

Joel 2:32

Authorized King James Version (KJV)

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.

Analysis

Joel provides the gospel invitation: "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." The Hebrew *vehayah kol asher-yiqra beshem-YHWH yimmalet ki behar-Tziyyon uvirushalam tiheyeh feleitah ka'asher amar YHWH uvasseridim asher YHWH qore* (כל אשר־יקרא בשם־יהוָה ימלָט כי בָּהָר־צִיּוֹן וּבֵירוּשָׁלָם מִשְׁרָךְ מִשְׁרָךְ אֲשֶׁר יֹאמֶר יְהוָה וּבְשָׁרִידים אֲשֶׁר יֹהֶה קָרָא) offers hope amid judgment.

"Whosoever shall call on the name of the LORD" (*kol asher-yiqra beshem-YHWH*) uses *qara* (קָרָא, "call") in the sense of invoke, appeal to, or cry out to. "The name of the LORD" represents God's revealed character and covenant identity. To "call on the name" means to appeal to God in faith, trusting His character and promises for salvation.

"Shall be delivered" (*yimmalet*) uses *malat* (מַלְטָה), meaning to escape, be rescued, or be saved. The verb appears in various contexts: physical rescue from enemies, escape from danger, and ultimately spiritual salvation. "For in mount Zion and in Jerusalem shall be deliverance" locates salvation geographically in Jerusalem, theologically in God's presence, and prophetically in Christ (who died and rose in Jerusalem).

The phrase "in the remnant whom the LORD shall call" (uvasseridim asher YHWH qore) adds crucial balance. While "whosoever shall call" emphasizes human responsibility, "whom the LORD shall call" emphasizes divine sovereignty. Salvation requires calling on God, yet that calling itself results from God's prior call. Romans 10:13 quotes this verse to explain gospel salvation: "For whosoever shall call upon the name of the Lord shall be saved." Paul then asks: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Romans 10:14). The gospel must be preached so the elect remnant can respond in faith.

Historical Context

Joel's exact historical setting is debated, with proposed dates ranging from the 9th to the 5th century BC. The book contains no references to specific kings or datable political events. What is clear is that Joel addresses a community experiencing devastating locust plague, which he interprets as divine judgment and a harbinger of the coming Day of the LORD. The book moves from describing literal agricultural catastrophe to prophesying the eschatological Day of the LORD when God will judge nations and pour out His Spirit on all flesh. Peter's Pentecost sermon (Acts 2:16-21) applies Joel's Spirit-outpouring prophecy to the church age, showing the book's prophetic scope extends from Joel's time through Christ's first coming to His return.

Joel's prophecy of the Spirit's outpouring found initial fulfillment at Pentecost and continues in the church age, while his Day of the LORD visions await ultimate fulfillment at Christ's return. The book emphasizes genuine repentance ('rend your heart, not your garments'), God's character as gracious and merciful, and the call to corporate fasting and prayer in times of crisis.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does Joel 2:32 deepen your understanding of God's character, particularly His holiness, justice, and mercy?
2. What specific attitudes, thought patterns, or behaviors does this verse call you to examine and change in light of the gospel?
3. How does this passage point forward to Christ and His redemptive work, and how should that shape your worship and obedience?

Interlinear Text

הַלְּכֵד הַיְלֵד הַלְּכֵד הַיְלֵד הַלְּכֵד הַיְלֵד	פְּלִיטָה פְּלִיטָה פְּלִיטָה פְּלִיטָה פְּלִיטָה	כִּאֵשֶׁר כִּאֵשֶׁר כִּאֵשֶׁר כִּאֵשֶׁר כִּאֵשֶׁר	אָמֵר אָמֵר אָמֵר אָמֵר אָמֵר	יְהִי הֵי יְהִי הֵי יְהִי הֵי
H1961	shall be deliverance	H834	hath said	as the LORD
	H6413		H559	H3068

הִנֵּה הַאֲשֶׁר וְבָשָׂרֵךְ יִמְשָׁלֶךְ
and in the remnant H834 as the LORD H3068

קָרָא:

And it shall come to pass that whosoever shall call
H7121

Additional Cross-References

Isaiah 46:13 (Parallel theme): I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Jeremiah 33:3 (Parallel theme): Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

Jeremiah 31:7 (References Lord): For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Romans 11:26 (Parallel theme): And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Romans 9:27 (Parallel theme): Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Psalms 50:15 (Parallel theme): And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Obadiah 1:17 (Parallel theme): But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

Isaiah 11:11 (References Lord): And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Acts 2:39 (References Lord): For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

1 Corinthians 1:2 (References Lord): Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: