JOEL.

1. THE word of the LORD that came to Joel the son of Pethuel.

2. Hear this, O ye old men, and give ear, all ye inhabitants of the land. Has this been in your days, or even in the days of your fathers?

3. Tell ye your children thereof, and let your children tell their children, and their children another generation.

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

5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6. 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.

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

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

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

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

11. Be ye ashamed, O ye husbandmen; howl, O ye vine dressers,

12. For the wheat and for the barley; because the harvest of the field is perished.

13. Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of My God;


My land. So called because Jehovah is about to put in His claim. The time is here referred to, when He will do this: "the day of the Lord." Cp. 15, 13, and 2, 12, 2.


Remains. Note the Fig. "Paromomastia," p. 6. Heb. "shudah. Not the same word as in v. 2, 6, 14, etc., in this book; but the same as in 2. 21. Verses 19-12 show why the offerings cannot be brought. New wine. Heb. "birteh.


1. TITLE. The word of the LORD. Therefore not Joel. This is the Divine key to the book: Joel's pen, but not Joel's words. Cp. Acts I. 16 for a similar fact concerning David.

2. Hear. Note this indication of the formula of Joel's prophetic utterances. See 2. 2.

3. Tell ye your children. Cp. Ps. 78. 3-5. A chapter that has no proper vocative. The simple Noun with the Article takes its place.

4. old men. Not official elders, but those whose memory goes back farthest.

5. th. Fig. "Erodosis." Cp. 6. 2. 2. 2.

6. The Destroyers. Symbolical and General.

7. That which, etc. Cp. Ref. to Pent. (Deut. 4, 9. 6, 7. 11. 19.) Ap. 92. Ps. 78, 3-5.

8. JUDGMENTS. INFLECTED (Division.)


b | a | 6-7. People. Call to Awake and Howl.

b | 5-6. Reason. Vine and Fig. Laid waste.

b | 4-5. Land. Call to Lament.

C | c | 3. Land. Call to Lament.


b | c | 11-12. Farmers. Call to Lament.


8 a nation. See 2. 20; and cp. Dan. 11. Put for the great destroying powers which are symbolized in v. 8.

by the locusts. Cp. 2. 2, 11, 25.
14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

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

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? 17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

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

19 O LORD, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 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.

2 Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble:

3 for the day of the LORD cometh, for it is nigh at hand;

4 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 there be any more after it, even to the years of many generations.

5 A fire devoureth before it; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

symbolized by the locusts of 1. 4. Cp. Rev. 9, 7.
8 thrust. יישע justly, or press. Hebd. השון missiles, supposed to be "a late word"
9 horsemen. war-horses (Hab. 1, 8).
10 the noise, &c. Cp. Rev. 9, 9. Connect this with the end of v. 4. on the tops, &c. The Heb. accents connect this with the leaping, not with the chariots.
11 p. 2. Not locusts. The symbol must not be confused with what is symbolized.
12 blackness = paleness.
13 walk = march, as in v. 7. sword = weapons. Hebd. השון missiles, supposed to be "a late word"
14 because not used earlier than 2 Chron. 23, 10; 92, 5.
15 the noise, &c. Cp. Rev. 9, 9. The confusion arises from not keeping the symbol distinct from what is symbolized.
16 be wounded = stop.
9 They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the LORD is great and very terrible; and who can abide it?

12 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 And rend your heart, and not your garments, and turn unto the LORD your God:

14 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?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

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 give not Thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 Then will I the LORD be jealous for His land, and pity His people.

19 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: the heathen should rule over them: wherefore should they say among the people, Where is their God?

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the uttermost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

9 run . . . in the city . . . climb . . . enter . . . This are the acts of men, like a thief. A thief is a man (not an insect); so are these. Cp. Matt. 24. 41, 44. Luke 12. 39. 1 Thess. 5. 2; 2 Pet. 3. 10.


12 therefore, &c. Another call ("F" v. 12, corresponding with "F", v. 1). See the Structure, p. 1226. saith the LORD is [is] Jehovah's oracle.

13 rend your heart. Cp. Ps. 18. 15. Ps. 51. 17.

14 Who knoweth . . . ? That this refers to Jehovah is clear from Jonah 3. 9. return turn away from (His fierce anger), as in Jonah 3, 9, where it is ascribed to "God". Same word as in v. 12, a blessing: i.e. a new harvest. Cp. Isa. 65. 2.

15 a solemn assembly = a day of restraint. See note on 1. 14.

16 Gather = Gather in. sanctify = a hallow a convocation. See note on Ps. 9. 5 and Isa. 4. 5. The three occurrences of Heb. chugath, 17 the priests, the ministers of the LORD. See note on 1. 9.


