore the theological understanding in great detail. Assis also equates עמק יהושפט and עמק החרוץ. Elie Assis, *The Book of Joel: A Prophet between Calamity and Hope*, LHBOTS 581 (London: Bloomsbury T & T Clark, 2003), 232. Barton is less sure. Barton, *Joel and Obadiah*, 105.

[6] Barton, *Joel and Obadiah*, 100. Wolff points to literary devices such as 4:4 beginning with וגם and concluding with כי יהוה דבר, and Joel 4:1–3 and 4:9–14 containing many parallels. Wolff, *Joel and Amos*, 74–75. His observations are correct, but his conclusion is unnecessary. Why could an author not digress before returning to an aforementioned topic? Moreover, Joel has used וגם before in his prophecy (Joel 2:3, 12; 3:2) in a similar way to 4:4.

[7] Assis, *The Book of Joel*, 224.

[8] Assis, *The Book of Joel*, 226.

[9] Willem S. Prinsloo, *The Theology of the Book of Joel*, BZAW 163 (Berlin: Walter de Gruyter, 1985), 95; Strazicich, *Joel's Use of Scripture*, 228. Similarly, Barker understands 4:4–8 to be "YHWH's response to Judah's enslavement described in 4:3," and 4:9–17 to develop "YHWH's commitment in 4:2 to judge the nations in the Valley of Jehoshaphat." Joel Barker, *Joel: Despair and*

sections is evident because they both describe the actions of the nations selling people

(מכר Joel 4:3, 8). Furthermore, as shown below, Joel 4:3 *and* Joel 4:4 and Joel 4:7

contain parallels with Obadiah. So, the thematic and literary evidence supports

understanding 4:4–8 as coming from the same hand as Joel 4:1–3.

Because of the mention of צידון in 4:4, which was destroyed in 343 BC by

Artaxerxes III, all interpreters agree that 343 BC is the latest this passage could be

dated.[10] Assis believes that 4:4–8 "provides the strongest evidence in the book for dating

Joel to the period after the events of 586 [BC]."[11] As shown below, this section has

numerous parallels to Obadiah and is thematically held together by the concept of

retribution (גמל), specifically because Israel was sold as slaves to the Greeks, the nations

will be sold as slaves to the Sabeans.[12] Obadiah, however, mentions אדום whereas Joel

mentions צר, צדון, and the גלילות פלשת. Joel does mention אדום later (4:19), but that he

does not mention them here must give one caution when determining the precise

historical events of 4:4–8.[13]

After detailing the retributive judgment of YHWH upon the nations for their

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Deliverance on the Day of the Lord, ZECOT 25 (Grand Rapids: Zondervan, 2020), 148.

[10] Barton, *Joel and Obadiah*, 101; Wolff, *Joel and Amos*, 77–78.

[11] Assis, *The Book of Joel*, 213. The mention of taking silver and gold from Israel and carrying it into their היכל is reminiscent of the actions of Nebuchadnezzar (e.g., 2 Kgs 24:13).

[12] Treves believes that such a mention of the Greeks only makes sense if Joel is writing after 332 BC. Treves, "The Date of Joel," 152. However, this is surely too strict a reading. As many others have pointed out, though rare, Greeks occur in Hebrew literature in the postexilic period as early as the sixth century. Barton, *Joel and Obadiah*, 101. Jacob Meyers also provides evidence of Greek slave trade being prominent in the seventh and sixth centuries, even attributing the growth of Athens to its reliance on slaves. Jacob Myers, "Some Considerations Bearing on the Date of Joel," *ZAW* 74, no. 2 (1962): 178–85. Ezek 27:13 provides evidence of Greeks trading in slavery reading: "Javan, Tubal, and Meshech traded with you; they exchanged human beings and vessels of bronze for your merchandise" (ESV).

[13] The historical referent of Joel 4:4–8 is uncertain. The account of the Philistines plundering the king's house during the reign of Jehoram is preserved in 2 Chr 21:16–17. Beecher concludes that the setting of Joel "must have been a time either much earlier or much later than Nebuchadnezzar" and opts for a time during Hazael's invasion. Willis Beecher, "The Historical Situation in Joel and Obadiah," *JBL* 8 (1888): 31. The vast number of parallels between Joel and other biblical books must rule out such an early date for Joel. G. Buchanan Gray, "The Parallel Passages in 'Joel' in their Bearing on the Question of Date," *Expositor* 4, no. 8 (1893): 208–25.

enslavement and selling of the Israelites (4:4–8), Joel returns in 4:9–17 to develop the gathering (קבץ 4:2, 11) of the nations into the valley of Jehoshaphat for judgment. The nations are called to bring their warriors for war (4:9) as YHWH brings his warriors also (4:11[14]). Contextually it makes sense to understand 4:13 to shift from addressing the nations to address YHWH's warriors who execute his judgment.

This judgment in the valley is the Day of YHWH (4:14). This Day is described in 4:14b–16 using many previously mentioned themes. These include the darkening of the heavenly bodies (4:15; cf. 2:10), the shaking of the earth (4:16aβ; cf. 2:10), and the protection of the survivors in Zion (4:16b; cf. 3:5). Just as in 3:3–5, where Joel described how Israel would fare in the Day of YHWH, now Joel describes in 4:9–16 how the nations will fare in this same Day of YHWH. Joel 4:17 parallels 2:27 in that the result of YHWH's restoration (2:21; 4:1) is the knowledge of YHWH and his dwelling with his people. Joel 4:17bβ also has a note of finality about it when it concludes זרים לא־יעברו־בה עוד.[15]

The concluding verses of Joel (4:18–21) have been deemed late by some but even Wolff admits that this later author "imitates" Joel, if in fact it did not come from Joel's hand.[16] Verses 18–21, however, are full of parallels with other texts which is a distinct mark of Joel's authorship, to say nothing of the intratextual references Joel makes.[17] Assis provides a compelling structure of verses 18–21 that evidence how they

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[14] The verb עושו which begins 4:11 is a *hapax legomenon*. Prinsloo argues that the "context leaves one no choice but to read an imperative in this case." Prinsloo, *Theology of Joel*, 93. The LXX translates with συναθροίζεσθε which elsewhere is used to gather troops for war (e.g., 1 Sam 4:1). Jeremias interestingly sees in Joel 4:11 a "freie Anspielung an das alte Siegeslied Ri 5,13." Jörg Jeremias, *Die Propheten Joel, Obadja, Jona, Micha*, ATD 24,3 (Göttingen: Vandenhoeck and Ruprecht, 2007), 52. Without significant lexical connections, this observation must remain speculative.

[15] Regarding this phrase, Barton notes that "the most obvious reference would be to the Babylonian invasion in 586 B.C.E." Barton, *Joel and Obadiah*, 108.

[16] Wolff, *Joel and Amos*, 75.

[17] For example, עסיס in 4:18 harkens back to 1:5 and 4:21 completes the list of divine attributes first mentioned in 2:13.

are a fitting conclusion to a literary masterpiece, with verse 18 summarizing the agricultural restoration of 2:18–27 and 4:19–21 summarizing the political restoration of Judah as her enemies are defeated.[18]

While 4:4–8 may reflect an unknown historical event, much of Joel 4 contains symbolic names to make a theological point (e.g., עמק יהושפט). The symbolic significance of שטים is addressed below, but it seems fitting to understand the mention of אדום and מצרים in 4:19 as symbolic references to archetypal enemies of Israel rather than specific historical events.[19]

Various solutions have been proposed to understand Joel 4:21a. Prinsloo advocates that "the likeliest solution is to read *lo'* as *la'* [emphasis added], that is as an emphatic or affirming particle."[20] Barton highlights "the proposal in *BHS* that the first *niqqêtî* should simply be omitted" though there is no textual evidence for such a reading.[21] To the contrary, 4QXII^c confirms the consonantal text of the MT. Others prefer the LXX rendering ἐκδικήσω, presumably reading the first נקיתי as from נקם instead of נקה.[22] Gelston, however, notes that it is unlikely that "any of the vrss. had a *Vorlage* in which the Hebrew verb was נקם rather than נקה. It is much more likely that they interpreted this sense in an attempt to make the passage intelligible."[23] That the Vulgate deviates from the LXX and supports the MT further confirms the text of the MT as

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[18] He notes a linear parallel of four parts (ABCDA´B´C´D´) between 4:18 and 4:19–21. Assis, *The Book of Joel*, 247–52.

[19] Barton, *Joel and Obadiah*, 110.

[20] Prinsloo, *Theology of Joel*, 114.

[21] Barton, *Joel and Obadiah*, 109.

[22] Barker, *Joel*, 165.

[23] Anthony Gelston, *The Twelve Prophets*, BHQ 13 (Stuttgart: Deutsche Bibelgesellschaft, 2010), 78. Driver also notes that the LXX translates the second נקיתי with ἀθῳώσω, thereby testifying to the MT text. G. R. Driver, "Linguistic and Textual Problems: Minor Prophets III," *JTS* 39, no. 156 (1938): 401–2.

original.[24] This text is explored further below, but I believe a key to its intelligibility lies in recognizing that it harkens back to the attributes of YHWH first introduced in Joel 2:13. Joel 4:21, thus, concludes the book by rounding off the attributes of YHWH by alluding to the not-yet mentioned attribute, namely, ונקה לא ינקה from Exodus 34:7bα.

In bringing closure to the book, it is worth noting how Joel 4 contains a number of intrabiblical references to his earlier message. In 4:2 Israel is called עמי ונחלתי (cf. 2:17) and mention is made of YHWH's ארץ (cf. 1:6); the consecrated (קדש) gathering for war in 4:9 is an ironical counterpart to the previous calls to consecrate for a communal lament (cf. 1:14, 2:15); YHWH's גבורים return in 4:11 (cf. 2:7); in light of the previous failed harvest in chapter 1, Joel's metaphorical use of overflowing vats and a ready harvest to depict the evil of the nations is especially striking; as noted above, Joel 4:14 mentions again the יום יהוה and 4:15–16 are almost identical to 2:10 (also 3:4) in their depiction of this Day; on this Day of restoration and judgment, the mountains will drip עסיס that formerly was cut off (1:5) and the אפיקים that were dried up (1:20) will flow again (4:18). Even that which was threatened to Judah (a state of שממה and מדבר, 2:3) will befall Judah's enemies (4:19). Such reuse of vocabulary not only provides strong evidence for the integrity of the book of Joel as a piece of literature from one hand, it serves to emphasize Joel's message in chapter 4, namely, that the state of Judah and the nations will be reversed.

Joel 4:1 and Jeremiah 30–33

Jeremiah 30–33, often called the Book of Consolation,[25] is bracketed by the

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[24] The Vulgate reads at Joel 3:21 *et mundabo sanguinem eorum quem non mundaveram.* M. Müller rightly notes that the relative pronoun *quem* indicates that the Vulgate interpreted both verbs to refer to the same group of people. It is not clear whether the LXX interpreted in this way. Monika Müller, *Und der HERR wohnt in Zion (Joel 4,21): Literaturwissenschaftliche und theologische Untersuchungen zu Joel 3 und 4*, WMANT 150 (Göttingen: Vandenhoeck & Ruprecht, 2017), 174–75.

[25] Michael Brown, *Jeremiah*, in *Expositor's Bible Commentary*, vol. 7, *Jeremiah-Ezekiel*, rev. ed. (Grand Rapids: Zondervan Academic, 2017), 415; Tiberius Rata, *The Covenant Motif in Jeremiah's Book of Comfort: Textual and Intertextual Studies of Jeremiah 30–33*, StBibLit 105 (New York: Peter

phrase שוב√ followed by שבות (‏ושבתי את־שבותם‎; 30:3; ‏אשוב את־שבותם‎, 33:26). The

phrase שוב√ followed by שבות is relatively common in the OT, occurring 29 times, the

majority of which are exilic and postexilic.[26] Significantly, eleven of the 29 occurrences

are found in Jeremiah and seven of these occur in Jeremiah 30–33. This section of

Jeremiah, thus, could be better named, the Book of Restoration.[27] The phrase שוב√

followed by שבות can mean restoration in general, but its first occurrence in

Deuteronomy 30:3 referring to the return from exile colors most subsequent

occurrences.[28]

Parallels

In the OT, only Joel 4:1, Jeremiah 33:15, 50:4, and 50:20 contain the

phrase ‏בימים ההמה ובעת ההיא‎.[29] Assis, Strazicich, and Seitz note parallels in context and

language between Joel 4:1–2 and Zephaniah 3:20.[30] Parallels include בעת ההיא and

‏בשובי את־שבותיכם‎. The thematic parallels are certainly strong but the lexical parallels,

especially rare and sustained parallels, are lacking between Joel 4:1 and Zephaniah 3:20,

especially in light of the stronger lexical parallel with Jeremiah.

While almost all occurrences of שוב√ followed by שבות are future in tense,

Lang, 2007), 1–3.

[26] Deut 30:3; Jer 29:14; 30:3, 18; 31:23; 32:44; 33:7, 11, 26; 48:47; 49:6, 39; Ezek 16:53; 29:14; 39:25; Hos 6:11; Joel 3:1; Amos 9:14; Zeph 2:7; 3:20; Ps 14:7; 53:6; 85:1; 126:1, 4; Job 42:10; Lam 2:14. Most occurrences are future in tense (*yiqtol, weqatal,* participle) or an undefined time (infinitive + ב). Two occurrences are past tense (*qatal*), Job 42:10 and Ps 85:2, one an imperative asking for YHWH to restore (Ps 126:4) and one an infinitive expressing purpose (Lam 2:14). There are also *qetiv/kere* variations of this phrase with both terms alternating a *vav/yod*: ‏שבית/שבות‎ and ‏אשיב/אשוב‎.

[27] In fact, this is the designation Lundbom uses. See Jack Lundbom, *Jeremiah 21–36: A New Translation with Introduction and Commentary*, AB, vol. 21b (New York: Doubleday, 2004), 368.

[28] Bracke, arguing that etymological studies can only help with the historical origin of a word, analyzes the occurrences of the phrase in the OT and concludes that it is "a technical term referring to a model of restoration most frequently characterized by Yahweh's reversal of his judgement." John Bracke, "*šûb šᵉbût*: A Reappraisal," *ZAW* 97, no. 2 (1985): 244.

[29] Jer 33:15 and 50:20 contain the shortened form of the 3mp pronoun הם.

[30] Assis, *The Book of Joel*, 215; Strazicich, *Joel's Use of Scripture*, 223–25; Seitz, *Joel*, 200.

only Jeremiah 32:44, 33:11, 33:26, 49:6, 39, and Ezekiel 39:25 share the 1cs *yiqtol* form

with Joel 4:1.[31] Noteworthy is Jeremiah 49:39 in which אשוב את־שבית is preceded by

והיה באחרית הימים, however, the verse is dealing with the restoration of Elam. Since the

phrase is likely a technical one, finding a genuine *literary* parallel is difficult.

Deuteronomy 30:3 is presented below as representative and as the primary occurence.

Jeremiah 33:15 is presented below to highlight the parallel of בימים ההמה ובעת ההיא with

Joel 4:1 because this verse occurs in the section of Jeremiah 30–33 in which the phrase

שוב√ followed by שבות most densely occurs.

Table 27. Parallels between Joel 4:1 and Deuteronomy 30:3; Jeremiah 33:15

Joel 4:1	Deut 30:3
כִּֽי הִנֵּ֛ה בַּיָּמִ֥ים הָהֵ֖מָּה וּבָעֵ֣ת הַהִ֑יא אֲשֶׁ֣ר **אָשׁ֔וב** **אֶת־שְׁב֥וּת** יְהוּדָ֖ה וִירוּשָׁלָֽ͏ִם׃	וְשָׁ֨ב יְהוָ֧ה אֱלֹהֶ֛יךָ **אֶת־שְׁבוּתְךָ֖** וְרִחֲמֶ֑ךָ וְשָׁ֗ב וְקִבֶּצְךָ֙ מִכָּל־הָ֣עַמִּ֔ים אֲשֶׁ֧ר הֱפִֽיצְךָ֛ יְהוָ֥ה אֱלֹהֶ֖יךָ שָֽׁמָּה׃
Joel 4:1	Jer 33:15
כִּֽי הִנֵּ֛ה בַּיָּמִ֥ים הָהֵ֖מָּה וּבָעֵ֣ת הַהִ֑יא אֲשֶׁ֣ר אָשׁ֔וב אֶת־שְׁב֥וּת יְהוּדָ֖ה וִירוּשָׁלָֽ͏ִם׃	בַּיָּמִ֤ים הָהֵם֙ וּבָעֵ֣ת הַהִ֔יא אַצְמִ֥יחַ לְדָוִ֖ד צֶ֣מַח צְדָקָ֑ה וְעָשָׂ֛ה מִשְׁפָּ֥ט וּצְדָקָ֖ה בָּאָֽרֶץ׃

Literary Relationship

No doubt שוב שבות became a stock phrase, having its origin in Deuteronomy.[32]

This makes it incredibly difficult to determine between which texts, if any, there may be

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[31] The *yiqtol* form is necessitated in Jer 32:44, 33:11, and 33:26 because they are preceded by כי whereas Jer 49:6, 39 and Ezek 39:25 are preceded by temporal words/phrases.

[32] For the parallels between Jeremiah and Deuteronomy, Holladay parts company with those who argue for a Deuteronomistic editor of Jeremiah and compellingly proposes that the reading of Deuteronomy every seven years at the feast of booths in Jerusalem (Deut 31:9–13) not only explains the language of Deuteronomy prevalent in Jeremiah, but also provides the chronological structure to Jeremiah's ministry around these seven-year periods. William Holladay, *Jeremiah 1: A Commentary on the Book of the Prophet Jeremiah Chapters 1–25*, Hermeneia (Philadelphia: Fortress, 1986), 1.

a literary relationship when the phrase is used. By itself, the use of this phrase by Joel ought to indicate nothing more than the use of a stock phrase that had developed a technical meaning through subsequent reuse to refer to the postexilic restoration.[33] Such usage, by itself, can be categorized as a non-literary thematic allusion.

The phrase בימים ההמה ובעת ההיא from Joel 4:1 occurs in the exact same form only in Jeremiah 33:15, 50:4 and 20. Similar phrases to speak of coming/future days exist,[34] but this particular phrase is limited to Joel and Jeremiah. Such a rare lexical parallel that also shares identical syntax indicates a high likelihood of a literary relationship between these texts. Moreover, while שוב שבות is a technical term, the fact that 25 percent of its occurrences are found in Jeremiah 30–33 *and* that בימים ההמה ובעת ההיא occurs in Jeremiah 33:15 further supports discerning a literary relationship between Joel 4:1 and Jeremiah 33:15.

Direction of Dependence

Jeremiah ministered in the final days of Judah and into the early preexilic period.[35] The Book of Restoration has been understood by some as a collection of original oracles from Jeremiah concerning the northern kingdom joined together with some "post-Jeremianic oracles of hope."[36] Assis summarizes two reasons for a late dating of these passages to a different individual than Jeremiah: the change of tone in message and the affinity between these texts and Deutero-Isaiah, which is also assumed to be late

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[33] While noting the great similarity between the text of Joel and Jeremiah, Prinsloo understands this parallel as the use of "stereotyped material." Prinsloo, *Theology of Joel*, 104.

[34] For example, והיה באחרית הימים in Isa 2:2.

[35] Holladay, *Jeremiah 1*, 1–12. Rata provides a succinct overview of the various historical and literary reconstructions of Jeremiah. Rata, *Covenant Motif in Jeremiah's Book*, 24–28.

[36] Leslie Allen, *Jeremiah*, OTL (Louisville: Westminster John Knox Press, 2008), 333. Such an understanding is due to the mention of Israel, Ephraim, and Samaria in Jer 30–31. Brown, *Jeremiah*, 415. This seems unnecessary since other exilic and postexilic prophets mention the restoration of Israel and Judah together (e.g., Ezek 37:19).

and postexilic. In response, however, Assis correctly states the obvious: "I do not see why one prophet should not speak of both the destruction of the temple on account of sins being committed at the present, while also prophesying redemption in the future."[37] There are complex issues around the literary composition of Jeremiah, not least of these involving the differences between the LXX and MT form.[38] It is beyond my scope to wade into this discussion and provide a definitive answer, if one even exists. Lundbom believes the final MT edition of Jeremiah to be concluded around 560 BC and Holladay, who argues for additions even into the fifth century, understands Jeremiah 33:15, 50:4, and 20 as original.[39] Thus, a postexilic date for Joel would allow Jeremiah to be available to him.

From a literary analysis, that the phrase בימים ההמה ובעת ההיא occurs three times in Jeremiah—though his book is much longer than Joel—furthermore indicates that the phrase was more likely to have originated from Jeremiah. Joel has previously alluded to a section of Jeremiah via a catchphrase (namely, Jer 4–6 via the term הצפוני in Joel 2:20). If one accepts the evidence for a literary relationship between these texts, it is much more likely that Joel is attempting to allude to the larger section of Jeremiah 30–33 via two phrases בימים ההמה ובעת ההיא and שוב שבות than Jeremiah at three different locations being dependent upon Joel 4:1.

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[37] Elie Assis, "Zechariah 8 and its Allusions to Jeremiah 30–33 and Deutero-Isaiah," *JHS* 11 (2011): 13.

[38] Holladay provides a detailed overview. William Holladay, *Jeremiah 2: A Commentary on the Book of the Prophet Jeremiah Chapters 26–52*, Heremeneia (Philadelphia: Fortress, 1989), 2–10. The LXX lacks the section found at Jer 33:14–18 in the MT. Lundbom suggests this could be due to haplography or it is an exilic addition. Lundbom, *Jeremiah 2*, 98. The LXX contains, for Jer 50:4 and 20, ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ (Jer 27:4, 20 LXX). This phrase only occurs in the LXX at Jer 27:4, 20, Joel 4:1, *and* Jer 3:17 (MT only has בעת ההיא). Thus even in the LXX the phrase is distinctly Jeremiah's.

[39] Holladay, *Jeremiah 2*, 24; Lundbom, *Jeremiah 2*, 100–101.

Interpretive Significance of Reuse

Joel, at the very least, is aligning his message of restoration with previous Scripture making a thematic allusion to the developed idea of restoration through the technical term שוב שבות. He categorizes his future restoration (the outpouring of the Spirit and salvation on Zion, etc.; 3:1–5) as the time when אשוב את־שבות יהודה וירושלם.[40] Using a technical phrase like שוב שבות would make a thematic allusion to earlier depictions of restoration that would include Deuteronomy 30:3 and Jeremiah 30–33. However, by also using Jeremiah's distinct phrase בימים ההמה ובעת ההיא, has Joel signaled to the reader that he has specifically intended to allude to the contents of Jeremiah 30–33 via the phrase שוב שבות? The fact that 25 percent of the occurrences of שוב שבות occur in Jeremiah 30–33 already make the details of this section of Scripture more prominent in the hearer/reader's mind through Joel's use of שוב שבות. Thus, Joel's reuse of Jeremiah's בימים ההמה ובעת ההיא simply strengthens an already existing connection between Joel 4:1 and Jeremiah 30–33.

The restoration in Jeremiah 30–33 primarily has to do with the physical return to the land (Jer 31:8, 16–17; 32:37). This return, specifically to Zion, will also coincide with the restoration of the de-created land (Jer 4:23–26).[41] Just as the first exodus resulted in a new covenant, so this second exodus will result in a new and everlasting covenant, a covenant that would include forgiveness of sins (Jer 31:31–34; 32:40), *not like* the former covenant. The covenant formula—והיו לי לעם ואני אהיה להם לאלהים (32:38)—underscores YHWH's intent in restoring his people to the land: YHWH is bringing his people back *so that* they may enter into a new covenant.[42] YHWH will also uphold his covenant to David

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[40] Ezek 39, from where Joel draws his language for the outpouring of the Spirit, also describes its contents as the time of YHWH's restoration: עתה אשיב את־שבית יעקב ורחמתי כל־בית ישראל (Ezek 39:25aβ).

[41] For example, in a parallel with Joel, Jer 31:12 mentions the restoration of the דגן, תרוש, and יצהר.

[42] Rata argues that there is not just discontinuity between the old and new covenants, but continuity also. For example, he notes that in both covenants YHWH takes the initiative. Rata, *Covenant*

(Jer 33:14–15)—that he has upheld his covenant with creation is his pledge to uphold the Davidic covenant (Jer 33:20–21).[43]

Did Joel intend to evoke this entire context of Jeremiah 30–33? Of course, one can never know for sure as such is the way when an author alludes.[44] The themes of return/restoration, re-creation, and a new covenant have undergirded Joel's message. He has been silent, however, regarding the Davidic covenant. And so, it is at least intriguing that the borrowed phrase בימים ההמה ובעת ההיא comes precisely from the section that describes YHWH maintaining his covenant with David. As a thematic allusion to YHWH's restoration with a focused attention on Jeremiah 30–33, Joel likely had in mind the entire swathe of restoration promises by earlier prophets who spoke of YHWH restoring the fortunes of Israel.

Furthermore, writing after the physical return, Joel would have noted the partial fulfillment of YHWH's promise of restoration. But as yet, there was no king and there was no mention of a new covenant *unlike* the old covenant. Former prophets spoke of the coming days of YHWH's restoration which would include a physical return, a Davidic king, the outpouring of the Spirit, and a new covenant. These promises were no doubt well-known to the faithful remnant of Israel. Those living *after* the physical return had to wrestle with such prophecies. Lest any of Joel's contemporaries look at the experience of the physical return as the fullness of YHWH's promise of restoration, Joel

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Motif in Jeremiah's Book, 123. I would add that both covenants are established *after* an exodus-like event.

[43] The new covenant does not annul previous covenants but, and explicitly so in Jer 30–33, confirms and upholds the promises of the Abrahamic, Davidic, and Creation covenants. Rata, *Covenant Motif in Jeremiah's Book*, 123–26. Both Lundbom and Holladay note that Jer 33:15–16 harken back within Jeremiah to 23:5–6, with Holladay even calling it the "source" of Jer 33:15–16. Holladay, *Jeremiah 2*, 228; Lundbom, *Jeremiah 21–36*, 539.

[44] Lester writes of the intended risk an author takes by alluding and thus placing the effort of meaning-making into the reader. Allusion is the "ineliminably courageous act" whereby an author "tacitly" guides the reader "toward imaginative participation in meaning-making." G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel*, LHBOTS 606 (London: T & T Clark, 2015), 8.

continues to speak of another, future restoration בימים ההמה ובעת ההיא subsequent to the

physical return. In a similar vein, Prinsloo writes that the phrase אשיב את־שבות "should

be interpreted eschatologically, as referring to more than just the return from captivity."[45]

Joel, living after the exile, did not see the restoration promised by the preexilic

prophets, and so continued to speak of restoration.[46] He utilized אשיב את־שבות and בימים

ההמה ובעת ההיא from Jeremiah to allude to the fullness of restoration spoken of by

Jeremiah and align his message his with Jeremiah's. This message included a physical

return, a second exodus, in which the covenantal promises to Abraham and David would

be fulfilled, and a new and everlasting covenant established, in which creation itself was

renewed. Recognizing the declaration that YHWH will keep his promises in Jeremiah

33:14 is all the more significant for Joel and his postexilic community.

Joel 4:3–8 and Obadiah 11–18

The majority consensus is that Obadiah is an oracle against Edom for its

involvement with the Babylonians at the time of Judah's exile.[47] The historical material

of the book (Obad 1–14) develops into an eschatological conclusion (Obad 15–21). This

second half of the book begins with כי־קרוב יום־יהוה, an obvious verbal parallel with Joel,

bridging the two sections in Obadiah. Obadiah itself has a number of verbal and thematic

parallels with other books, the most extensive of which are between Obadiah 1–6 and

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[45] Prinsloo, *Theology of Joel*, 104. Assis, accurately, rebuts with this: "Even if we assume that his pericope postdates the return to Zion, there is no reason to claim that it is eschatological." Assis, *The Book of Joel*, 214.

[46] As noted in chap. 4 of this dissertation, this is similar to how restoration is spoken of in Ps 126 which Joel reuses. This may also be similar to Ps 85 which describes a past restoration (85:2) as the grounds for a future restoration (85:5).

[47] Smith lists six possible known historical occurrences in which Edom acted in a hostile manner towards Israel/Judah: "(1) Absalom's revolt, (2) Shishak's invasion, (3) the Philistine-Arabian invasion, (4) the Israelite invasion, (5) Nebuchadnezzar's invasion in 597 B.C., and (6) Nebuchadnezzar's invasion in 587 B.C." Billy Smith and Frank Page, *Amos, Obadiah, Jonah*, NAC, vol. 19b (Nashville: Broadman & Holman, 1995), 172.

Jeremiah 49:7–10, 14–16.[48] Interestingly, parallels with Joel are from both sections of Obadiah, the historical and the eschatological.

Parallels

Joel and Obadiah share the rare verb ידד (Joel 4:3; Obad 11), the phrase שוב√ + גמל (Joel 4:4, 7; Obad 15), and the phrase כי יהוה דבר (Joel 4:8; Obad 18). Additionally, Joel 4:19 and Obadiah 11 share the causal prepositional phrase מחמס. Though this parallel contains only two lexemes, that Joel identifies אדום as the perpetrator strengthens this parallel between Joel 4:19 and Obadiah 11.

Strazicich argues that Joel 4:17 contains the language of Obadiah 16–17.[49] The only lexical parallel appears to be הר קדשי which is not unique to these passages.[50] Others, including Strazicich, view Joel 4:17 as returning to Obadiah 17—which Joel cited in Joel 3:5—however, the only lexical parallel is קדש + היה√.[51] It is doubtful anyone would recognize these as parallel texts if Joel had not first cited Obadiah 17 in Joel 3:5. Thus, while possible, since there are no rare lexical parallels or syntactical parallels, and the concept is a common one, I do not view this as a genuine parallel. The full text of Obadiah 11–15 and Joel 4:3–8 is provided below for convenience and context. See table 28 below.

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[48] For a list of Obadiah's parallels with other texts see Daniel I. Block, *Obadiah*, Exegetical Commentary on the OT 27 (Grand Rapids: Zondervan, 2017), 40–41.

[49] Strazicich, *Joel's Use of Scripture,* 240–41.

[50] A greater parallel is Isa 8:18 which contains a four-word parallel with Joel 4:17, שכן בציון הר־קדשי. A genuine literary parallel is possible here, but will not be considered because the lexemes and theme are common. Jeremias understands Joel 4:17b to be an "Anspielung an Jes 52,1 und Nah 2,1." Jeremias, *Joel, Obadja, Jona, Micha*, 54. Neither passage, however, uses the noun זרים as the subject as Joel does, and Isaiah contains the verb בוא instead of עבר. Both Isaiah and Nahum do share ב and עוד with Joel, with the latter also sharing the same verb עבר. Based on shared lexemes, the parallel with Isaiah is unlikely. The parallel with Nahum is more likely but will not be considered.

[51] Strazicich, *Joel's Use of Scripture*, 241; Allen, *Joel, Obadiah, Jonah, Micah*, 164; Siegfried Bergler, *Joel als Schriftinterpret*, BEATAJ 16 (Berlin: Peter Lang, 1988), 303.

