

# The Function of the Book of Joel for Reading the Twelve

JÖRG JEREMIAS  
Philipps-Universität Marburg

More than any other single book except Zech 9–14 among the Twelve Prophets, the book of Joel is full of cross references to other parts of the Twelve. This is true especially for chapters 1–2, on which the present paper will concentrate. Yet this observation is not too surprising, since Joel is a very late prophet according to the majority of scholars who have dealt with his book.<sup>1</sup> Nearly all the cross references in the book of Joel can be explained by the assumption that Joel learned from older prophets, taking up their ideas, expanding and modifying them. Only once does Joel legitimate himself by referring to an immediate word of God (2:19). Usually he and his traditionists refer to former prophetic utterances, which they may even cite literally (2:12; 3:5). There are good reasons to call Joel's prophecy "learned prophecy."<sup>2</sup>

Still, in its present position the book of Joel precedes the other books of the Twelve with the exception of Hosea, at least in the order of MT. Therefore, it serves a kind of hermeneutical key to the Twelve. A reader of, say, Amos and Zephaniah will have read Joel before coming to them in his or her scroll and will understand Amos and Zephaniah in line with Joel's message, though the historical Joel learned from Amos and Zephaniah and modified them both. Consequently, we have to distinguish between two different trends of interpretation. While Amos and Zephaniah strongly influenced Joel, the book of Joel by its position among the Twelve influences the meaning of the books of Amos (Obadiah, Jonah) and Zephaniah. This process of double influence will be the subject of the following pages.

---

1 For the most important reasons to date the book cf. Wolff, *Joel*, 2–4.8–12; Jeremias, *Propheten*, 2–5.

2 Wolff, *Joel*, 12; Jeremias, "Prophetie," 97–111.

## I

The one and only subject of the book of Joel is the “Day of the Lord.” The term יוֹם יְהוָה appears in each of the four chapters of the book. There is no other context in the Old Testament, where it is used more often. Yet, as James Nogalski has noticed many years ago, none of these instances sounds very original:

“When one isolates the Day-of-YHWH references in Joel, virtually every one has a close (if not verbatim) parallel in the Book of the Twelve.”<sup>3</sup>

Joel has learned from his predecessors, especially from Amos and Zephaniah, and Jakob Wöhrle is correct in claiming that Zeph 1 is the most important source for the description of the Day of the Lord in Joel.<sup>4</sup> Thus, the ideal reader should come to know the books of Amos and Zephaniah first in order to understand the entire message of Joel.

Still, the concept of the Day of the Lord in Joel is very different from that in Amos and Zephaniah, as will be shown, and Joel determines the understanding of the concept of Amos, Obadiah, and Zephaniah by the very fact that the book of Joel (in the Hebrew transmission of the text) is positioned in front of those books. Joel thus serves a hermeneutical function. If Joel deliberately is taking up the main characteristics of the Day of the Lord described in the books of his predecessors Amos and Zephaniah, and if he apparently is interested in the continuity of this concept, the decisive question then is this: why did his traditionists position his book in front of these earlier books? What is new in Joel’s dealing with the Day of the Lord?

Answering these questions sounds like a simple task, but its weight and importance can hardly be overestimated. The book of Joel is the only book in the Old Testament that points to the possibility of salvation when the coming of the Day of the Lord is announced. To be more precise: the book of Joel (ch. 1–2) is *the only book in the Old Testament daring to speak of the survival of a whole generation in Israel in the context of the Day of the Lord.*<sup>5</sup> The position of the book of Joel in front of the first mention of the Day of the Lord in Amos thus changes the character of the Day of the Lord completely; moreover, it changes the essence of Old Testament eschatology. For Amos and Zephaniah nobody can escape the threatening coming of the Day of the Lord. Amos 5:18–19 reads:

3 Nogalski, “Joel,” 104–105.

4 Wöhrle, *Sammlungen*, 437–438.444–445.457.

5 Zeph 2:3 reckons on the salvation of very few single persons, but with the reservation of the famous prophetic “perhaps,” to which we shall return when dealing with Joel 2:14.

5:18 The Day of YHWH is darkness and not light.

19 As when a man flees from a lion – and a bear will meet him; or when he reaches home and leans his hand to the wall – and a snake bites him.

For Amos on the issue of the Day of the Lord there is only one single certainty: everyone dies, no matter how the day is realized. As God's creation of the world started with the creation of light, thus darkness ("without a gleam," v. 20) symbolizes the revocation of creation.

