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A HISTORY OF THE NEW TESTAMENT CHURCH

“Joel’s Prophecy: A Prologue to the New Testament”¹

by

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² Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). www.roderickford.org.

Introduction

The Book of Joel is short and somewhat incoherent, because the time period in which it was written is not known exactly. Nevertheless, the Early Church utilized the Book of Joel in order to conceptualize and understand its own existence, for example:

- Describing the day of Pentecost in the Book of Acts,³ the Early Church incorporated the following prophesy of the Prophet Joel into the Christian canon, to wit: “I will pour out my Spirit on all people.”⁴
- While describing the nature of Christ’s universal redemption, the Apostle Paul incorporated the following prophesy of the Prophet Joel into Christian theology, to wit: “[f]or whosoever shall call upon the name of the Lord shall be saved.”⁵

Thus, since its inception the Early Church utilized the Book of Joel in its Christian apologetics and teachings.

Although the Book of Joel does not mention the “Gentiles” as attaining any inheritance with the “remnant” of Judah, the Apostle Paul’s Christian theology resolved that problem by insisting that “he is not a Jew, which is one outwardly... [b]ut he is a Jew, which is one inwardly; and circumcision is that of the heart....”⁶

³ Acts 2:1-17 (“And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh....”)

⁴ Joel 2:28.

⁵ Romans 10:13 (quoting Joel 2:32).

⁶ Romans 2:28.

Chapter One

When did Joel Prophecy?

The Prophet Joel lived during an unknown or inexact historical time in the southern kingdom of Judah.

“Some commentators suggest that Joel lived in the 9th century BCE, whereas others assign him to the 5th or 4th century BCE.”⁷

Appendix A, below, suggests that Joel’s references to the Jews having been sold to the Greeks is an event that could have easily taken place anywhere from between the 8th- and 4th- centuries, BC.

In a descriptive analysis of the Book of Joel, a scholarly article thus states:

As there are no explicit references in the book to datable persons or events, scholars have assigned a wide range of dates to the book. The main positions are:

Ninth century BC, particularly in the reign of Joash – a position especially popular among nineteenth-century scholars (making Joel one of the earliest writing prophets). The enemies mentioned – Philistines, Phoenicians, Egypt and Edom – are consistent with this date. The lack of mention of the Assyrians or Babylonians, who were the main enemies of Judah during the eighth, seventh and sixth centuries, leads many conservative scholars to suggest the choice is between this date, and a fourth century date.

Early eighth century BC, during the reign of Uzziah (contemporary with Hosea, Amos, and Jonah)

c. 630–587 BC, in the last decades of the kingdom of Judah (contemporary with Jeremiah, Ezekiel, Habakkuk)

⁷ “Joel (Prophet),” Wikipedia (online encyclopedia): [https://en.wikipedia.org/wiki/Joel_\(prophet\)](https://en.wikipedia.org/wiki/Joel_(prophet)).

c. 520–500 BC, contemporary with the return of the exiles and the careers of Zechariah and Haggai.

The decades around 400 BC, during the Persian period (making him one of the latest writing prophets), or around 350 BC. This is supported by the apparent mention of the 587 BC destruction of Jerusalem as a past event in 3:1 and 3:17, and the mention of Greeks in 3:6.

Evidence produced for these positions includes allusions in the book to the wider world, similarities with other prophets, and linguistic details.

Some commentators, such as John Calvin, attach no great importance to the precise dating.⁸

Augustine of Hippo acknowledges that, regarding “the date” of the prophets Uzziah and Joel, “we can find the date... not in their writings, for they say nothing about it themselves.”⁹ However, Augustine acknowledges that the histories of both Eusebius and Jerome place the Prophet Joel during the reign “of Jotham, who succeeded Uzziah.”¹⁰ This would make Joel an 8th century prophet, along with Isaiah, Hosea, Amos, and Micah.

In addition, the introductory section to “The Book of Joel,” which is printed in the Thomas Nelson 2017 edition of the King James Bible, states that Joel was “God’s spokesman during the reign of Joash (835-796 B.C.).

Therefore, I have adopted Calvin’s viewpoint that, given the universal biblical principles contained therein, the Book of Joel is completely consistent with the same prophetic messages enunciated by the other 8th century prophets. But I also accept the general consensus that Joel was an 8th century prophet.

⁸ “Book of Joel,” *Wikipedia* (online encyclopedia): https://en.wikipedia.org/wiki/Book_of_Joel.

⁹ St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 632-633.

¹⁰ *Ibid.*, p. 632. See, also, “Book of Joel,” *Wikipedia*, *supra*, stating: “The Masoretic text places Joel between Hosea and Amos (the order inherited by the Tanakh and Old Testament).”

Chapter Two

What was Joel's Prophetic Interpretation of the Natural Disaster?

The Book of Joel opens with a prophetic admonition to the people of southern Judah to consider the times in which they live and to “tell ye your children of it, and let your children tell their children, and their children another generation.”¹¹

The Prophet Joel describes the times as:

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.¹²

What was Joel referring to? He was referring to a recent natural devastation to Judah's agriculture and food production, which he describes as follows:

That which the palmerworm hath left the locust eaten; and that which the locust hath left hat the cankerworm eaten; and that which the cankerworm hath left the caterpillar eaten....

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Lament like a virgin girded with sackcloth for the husband of her youth.

¹¹ Joel 1:3.

¹² Joel 2: 2.

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth...

[T]he harvest of the field is perished....

The seed is rotten under their clods....

How do the beasts groan! The herds of the cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate....

The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness....¹³

Alas for the day! For the day of the LORD is at hand, and as a destruction from the Almighty shall it come....¹⁴

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand.¹⁵

The Prophet Joel declares that this terrible natural disaster—the swarms of locusts, cankerworms, and caterpillars, which is God's "great army which I sent among you"¹⁶— is a sign and a warning from the LORD. The Prophet thus admonishes the kingdom of Judah to repent and return to the LORD, stating:

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

¹³ Joel 1: 4-20.

¹⁴ Joel 1:15.

¹⁵ Joel 2: 1.

¹⁶ Joel 2: 25.

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts....¹⁷

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and given not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?...¹⁸

Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen....¹⁹

Here we may rightly conclude that the “prophetic office” within ancient Israel (and Judah) involved assessing the spiritual, moral, political, and economic health of the body politic and making prescriptions for improvement and change when necessary. Prophetic interpretations of natural disasters, as well as the rise and fall of kingdoms, thus presume that God is really in control; these disasters occur for his purposes and eternal desires.

This is what the prophet does in the Book of Joel—he is delivering what Reformed Protestants call a “Jeremiad.”^{20**}

¹⁷ Joel 2: 12- 15.

¹⁸ Joel 2: 17.

¹⁹ Joel 2: 19.

²⁰ See, e.g., “Jeremiad,” Wikipedia (online encyclopedia): <https://en.wikipedia.org/wiki/Jeremiad>.

A jeremiad is a long literary work, usually in prose, but sometimes in verse, in which the author bitterly laments the state of society and its morals in a serious tone of sustained invective, and always contains a prophecy of society's imminent downfall.

Chapter Three

Does Joel Foretell of the Christian Church?

The Book of Joel is somewhat incoherent as to whether the Christian Church (i.e., the Church of the Gentiles) shall be incorporated into the “remnant” of Israel.

The Prophet Joel offers the kingdom of Judah an opportunity to repent and return to the LORD Almighty, but his prophecy does not ever state explicitly that Judah would or would not repent.

The Prophet Joel mentions the fact that Judah would go into captivity and be scattered among the Gentile nations.

However, Joel never states that this captivity and disbursement among the nations were the result of the faults or sin of the southern kingdom of Judah.

Instead, Joel places the blame and the fault upon Tyre and Sidon (the trading cities of Phoenicia) and Philistia, and writes:

“In those days and at that time,
when I restore the fortunes of Judah and Jerusalem,
I will gather all nations
and bring them down to the Valley of Jehoshaphat.
There I will put them on trial
for what they did to my inheritance, my people Israel,
because they scattered my people among the nations
and divided up my land.
They cast lots for my people
and traded boys for prostitutes;

Generally, the term jeremiad is applied to moralistic texts that denounce a society for its wickedness, and prophesy its downfall. Over time, the impact of the term has faded and has become a general expression for lament. It is often perceived with derogatory overtones.

The jeremiad has a unique presence in American culture and in the history of the United States, having roots in Colonial-era settlers in New England. **In American culture, jeremiads are closely associated with historical American Puritans** and the controversial concept of American exceptionalism.

** Many of Martin Luther King, Jr.’s speeches, such as “I have a Dream Speech,” delivered August 28, 1963 and “The Mountain Top Speech,” delivered April 3, 1968, may rightfully be described as “jeremiads.”

they sold girls for wine to drink.