Table 28. Parallels between Joel 4:3–8 and Obadiah 11–18

Joel 4:3	Obad 11–14
וְאֶל־עַמִּי **יַדּוּ גוֹרָל** וַיִּתְּנוּ הַיֶּלֶד בַּזּוֹנָה וְהַיַּלְדָּה מָכְרוּ בַיַּיִן וַיִּשְׁתּוּ:	בְּיוֹם עֲמָדְךָ מִנֶּגֶד בְּיוֹם שְׁבוֹת זָרִים חֵילוֹ וְנָכְרִים בָּאוּ שְׁעָרָו וְעַל־יְרוּשָׁלַם **יַדּוּ גוֹרָל** גַּם־אַתָּה כְּאַחַד מֵהֶם: וְאַל־תֵּרֶא בְיוֹם־אָחִיךָ בְּיוֹם נָכְרוֹ וְאַל־תִּשְׂמַח לִבְנֵי־יְהוּדָה בְּיוֹם אָבְדָם וְאַל־תַּגְדֵּל פִּיךָ בְּיוֹם צָרָה: אַל־תָּבוֹא בְשַׁעַר־עַמִּי בְּיוֹם אֵידָם אַל־תֵּרֶא גַם־אַתָּה בְּרָעָתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָה בְחֵילוֹ בְּיוֹם אֵידוֹ: וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה:
Joel 4:4–7	Obad 15
וְגַם מָה־אַתֶּם לִי צֹר וְצִידוֹן וְכֹל גְּלִילוֹת פְּלָשֶׁת הַגְּמוּל אַתֶּם מְשַׁלְּמִים עָלָי וְאִם־גֹּמְלִים אַתֶּם עָלָי קַל מְהֵרָה **אָשִׁיב גְּמֻלְכֶם בְּרֹאשְׁכֶם**: אֲשֶׁר־כַּסְפִּי וּזְהָבִי לְקַחְתֶּם וּמַחֲמַדַּי הַטֹּבִים הֲבֵאתֶם לְהֵיכְלֵיכֶם: וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם מְכַרְתֶּם לִבְנֵי הַיְּוָנִים לְמַעַן הַרְחִיקָם מֵעַל גְּבוּלָם: הִנְנִי מְעִירָם מִן־הַמָּקוֹם אֲשֶׁר־מְכַרְתֶּם אֹתָם שָׁמָּה **וַהֲשִׁבֹתִי גְמֻלְכֶם בְּרֹאשְׁכֶם**:	כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יֵעָשֶׂה לָּךְ **גְּמֻלְךָ יָשׁוּב בְּרֹאשֶׁךָ**:
Joel 4:8	Obad 18
וּמָכַרְתִּי אֶת־בְּנֵיכֶם וְאֶת־בְּנוֹתֵיכֶם בְּיַד בְּנֵי יְהוּדָה וּמְכָרוּם לִשְׁבָאיִם אֶל־גּוֹי רָחוֹק **כִּי יְהוָה דִּבֵּר**:	וְהָיָה בֵית־יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית עֵשָׂו **כִּי יְהוָה דִּבֵּר**:
Joel 4:19	Obad 10
מִצְרַיִם לִשְׁמָמָה תִהְיֶה **וֶאֱדוֹם** לְמִדְבַּר שְׁמָמָה תִּהְיֶה **מֵחֲמַס** בְּנֵי יְהוּדָה אֲשֶׁר־שָׁפְכוּ דָם־נָקִיא בְּאַרְצָם:	**מֵחֲמַס** אָחִיךָ יַעֲקֹב תְּכַסְּךָ בוּשָׁה וְנִכְרַתָּ לְעוֹלָם:

Literary Relationship

A literary relationship between these two texts is suggested by the cumulative rare verbal parallels they share. The verb יַדּוּ [52] only occurs in Joel 4:3, Obadiah 11, and

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[52] *DCH* lists Joel 4:3, Nah 3:10, and Obad 11 as *piel* forms of ידה II, a verb which is also

Nahum 3:10 and is always followed by the noun גורל.[53] All three texts mention the historical reality that, when one nation conquered another, lots were cast over the prisoners of war.

Clauses containing the verb שוב followed by the object גמול and the prepositional phrase בראש only occur in Joel 4:4, 7, and Obadiah 15.[54] Though using rare terms, these verses express the common biblical theme of retribution. While the phrase אשיב גמלכם בראשכם in Joel 4:3 is grammatically different, it is lexically and syntactically identical to גמלך ישוב בראשך in Obadiah 15.

Neither the terms nor the phrase itself in the parallel כי יהוה דבר are rare. However, once the reader has noticed the connection between these two texts, כי יהוה דבר provides another point of contact. Moreover, כי יהוה דבר concludes a section of the text in each case.[55] Thus, while the phrase could simply have been a common stylistic way to conclude a section, it is possible that one author imitated the other's conclusion.

The preposition חמס + מן only occurs six times in the OT. In 2 Samuel 22:3, Jonah 3:8, and Psalm 74:14 the preposition has an ablative meaning. Only in Ezekiel 12:19, Obadiah 10, and Joel 4:19 does מן have a causal meaning. The Ezekiel text uses the phrase in a very similar way, but the perpetrators of the חמס are the יושבי ירושלם. Neither the causal construction nor the lexeme is rare by themselves. However, together

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attested only in Lam 3:53, Jer 50:14 and Sir 14:15. *HALOT* however distinguishes ידד from ידה. The verbs are clearly related being similar in form and meaning but Masoretic pointing marks the three occurrences in the minor prophets as *qal* forms of ידד, distinct from ידה II. Even if the Masoretes were mistaken, Lam 3:53, Jer 50:14, and Sir 14:15 do not contain the object גורל. BDB provides an Ethiopic cognate verb to Hebrew ידד.

[53] While using more common words, Tg. Neb. has the exact reading, רמו עדבין, for each of these texts, suggesting awareness that these texts in the Hebrew were verbal parallels. In the LXX, Joel 4:3 and Obad 11 share the exact same reading with ἔβαλον κλήρους, whereas Nah 3:10 has the extremely similar βαλοῦσιν κλήρους.

[54] Elsewhere, גמול is the object of the verb שוב only four times: Ps 28:4; 94:2; Prov 12:14; and Lam 3:64, further indicating how rare this construction is.

[55] For example, Block argues Obad 15–18 constitute a unit and, though separating 15a and 15b, Barton argues 15a, 16–18 constitute a unit. Block, *Obadiah*, 43–45; Barton, *Joel and Obadiah*, 118–19.

they are used only with the same sense and same referent—to אדום —in Joel 4:19 and Obadiah 10. In light of the surer literary parallels between Obadiah and Joel, Obadiah 11 and Joel 4:19 ought also to be understood as a genuine literary parallel.

Ben Zvi writes that these "similarities do not require dependence on a common written source" and "indicate only the existence of a common 'reservoir' of expressions in post-monarchic Israel"[56] However, as the above survey has shown, these shared phrases are, in fact, *not* common at all in the textual evidence available. They may indicate a common reservoir of expression, but such a conclusion is speculation without evidence. Rather, the evidence points to a literary relationship between these two texts.

Direction of Dependence

Ben Zvi dates the book of Obadiah to the Persian period, understanding Edom to only be a "symbol and representative of the nations."[57] Barton agrees that Edom has a symbolic function in the book, but believes Obadiah to have originated from more concrete historical events. Thus, he argues that the sack of Jerusalem is the most likely occasion for the original composition. However, Barton also posits that, due to its eschatological nature, Obadiah 15a, 16–21 originates from the Persian or Hellenistic period.[58] It is true that in these subsequent verses, Edom's devastation has become a type that will befall "all nations" (15a, 16), but it does not follow that the original composer of Obadiah, or an exilic author for that matter, could not have conceived of this idea. Regarding the verses 15a, 16–21, Wolff notes that they "sound like an echo of Joel, which suggests the postexilic era."[59] However, he rightly notes that "the main subject in

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[56] Ehud ben Zvi, *A Historical-Critical Study of the Book of Obadiah*, BZAW 242 (Berlin: Walter de Gruyter, 1996), 136n99.

[57] Ben Zvi, *Historical-Critical Study of Obadiah*, 240.

[58] Barton, *Joel and Obadiah*, 123.

[59] Hans W. Wolff, *Obadiah and Jonah*, trans. Margaret Kohl (Minneapolis: Augsburg, 1986),

vv. 18, 21 is still Edom" and concludes that Obadiah 15a, 16–18, 21 are from a later time of Obadiah's ministry—which he takes to be exilic—and only 19–20 come from a later historical period.[60] The historical section of Obadiah points to the sack of Jerusalem in 587 BC, and there is no compelling evidence that Obadiah 15a, 16–21 are later additions. Obadiah originates from the exilic period and thus predates Joel.

There is little literary evidence to determine the direction of literary dependence. The phrases ידו גורל and כי יהוה דבר are identical in both texts. Joel 4:4 and 7 make YHWH the explicit subject of the causative *hiphil* verb אשיב whereas Obadiah 15 has גמול as the subject of the transitive *qal* verb.

The parallel between Obadiah 10 and Joel 4:19 contains the only significant difference which may provide a literary clue for the direction of borrowing. In dealing with Edom, Obadiah 10 expresses Judah's relationship to Edom with the phrase מחמס אחיך יעקב, whereas Joel 4:19 is more generic with מחמס בני יהודה. Bergler believes that Joel's text indicates that Edom no longer historically exists, so to speak of it would be meaningless, hence explaining why Joel changed Obadiah.[61]

In addition to the relative dating,[62] I find it more plausible that Joel would reuse Obadiah's message as an exemplar, which recounted the historically well-known and theologically significant actions of Edom at the time of the destruction of Israel's temple, rather than that Obadiah sought language for his message from a historically lesser-known event—the actions of Tyre, Sidon, and Philistia as recounted by Joel.

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[60] Wolff concedes they may come from the fifth century, but not later. Wolff, *Obadiah and Jonah*, 18–19.

[61] He understands Joel to use Edom typologically to refer to the Phoenicians. Bergler, *Joel als Schfritinterpret*, 310.

[62] Allen, who understands Joel 4:3 to reuse Obad 11, historically situates the latter text "to the fall of Jerusalem in 587 B.C." Allen, *Joel, Obadiah, Jonah and Micah*, 110.

Interpretive Significance of Reuse

The book of Joel turns at 2:18 from impending judgment upon YHWH's people to their restoration. Joel 4:1–21 specifically deals with the enemy nations. It is significant that neither Babylon nor even Persia is mentioned. Egypt is mentioned in 4:19 not because they are an imminent threat, but because Egypt is an archetypical enemy.[63] The mention of Edom can also be understood as the archetypical enemy neighbor of Judah and not a historical threat.[64] Even in the message of Obadiah itself, the retribution to befall Edom for their treachery would come upon ("all nations" כל־הגוים) on the ("Day of YHWH" יום יהוה)(Obad 15a). In other words, Obadiah presents Edom as a type for all nations.[65] Joel reuses Obadiah in precisely this way, as typical of what would befall the nations of "Tyre, Sidon, and Philistia" who acted similarly to Edom by casting lots for the people of Judah (Joel 4:3). Thus, Joel is developing the notion inherent to Obadiah, namely, that on the Day of YHWH all nations would be judged.[66] Furthermore, his reuse of Obadiah validates Obadiah's as-yet-unfulfilled message to his postexilic community.

Joel 4:10 and Isaiah 2:4/Micah 4:3

Isaiah 2:2–4 details the turning of weapons into agricultural tools in the latter days as Mount Zion is established as the highest mountain and nations are flocking to it to receive Torah and have YHWH judge their disputes. Micah 4:1–3 parallels this text,

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[63] Such a symbolic understanding is consistent with Joel's terms used in chap. 4, including נהל השטים and עמק החרוץ, עמק יהושפט. Bergler, *Joel als Schfritinterpret*, 297; Wolff, *Joel and Amos*, 84.

[64] Israel's enemies were often categorized as the superpowers and surrounding nations (e.g., מסביבותם, Ezek 28:26). Ezek 25–32 contains Ezekiel's so-called Oracles against the Nations. However, Tyre and Egypt receive substantially lengthier treatment than the other nations. While they may be historical circumstances necessitating such prophecy, it also reflects the tendency to isolate a neighbor (Tyre) and a superpower (Egypt) out as typical of the judgments that will befall all similar nations.

[65] Bergler describes Joel's multiple reuses of Obadiah as an "Edomtypologie." Bergler, *Joel als Schriftinterpret*, 295–333.

[66] Bergler understands Joel 4:3 to reuse Obad 11 in a continuous sense because he recognizes the same occurrences happening to the people of Judah in his day. He similarly sees Joel 4:3, which mentions the drinking of wine, reusing Obad 16, which mentions the drinking on YHWH's holy mountain, as Joel is hoping for the fulfillment of Obadiah's message in his own day, namely, the reversal of Judah's affairs. Bergler, *Joel als Schriftinterpret*, 305–6.

containing an addition to the pericope in Micah 4:4–5.[67] Joel 4:10a contains the inversion of Isaiah 2:4bα/Micah 4:3bα.[68]

Parallels

Joel's inversion of Isaiah 2:4bα/Micah 4:3bα consists of a four-word parallel plus a synonym. Joel, Micah, and Isaiah have the same verb, כתת, though Joel employs the imperative whereas Micah and Isaiah use the perfect form. The object of each ל preposition is reversed in Joel, which effectively "reverses their meaning."[69] The only difference between the clauses is that Joel contains the rarer רמח where Isaiah/Micah contain the synonym חנית. Further points of contact from the larger context include (a) the latter days (Isa 2:2/Mic 4:1; Joel 3:1), (b) the establishment of Mount Zion (Isa 2:2/Mic 4:1; Joel 4:17), and (c) YHWH judging (שפט) the people (Isa 2:4/Mic 4:3; Joel 3:12). See table 29 below.

Literary Relationship

While proverbs that spoke about turning agricultural tools into weapons existed during the time of the biblical authors,[70] the lexical parallels between Joel 4:10

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[67] Whether one views Micah or Isaiah as original will determine whether one views Mic 4:4–5 as an addition to the original text of Isaiah or as something that Isaiah excised when borrowing from Micah. Furthermore, commentators disagree over whether Micah and Isaiah have the same sense, or whether, through reuse, Micah contradicts Isaiah. See Schultz's summary of the discussion. Richard Schultz, *Search for Quotation: Verbal Parallels in the Prophets*, JSOTSup 180 (Sheffield: Sheffield Academic, 1999), 299–300.

[68] On the relationship between Mic 4;1–3 and Isa 2:2–4, see Allen, *Joel, Obadiah, Jonah, and Micah*, 243–44; Marvin Sweeney, "Micah's Debate with Isaiah," *JSOT* 93 (2001): 111–24; and Erich Bosshard, "Beobachtungen zum Zwölfprophetenbuch," *BN* 40 (1987): 30–62; A. S. van der Woude, "Micah in Dispute with the Pseudo-Prophets," *VT* 19, no. 2 (1969): 244–60; J. G. Strydom, "Micah 4:1–5 and Isaiah 2:2–5: Who Said it First? A Critical Discussion of A. S. van der Woude's View," *OTE* 2, no. 2 (1989): 15–28.

[69] Will Kynes, "Beat Your Parodies into Swords, and Your Parodied Books into Spears: A New Paradigm for Parody in the Hebrew Bible," *BibInt* 19, no. 3 (2011): 307.

[70] Adrianus van Selms, "Isaiah 2:4: Parallels and Contrasts," in *Studies in Isaiah*, ed. W. C. Van Wyk (Hercules, South Africa: NHW Press, 1982), 230–39.

and Isaiah 2:4/Micah 4:3—a unique parallel of four words plus a synonym[71] with the same syntax—strongly suggest a literary relationship. Furthermore, as Wolff notes, if Joel did not reuse earlier texts profusely in his message, then one might be excused for seeing simply a proverbial usage here.[72] Obviously that is not the case.

Table 29. Parallels between Joel 4:10 and Isaiah 2:4/Micah 4:3

Joel 4:10	Isa 2:4
כֹּ֤תּוּ אִתֵּיכֶם֙ לַֽחֲרָב֔וֹת וּמַזְמְרֹֽתֵיכֶ֖ם לִרְמָחִ֑ים הַֽחַלָּ֔שׁ יֹאמַ֖ר גִּבּ֥וֹר אָֽנִי׃	וְשָׁפַט֙ בֵּ֣ין הַגּוֹיִ֔ם וְהוֹכִ֖יחַ לְעַמִּ֣ים רַבִּ֑ים וְכִתְּת֨וּ חַרְבוֹתָ֜ם לְאִתִּ֗ים וַחֲנִיתֽוֹתֵיהֶם֙ לְמַזְמֵר֔וֹת לֹא־יִשָּׂ֨א גוֹי֙ אֶל־גּוֹי֙ חֶ֔רֶב וְלֹא־יִלְמְד֥וּ ע֖וֹד מִלְחָמָֽה׃
	Mic 4:3
	וְשָׁפַ֗ט בֵּ֚ין עַמִּ֣ים רַבִּ֔ים וְהוֹכִ֛יחַ לְגוֹיִ֥ם עֲצֻמִ֖ים עַד־רָח֑וֹק וְכִתְּת֨וּ חַרְבֹֽתֵיהֶ֜ם לְאִתִּ֗ים וַחֲנִיתֹֽתֵיהֶם֙ לְמַזְמֵר֔וֹת לֹא־יִשְׂא֞וּ גּ֚וֹי אֶל־גּוֹי֙ חֶ֔רֶב וְלֹא־יִלְמְד֥וּן ע֖וֹד מִלְחָמָֽה׃

Direction of Dependence

It is quite likely that the proverbial saying in Isaiah 2:4/Micah 4:3 was itself a parody of an existing cultural proverb regarding the turning of agricultural tools into weapons.[73] As far as meaning goes, therefore, Joel's text reflects the more common sentiment of readying oneself for war, whereas Isaiah and Micah are revolutionary in predicting a reversal of the status quo. On this basis, one could make the argument that

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[71] The noun רמח is rarer than חנית. Joel may have unintentionally used רמח from Ezek 39:9, a passage he is familiar with and recently used in his own message, which recounts the burning of weapons after the war. It may also have been intentional to evoke a passage with a similar theme as his own. Crenshaw suggests that רמח is more common in postexilic writings. Crenshaw, *Joel*, 188. Bang proposes that a רמח was a thrusting weapon used to defend a fortification but a חנית was used in open field battles and thus Joel used רמח because it, topographically, fits his context better. Seung Ho Bang, "For Whom the Plowshares and Pruning Hooks Toil: A Tradition-Historical Reading of Joel 4.10," *JSOT* 39, no. 4 (2015): 506–7.

[72] Wolff, *Joel and Amos*, 80.

[73] Kynes argues that Isaiah's words, if responding to and inverting an existing proverb, would have "more rhetorical impact." Kynes, "Beat Your Parodies into Swords," 308.

they have reused the text of Joel 4:10a for their ironic reversal.[74]

However, a number of factors argues against this view. First, the verb כתת, while rare, is used in Isaiah more than any other book, suggesting that the precise proverb כתתו חרבותם לאתים וחניתותיהם למזמרות was original to Isaiah. Second, it is more common for proverbial sayings to use the indicative mood, which Isaiah and Micah use, to express a gnomic saying than utilize an imperative, which Joel has—and, in terms of reusing earlier texts, it is more expected that an imperative would be used to actualize an earlier statement than vice versa. Third, if Isaiah and Micah are ironically reversing a common proverb of their day, there is no need for them to reuse a text, but if Joel is reusing and reversing the meaning of a specific prophetic promise, there is every reason for him to make his intent clear via lexical borrowing. The fact that Micah 4:1–3 and Isaiah 2:2–4 are identical indicates, at the very least, that their proverbial saying was well known and thus retrievable to Joel's hearers/readers. Finally, while obviously no consensus exists, the relative dating of the texts would place Joel later than both Isaiah and Micah.[75]

Interpretive Significance of Reuse

Joel's reuse and reversal of this prophetic promise—a promise that originated within a preexilic context—in his own postexilic setting requires explanation. Mariottini describes well the setting of Joel's message:

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[74] Richard Schultz, "Isaianic Intertextuality and Intratextuality as Composition-Historical Indicators: Methodological Challenges in Determining Literary Influence," in *Bind up the Testimony: Exploration of the Genesis of the Book of Isaiah*, ed. Daniel Block and Richard Schultz (Peabody, MA: Hendrickson, 2015), 37.

[75] Sommer provides argumentation for interpreting Isa 2:4 as originating in the eighth century. Benjamin Sommer, "Allusions and Illusions: The Unity of the Book of Isaiah in Light of Deutero-Isaiah's Use of Prophetic Tradition," in *New Visions of Isaiah*, ed. Roy Melugin and Marvin Sweeney, JSOTSup 214 (Sheffield: Sheffield Academic, 1996), 163. Motyer gives a compelling argument for the unity of Isaiah originating in the eighth century concluding that it is "bursting with internal evidence of its unity." J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 1993), 25–30.

> The community was aware that prophets such as Ezekiel, Deutero-Isaiah, and Zechariah had proclaimed an optimistic message of the renewal of creation and the coming of a better kingdom to be ushered in by Yahweh. But years had passed, and these prophetic expectations were still unfulfilled.[76]

Joel ministered in a time when the great promises of the prophets were not fulfilled. Strazicich suggests that "after the reforms of Ezra and Nehemiah, the flow of the nations to Mount Zion for forensic Torah instruction has again become a hotly debated issue (presumably with Joel's priestly circles)" and argues that Joel has engaged in a "political-ideological debate"[77] in which Joel's vision competes with Isaiah and Micah's. Kynes's study of parody, however, shows that parody, as a subset of allusion, may ridicule and reject the text it parodies, but it may also respect and reaffirm.[78] There is no need to jump to the conclusion, as Strazicich does, that Joel's inversion of Isaiah presents a vision that competes with and is irreconcilable with Isaiah/Micah's vision. Kynes, then, interprets Joel's parody as mocking "the world powers and not Isaiah's prophecy."[79]

Stating that Joel has "reversed" the message of Isaiah/Micah is not enough. One must recognize that Joel has recontextualized Isaiah 2:4/Micah 4:3 for his own context and thus upholds Isaiah's message.[80] Joel's message in chapter 4 focuses on the Day of YHWH motif as the final day which precedes the peaceful eschaton, the new creation, where YHWH dwells on his holy mountain (4:16–18). Isaiah, focusing on the time of the new creation when YHWH's holy mountain will be established as the highest

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[76] Claude Mariottini, "Joel 3:10 [H 4:10]: 'Beat Your Plowshares into Swords'," *PRSt* 14, no. 2 (1987): 126.

[77] Strazicich, *Joel's Use of Scripture*, 234.

[78] Kynes, "Beat Your Parodies into Swords," 292.

[79] Kynes, "Beat Your Parodies into Swords," 309.

[80] By not explicitly noting this shift in setting, Zakovitch notes two contradictions between Joel and Isaiah, namely, (1) that in Isaiah the nations come on their own free will, but, in Joel, YHWH causes them to be gathered; and (2) in Isaiah the nations willingly come under YHWH's authority as judge but in Joel the nations are judged in the sense they are punished. Yair Zakovitch, "Joel Reads the Prophets," in *Profeti Maggiori e Minori a Confronto*, ed. Guido Benzi, Elena Di Pede, and Donatella Scaiola (Rome: LAS, 2019), 184. Both prophets have different emphases, but their messages are complementary not contradictory.

mountain, declares a time of peace, when swords are turned into ploughshares. Joel's

contemporaries, living after the exile, are longing for and expecting this time of peace.

Come it will, but Joel's message is that, before the new creation is ushered in and peace

will reign, a final tempestuous Day of YHWH is still to come.[81]

Joel 4:11–16 and Isaiah 13:4

Joel has heavily drawn from Isaiah 13 throughout his prophecy, citing Isaiah

13:6 to first introduce the Day of YHWH in Joel 1:15 and then utilizing the language of

Isaiah 13 to further describe the Day of YHWH in Joel 2:1–11. Therefore, it is not

surprising that, when the Day of YHWH is introduced again in Joel 4:9, Joel returns to

Isaiah 13.

Parallels

Unless there are new parallels in Joel 4 to Isaiah 13, it is more likely that Joel's

reuse of previously used language from Isaiah 13 is to create an intratextual allusion

within his own book than to allude to Isaiah afresh. Thus, Barton understands 4:15 to be a

"direct quotation from 2:10" in Joel.[82] Similarly, Joel 4:16 utilizes no new material from

Isaiah 13, but reuses material from Isaiah 13:13 already found in Joel 2:10. One potential

new parallel may be noted, namely, המון in Joel 4:14 and Isaiah 13:4.[83]

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[81] Mariottini similarly understands that Isaiah emphasized the messianic kingdom as a time of peace, whereas Joel emphasized the war that would precede the inauguration of the messianic kingdom. Mariottini, "Joel 3:10 [H 4:10]," 129–30.

[82] Barton, *Joel and Obadiah*, 105.

[83] Strazicich believes that Joel's use of קדש מלחמה in 4:9 is "a clear use of this phrase from Jer 6:4." Strazicich, *Joel's Use of Scripture*, 231. Wolff and Strazicich also point out parallels between Joel 4:9–16 and Ezek 38–39. Wolff, *Joel and Amos*, 80. Strazicich, *Joel's Use of Scripture*, 237. Strazicich particularly mentions the similarity between Joel 4 and Ezek 38–39 in the gathering of a multitude to a valley. Certainly, these are similar texts informed with the same theological vision and yet, due to a lack of significant lexical parallels (e.g., both texts use a different word for valley: גיא [Ezek]; עמק [Joel]), there are no genuine lexical parallels. Leung attempts to draw a parallel between Isa 13:3 and Joel 4:9 due to the terms קדש ,קרא, and גבורים. Katheryn Kit-King Leung, "An Intertextual Study of the Motif-Complex 'Yom-Yahweh' in the Book of Joel" (PhD diss., Fuller Theological Seminary, 1997), 248. However, גבורים also occurs in 4:11, the object of קרא—a very common verb—is different in Isa 13:3 and Joel 4:9, and √קדש is used as a verb in Joel and a noun in Isaiah. More likely is that Joel is ironically alluding intratextually to his three earlier uses of the verb קדש (Joel 1:14; 2:15–16). Furthermore, the גבורים in Joel

Table 30. Parallels between Joel 4:11–16 and Isaiah 13:3–13

Joel 4:11–13	Isa 13:3
עוּשׁוּ וָבֹאוּ כָל־הַגּוֹיִם מִסָּבִיב וְנִקְבָּצוּ שָׁמָּה הַנְחַת יְהוָה גִּבּוֹרֶיךָ: יֵעוֹרוּ וְיַעֲלוּ הַגּוֹיִם אֶל־עֵמֶק יְהוֹשָׁפָט כִּי שָׁם אֵשֵׁב לִשְׁפֹּט אֶת־כָּל־הַגּוֹיִם מִסָּבִיב: שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר בֹּאוּ רְדוּ כִּי־מָלְאָה גַּת הֵשִׁיקוּ הַיְקָבִים כִּי רַבָּה רָעָתָם:	אֲנִי צִוֵּיתִי לִמְקֻדָּשָׁי גַּם קָרָאתִי גִבּוֹרַי לְאַפִּי עַלִּיזֵי גַּאֲוָתִי:
Joel 4:14	Isa 13:4
הֲמוֹנִים הֲמוֹנִים בְּעֵמֶק הֶחָרוּץ כִּי קָרוֹב יוֹם יְהוָה בְּעֵמֶק הֶחָרוּץ:	קוֹל הָמוֹן בֶּהָרִים דְּמוּת עַם־רָב קוֹל שְׁאוֹן מַמְלְכוֹת גּוֹיִם נֶאֱסָפִים יְהוָה צְבָאוֹת מְפַקֵּד צְבָא מִלְחָמָה:
Joel 4:15	Isa 13:10
שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם:	כִּי־כוֹכְבֵי הַשָּׁמַיִם וּכְסִילֵיהֶם לֹא יָהֵלּוּ אוֹרָם חָשַׁךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ וְיָרֵחַ לֹא־יַגִּיהַ אוֹרוֹ:
Joel 4:16	Isa 13:13
וַיהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלִַם יִתֵּן קוֹלוֹ וְרָעֲשׁוּ שָׁמַיִם וָאָרֶץ וַיהוָה מַחֲסֶה לְעַמּוֹ וּמָעוֹז לִבְנֵי יִשְׂרָאֵל:	עַל־כֵּן שָׁמַיִם אַרְגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ בְּעֶבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ:
Joel 4:15–16	Joel 2:10
שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם: וַיהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלִַם יִתֵּן קוֹלוֹ וְרָעֲשׁוּ שָׁמַיִם וָאָרֶץ וַיהוָה מַחֲסֶה לְעַמּוֹ וּמָעוֹז לִבְנֵי יִשְׂרָאֵל:	לְפָנָיו רָגְזָה אֶרֶץ רָעֲשׁוּ שָׁמָיִם שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם:

Literary Relationship

While Joel originally took the language from Isaiah 13:10–13, given the exact

syntactical and grammatical correspondence between Joel 2:10b and 4:15, it is irrefutable

that Joel has reused his own work. In light of this conclusion, it is more likely that Joel

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4:9 are the mighty men of the nations, whereas it is the occurrence in 4:11 which refers to YHWH's warriors.

also reused 2:10a in 4:16 to describe the shaking of the earth.[84] The noun גבור by itself is not enough to discern a literary parallel but is a common term in the holy war motif.

Similarly, the use of המון by itself is not enough to determine a literary parallel, especially since Joel 4:14 contains the plural form המונים repeated twice whereas Isaiah 13:4 contains a single instance of the singular form המון. Nonetheless, in light of Joel's heavy reuse of Isaiah 13, it is more likely that his use of המונים was in fact influenced by Isaiah 13:4.

Direction of Dependence

For an argument for Joel borrowing from Isaiah 13, see "Joel 2:6–10 and Isaiah 13:3–16" in chapter 4 of this dissertation, s.v. "Direction of Dependence."

Interpretive Significance of Reuse

Allen argues that Joel 4:14 "echoed" Isaiah 13:4 "as a gateway to reach the theme of Isa. 17:12."[85] Isaiah 17 forecasts the destruction of the Assyrians and so Joel "applies the thought of Isa. 17:12 to the Day of Yahweh via the language of Isa 13.4."[86] In Isaiah 13:4 the המון is the sound of nations being gathered by YHWH for battle. It is not clear, however, why Joel would need to access Isaiah 17 which recounts the noise of the Assyrians, nor that Joel's readers would recognize this "gateway." Allen's explanation appears too complex, especially since the meaning in Isaiah 13:4 fits well with the context of Joel 4 on its own terms.

Joel initially reused the language of Isaiah 13 to describe YHWH's army (2:11) coming in judgment upon his people on the Day of YHWH. Thus, he

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[84] Bergler is of the same opinion: "Wie Jo für die JJ-Skizze in 3,3f. wie in 4,14–16a auf 2,10.11 und die Quelle Jes 13 zurückgreift." Bergler, *Joel als Schrinftinterpret*, 303.

[85] Allen, *Joel, Obadiah, Jonah, and Micah*, 119.

[86] Allen, *Joel, Obadiah, Jonah, and Micah*, 119.

reappropriated Isaiah's language, which was directed against Babylon, by applying it against the Judeans. The message of Joel 4 details a Day of YHWH against all the nations. This message is more in line with the original message of Isaiah 13 which describes YHWH mustering the Medes to destroy the Babylonians.[87] While Joel 4 has primarily reused Joel's own reworking of Isaiah 13 to describe this future Day of YHWH, it seems he has also kept his finger in his scroll at Isaiah 13, so to speak, and found in 13:4 a verse which describes multitudes being gathered by YHWH for battle. This idea of a tumult gathered is not restricted to Isaiah 13 and could be accessed by readers/hearers from elsewhere.[88] Joel, however, has repeated המון and made it plural in his own message to emphasize that this tumult has resulted from a gathering, the like of which has never before been witnessed, for a battle to end all battles.

Joel 4:16 and Amos 1:2

Amos 1:2 functions as a heading for the subsequent oracles against the nations, which includes Judah (Amos 1:3–2:16). Some even interpret Amos 1:2 as a motto for the entire book.[89] The parallel between Joel 4:16 and Amos 1:2 has elicited additional interest and investigation because of the position of the book of Amos following Joel. It is worth remembering, however, that multiple orders of the twelve minor prophets have

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[87] Singular instances are often understood as the type or the paradigm for future actions. Thus, as Obadiah describes the Day of YHWH primarily against Edom, it recounts that the Day is against all nations (Obad 15). Similarly, Isa 13 is primarily describing YHWH's gathering of the Medes to destroy Babylon, but the whole world will be punished (תבל, Isa 13:11).

[88] For example, Isa 29:5–8; 31:4; 33:3; Ezek 39:11; etc. Strazicich, in fact, prefers to understand Joel's appropriation of המון from Ezek 39:11. Strazicich, *Joel's Use of Scripture*, 237. The problem with this is that המון by itself is not a very strong parallel. It is only when המון is recognized as one of numerous parallels from Isa 13 can one accurately deem it a parallel.

[89] Tchavdar Hadjiev, *The Composition and Redaction of the Book of Amos*, BZAW 393 (Berlin: Walter de Gruyter, 2007), 124–26. Paul provides a list of commentators who view Amos 1:2 as a motto for the book. Against those who understand Amos 1:2 to be inserted by a Judean redactor, because ירושלם is mentioned, Paul counters that (1) שאג occurs in 3:8, (2) the mention of Jerusalem to Carmel is a "fitting prelude to the prophetic message of one who was sent from Judah to northern Israel," and (3) the mention of the pastures (נאות) is fitting speech for one who worked as a shepherd. Shalom Paul, *Amos: A Commentary of the Book of Amos*, Hermeneia (Minneapolis: Fortress, 1991), 36–37.

been found, the most well-known of which is the LXX order where Amos follows Hosea and Joel is fourth following Micah.[90]

Parallels

The text of Jeremiah 25:30 has a number of parallels with Joel 4:16, namely, יהוה ממרום ישאג and יתן קולו.[91] The parallel between Joel 4:16 and Amos 1:2, however, contains more exact lexical parallels and ought to be preferred as the parallel text with Joel.

Table 31. Parallels between Joel 4:16 and Amos 1:2

Joel 4:16	Amos 1:2
וַיהוָ֞ה מִצִּיּ֣וֹן יִשְׁאָ֗ג וּמִירוּשָׁלִַ֙ם֙ יִתֵּ֣ן קוֹל֔וֹ וְרָעֲשׁ֖וּ שָׁמַ֣יִם וָאָ֑רֶץ וַיהוָה֙ מַחֲסֶ֣ה לְעַמּ֔וֹ וּמָע֖וֹז לִבְנֵ֥י יִשְׂרָאֵֽל׃	וַיֹּאמַ֔ר ׀ יְהוָה֙ מִצִּיּ֣וֹן יִשְׁאָ֔ג וּמִירוּשָׁלִַ֖ם יִתֵּ֣ן קוֹל֑וֹ וְאָֽבְלוּ֙ נְא֣וֹת הָרֹעִ֔ים וְיָבֵ֖שׁ רֹ֥אשׁ הַכַּרְמֶֽל׃

Literary Relationship

That these two texts bear a literary relationship is beyond doubt—though the

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[90] Two additional orders have been observed, though they do not affect the MT order of Amos following Joel. These are an order that ends with Jonah as suggested by Jones from observing 4QXII[a], the order of the fifth century Achmîmic codex of the minor prophets, Codex Rainerianus, in which Micah is moved from sixth position to fourth. Barry Jones, *The Formation of the Book of the Twelve: A Study in Text and Canon,* SBLDS 149 (Atlanta: Scholars Press, 1995), 221–26; W. Grossouw, *The Coptic Versions of the Minor Prophets: A Contribution to the Study of the Septuagint*, MBE 3 (Rome: Pontifical Biblical Institute, 1939), 2, 111n1. Ben Zvi also proposes an alternative order from *Martyrdom and Ascension of Isaiah* 4:22, namely, Amos, Hosea, Micah, Joel, Nahum, Jonah, Obadiah, Habakkuk, Haggai, Zephaniah, Zechariah, Malachi. Ehud ben Zvi, "Twelve Prophetic Books of 'The Twelve': A Few Preliminary Considerations," in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*, ed. James Watts and Paul House, JSOTSup 235 (Sheffield: Sheffield Academic, 1996), 134. What is clear is that there is no standard order to the twelve minor prophets necessitating them to be interpreted in light of their position.

[91] Allen, for example, observes the similarity between these passages. Allen, *Joel, Obadiah, Jonah and Micah*, 120. Kapelrud also notes this parallel and concludes that such phraseology bears the marks of a known tradition rather than indicating literary dependence. Kapelrud, *Joel Studies*, 163–64. Viewing Joel 4:16aα as related to Jer 25:30 is attractive for those who also understand Joel 4:21 to have some literary relationship to Jer 25:29 (see s.v. "Joel 4:21 and Exodus 34:7 and Jeremiah 49:12" below, where I propose Joel 4:21 is primarily related to Jer 49:12, not Jer 25:29).

nature of that relationship is much contested.[92] The unique occurrence of nine words with

identical syntax and grammar only between these two texts provides the evidence for a

strong literary relationship between them.[93] Nogalski aptly notes that an "accidental

occurrence" of the verbal parallel "is unlikely because the correspondences are too

close."[94]

Direction of Dependence

 Assis understands that Joel 4:16aα is the reversal of 2:11 where YHWH also

uttered his voice. Thus, in Assis's opinion, 4:16aα is more "integrated within Joel" and

Joel is viewed as the source text for the parallel.[95] However, others have noted the

disjunction that 4:16aα introduces into Joel.[96] For in Joel 4:12 YHWH has sat to judge

the nations in the עמק יהושפט, but in Joel 4:16aα, YHWH's locale has shifted to ציון.

Wolff comments that this change of place "is best explained if Joel is citing Am 1:2

verbatim."[97]

 Nogalski, who believes Amos 1:2 to be a redactional addition to Amos,

nevertheless understands Amos 1:2 to function "significantly within the structure of the

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 [92] Allen understands the phrase to be a somewhat common cultic expression (cf. Jer 25:30), though Joel still "cites it probably from Amos" as the book of Amos "was by now doubtless taken up into the cult." Allen, *Joel, Obadiah, Jonah and Micah*, 120.

 [93] Ahlström speculates that both Amos and Joel "have used an old liturgical and cult-prophetic phrase." Alhström, *Joel and Temple Cult*, 75. Barton views both Amos 1:2 and Joel 4:16 as containing a "liturgical formula." Barton, *Joel and Obadiah*, 106. While such a view is not impossible, it should be rejected as lacking evidence in favor of viewing a literary relationship between Amos 1:2 and Joel 4:16 for which there is stronger evidence.

 [94] Nogalski, *Redactional Processes in Book of Twelve*, 45.

 [95] Assis, *The Book of Joel*, 234.

 [96] Barton however views too much disjunction by concluding that Joel 4:16 is "a separate oracle unconnected with the foregoing one." Barton, *Joel and Obadiah*, 106.

 [97] Wolff, *Joel and Amos*, 81. His point is well taken, even if a little exaggerated. As Crenshaw points out, "Poetic imagination can picture complementary visual images without quibbling about the actual contradiction." Crenshaw, *Joel*, 192–93.

corpus."[98] He further contends that Joel's usage of Amos 1:2 makes more sense, understanding that he had "an awareness of Amos 1:2 at the head of Amos's oracles against the nations."[99] Hadjiev also points to the fact that "Joel is usually the borrower"[100] and backs this up by suggesting that Joel 4:16aβ, which mentions the shaking earth, is an allusion to Amos 1:1, and thus Joel has "condensed in one verse allusions to Am. 1:1–2."[101] He adds that it is also unlikely that Amos would have omitted Joel 4:16aβ if Amos were the borrower. Furthermore, the slim evidence that שאג occurs also in Amos 3:8 shows how the phrase in Amos 1:2 contains language more common to Amos.

Amos 1:2b describes how the pastures (נאות) are mourning (אבלו) and the head of Carmel has dried up (יבש). These lexemes are familiar from Joel 1 (1:9, 10, 12, 17, 19, 20). This fact could be coincidental. But given their prevalence in Joel's message, it is unlikely that Joel was unaware that Amos 1:2b contained words that were frequently utilized by himself, or that Amos, if citing Joel 4:16a in Amos 1:2a, was unaware that Joel regularly used the terms נאות, אבל, and יבש earlier in his message. It is more likely that Joel utilized Amos 1:2a thereby alluding to the larger context, which included Amos 1:2b, rather than that Amos created Amos 1:2 from Joel 4:16aα and scattered references in Joel 1. Thus, in addition to the relative dating,[102] Joel ought to be viewed as the borrower.

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[98] Nogalski, *Redactional Processes in Book of Twelve*, 45.

[99] Nogalski, *Redactional Processes in Book of Twelve*, 45.

[100] Hadjiev, *Composition and Redaction of Amos*, 125.

[101] Hadjiev, *Composition and Redaction of Amos*, 125. It is unlikely, however, that Joel 4:16aβ is an allusion to Amos 1:1 since Joel 4:16aβ is an intratextual reference to Joel 2:10a which alluded to Isa 13:13a.

[102] Hadjiev provides an overview of the redactional theories of Amos. Even those who accept multiple layers of redaction conclude that the majority of the book existed before the exile, with a possible early postexilic redaction which added Amos 9:11–15 to the book. Hadjiev, *Composition and Redaction of Amos*, 2–9. Even if one accepts such views, which I do not think are either necessary or borne out by the evidence, Amos 1:2 would have been available to Joel in the postexilic period.

Interpretive Significance of Reuse

Nogalski believes Joel cited Amos 1:2 "to anticipate the oracles against the nations in Amos 1–2."[103] Even if one accepts the theory that the twelve minor prophets were intended to be read as a book, it does not follow that every author—or even redactor—was aware that their work was to be read as part of a collection. In other words, there is no way to know that Joel cited Amos 1:2 because he knew his work was to be placed, and to be read as a chapter in a book, before Amos in perpetuity. It is better to find a reason for the citation within Joel's message that does not depend on speculative reading orders and positions of books.

Joel 4:15 cites Joel 2:10b, and Joel 4:16aβ paraphrases Joel 2:10a. Thus, the citation of Amos 1:2a interrupts Joel's own intratextual reference to earlier in his prophecy. Joel 2:10 describes the culmination of the signs on the Day of YHWH which is threatening the Judeans and is followed by YHWH giving his voice to his army in Joel 2:11. Assis is, thus, right to recognize that the citation in Joel 4:16aα of YHWH roaring taken from Amos 1:2a is the literary counterpart for Joel 2:11. However, in 2:10–11, the Day of YHWH was to come upon the Judeans, in 4:15–16 it is coming upon the nations. Joel has thus cited a text which stands as a heading to oracles against the nations to accentuate this shift in the target of the Day of YHWH even more.[104] Furthermore, if the citation of Amos 1:2a was recognized by Joel's hearers/readers and evoked the

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[103] Nogalski, *Redactional Processes in Book of Twelve*, 37. Scandroglio views the text of Joel to be later but understands Joel 4:16a to be the work of a redactor to join the books. Massimilian Scandroglio, *Gioele e Amos in dialogo: Inserzioni redazionali di collegamento e aperture interpretative*, AnBib 193 (Rome: Gregorian & Biblical Press, 2011), 138. While more possible than Nogalski's proposal, this overlooks the work of the author Joel to reuse a plethora of earlier texts, not just those from the twelve minor prophets. Theories for the purported Book of the Twelve tend to emphasize connections between the twelve books while minimizing the connections outside these twelve books. The simplest explanation for the multitude of parallels in his work is that the author Joel liberally reused earlier texts. It is not necessary, and it complicates the matter, to explain parallels in Joel outside the twelve minor prophets as the work of an author and the parallels in Joel with the other minor prophets as the work of a redactor. This fact is a significant weakness in the theory for the Book of the Twelve.

[104] Even if the refrain ישאג יהוה is a common cultic expression (outside of Jer 25:30; Joel 4:16; and Amos 1:2 a similar idea only occurs in Hos 11:10, thus it is unclear how "common" the expression is), it is consistently used as a term directed against the nations.

surrounding context, the familiar Joeline terms נאות, אבל, and יבש found in Amos 1:2b could also have been recognized.[105] YHWH's roar against the nations is going to dry up (יבש) their land and make it mourn (אבל) just as YHWH had previously done to the Judeans (Joel 1:2–20). What happened to the Judeans was now to happen to the nations. Joel's citation of Amos 1:2a, thus, serves to emphasize that the object of YHWH's wrath has truly turned from the Judeans to the nations. The evocation of Amos 1:2b, if recognized, furthers Joel's point of reversal.

Joel 4:18 and Amos 9:13; Genesis 2:10

Joel 4:18 begins the final section of Joel, marked by והיה ביום ההוא. As 2:27 ended the physical restoration of the land in 2:18–27, so 4:17, which parallels 2:27 with the *Erkenntnis* formula, brings to an end the message of final judgment of the nations and salvation of YHWH's people (4:1–17).[106] Joel holds nothing back now as Joel 4:18 contains citation, literary allusion, and thematic allusion to depict the paradise awaiting those who survive the Day of YHWH.

Parallels

A number of texts have been put forward as parallels with Joel 4:18. For example, it is typically included in a group with Zechariah 14:8 and Ezekiel 47:1, which describe waters coming from the temple. No doubt these passages are thematically similar. As shown below, however, there are almost no verbal parallels between Joel 4:18 and Zechariah 14:8 or Ezekiel 47:1, which weakens the suggestion of a literary parallel. No doubt they come from the same theological worldview as they transfer the idea of the

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[105] Strazicic believes Joel has adapted Amos 1:2a by placing it between Joel 4:15 and Joel 4:16aα and thereby emphasizing that YHWH's approach is understood "cosmically instead of terrestrially." Strazicich, *Joel's Use of Scripture*, 239. This is unlikely because the citation includes YHWH roaring from the terrestrial location of Mount Zion. For Joel the cosmic and the terrestrial are complementary ideas.

[106] Wolff summarizes 4:17 in this way: "The recognition of Yahweh as the Covenant-God of Israel is the final goal of Yahweh's acts with respect to the world of nations." Wolff, *Joel and Amos*, 81.

rivers flowing out of Eden now to rivers flowing from the temple. In fact, Joel 4:18b

contains two clauses, as does Genesis 2:10a, containing the same two verbs as Genesis

2:10a, namely, יצא and שקה. Joel 4:18, thus, has more verbal parallels with Genesis 2:10

than it has with Ezekiel 47:1 and Zechariah 14:8, making it more likely that Joel drew

directly from Genesis than via Ezekiel 47:1 and Zechariah 14:8.

The strongest parallel with Joel 4:18 is Amos 9:13 which consists of a four-

word parallel. The first three words make up a parallel clause having the same subject,

object, and verb, and the same tense, though Amos contains a *weqatal* form and Joel a

yiqtol form. The fourth parallel word begins a new clause as the subject, but Amos and

Joel diverge, using different verbs, and Joel adds a new object, חלב.

The noun חלב only occurs with the verb הלך here in Joel 4:18. The LXX

translates תלכנה with ῥυήσονται from ῥέω . The verb ῥέω occurs 41 times in the LXX. In

31 of these occurrences ῥέω is translating זוב, and 23 times in the LXX it occurs in the

phrase γῆν ῥέουσαν γάλα καὶ μέλι.[107] While not an exact equivalent, ῥέω overwhelmingly

translates זוב, and over half of its occurrences appear in the stock phrase γῆν ῥέουσαν

γάλα καὶ μέλι (ארץ זבת חלב ודבש). The translation of תלכנה in Joel 4:18 LXX with

ῥυήσονται suggests this lexical choice was influence by the object חלב (γάλα). Certainly,

Joel's idea of the hills running with milk evokes the imagery of the promised land. It

appears the LXX translator made such a connection more explicit through the choice of

the verb ῥέω. Thus, while חלב is not a significant verbal parallel by itself, it bears a

thematic parallel with the epithet of the promised land. This conclusion is supported by

the LXX translation. See table 32 below.

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[107] Twenty of these occurrences translate ארץ זבת חלב ודבש in the MT: Exod 3:8, 17; 13:5; 33:3; Lev 20:24; Num 13:27; 14:8; 16:13, 14; Deut 6:3; 11:9; 26:9, 15; 27:3; 31:20; Josh 5:6; Jer 11:15; 39 (32 MT):22; Ezek 20:6, 15. Three times the phrase γῆν ῥέουσαν γάλα καὶ μέλι occurs in the LXX without ארץ זבת חלב ודבש underlying: Deut 26:10; Sir 46:8; and Bar 1:20.

Table 32. Parallels between Joel 4:18 and Amos 9:13; Genesis 2:10

Joel 4:18	Amos 9:13
וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:	הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע וְהִטִּיפוּ הֶהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה:
Joel 4:18	Ezek 47:1–2
וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:	וַיְשִׁבֵנִי אֶל־פֶּתַח הַבַּיִת וְהִנֵּה־מַיִם יֹצְאִים מִתַּחַת מִפְתַּן הַבַּיִת קָדִימָה כִּי־פְנֵי הַבַּיִת קָדִים וְהַמַּיִם יֹרְדִים מִתַּחַת מִכֶּתֶף הַבַּיִת הַיְמָנִית מִנֶּגֶב לַמִּזְבֵּחַ: וַיּוֹצִאֵנִי דֶּרֶךְ־שַׁעַר צָפוֹנָה וַיְסִבֵּנִי דֶּרֶךְ חוּץ אֶל־שַׁעַר הַחוּץ דֶּרֶךְ הַפּוֹנֶה קָדִים וְהִנֵּה־מַיִם מְפַכִּים מִן־הַכָּתֵף הַיְמָנִית:
Joel 4:18	Zech 14:8
וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:	וְהָיָה ׀ בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַ͏ִם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבָחֹרֶף יִהְיֶה:
Joel 4:18	Gen 2:10
וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:	וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:
Joel 4:18	Exod 3:8
וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:	וָאֵרֵד לְהַצִּילוֹ ׀ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:

Literary Relationship

As noted above, Wolff correctly observes that the relationship between Joel 4:18 and Ezekiel 47:1–12 "is by no means linguistically close" and there is a "conceptual difference" between Joel 4:18 and Zechariah 14:8.[108] I find no evidence for a relationship between these texts.[109] The unique four-word parallel between Amos 9:13 and Joel 4:18,

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[108] Wolff, *Joel and Amos*, 83.

[109] While these texts are not related to each other directly, Ezek 47:1–12, Zech 14:8, and Joel 4:18 are related "based on the description of the river flowing out of Eden to water the garden of Eden in

however, is indicative of a literary relationship.[110] Similarly, only Joel 4:18 and Genesis 2:10 contain the verb יצא followed by שקה, where both verbs share the same subject, and the object of שקה is a region.[111] The subject of the verbs in Joel is מעין, and in Genesis the subject is נהר. While not synonyms, they both refer to water. Thus, Joel 4:18 and Genesis 2:10 appear to have a literary relationship. Conversely, the phrase ארץ זבת חלב ודבש is a common one, and it seems that Joel has made a thematic allusion to the concept of the promised land rather than being literarily related to a particular text via his phrase הגבעות תלכנה חלב.

Direction of Dependence

Joel has made use of Genesis 2 before (Joel 2:3). It is thus safe to assume this text was known to him and that he reused it again. Similarly, the theme and the epithet of the promised land would have been well and thus utilized by Joel.

Regarding Amos 9:13 and Joel 4:18, there is debate over the direction of dependence. It is noteworthy that עסיס already occurs in Joel 1:5 and functions as an *inclusio* to Joel's entire book, supporting the idea that Joel 4:18aα is integral to Joel and possibly the source of this phrase. For this reason, Nogalski believes Amos is dependent upon Joel, also viewing Amos 9:11–15 as a late addition to Amos.[112] Paul, however, shows quite plainly that the "linguistic and ideological grounds" upon which Amos 9:11–

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the story of creation in Gen 2:10–14." Assis, *The Book of Joel*, 250.

[110] Surprisingly Wolff does not find "verbatim" repetition of words in Joel 4:18 and Amos 9:13 to substantiate literary dependence stating depreciatively that the parallel is "only in four cases" and concludes that the language represents "catchwords and elements of tradition." Wolff, *Joel and Amos*, 83, 354. Four words, one that is rare, sharing the same syntax ought not to be dismissed so quickly.

[111] Elsewhere, only in Num 20:8 do the verbs יצא and שקה occur in succession with the same subject. There the subject is Moses and the object is the Israelites.

[112] James Nogalski, *Literary Precursors in the Book of the Twelve*, BZAW 217 (Berlin: Walter de Gruyter, 1993), 118. Even some of those who interpret Amos 9:11–15 as a late addition place the addition during the exile or early postexilic period, dating it before Joel. Wolff, *Joel and Amos*, 83.

15 is viewed as late are "seriously open to question."[113] Moreover, that Amos 9:13 cites Joel 4:18 is largely only supposed by those accepting a redactional theory that produced a purported Book of the Twelve.[114] Hadjiev, however, wisely notes that it "is strange that a redactor would want to link Amos with Joel by providing a 'Joel addition' *at the end* of the book of Amos."[115]

Besides the stock phrase שבתי את־שבות in Amos 9:14 and the mention of YHWH planting his people (ונטעתים, cf. Exod 15:17; 2 Sam 7:10, etc.), the rest of Amos 9:11–15 is original material. On the contrary, Joel 4:18 alone contains a literary parallel with Genesis 2:10, with a thematic allusion to ארץ זבת חלב ודבש. At a compositional level, then, it is more likely that Joel is the borrower. Theologically, Joel is also more developed, aligning with later ideas of a fountain coming from the temple mount (Ezek 47:1; Zech 14:8). If Amos was later and borrowed from Joel, it is not clear why he did not also copy Joel's additional object חלב. Rather, it appears that Joel has supplemented what he borrowed from Amos by adding חלב. Thus, in addition to their relative date, notwithstanding the potentially Joeline term עסיס, I understand Joel 4:18 to have borrowed from Amos 9:13.

Interpretive Significance of Reuse

As his message concludes, Joel continues to draw liberally from earlier texts to develop his vision of life for those who survive the Day of YHWH. In this verse he has drawn most explicitly from Amos 9:13, supplementing it by adding חלב to the second

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[113] For example, he notes that the *plene* spelling of דויד and the phrase הנה ימים באים occur elsewhere in Amos (Amos 6:5; 4:2 respectively) and cannot be considered as evidence of a late composition. Paul, *Amos*, 288–89.

[114] Aaron Schart, "The Fifth Vision of Amos in Context," in *Thematic Threads in the Book of the Twelve*, ed. Paul Reddit and Aaron Schart, BZAW 325 (Berlin: Walter de Gruyter, 2003), 46–69.

[115] He adds that such a link is unnecessary since the end of Joel is already linked with the beginning of Amos (Joel 4:16; Amos 1:2). Hadjiev, *Composition and Redaction of Amos*, 34.

clause. It is possible that Amos's vision of mountains dripping wine alluded to the epithet of the promised land.[116] If so, Joel has simply made Amos's vision more explicit by adding חלב.[117]

Furthermore, the fructifying waters that will irrigate the land, an allusion to Genesis 2:10, have the effect of presenting "Zion as Eden."[118] Joel, thus, connects "YHWH dwelling in the temple with the prospect of paradisiacal restoration," which is nothing less than "a return to the pre-fall state with a renewed temple housing God's presence in the midst of his people."[119]

In this web of reused texts, Joel puts forth the idea that where the survivors will dwell after the Day of YHWH is in a new promised land, implying that coming through the Day of YHWH parallels the historic exodus after which the people entered the promised land. But more than just a repeat of that previous exodus, this future promised land is akin to Eden itself, the pinnacle of creation where YHWH dwelt with man. Whereas those that survived the exodus received the covenantal gift of the promised land of Canaan, Joel sees that those who survive the new exodus will receive the covenantal gift of a new creation.

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[116] Paul understands Amos's phrase to recall "the image of Israel as a land 'flowing with milk and honey'." Paul, *Amos*, 293. That Amos 9:15 describes YHWH's planting (נטע) them in the land (cf. Exod 15:17) would support such a reading.

[117] Allen interprets חלב in this manner, writing that this addition "recalls the stock description of Canaan as 'a land flowing with milk and honey'." Allen, *Joel, Obadiah, Jonah, and Micah*, 123.

[118] Stordalen notes similarities between Joel 4:18–21 and Zech 14:8–11, but their relative dating is unsure, and he notes that Joel's understanding of Zion as Eden does not need to be dependent upon Zechariah, as indicated by Joel's earlier use of גן־עדן in 2:3. Terje Stordalen, *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, Contributions to Biblical Exegesis & Theology 25 (Leuven: Peeters, 2000), 371. Stordalen provides evidence—supplemented with archaeological images of scrolls, seals, and carvings, etc.—that the concept of four life-giving rivers flowing from a central location was somewhat common in other ancient Near Eastern traditions. Terje Stordalen, "Heaven on Earth—Or Not?," in *Beyond Eden*, ed. Konrad Schmid and Christoph Riedweg, FAT 34 (Tübingen: Mohr Siebeck, 2008), 28–57.

[119] Barker, *Joel*, 164, 170. Bergler likewise understands Joel to be depicting Mount Zion as a new Eden. Bergler, *Joel als Schriftinterpret*, 276. In this way, "Jerusalem as a whole becomes 'sanctuary'." Wolff, *Joel and Amos*, 82.

Joel 4:18 and השטים

The word שטים occurs five times in the OT[120]—excluding Joel 4:18 for the moment—as the name for a place east of the Jordan river (Num 25:1; 33:49; Josh 2:1; 3:1; Mic 6:5).[121]

Parallels

Some translate נחל השטים in Joel 4:18 as the "wadi of the acacias," understanding השטים to come from the word שטה.[122] The word שטה occurs 28 times in the OT, 27 of which are plural, and 26 of which occur in Exodus to refer to the wood used in making the Tabernacle.[123] What distinguishes the place name from the tree in the MT is that the place name always includes the article ה. Since Joel 4:18 also includes the article, השטים in Joel 4:18 ought to be understood as the place Shittim from Israel's history.

Literary Relationship

The use of השטים in Micah 6:5 intimates that the events that occurred from Shittim to Gilgal (מן־השטים עד־הגלגל) were well known since he called Israel to

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[120] It occurs once outside the OT in 4QRP[b] frag. 19a–b:15. Though dubbed a Reworked Pentateuch, this fragment 19a–b:15 contains Num 33:49 with the expected *plene* spelling of בערבות.

[121] At Hos 5:2 numerous textual emendations have been recommended, including שחת השטים. Gelston is surely correct saying that the versions "all seem to presuppose the very obscure text of M . . . there is no evidence for interpreting the second word of the lemma as a place name." Gelston, *The Twelve Prophets*, 59. The LXX transliterates שטים as Σαττιν in Num 25:1; Josh 2:1; 3:1. In Mic 6:5, as in Joel 4:18, the LXX translates שטים as σχοίνων ("reeds"). Unless the place שטים had become unknown by the time of the OG translation of Micah, which I believe is unlikely, it is not clear why the OG of Mic 6:5—the MT of which reads מן־השטים עד־הגלגל—translates שטים with σχοίνων since גלגל is transliterated as Γαλγαλ. Aitken proposes that the LXX reading at Mic 6:5 with σχοίνων may be to indicate the proximity of the location to the Jordan bank, which thus supports its historical identification as a place east of the Jordan. He supposes that the minor prophets had one translator and thus Joel 4:18 was harmonized. James Aitken, "ΣΧΟΙΝΟΣ in the Septuagint," *VT* 50, no. 4 (2000): 433–44.

[122] Barton, *Joel and Obadiah*, 109; Wolff, *Joel and Obadiah*, 84. Seeking an interpretation of השטים as something other than the historical place Shittim is often motivated by the fact that it is physically impossible for water to flow down from Zion, into the Jordan, and then back up to Shittim on the east of the Jordan. Thus, one is forced to interpret it either symbolically or as a unique and unknown location.

[123] It occurs once in Deut 10:3 in the plural to refer to the wood used for the ark of the covenant, and once in Isa 41:19 in the singular in a list of trees that will grow in the wilderness.

remember them, without explicitly delineating the details himself. The evidence for the journey from Shittim to Gilgal is contained in the book of Joshua and recounts Israel's journey from their encampment at Shittim, east of the Jordan, across the Jordan into the promised land to Gilgal that became their base camp of operations, from which they set out to conquer parts of the promised land. This was also the place at which they circumcised the new generation and celebrated the Passover (Josh 3–5).[124] Joel's reuse of the *place* Shittim can be understood as a thematic allusion to the historical situation surrounding the place Shittim as detailed in the book of Joshua.[125]

Direction of Dependence

The historical event of Israel's journey as recorded in Joshua 3–5 preceded the time of Joel's ministry and thus was available to Joel to recall and reuse.

Interpretive Significance of Reuse

What does it mean that a spring will come from the house of YHWH and will

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[124] The act of circumcising the new generation was explained by YHWH as the means by which the חרפת מצרים was rolled away. Allen writes of Mic 6:5 that "the crossing of the Jordan is obviously meant." Allen, *Joel, Obadiah, Jonah, and Micah*, 368. Jensen emphasizes that Gilgal and Shittim "evoke the gracious gift of the land to Israel." Philip Peter Jensen, *Obadiah, Jonah, Micah: A Theological Commentary*, LHBOTS 496 (London: T & T Clark, 2008), 170. Waltke insightfully notes that Micah "conflates the Balak-Balaam incident, which occurred at Shittim (cf. Num 22:1), with the crossing of the Jordan to Gilgal (Josh. 2:1, 3:1, 4:19) to evoke the memory that as Israel crossed the Red Sea in the face of Pharaoh with his magicians, so also she crossed the Jordan in the face of Balak with his great prophet Balaam." David Baker, T. Desmond Alexander, and Bruce Waltke, *Obadiah, Jonah and Micah: An Introduction and Commentary*, TOTC 26 (Downers Grove, IL: IVP Academic, 1988), 212.

[125] There is obviously overlap between a non-literary thematic allusion and a literary allusion, just as there was overlap between oral tradition and textual tradition in Israel (see chap. 2 of this dissertation, s.v. "Source of Reuse"). An allusion prompts the reader/hearer to recall earlier information. Depending on how well-known the information was and how well it had been internalized/memorized by the reader/hearer affects their need to make recourse to a written text. The historical narrative of Israel's journey from Shittim to Gilgal was written down in Joshua, and also no doubt well-known and regularly retold within the Israelite community. Thus, the word "Shittim," if heard as an allusion, would unlikely require recourse to a text to understand its significance in the way, for example, one might have had to re-read Jer 4–6 to understand the fullness of Joel's use of הצפוני in 2:20. A non-literary thematic allusion does not mean there is no written referent, it means the allusion refers to an event/person/place that is well known. (What was well known in ancient Israel is obviously impossible to fully know, but the multiplicity of textual referents to an event increase the likelihood that an event/person/place was well known.) A literary allusion refers to a piece of literature, (e.g., Jeremiah's prophecy), whereas non-literary thematic allusions typically refer to events/persons/places (e.g., "Eden" in Joel 2:3).

irrigate the wadi of Shittim? This text obviously shares the theological outlook of Ezekiel 47:1 and Zechariah 14:8, as noted above, in that life-giving waters flow from YHWH's temple in the same way that water first issued from Eden (Gen 2:10). While Zechariah mentions the waters stretching from the east to the west, and Ezekiel mentions the waters from the temple producing a river too high to wade through, Joel mentions cryptically that the issue from the temple will water the wadi Shittim.

The נחל השטים has been interpreted as an unknown geographical location because the historical Shittim was on the east of the Jordan.[126] Similarly, it has been interpreted generically in the sense that YHWH's life-giving waters cause the desert to bloom.[127] However, these interpretations are not compelling given the fact that the word השטים occurs in previous Scripture, and the use of the article morphologically differentiates the place name השטים from שטים/acacias.[128]

Recognizing that Joel's theological framework is to present a new exodus through the Day of YHWH resulting in a new covenant and new creation illuminates why he would choose to mention Shittim. Shittim was the place where Israel encamped *after* the first exodus as the new generation stood on the precipice of the promised land. The mention of Shittim would recall the time of new beginnings for a new generation. As Ahlström notes, Shittim "is part of a tradition which signifies a new era for the people."[129] Lanfer is more explicit:

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[126] For example, Allen identifies the נחל השטים with a "part of the Kidron Valley which runs down to the Dead Sea." Allen, *Joel, Obadiah, Jonah, and Micah*, 124.

[127] Simkins, noting that acacia trees "grow in the dry and infertile region of the Judean desert and the Arabah" interprets נחל השטים symbolically to refer to a "desolate and dry land which the river of water flowing from Yahweh's temple will rejuvenate." Ronald Simkins, *Yahweh's Activity in History and Nature in the Book of Joel*, Ancient Near Eastern Texts and Studies 10 (Lewiston, NY: Edwin Mellen, 1991), 240.

[128] Contra Simkins, who writes, "It is doubtful that Joel's use of השטים has any connotations of this ancient site of the conquest of the land which began from there." Simkins, *Yahweh's Activity in Joel*, 240n105.

[129] G. W. Ahlström, *Joel and Temple Cult*, 92.

The significance of the Wadi Shittim probably derives from its role in the history of Israel as the last encampment before the Israelites entered the land of Canaan (Numbers 25). Therefore, the prophecy of Joel situates the people on the "edge" of the land of Judah where the renewal of the land permanently draws them back to the temple.[130]

In Joel, after Israel has been saved through the Day of YHWH, and the nations have been punished, YHWH's people are on the edge of a new beginning. A new beginning in which, just as Joshua's generation renewed their commitment to the covenant by circumcising the new generation, Israel is again in covenant with YHWH (signified by the covenant formula in 4:17). And a new beginning in which, just as Joshua's generation inherited the promised land flowing with milk and honey, Israel is entering the renewed cosmos where the mountains flow milk and wine, and water flows from YHWH's temple as it did from the garden of Eden, a new cosmos where YHWH dwells with his people as in Eden (4:21; cf. 2:27). Shittim is identified as the recipient locale of YHWH's life-giving waters to make the theological point that YHWH himself is the life-giving source of Israel's new beginning.[131]

Joel 4:21 and Exodus 34:7; Jeremiah 49:12

The ending of Joel has proved enigmatic for interpreters. Prinsloo writes that "if wᵉniqqêti damam lo'-niqqêti (21a) is rendered as it stands it makes no sense."[132] Attempted translations by commentators include: (1) "Will I declare innocent their blood? No, I will not declare innocent"[133]; (2) "I will declare innocent their blood. Yes, I

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[130] Peter Lanfer, *Remembering Eden: The Reception History of Genesis 3:22–24* (Oxford: Oxford University Press, 2012), 149.

[131] This usage of השטים is therefore similar to the use of עמק עכור in Hos 2:17 (2:15 ET) which recalls the place where Achan was put to death for his sin when the people first entered the promised land (Josh 7:24–26). The עמק עכור will become a פתח תקוה indicating a subsequent reentry into the land that will fare much better than the first entry.

[132] Prinsloo, *Theology of Joel*, 113.

[133] The verb נקה occurs 44 times in the OT, 24 times in the *niphal* stem, 19 times in the *piel* stem and once in the *qal* stem. In the *niphal* stem it is not uncommon to be followed by a מן prepositional phrase. Unless one attempts to "correct" the MT, נקיתי cannot be understood as derived from נקם. BDB notes that the original meaning of נקה was "prob. *empty out*" and lists the Assyrian root *nâķû* with the meaning "pour out." BDB, s.v. נקה. The original meaning of "empty" developed to mean being "free from

will declare innocent!"; and (3) "I will declare innocent their blood *which* I had not declared innocent."[134] There is no evidence, however, of a different Hebrew text.

Identifying the referent of the 3mp pronoun on דם also affects the interpretation. Joel 4 describes Israel's salvation and the judgment of the nations. If דמם refers to Judah and Jerusalem (the closest referent being in 4:20), then 4:21a must be interpreted in line with their salvation and translated according to their innocence. If דמם refers to Egypt and Edom (mentioned in 4:19), then 4:21a must be interpreted in line with the judgment of the nations and translated according to their lack of innocence.

The noun דם as the object of נקה is unique to this passage and appears to be influenced by the phrase דם־נקיא from 4:19 which Edom and Egypt shed in the land. Therefore, the 3mp pronoun on דם is best understood as referring to Edom and Egypt due to this lexical similarity. To declare someone's blood innocent/clean, however, is strange. If דם in 4:21a is understood as a laconic reference to the דם־נקיא which Edom and Egypt shed, which I believe is the best contextual explanation, then Joel 4:21 may be paraphrased in English, "I will/will I declare their *acts of shedding innocent* blood exempt(?)."

As noted below, the construction of two subsequent clauses both containing נקה in the indicative with the second occurrence negated by לא only occurs elsewhere in Jeremiah 25:29 and 49:12 in the OT. In both instances, the first clause contains a pronoun. Interrogative clauses that lack the interrogative marker הֲ often contain

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something" (*niphal* + מן) and was used to describe someone as free from punishment. The *piel* then was used to declare someone innocent. Some have proposed the meaning of "pour out" in Joel 4:21 in addition to Isa 3:26. While possible, and tempting in Joel due to the object דמם, this meaning is not attested in the MT, and it therefore is better to understand the *piel* in Joel 4:21 as it is used elsewhere in the MT, to "declare innocent."

[134] M. Müller has a helpful summary of the various viewpoints. Her conclusion to the discussion is, despairingly, accurate: "Hat der Leser/der Wissenschaftler gerade seine Position gefunden, wird in einer erneuten Auseinandersetzung mit der Argumentation anderer Sichtweisen die eigene schnell wieder in Frage gestellt." Müller, *Und der HERR wohnt in Zion*, 173–81.

pronouns.[135] In both Jeremiah 25:29 and 49:12 it is contextually beyond doubt that the second נקה clause, which is negated, is a declarative statement: "I will not declare innocent." Thus, this further helps to identify the first clause as a rhetorical interrogative—"Will I declare innocent?"—since it states the opposite of the subsequent clause. While Joel 4:21a lacks a pronoun, the fact that he uses the exact same verb twice with the second negated, as found in Jeremiah 25:29 and 49:12, grants more evidence that he read the first clause in Joel 4:21 as a rhetorical interrogative than the other interpretive proposals noted above. The following discussion assumes that Joel 4:21a begins with a rhetorical interrogative and that the 3mp pronoun on דם refers to Edom and Egypt, influenced by 4:19.

Parallels

Seven times the root נקה occurs negated by לא and modified by a tautological infinitive absolute of the same root for emphasis, five of which occurrences are in the *piel* stem (Exod 34:7; Num 14:18; Jer 30:11; 46:28; Nah 1:3) with two in the *niphal* (Jer 25:29; 49:12). These occurrences are grounded in the revelation of the divine name (Exod 34:7; Num 14:18), and three times are applied to Israel as those who will not go unpunished (Jer 25:29; 30:11; 46:28), and twice to a foreign enemy (Nah 1:3; Jer 49:12). Twice, excluding Joel 4:21, נקה occurs as an indicative verb in two subsequent clauses, the second of which is negated (Jer 25:29; 49:12). It has been argued that Joel is alluding to one of these two occurrences.

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[135] P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Biblica Subsidia 27, 2nd rev. ed. (Rome: Gregorian & Biblical Press, 2011), s.v. §161a. Robert Gordis, "A Rhetorical Use of Interrogative Sentences in Biblical Hebrew," *AJSL* 49, no. 3 (1933): 212–17; Adina Moshavi, "Two Types of Argumentation Involving Rhetorical Questions in Biblical Hebrew Dialogue," *Bib* 90, no. 1 (2009): 32–46; Elizabeth Robar, "Unmarked Modality and Rhetorical Questions in Biblical Hebrew," in *Studies in Semitic Linguistics and Manuscripts: A Liber Discipulorum in Honour of Professor Geoffrey Khan,* ed. Nadia Vidro et al., SSU 30 (Uppsala, Sweden: Uppsala Universitet, 2018), 75–97.

Literary Relationship

Strazicich believes that Joel "is most certainly alluding to Jer 25:29."[136] Yair Zakovitch understands Joel 4:21 to be under "the influence of Jeremiah," noting Jeremiah 49:12.[137] Both Jeremiah 25:29 and 49:12 contain the tautological infinitive absolute in their second clause, containing נקה—an obvious reference to the divine name—which Joel does not. The context of Jeremiah 25:29 is a message of judgment against Jerusalem, whereas 49:7–22 is an oracle against Edom with numerous literary parallels with the book of Obadiah.[138] Thus, if one interprets דמם as referring to Jerusalem, Jeremiah 25:29 would be the more fitting literary parallel; but if one interprets דמם as referring to Edom, then Jeremiah 49:12 is more fitting. Noteworthy is that נקה in Joel occurs both times in the *piel*—the most common stem for נקה when utilized for the divine name—whereas in Jeremiah 25:29 and 49:12 the stem of נקה is *niphal* both times.

Table 33. Parallels between Joel 4:21 and
Exodus 34:7; Jeremiah 25:29; 49:12

Joel 4:21	Exod 34:7
וְנִקֵּיתִי דָּמָם לֹא־נִקֵּיתִי וַיהוָה שֹׁכֵן בְּצִיּוֹן׃	נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֺן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד ׀ עֲוֺן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃
	Jer 25:29
	כִּי הִנֵּה בָעִיר אֲשֶׁר נִקְרָא־שְׁמִי עָלֶיהָ אָנֹכִי מֵחֵל לְהָרַע וְאַתֶּם הִנָּקֵה תִנָּקוּ לֹא תִנָּקוּ כִּי חֶרֶב אֲנִי קֹרֵא עַל־כָּל־יֹשְׁבֵי הָאָרֶץ נְאֻם יְהוָה צְבָאוֹת׃
	Jer 49:12
	כִּי־כֹה ׀ אָמַר יְהוָה הִנֵּה אֲשֶׁר־אֵין מִשְׁפָּטָם לִשְׁתּוֹת הַכּוֹס שָׁתוֹ יִשְׁתּוּ וְאַתָּה הוּא נָקֹה תִנָּקֶה לֹא תִנָּקֶה כִּי שָׁתֹה תִּשְׁתֶּה׃

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[136] Strazicich, *Joel's Use of Scripture*, 247.

[137] Zakovitch, "Joel Reads the Prophets," 195.

[138] Bergler believes the Edom-oracle to be original to Jeremiah, borrowed by Obadiah, and Joel was aware of both. Bergler, *Joel als Schriftinterpret*, 312.

Given Joel's dependence upon Obadiah earlier in chapter 4, a book with much overlap with Jeremiah 49, and that Joel explicitly mentions Edom, there is more evidence to understand Joel 4:21 as having a literary parallel with Jeremiah 49:12, due to the thematic connections. Though Joel lacks the tautological infinitive absolute, I believe לֹא־נִקֵּיתִי would be heard/read as a reference to the divine name, especially because Joel has already utilized the divine name in Joel 2:13—where he did not include the attribute וְנַקֵּה לֹא יְנַקֶּה—and because Joel parallels Jeremiah 49:12, which contains the tautological infinitive absolute of the divine attribute.[139]

Direction of Dependence

Jeremiah 49:12, containing the tautological absolute infinitive of נקה, is clearly describing the divine name as recorded, among other places, in Exodus 34:7. There is no evidence that Jeremiah made recourse to Joel for the divine name. Furthermore, not only is the clause of Jeremiah 49:12aβ more expansive than Joel 4:21a, so also is the passage of Jeremiah 49:7–22 concerning Edom more expansive than Joel's treatment of Edom in 4:19–21. While it is not impossible that Jeremiah expanded upon Joel, it is far more likely that Joel could succinctly allude to a more developed passage, as he has done elsewhere.[140] Given Joel's previous use of Exodus and Jeremiah, it is most likely that Joel is the borrower.

Interpretive Significance of Reuse

Joel 4:21 concludes the message of Joel rather abruptly, and yet, rather fittingly. Assis proposes an ABA´B´ pattern for Joel 4:19–21 in which Joel 4:19

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[139] Barker comments, "It is possible that Joel concludes by rounding out the inner-biblical allusion introduced in 2:12–17 . . . by reminding his audience that part of YHWH's essential character is that he judges the nations that harm his people." Joel Barker, "From Where Does My Hope Come? Theodicy and the Character of YHWH in Allusions to Exodus 34:6–7 in the Book of the Twelve," *JETS* 61, no. 4 (2018): 708. Barker also wisely comments that it is unlikely Joel 4:21a would be recognized as an allusion to Exod 34:7 if Joel had not explicitly referenced Exod 34:6–7 earlier in his work.

[140] For example, see "Joel 4:1 and Deuteronomy 30:3; Jeremiah 30–33" above.

complements 4:21a and 4:20 complements 4:21b. This pattern is supported by Joel's

reuse of earlier texts in that he uses content from the oracle against Edom in 4:19 (Obad

10) and 4:21a (Jer 49:12). Joel 4:19 summarizes the final judgment upon the nations

through using Edom and Egypt archetypally, and this is contrasted with the everlasting

peace in Judah in 4:20. The final verse in Joel simply reiterates 4:19–20—and really all

of chapter 4—more succinctly by declaring that the nations will not go unpunished (נקה)

and YHWH will dwell in Zion.[141]

The complementary verses of Joel 4:19 and 4:21a concisely introduce a web of

references. The shedding of innocent blood (דם־נקיא) is often linked to defiling the land

through child sacrifice to idols (Ps 106:38), acts which are specifically identified as the

sins of Manasseh that led to exile (2 Kgs 21:6; 24:4). Joel identifies Edom and Egypt as

those who have shed דם־נקיא in the land. Joel describes how YHWH will deal with the

sin of shedding innocent blood (דם־נקיא) that has defiled Jerusalem in line with his

revealed character as one who does not let the guilty go unpunished (נקה לא ינקה). The

punishment of those who defiled the land through shedding innocent blood hints at that

which is not explicit, the restoration of the land. If the shedding of דם־נקיא defiled the

land and even led to exile, the dealing with it will result in return from exile and the

restoration of the land. Judah will be inhabited (Joel 4:20) and YHWH will dwell in Zion

(4:21b) *because* justice has finally been meted out, no longer will YHWH let the guilty

go unpunished.