Zephaniah even increases this picture of death without any hope. I cite Zeph 1:14–16:

1:14 Near is the great day of the Lord, nearing very swiftly.

The sound of the day of the Lord: bitterly shrieks then a warrior.

15 A day of wrath is that day:

a day of restraint and distress,  
a day of devastation and desolation,  
a day of darkness and gloom,  
a day of clouds and dense fog,

16 a day of trumpet blast and siren,

against the fortified cities and against the lofty corner towers.<sup>6</sup>

In this highly poetic text with no finite verb, very different traditional motifs are mixed in order to describe the terrifying horror of the Day of the Lord as comprehensively as possible. "Clouds and dense fog" remind one of the mighty appearances of YHWH against his enemies in descriptions of theophany; "darkness and gloom" take up the subject of Amos to depict the loss of divine shelter and of life. "Trumpet blast and fortified cities" remind one of wars with heavy losses, and in the center  $\text{הַשָּׁמַיִם}$  and  $\text{הַיָּבֵשָׁה}$  describe destruction and devastation of all life and of all fertile land. But the decisive theme of this all embracing terror stands in front of all five word-pairs just mentioned; it stands alone with its full weight: "A day of wrath is that day." The wrath of God appears in the Old Testament where punishment is no longer possible that is appropriate for a single, specific guilty act. The wrath of God is without measure and without limit. Nobody can survive it. The five word-pairs of tradition and of new formation (the word-pair in the center) explain the work of the wrath of YHWH. This wrath leads to death and to devastation everywhere.

In Joel the terrifying character of the Day of the Lord is by no means weakened. Quite the contrary, it is intensified to a level where further intensification is hardly possible. In Joel 2:1–11, one of the most sophisticated texts in the whole Old Testament, an even greater mix-

---

6 Translation by Berlin, *Zephaniah*, 85.

ture of traditions is found than in Zeph 1,<sup>7</sup> and this mixture appears in combination with pictures and parables changing so quickly that readers are confused about whether a terrifying human army or a hungry multitude of locusts is described.<sup>8</sup> Apparently, the author of the text aims at this "confusion," because he wants to describe a phenomenon that transcends typical understandings of either possibility. His description of an undefeatable, hostile army is full of references to former prophetic texts surpassing all of them by their combination. It ends in a vision of cosmic destruction and in the horrifying statement that nobody but YHWH is the leader of the superhuman destructive army.

But – having Isa 13 and Zeph 1 in mind, the main texts which Joel 2:1–11 is referring to – the reader should notice that *one of the most important ideas of Isa 13 and Zeph 1 is missing: the wrath of YHWH.*<sup>9</sup> Both Isa 13 and Zeph 1 intend to describe the effect of YHWH's wrath on his "day," which for them is by definition a day of wrath. This is by no means true for Joel. *Instead of the devastating, all-devouring wrath of YHWH which is without measure and without limit, there suddenly and unexpectedly follows an invitation to return to YHWH introduced by: "Yet even now."* In other words, one finds this invitation even in the face of God's destructive army, even at the beginning of the Day of the Lord.

The vocabulary used is worth investigating. For many years it has been observed that Joel does not choose the most common phrase for "return." He does not speak of the return of Israel *from* guilty ways (שוב מן). He does not stress or even hint at the sins of the people – quite the contrary. Instead, Joel speaks of his hope for the return of his generation *to* YHWH (שוב עד). Schart and especially Nogalski have shown convincingly that Joel here is learning from Hosea, i.e. the last chapter of the book of Hosea, where the שוב עד is the central idea (Hos 14:2).<sup>10</sup> But, as I demonstrated thirty years ago in my commentary to Hosea, the reason given in Hos 14 for the possibility of Israel returning to YHWH is that YHWH promises "to heal Israel's apostasy," because his wrath already "has turned away from him" (v. 5).<sup>11</sup> If the wrath of YHWH were still threatening Israel, no healing of Israel's apostasy and no return to God would be possible, even though Israel might be willing to move.

7 Cf. among others Meinhold, "Rolle," 206–223; Scoralick, "Jetzt," 48–59.

8 For the first interpretation cf. Wolff, *Joel*, 43–57; for the second Rudolph, *Joel*, 49–58.

9 Cf. Jeremias, *Zorn*, 180–184.

10 Schart, *Entstehung*, 176.266; Nogalski, "Joel," 94–99.

11 Jeremias, *Hosea*, 170–171.

## II

What then is *the reason that Joel dares to show a way of salvation* even at the imminent experience of the Day of the Lord, which in tradition is a day of devastation without any hope? There are numerous reasons; I mention only the two most important ones.

1. Joel opens the eyes of his contemporaries to the possibility that *the Day of the Lord is embedded already in any extreme distress* like in the drought and in the locusts of his own time. He is the first and only prophet that not only warns his own generation of the coming of the Day of the Lord, but claims that they are already experiencing the dreaded effects of this day, though the day is only beginning and has not yet reached its full power. For Joel, with the utter lack of food removing the possibility of celebrating the typical service for God, the drought functions transparently for any other distress like a locust plague and a military invasion. Only cumulatively do all these different kinds of suffering serve as appropriate descriptions of the frightening Day of the Lord. Humans can only respond adequately to any of these experiences when they take into account its potential development into more extreme distress that ultimately leads to the Day of the Lord. Thus, present experience and eschatological threat for Joel are not two different subjects, but are different aspects of one single subject. One can be influenced by human conduct; the other can't. Therefore, Joel is the first prophet who not only expects the Day of the Lord for the future, but who already detects its roots in the present.

2. *Joel relies upon the famous description of God's characteristics in Exod 34:6–7.* These verses are often cited in postexilic texts of the Old Testament: "YHWH, YHWH: a God compassionate and gracious, slow to anger but abounding in steadfast love and faithfulness." *But Joel comments upon and qualifies this confession* from two directions.

a. The confession stresses the incomparability of God's grace and his anger ("slow to anger but abounding in steadfast love"); but for Joel this use of the comparative is not enough, since the Day of the Lord *is* a day of anger and wrath in tradition. Therefore, Joel skips the following passage in Exod 34:7 ("yet he does not leave the guilty unpunished") and instead reads: "*ready to relent over calamity*" (וּנְחָם עַל-הָרָעָה). "To relent over calamity" – related to the Day of the Lord! – means no less than to spare Israel from the final judgment, or more precisely to spare the present generation from the final judgment. For Joel, too, the Day of the Lord in its full power *has* to come, because so many prophets have predicted it.

We cannot tell for sure whether this keen addition to the traditional confession of God's mercy was influenced by the visions of Amos (Amos 7:3, 6) or by Hosea (Hos 11:9), who first used the idea of the repentance of God. The phrase of Joel 2:14 is closer to, nearly identical with, the result of Moses' famous intercession on Mt. Sinai/Horeb in Exod 32:14. There Moses' petition was able to spare his people from God's destructive wrath, which would have led to Israel's end. As well in Joel 2 as in Exod 32 the continued existence of Israel is at stake, depending upon God's willingness to repent from his destructive plans. Will he repent?

b. There is a second addition to the traditional confession of Exod 34:6–7 in Joel 2. It is the weighty *prophetic "perhaps"* used by Amos and Zephaniah when speaking of their hope for the salvation of a few righteous men from divine judgment. They say "perhaps," because they have not received a special word of God for their hope (Amos 5:15; Zeph 2:3). Joel takes up this way of speaking in a more modern term ("who knows"): "Who knows? He may turn and relent and leave a blessing behind him ..." This prophetic "perhaps" has often been misinterpreted, as if its meaning was: nobody knows for sure. Joel's intention is quite different: His "perhaps" is a *sign of firm personal conviction* intentionally leaving room for God's freedom in view of the knowledge of the coming of the terrible character of the Day of the Lord.

In his days Joel's hope did not fail. At the end of chapter 2 the reader is informed: "Then YHWH became jealous for his land and he had pity on his people and YHWH answered and said to his people ..." (Joel 2:18–19). A whole series of promises follows: partly already experienced in the time of the book of Joel (the end of the drought), mostly transcending everyday experience and expected for the future.

### III

What was *the intention of the book of Joel* after all? A group of modern exegetes favors the idea that the book of Joel was written for its present context within the Book of the Twelve.<sup>12</sup> For me personally this theory seems very unlikely. Joel is the only prophetic book in the Old Testament presenting its intention at the very outset by using a kind of prologue. *This prologue states the intention of the book quite clearly*, as I tried to demonstrate extensively a year ago.<sup>13</sup> It stresses mainly two points:

12 Among them are Nogalski, *Processes*, 276, and especially idem, "Joel," 105–109; Schneider, *Unity*, 84; Wöhrle, *Sammlungen*, 445–447.

13 Jeremias, "Weinstock," 355–358.

1. The book starts with a call to the elders and to the inhabitants of the land to tell its story to their sons in order that their sons tell their sons about it and they tell a future generation. Why is the call to deliver Joel's message given this urgently? A first hint is given by the observance that the addressees of the call (elders and inhabitants of the land) are the same as those being called in 1:14 to an official fast which according to 2:15–17 leads to the end of the drought. Apparently, not only a hint at the unusual need of the drought and locusts is the focus of the urgent call, but the whole horizon of the imminent threat of the Day of the Lord and its final avoidance. This broad horizon is confirmed by the verb used. "To tell" (יָדַע pi.) the sons means much more than mere oral transmission. At other places telling future generations is the subject either of hymns or of psalms of thanksgiving. In the hymns the "miracles" of God are the subject of such a "telling" (Ps 9:2; 26:7; 40:6 etc.) or else his "glorious deeds" (Ps 9:15; 78:4; 79:13 etc.) or his "honor" verified in his deeds (Ps 19:2; 96:3) or his mighty deeds of the past in favor of his people (Ps 44:2; 48:14). Otherwise "telling" is a central term of the psalms of thanksgiving. These psalms have a double function: to praise the Lord for his action of healing or saving etc. which is done in direct address, and "to tell" the congregation, how God changed the need of the person who has called the congregation for worship. The aim of this "telling" is to strengthen the trust of the congregation in God in case of their own distress.<sup>14</sup> Thus, by the use of "telling" the future generations, any reader of the book of Joel knows in advance that she or he is informed of an unexpected act of divine salvation in order to learn for her or his own generation, how to be saved when a similar need like the drought in the days of Joel is experienced.

2. Yet, the aim of the call to tell is not to turn away the drought. Joel 1:2 takes care to deny that anything comparable to the story told in the book has ever happened in history before (Joel 1:2). In fact, this statement is by no means interested in history. Its essence is explicitly taken up in Joel 2:2, which describes the terrible army of YHWH on YHWH's frightening day. But when YHWH's superhuman army is described, Joel 2:2 deliberately intensifies the incomparability of Joel 1:2 by stating not only that nothing comparable *has* ever happened, but also that nothing comparable *will* ever appear.<sup>15</sup> By this intensification it becomes evident that the Day of the Lord is the focus of the book of Joel from its very beginning. "Telling" future generations is not necessary to prepare them for dealing with severe needs like Joel's drought, but it is

14 For the details cf. Crüsemann, *Studien*, 210–284.

15 This intensification first was used by Exod 10 which is hinted at in Joel 1–2; cf. Müller, *Zukunft*, 41–57; Jeremias, "Weinstock," 358–360.

required if they are to know how to survive the deadly, imminent Day of the Lord. Judging by its prologue, the book of Joel has an evident, though implicit, didactic function.

#### IV

What, then, is *the effect* of reading the Twelve with this concept of the book of Joel in mind?<sup>16</sup> Because of space limitations I shall show this effect only for the book of Amos, the book that immediately follows Joel in the Hebrew order of the prophetic books. In the case of Amos, we stand on firm ground when relating the message of Joel to Amos, because both books in their final form are tied together by two nearly identical “bridging” verses. In the case of Joel 4:16a it is evident that it cites the “motto” of the book of Amos, Amos 1:2,<sup>17</sup> while in the case of Joel 4:18 parallel to Amos 9:13b the priority is not so certain.<sup>18</sup>

Without attempting a complete analysis, I choose three instances for my demonstration of Joel’s influence of reading the book of Amos: Amos 4, Amos 5, and the visions.

1. In *Amos 4:6–13*, probably added to 4:4–5 in exilic times, a whole chain of missed opportunities to return to YHWH (עָדַבְתִּי אֶתְכֶם as in Joel 2:12 and Hos 14:2) is enumerated, always ending in the refrain: “but you did not return to me, says YHWH.” Having read the book of Joel before turning to Amos, the reader is forced to listen carefully, especially to v. 9, where it says: “Locusts were eating your fig trees and olive trees, but you did not return to me, says YHWH.” This statement sounds nearly like a citation of Joel, but this time with a negative result: the distress of the locusts did not lead to Israel’s repentance. The whole passage read in its context in the book of Amos already sounds very urgent; it seems to speak of a last chance for Israel to turn to God. Having Joel in mind this urgency is even intensified: Has Israel already missed her last chance?

