

" (7) Full and permanent kingdom blessing (Joel 3:17-21; Zech. 14:1-21; Matt. 25:32).

We do not quote this now in order to prejudge our case for ^{which} the full measure of proof has not yet been given. It is the program which awaits further light in the books of the prophets to follow which will bring out the riches of the fulness of the revelation of this first one of the Prophets.

Our particular task, then, is to ascertain just what the prophets testify, and we desire to do this as objectively as possible. Perhaps an examination of one or two of the prophets may not be convincing, but we trust that it can be shown that the argument grows in volume even to such a degree that the content of the full testimony cannot be easily evaded.

In treating of these books of the prophets it is not our aim to give a detailed account of every verse or passage, but we wish to examine only so much of the material as will throw light on its testimony with respect to the general program of God with Israel and with the world. In many instances Scripture portrays events after the manner of the dissolving view of the stereopticon, a blending of events. This is true of Joel also. The first chapter is evidently concerned with real locusts. The second chapter does not mention them, but describes the onset of armies with the characteristics of the locust army on the march, while these agents of Divine judgment are evidently human. Thus the agents and the scenes and the times shift almost imperceptibly from Joel's days to the End-time.

Taking up the second chapter, the first verse makes mention of the oft recurring phrase, "Day of Jehovah". First Thess. 5:2 proves that ^sthi[^]Day lies in the End-time. This "Day of the Lord" may have preliminary references; if so, this is but a case of the dissolving view principle.

Joel 2:3-11 pictures the invading army, under the form of lo-