Joel goes so far and states that God shall do to these Gentile nations what they had done to the Jews, stating, ““See, I am going to rouse them out of the places to which you sold them, and I will return on your own heads what you have done. I will sell your sons and daughters to the people of Judah, and they will sell them to the Sabeans,²¹ a nation far away.’ The LORD has spoken.”²²

Joel’s description of the relationship between the Jews and the Gentiles is similar to that of First and Second Maccabees—i.e., Jewish pride, Zionism, and Jewish nationalism. But, unlike the Maccabees, Joel is not writing to advocate the re-establishment of Judah and Jerusalem through human warfare or political maneuvering. Like the other 8th century prophets Isaiah, Hosea, Amos, and Micah, the Prophet Joel describes political develops in Judah and Israel that shall come into existence not by human ingenuity by rather through God’s divine Providence.

The Prophet Joel states that God “will sit and judge all nations on every side.”²³ He states “[m]ultitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.... [T]he LORD will be a refuge for his people, a stronghold for the people of Israel.”²⁴

The Prophet Joel goes on to state that “Jerusalem will be holy; never again will foreigners invade her. In that day.... Judah will be inhabited forever and Jerusalem through all generations.... The LORD dwells in Zion!”²⁵

²¹ Sabeans: “[t]he inhabitants of the ancient kingdom of Sheba in southeastern Arabia, known from the Bible, classical writers, and native inscriptions. The genealogies of Genesis give three pedigrees for Sheba, the eponymous ancestor of the Sabeans, who is variously termed (1) the son of Raamah and the grandson of Cush (Gen. x. 7; I Chron. i. 9; comp. Ezek. xxvii. 22, xxxviii. 13), (2) the son of Joktan and a great-great-great-grandson of Shem (Gen. x. 28; I Chron. i. 22), and (3) the son of Jokshan and a grandson of Abraham by Keturah (Gen. xxv. 3; I Chron. i. 32). There seem, therefore, to have been three stocks of Sabeaus: one in Africa (comp. the Ethiopian city of Saba mentioned by Strabo, "Geography," p. 771), and the other two in Arabia. Of the latter one is connected with the story of Abraham, and the other with that of the kingdom localized by Gen. x. 30, including the Joktanites generally, and extending "from Meshah, as thou goest unto Sephar, a mount of the east." In Job vi. 19 the Sabeans are mentioned in close association with the Temeans, an Ishmaelite stock (Gen. xxv. 15) that dwelt in Arabia (Isa. xxi. 14; comp. Jer. xxv. 23-24).”

Source: <https://www.jewishencyclopedia.com/articles/12969-sabeans>

²² Joel 3:8.

²³ Joel 3:12.

²⁴ Joel 3:14-16.

²⁵ Joel 3:17-18, 20-21.

The Early Church (i.e., the first Apostles) ascribed Joel's prophecy on Judah and Jerusalem to mean Christ and his Church.²⁶

For example, Augustine of Hippo's *The City of God* point out that where, in the Book of Acts, the Apostles described the day of Pentecost, which is the day of the pouring out of the Holy Spirit upon the Jewish Christians at Jerusalem, they cited the Book of Joel (2:19) as follows:

And when the day of Pentecost was fully come... they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance....

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.²⁷

Accordingly, Augustine likewise linked the day of the Pentecost in the Book of Acts to the Book of Joel, stating:

I should be obliged to use many words in explaining all that Joel prophesies in order to make clear those that pertain to Christ and the Church. But there is one passage I must not pass by, which the apostles also quoted when the Holy Spirit came down from above on

²⁶ Acts 2: 1-4, 17-21.

²⁷ Acts 2: 1-4; 17-21.

the assembled believers according to Christ's promise. He says, 'And it shall come to pass after these things, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream, and your young men shall see visions: and even on my servants and mine handmaids in those days will I pour out my Spirit.'²⁸

However, unlike the 8th century prophets Isaiah, Hosea, Amos, and Micah, the Prophet Joel never explicitly acknowledges the Gentiles as being a part of larger "remnant" of Israel. Perhaps Reformed Theologian John Calvin best addresses this issue in the following comprehensive and in-depth interpretation of Joel 3:1, stating:

He therefore says, *Behold, in those days, and at that time, in which I shall restore the captivity of Judah and Jerusalem, I shall then make all Gentiles to come down into the valley of Jehoshaphat.* And the Prophet says this, because the Jews were then hated by all people, and were the execration and the dregs of the whole world. As many nations as were under heaven, so many were the enemies of the Jews. A fall then inter despair was easy, when they saw the whole world incensed against them: "Though God may wish to redeem us, there are yet so many obstacles, that we must necessarily perish; not only the Assyrians are enraged against us, but we have found even greater hatred in our own neighbors." We, indeed, know that the Moabites, the Ammonites, the Syrians, the Sidonians, the Idumeans, the Philistines, and, in short, all in the surrounding countries, were very hostile to the Jews. Seeing then every access to their land was closed up to the Jews, it was difficult to entertain any hope of deliverance, though God encouraged them. For this reason the Prophet now says, that God would be the judge of the whole world, and that it was in his purpose and power to call together all the Gentiles, as though he said, "Let not the number and variety of enemies frighten you: the Assyrians alone, I know, are not your enemies, but also all your neighbors; but when I undertake the defense of your cause, I shall be alone sufficient to protect you; and however much all people may oppose, they shall not prevail. Then believe that I shall be a sufficient defender, and shall deliver you from the hand of all the nations " We

²⁸ St. Augustine, *The City of God*, supra, p. 635.

now perceive the Prophet's design when he declares, that God would come to *the valley of Jehoshaphat, and there call together all nations.*

But the Prophet says, *In those days, and at that time, when the Lord shall restore the captivity of Judah and Jerusalem, etc.* This time the **Jews limit to their return: they therefore think, that when liberty to return was granted them by Cyrus and Darius, what the Prophet declares here was then fulfilled; Christian doctors apply this prediction to the coming of Christ;** but both interpret the words of the Prophet otherwise than the drift of the passage requires. **The Prophet, no doubt, speaks here of the deliverance we have just noticed, and at the same time includes the kingdom of Christ;** and this, as we have seen in other parts, is very commonly done. While then the prophets testify that **God would be the redeemer of his people,** and promise deliverance from Babylonian exile, **they lead the faithful, as it were, by a continuous train or course, to the kingdom of Christ.** For what else was the Jewish restoration, but a prelude of that true and real redemptions afterwards effected by Christ? **The Prophet then does not speak only of the coming of Christ, or of the return of the Jews, but includes the whole of redemption, which was only begun when the Lord restored his people from the Babylonian exile;** it will then go on from the first coming of Christ to the last day; as though he said, "When God will redeem his people, it will not be a short or momentary benefit, but he will continue his favor until he shall visit with punishment all the enemies of his Church." In a word, the Prophet here shows, that God will not be a half Redeemer, but will continue to work until he completes everything necessary for the happy state of his Church, and makes it in every respect perfect. This is the import of the whole.²⁹

It is clear that the Book of Joel promises the residents of the 8th century kingdom of Judah that God would once again bless and replenish them.

Joel Chapter 2, verses 19-32, describes a glorious time when the LORD God would "restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

²⁹ Calvin's Commentaries on the Bible (Joel, Chapter 3, Verse 1).

The Prophet Joel states that this restoration of a “remnant”³⁰ will occur “in those days.”³¹

But who is this remnant? And when shall that time period (i.e., “in those days”) be?

The Prophet Joel gives us a clue, stating who the “remnant” shall be, stating:

And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.³²

The Apostle Paul, in his Epistle to the Romans, expressly incorporated Joel’s statement into his theology, stating:

For there is no difference between the Jew and the Greek.... For **whosoever** shall call upon the name of the Lord shall be saved.³³

Thus, Reformed theology holds that Joel includes the Gentiles in the phrase “whosoever shall call on the name of the LORD shall be delivered.”³⁴

Also, the Prophet Joel gives us a clue as to when this will occur, stating: “when I shall **bring again the captivity of Judah and Jerusalem.**”³⁵

As previously mentioned, Reformed theologian John Calvin interprets this “captivity” to be a prolonged period of time, stretching from the Babylonian captivity, the Mede-Persian period of governance; the Grecian period of governance; and the Roman period of governance.

³⁰ Joel 2:32.

³¹ Joel 3:1.

³² Joel 2:32.

³³ Romans 10: 12-13. (quoting Joel 2:32)

³⁴ Ibid.

³⁵ Joel 3:1.

Hence, Calvin writes: **“The Prophet then does not speak only of the coming of Christ, or of the return of the Jews, but includes the whole of redemption, which was only begun when the Lord restored his people from the Babylonian exile.”**

Thus, Calvin adopted an interpretation of Judah’s captivity as being a prolonged period of time, as follows:

- First, the return of the Jews from the Babylonian Captivity in 538 BC;
- Second, Christ’s organization of the Christian Church, in 33 AD, during the period of the Roman empire; and
- Third, the Last Judgment of Christ, which is described in The Book of Revelation.

The Book of Daniel certainly would support this Reformed theological interpretation that the “whole redemption” spoken about in the Book of Joel covers of a prolonged period of “captivity,” whereby the Jews are either in complete captivity or in a state of semi-independence while functioning as a province within larger empires.