The poem in Amos 4:6–13 reaches its climax in v. 12: “Therefore, thus I will do to you, Israel! Because I will do thus to you, prepare to meet your God, Israel!” Perhaps the indefinite “thus” in “thus I will do to you” is already leading the reader to relate Amos 4:12 to the book of

16 Joel 3 and Joel 4 were probably added rather soon (cf. among others Jeremias, *Propheten*, 3–5) and did not change the intention of the older book of Joel decisively.

17 Cf. the arguments of Nogalski, “Intertextuality,” 105–108.

18 Wöhrle, *Sammlungen*, 437.449, has concluded that the book of Joel was added to the exilic Book of the Four (Hosea, Amos, Micah, and Zephaniah) prior to other books of the Twelve. This theory would correspond to many of my own observations.



Joel and to keep the horror of the Day of the Lord in mind. Certainly, the final imperative does so: "Prepare to meet your God, Israel!" In a book of Amos read separately, this readiness to meet God would probably hint at Moses' (Exod 34:2) and Israel's (Exod 19:11, 15) readiness to meet God (cf. Exod 19:17) on the peak or at the base of Mt. Sinai, stressing that in the coming confrontation with God the continued existence of God's relation to Israel will be at stake. Read with Joel in mind, the meeting with God takes on the characteristics of the Day of the Lord. While Joel's generation understood that the drought and the locusts which threatened their daily life actually transcend everyday experience to serve as signs of the imminence of the Day of the Lord, the congregation of Amos 4:6–12 did not return to YHWH when the locusts came. Can the meeting with God in its character of a final event mean anything but death for them? Yet, Amos 4 leads to Amos 5.

2. Amos 5, indeed, opens up with the famous dirge on the virgin Israel having died much too early (Amos 5:2). Death remains the dominant subject of the whole chapter, before the Day of the Lord finally becomes the explicit subject (Amos 5:18–20). Yet, in between, there is a sudden glimpse of life. God says: "Seek me and you shall live!" (Amos 5:4). What precisely does this call to seek God have in mind? Immediately after 5:4, the reader is informed about false ways of seeking God ("Don't seek Bethel ...!"). How then does this "seeking God" lead to life realized in a context of extensive death? The reader concentrating on the book of Amos has to wait until v. 14–15 inform him that seeking God begins with seeking good ("Seek good and not evil, that you may live!"). The reader, having understood the book of Joel before, will know in advance: only worship in which hearts and not (only) garments are torn, will lead to God and to his repentance from bringing death (Joel 2:12–14).

3. My last example is taken from the four visions of Amos in Amos 7–8. These four visions are arranged in pairs running parallel: In the first pair Amos' intercession with God reaches its goal; in the second pair there is no further room for any prophetic intercession because Amos has to learn that God's patience has reached a limit. The first pair of visions shows Amos a huge multitude of locusts and a terrible drought in cosmic dimensions. Together with Schart<sup>19</sup> I am convinced that Joel, by describing the distress of his time using pictures of both a locust plague and a drought, hints at the first two visions of Amos.<sup>20</sup> In any case, a reader with the book of Joel in mind is urged to notice the parallel. In Joel the locusts and the drought developed into the deadly

19 Schart, *Entstehung*, 262.

20 Jeremias, *Propheten*, 19–20.

Day of the Lord, but the Day of the Lord had been avoided by the worship of the congregation, by the honest return to God. By analogy, the visions of Amos will be understood in a similar way. The second pair of visions in Amos seems to lead to an “end of my people Israel” (Amos 8:2), but for a reader coming from the book of Joel this “end” is not inevitable. YHWH stays the “one ready to relent over/to repent from calamity” (Joel 2:13) as he has already shown both in the time of Joel and in the first two visions of Amos (Amos 7:3, 6).

Reading Amos separately, the visions show that God’s patience with his guilty people has reached a definite limit. Reading Amos after Joel, the visions show that locusts and drought which may lead to the end of Israel manifest an even greater distress. Yet, this distress, though unsurpassable in the light of God’s final judgment at his terrible “Day,” in the end is designed to lead Israel back to God. Once the dimension of the Day of the Lord has reached this goal Israel will receive all the aspects of final salvation described in Joel 2, as well as Joel 4 and Amos 9.

Looking back from this final objective of God’s actions, the Day of the Lord, as terrible as that day appears, in the end represents an extreme means for God to lead Israel to the salvation he has prepared for her. True, for Joel God is judge and savior at the same time; but by no means is God judge and savior to the same degree. Already when he plans to bring the terrible Day of the Lord to his people – as he is forced to do – God hopes he will not have to implement it. Rather, God hopes to spare his people and to bring salvation to them. This is his true intention and by it he stays the “one who relents over/ who repents from calamity” (Joel 2:13).