This conclusion to Joel also fittingly rounds off his citation of the divine

attributes. YHWH's mercy led to the restoration of YHWH's people. But the question of

Judah's enemies was unanswered. Joel's contemporaries may well have questions about

YHWH's character, since it seemed that in their day he was in fact letting the guilty go

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[141] Recognizing this ABA´B´ pattern in Joel 4:19–21 enables each part to interpret its
complement. Thus, the reason Judah dwells in peace (4:20) is because YHWH dwells in Zion (4:21b).

unpunished.[142] Joel reminded them that there was coming a time, on the other side of the Day of YHWH, when the land would be defiled by sin no more and they would dwell with YHWH in the land.

Conclusions

In chapter 4, Joel's reuse of the OT varied in function. Through his use of the catchphrases בימים ההמה ובעת ההיא and אשוב את־שבות in 4:1 he alluded to a block of text, Jeremiah 30–33; he typologically employed language from the prophecy of Obadiah to other nations who had acted similarly to those in his day; in Joel 4:10 he recontextualized his reversion of Isaiah 2:4 which upheld Isaiah's original meaning; he returned to Isaiah 13 to describe the final Day of YHWH, the day to end all days; Joel interrupted his reuse of Isaiah 13 with a citation from Amos 1:2 to make clear that the object of YHWH's wrath in this final Day will be the nations; he returned in 4:18 to Amos again reusing Amos 9:13 along with Genesis 2:10, the epithet of the promised land (ארץ זבת חלב ודבש) and even the history of Israel's entrance into the promised land from Shittim to project a vision of the day of new beginnings when a new people will come through a new exodus and enter into a new covenant with YHWH, and dwell with YHWH in a new creation; and he concludes his message by recounting the hitherto unmentioned attribute of YHWH, נקה לא ינקה, and presents Israel's archetypic enemies, Edom and Egypt, as getting their due for their deeds. God is merciful and relents over his punishment, but when that final Day comes, the guilty will not go unpunished. And this is because YHWH dwells in Zion.[143]

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[142] Joel's rhetorical question ("will I leave unpunished their shedding of innocent blood?") may also function as a quotation of what the people in his day were saying.

[143] Assis states, "The rescue of the people and the punishment of the nations are the direct results of God's dwelling in Jerusalem." Assis, *The Book of Joel*, 237.

CHAPTER 7

NEW EXODUS, NEW COVENANT, NEW CREATION

Methodological Reflections

Explanations for verbal parallels between canonical texts vary. Frequently they are explained as due to subsequent redaction of a book, the sharing of tradition or stock phrases, or a common dependence on an unknown text. While these are all possible explanations, they are not the most compelling, and they lack evidence. Readers have no access to Israel's traditions or common stock phrases *outside* of the available written *texts*; speculating an unknown third source text is unnecessary when texts with parallels exist; and redactional hypotheses remain theoretical, lacking actual texts to support the claim of earlier textual editions.[1]

While these explanations are *possible*, working with the available textual evidence provides a surer foundation upon which to investigate verbal parallels. Additionally, as Carr has shown, there is no real dichotomy between oral and textual traditions in the ancient world as memorized oral traditions were written down.[2] Thus, when analyzing verbal parallels, I have started from the assumption that authoritative traditions would be recorded and passed down rather than lost to antiquity and, thus, parallels between texts are most likely due to literary dependence between parallel texts. Such a claim of borrowing is further supported by two parallel texts bearing significant

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[1] Often such theories shape the evidence to fit the theory. For example, redactional theories propose parallels between Joel and other books of the twelve minor prophets for texts in Joel that have greater lexical and syntactical parallels with other canonical texts outside of the Twelve.

[2] David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (New York: Oxford University Press, 2005), 111–73.

syntactical and inflectional parallels.[3]

Joel's Reuse of the Old Testament

In crafting his message, Joel has borrowed from the Pentateuch (e.g., Exod 10), the former prophets (e.g., 1 Kgs 8), the latter prophets (e.g., Isa 13), and the writings (e.g., Ps 42). The form of his borrowing has varied from verbatim quotation of multiple words from a specific text (e.g., Isa 13:6; Obad 17), literary paraphrase of multiple words from a specific text (e.g., Jer 49:12), and common phrases/words found in multiple texts (e.g., דגן, תירוש and יצהר).

The Functions of Joel's Reuse

Broadly, form and function are related: a verbatim quote or paraphrase to a *specific text* often indicates that Joel has engaged in a literary allusion and a reuse of a common phrase/word found in *multiple texts* often indicates Joel has engaged in a thematic allusion. More specifically, the functions of his literary allusions may be described as follows:

1. Ironic reversal—the reuse of an earlier text describing judgment against Israel's enemies, now applied to Judah (e.g., Egypt in Exod 10 and Babylon in Isa 13).

2. Directives from earlier prescriptions—the reuse of an earlier prescriptive text to undergird Joel's directives to his audience (e.g., Joel's application of gathering at the temple to repent and pray drawn from 1 Kgs 8).

3. Unique and creative reuse—the reuse of familiar texts in a new and unique way (e.g., Joel utilizes the literal panting beasts of his day to recall Ps 42 and expose how his hearers ought to be panting for YHWH).

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[3] In this study I did not employ a rating system for allusions, such as Nurmela's system of (i) sure, (ii) probable, and (iii) possible. Risto Nurmela, *Prophets in Dialogue: Inner-Biblical Allusions in Zechariah 1–8 and 9–14* (Åbo: Åbo Akademi University Press, 1996), 34. I found Nurmela's system to be unhelpful as it strictly relied on quantitative measurements, and I prefer the more balanced quantitative and qualitative approach that favors quality over quantity as summarized by Gibson. Jonathan Gibson, *Covenant Continuity: A Study in Inner-Biblical Allusion and Exegesis in Malachi*, LHBOTS 625 (London: Bloomsbury T & T Clark, 2016), 40–41. Nonetheless, at the end of this study, I recognize a rating system of some sort that balanced quantitative and qualitative judgements would have been helpful to categorize my assessment.

4. To strengthen his argument—the reuse of earlier authoritative texts to align his message with received tradition and bolster his argument (e.g., interpreting the loss of harvest through the cataclysmic and cosmic lens of Isa 24; encouraging his audience that YHWH may relent by showing how he had in the past from Exod 33 and Jonah 3).

5. Reusing an allusion—the reuse of an existing allusion to allude to the primary source text (e.g., Joel's reuse of Zeph 1:15 to allude to Exod 10:22).

6. Analogous reuse—the reuse of an earlier text in an analogous manner (e.g., Joel describing the treatment of Tyre, Sidon, and Philistia to be the same as befell Edom in Obad 11–18).

7. Recontextualization—the reuse of earlier texts interpreted and applied to the contemporary situation (e.g., Joel's inversion of Isa 2:4, not to contradict Isaiah's message, but to state that the time of peace has not yet come).

8. Development of a theme—the reuse and combination of multiple texts to develop further a common theme (e.g., Joel's combination of Amos 9:13 and Gen 2:10 along with the thematic allusion to ארץ זבת חלב ודבש to depict the future paradisiacal promised land).

9. Liturgical allusion—the reuse of psalms due to the increased likelihood of hearer/reader recognition—due to the liturgical function of the psalms in the life of Israel—to make a theological point (e.g., Joel reuse Ps 126 to make his point of a double restoration).

The functions of Joel's thematic allusions may be described as follows:

1. Allusion to a section of Scripture—the reuse of specific phrases to allude to an entire textual unit that contains a particular theme (e.g., Joel's allusion to the Northerner in Jer 4–6, or to the theme of restoration specifically in Jer 30–33).

2. Allusion to a major theme—the reuse of a phrase/word to allude to a theme that is developed chronologically within authoritative texts (e.g., the use of דשא to allude to the theme of creation; the use of מופתים to allude to a second exodus patterned after the first).

**The Theological Assumptions
of Joel's Reuse**

Joel's reuse of the OT reveals some of his theological, and thus his hermeneutical, assumptions. Broadly speaking, his reuse is typological inasmuch as he looks to the patterns of the past for how YHWH will act in the future.[4] Joel also interprets

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[4] Francis Foulkes has comprehensively illustrated the presence of typology within the OT. Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 342–71.

the present experience of the people of YHWH through the arrangement of the covenant; for example, the locust plague is interpreted, via inner-biblical reuse, as a covenant curse. This theological foundation of the covenant also includes YHWH's inviolable covenant promises and provides the basis for Joel's eschatological hope. Joel differentiates his present experience from that of the sure future because YHWH will uphold his covenantal arrangement acting in accordance with his attributes (Joel 2:13–14; 4:21).

The Theological Vision of Joel's Reuse

Such theological assumptions undergird the theological vision of Joel. Though back in the land with the temple, a subsequent restoration is needed (4:1). This restoration is patterned after the first exodus: it will be accompanied by מופתים (3:3). Joel describes the Day of YHWH as the tenth plague, the final blow. Rather than being brought physically out of Egypt, Israel is brought *through* the Day of YHWH (3:5), the day when YHWH's enemies are destroyed, including the archetypical enemy of the exodus, Egypt (4:19).

As the first exodus led to Mount Sinai and the ratification of the covenant, so this new exodus on Mount Sinai (3:5) will result in a new everlasting covenantal relationship whereby Israel will know YHWH is their God (4:17). The city that was experiencing the covenant curses will now be holy (4:17) and never again be put to shame (2:27), indicating the enjoyment of YHWH's covenant blessings. The greatest of all covenant blessings is the joyful experience of YHWH's presence, something promised to Israel as YHWH dwells with his people again (2:27; 4:17).

This presence, emanating from the center of Zion, would bring new life to the land as life-giving waters flowed from the temple (4:18). This new exodus, then, would result in a new beginning where Israel, arising from השטים, would live in the re-created promised land, a land where the unclean has been conquered by YHWH and his warriors (4:11–14, 17), a land flowing with חלב (4:18), where vegetation would sprout as in Eden

(2:22), and man, re-created by the Spirit (3:1), would dwell. Joel's reuse of the OT paints this theological vision: a new exodus, resulting in a new covenant, whereby YHWH and his people dwell together in a new creation forevermore.

APPENDIX 1

OLD TESTAMENT TEXTS REUSED BY JOEL

Joel 1:2–4 and Exodus 10
Joel 1:3–7 and Psalms 78; 105
Joel 1:6–12 and Deuteronomy/covenant
Joel 1:4–20 and 1 Kings 8
Joel 1:5, 10, 12 and Isaiah 24:7, 9, 11
Joel 1:15 and Isaiah 13:6
Joel 1:20 and Psalm 42:2

Joel 2:1–2 and Zephaniah 1:14–16
Joel 2:3 and Isaiah 51:3; Ezekiel 36:35
Joel 2:6–10 and Isaiah 13:3–16
Joel 2:6 and Nahum 2:11
Joel 2:1–11, 20 and Jeremiah 4–6
Joel 2:11 and Malachi 3:2, 23
Joel 2:12 and Deuteronomy 30:2
Joel 2:12–14 and Exodus 32–34; Numbers 14
Joel 2:13–14 and Jonah 3:9, 4:2
Joel 2:17–18 and Psalm 79
Joel 2:21 and Psalm 126:2–4
Joel 2:22 and Genesis 1:11
Joel 2:27 and Exodus 6:7; Isaiah 45:17–18

Joel 3:1 and Ezekiel 39:29
Joel 3:3 and the exodus event
Joel 3:5 and Obadiah 17

Joel 4:1 and Jeremiah 30–33
Joel 4:3–8 and Obadiah 11–18
Joel 4:10 and Isaiah 2:4/Micah 4:3
Joel 4:11–16 and Isaiah 13:4
Joel 4:16 and Amos 1:2
Joel 4:18 and Amos 9:13 and Genesis 2:10
Joel 4:18 and השטים
Joel 4:21 and Exodus 34:7; Jeremiah 49:12

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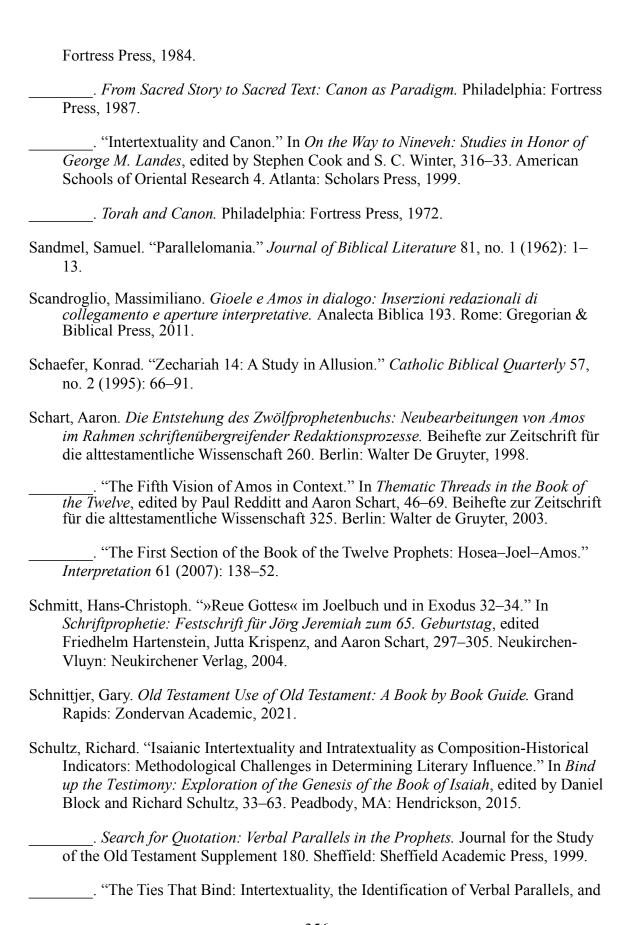_____. "Inner-Biblical Allusion." *Theological Librarianship* 2 (2009): 89–93.

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ABSTRACT

NEW EXODUS, NEW COVENANT, NEW CREATION:
THE REUSE OF THE OLD TESTAMENT IN JOEL

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The book of Joel has numerous parallels with other OT texts, so much so that Joel has often been described as an interpreter of Scripture rather than a traditional prophet. Chapter 1 introduces the thesis of the dissertation and surveys recent studies of inner-biblical reuse within prophetic books to gain a baseline from which to study Joel's reuse of the OT. Chapter 2 clarifies methodology and hermeneutical assumptions, and also considers the date of Joel and its literary structure.

Chapters 3–6 attempt a diachronic analysis of the textual parallels in Joel chapters 1–4, by which Joel, as author, has invited the reader into meaning-making largely through textual allusion, in which the author guides the reader through textual clues in a four-step method. Each verbal parallel is assessed in these four steps: (1) verbal parallels are identified largely based upon shared lexemes; (2) the strength of the parallel is evaluated, as indicated through sustained lexical and syntactical parallels between texts, to determine evidence for a literary relationship; (3) in addition to the relative date of each text, literary features are assessed to determine a plausible direction of dependence for the literary relationship; (4) the instances where Joel has reused earlier texts are analyzed for their interpretive significance within and upon Joel's prophecy.

Joel reused authoritative historical, liturgical, and prophetic texts in a variety of ways as he crafted his message. Such reuse—the specific texts Joel reused and how he reused them in his creative process—provides insight into Joel's theological vision.

Chapter 7 concludes that reuse in the book of Joel finds that Joel's overt message regarding the Day of YHWH is undergirded by Joel's theological vision for a new exodus leading to a new covenant and resulting in a new creation.

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