Daniel’s The Four Beasts”

Daniel 7:4 “the first beast”	Kingdom of Babylon
Daniel 7:5 “the second beast”	Kingdom of the Medes/Persians
Daniel 7:6 “the third beast”	Kingdom of the Hellenistic Greeks
Daniel 7:7 “the fourth beast”	Kingdom of the Romans

Hence, the Jewish, Christian, and Islamic interpretations of Joel 3:1 are all correct. But, according to Augustine of Hippo and Reformed theologian John Calvin, the Christian interpretation of Joel 3:1 is more fully demonstrated in the New Testament.

Conclusion

The Book of Joel speaks in very nationalistic, Zionistic, and jingoistic terms. It offers deliverance and redemption to the Jews, the kingdom of Judah and Jerusalem, while simultaneously condemning the sinful Gentile nations. Therefore, an initial impression of the Book of Joel might easily lead one to believe that it is out of sync with the other prophecies which predict that many Gentiles will be incorporated into the “remnant” of Jacob.

The Early Church, however, did not give the Book of Joel such a restricted meaning (i.e., to exclude the Gentiles from God’s promises to the “remnant” of Jacob). Instead, the first Apostles had concluded that the day of Pentecost had been prophesied in the Book of Joel;³⁶ and the Apostle Paul had concluded in his Epistle to the Romans that the Gentiles were expressly included within Book of Joel’s assertion that “whosoever shall call upon the name of the Lord shall be saved.”³⁷

Hence, from the Early Church’s interpretation of the Book of Joel, we may rightfully conclude that all *true Christians* are “spiritual Israelites,”³⁸ who have been engrafted into the LORD’s promises made to Abraham and to the “remnant” of Jacob.

THE END

³⁶ Acts 2:17-18 (quoting Joel 2:28-32)

³⁷ Romans 10:13 (quoting Joel 2:32).

³⁸ See, e.g., St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 658 (“... the **true Israelites**, the citizens of the country that is above.”)

APPENDIX A

BLOG-³⁹

“Was Judah and the People of Jerusalem Ever Sold to the Greeks?”

“When were Judah and the people of Jerusalem sold to the Greeks? Joel 3:6

“Is there any historical record to prove when this occurred? Or, is this yet to happen?

“As the context of Joel 3 suggests it is set in the future.

“2 Answers

“The book of the prophet Joel is notoriously difficult to date; it is not even known (for sure) whether this was a pre-exilic writing or a post exilic writing. However, Joel 3:1 suggests that it was written before or during the Babylonian exile. So let us assume that it was sometime in the period 700 BC - 500 BC.

“With this in mind, Joel 3 admits of two basic interpretations:

1. Greek Slave Traders

“This is one of the most popular interpretations of many such as:

“Ellicott:

“Unto the Grecians.—Javan, the Hebrew name for Greece, is mentioned in Ezekiel as one of the representatives of the heathen nations who “traded (with Tyre) the persons of men and vessels in her market” (Ezekiel 27:13). The Grecian traffic in slaves was enormous. Benson

“Joel 3:6. The children also of Judah, &c., have ye sold unto the Grecians — The descendants of Javan, Genesis 10:2; Genesis 10:5. They trafficked with Tyre, and traded

³⁹ <https://hermeneutics.stackexchange.com/questions/70208/when-were-judah-and-the-people-of-jerusalem-sold-to-the-greeks-joel-36>

in slaves, Ezekiel 27:13. **It was customary for the merchants of the neighbouring countries, particularly of Tyre and Sidon, to buy the children of Israel for slaves of their conquerors, in order to sell them again:** see 1Ma 3:41.

Cambridge

“The Grecians Heb. Yewânîm, elsewhere in the sing. (collectively) Yâwân (Genesis 10:2; Genesis 10:4; Ezekiel 27:13; Ezekiel 27:19 (?); Isaiah 66:19; Zechariah 9:13; Daniel 8:21; Daniel 10:20; Daniel 11:2); i.e. the Ionians (Ἰάπωνες, in Homer constantly), the name by which the Greeks were regularly known among both the Hebrews, and other Eastern nations, on account, viz., of the fact that the Ionians (whose colonies extended over a large part of the W. coast of Asia Minor, and many of the Aegean islands) were most active commercially in ancient times, and hence were best known to other nations.

2. Greek Rulership

“It is well-known that the **Greeks conquered Jerusalem and Judah late in the 4th century BC.** When Alexander died, Judah became the conquered possession of the Seleucid kingdom with occasional interruptions by Egypt.”

THE END