## References

- Barton, J. *Joel and Obadiah*. OTL. Louisville: Westminster John Knox, 2001.  
 Bergler, S. *Joel als Schriftinterpret*. BEATAJ 16. Frankfurt: Lang, 1988.  
 Berlin, A. *Zephaniah*. AB 25A. New York: Doubleday, 1994.  
 Crüsemann, F. *Studien zur Formgeschichte von Hymnus und Danklied in Israel*. WMANT 32. Neukirchen-Vluyn: Neukirchener, 1969.  
 Jeremias, J. *Der Prophet Hosea*. ATD 24,1. Göttingen: Vandenhoeck & Ruprecht, 1983.
- “Gelehrte Prophetie: Beobachtungen zu Joel und Deuteriosacharja.” Pp. 97–111 in *Vergegenwärtigung des Alten Testaments: Beiträge zur biblischen Hermeneutik*. Edited by C. Bultmann et al. FS R. Smend. Göttingen: Vandenhoeck & Ruprecht, 2002.
  - *Die Propheten Joel, Obadja, Jona, Micha*. ATD 24,3. Göttingen: Vandenhoeck & Ruprecht, 2007.

- “‘Der Weinstock verdorrt, der Feigenbaum verwelkt’ (Joel 1,12): Bedrohte Existenz in Joel 1.” Pp. 346–361 in *Essen und Trinken in der Bibel*. Edited by M. Geiger et al. FS R. Kessler. Gütersloh: Gütersloher, 2009.
- *Der Zorn Gottes im Alten Testament: Das biblische Israel zwischen Verwerfung und Erwählung*. Biblisch-Theologische Studien 104. 2<sup>nd</sup> ed. Neukirchen-Vluyn: Neukirchener, 2011.
- Meinhold, A. “Zur Rolle des Tag-JHWHs-Gedichts Joel 2,1–11 im XII-Prophe-ten-Buch.” Pp. 206–223 in *Verbindungslinien*. Edited by A. Graupner et al. FS W.H. Schmidt. Neukirchen-Vluyn: Neukirchener, 2000.
- Müller, A.K. *Gottes Zukunft: Die Möglichkeit der Rettung am Tag JHWHs nach dem Joelbuch*. WMANT 119. Neukirchen-Vluyn: Neukirchener, 2008.
- Nogalski, J.D., *Redactional Processes in the Book of the Twelve*. BZAW 218. Berlin: de Gruyter, 1993.
- “Intertextuality in the Twelve.” Pp. 102–124 in *Forming Prophetic Literature*. Edited by J.W. Watts and P.R. House. FS J.D.W. Watts. JSOTSup 235. Shef- field: Sheffield Academic Press, 1996.
- “Joel as ‘Literary Anchor’ for the Book of the Twelve.” Pp. 91–109 in *Reading and Hearing the Book of the Twelve*. Edited by idem and M.A. Sweeney. SBLSymS 15. Atlanta: Society of Biblical Literature, 2000.
- Rudolph, W. *Joel – Amos – Obadja – Jona*. KAT 13,2. Gütersloh: Gütersloher, 1971.
- Schart, A. *Die Entstehung des Zwölfprophetenbuchs: Neubearbeitungen von Amos im Rahmen schriftenübergreifender Redaktionsprozesse*. BZAW 260. Berlin: de Gruyter, 1998.
- Schneider, D.A. *The Unity of the Book of the Twelve*. Diss. Yale, 1979.
- Scoralick, R. “‘Auch jetzt noch’ (Joel 2,12a): Zur Eigenart der Joelschrift und ihrer Funktion im Kontext des Zwölfprophetenbuchs.” Pp. 47–69 in *Wort JHWHs, das geschah ...* (Hos 1,1): *Studien zum Zwölfprophetenbuch*. Edited by E. Zenger. Herders biblische Studien 35. Freiburg: Herder, 2002.
- Wöhrle, J. *Die frühen Sammlungen des Zwölfprophetenbuchs: Entstehung und Kom- position*. BZAW 360. Berlin: de Gruyter, 2006.
- Wolff, H.W. *Dodekapropheten 2: Joel und Amos*. BK 14,2. 3<sup>rd</sup> ed. Neukirchen- Vluyn: Neukirchener, 1985.