20 The northern army. This is to be understood. Cp. v. 17. make you a reproach. See note on "rule", v. 17. the day of the LORD. Mentioned in v. 14. corn, &c. Cp. v. 17.5. Matt. 3. 11, 12. The Article is used with each of these in the Hebrew text.

21 (Lp. 1226) CONSEQUENCES. (Repeated Alternation.)

19 Behold. Fig. Asterismos (Ap. 6), to call attention to the "blessing" mentioned in v. 14. corn, &c. Cp. v. 17, 18. Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text.

20 the northern army. This is to be understood. Cp. v. 17. the day of the LORD. Mentioned in v. 14. corn, &c. Cp. v. 17, 18. Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text.

2. 21.

JOEL.

21. 2-32 (Mz. p. 122B). GOOD BESTOWED. LAND AND PEOPLE. (Division.)


21. 21-27 (O1, above). TEMPORAL BLESSINGS. (Repeated Alternation.)

O1 21-27. Temporal blessings.

P1 21-27. Reason.

P2 21-27. Apostrophe to the Beasts.

Q1 21-27. Reason.

Q2 21-27. Apostrophe to the People.


23. Be glad, &c. Fig. Apostraphe (Ap. 6), to the people. children = sons.

24. floors = threshing-floors.

25. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmworm, My great army which I sent among you.

26. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and My people shall never be ashamed.

27. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and My people shall never be ashamed.

28. And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29. And also upon the servants and upon the handmaids in those days will I pour out My spirit.

30. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

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

22. afterward: i.e. after the "good bestowed" had begun to be enjoyed (2. 21-27, O1 above) for the nation had been restored under Ezra and Nehemiah; "the light had sprung up" (Isa. 42. 7; Matt. 4. 12-16. Luke 2. 32); "the days of the Son of Man" were then present (Luke 17. 22). "Afterward" would come the days of the Spirit; and "this is that" which was seen on "the day of Pentecost," when Joel 2. 28, 29 began to be fulfilled. Had the nation repeated at the summons of Peter in Acts 3. 14-26, "all things which God had spoken by the mouth of all His holy prophets" would have been fulfilled, including Joel 2. 30, 31, and 32 (S and R). Mal. 4. 5 also would have been taken of John the Baptist if they had received it (Matt. 11. 14): the Heb. 'achårēt-kēn always referring to what follows.

I will pour out My spirit. Note the Fig. Epanadiplosis (Ap. 6) used to emphasize the statement included within this sentence, and the repetition of it at the end of v. 29. Deliverance must be put by Fig. Metonymy of Cause, Ap. 6, for the "power from on high," or spiritual gifts. See note on Acts 2. 4. God the Holy Spirit cannot be "poured out" all flesh. Put by Fig. Synecdoche of Genus, Ap. 6, for all sorts and conditions of men, as described in the words which follow, and your daughters. Women are not excluded from spiritual gifts, prophecy. Not necessarily foretelling, but forthtelling, by speaking for God. Only such as were thus called and gifted could be His spokesmen. Cp. Num. 11. 16, 17, 25. See Ap. 78. 29 servants, &c. Any whom God might call. Elias was a ploughman, Amos a herdsman. 30 I will shew. Cp. Matt. 24. 29. Mark 13. 24. blood, and fire. These are symbols of Divine judgment; not of salvation by grace. 31 the terrible, &c. This is the time for the fulfillment of Joel's prophecy. Cp. 2. 1, 11. Mal. 4. 5. 32 in Mount Zion. Cp. Isa. 48. 13; 60. 8. 158. 15. Jer. 14. 5. Rom. 11. 26. Jerusalem. As distinct from Mount Zion. See Ap. 88. as = according as. hath said: by Joel and other shall call = is going to call.

3.1 2 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem.

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat.

3 And will plead with them there for My People, and for My heritage Israel, whom they have scattered among the nations, and parted My land.

4 And they have cast lots for My People, and have given a boy for an harlot, and sold a girl for wine, that they might drink.

5 Yea, and what have ye to do with Me, Tyre, and Sidon, and all the coasts of Palestine? will ye render Me a recompence? and if ye recompense Me swiftly and speedily will I return your recompence upon your own head.

6 Because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things:

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head.

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabean, to a people far off: for the Lord hath spoken it.

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye that heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord.

12 Let the heathen be waked, and come up to the valley of Jehoshaphat:

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fat overspills; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision:

15 For the day of the Lord is near in the valley of decision.

1 For. Binding this portion to what immediately precedes. beheld. Fig. Asterismos. Ap. 6, in those days, &c. The prophecy, instead of contracting, widens out to the final judgment of the nations. See the notes on Hosea 2:8, 23. Ps. 25:13-14; 34:14. "when the Son of Man shall come in His glory and set up on the throne of His glory," there is no resurrection in this chapter or in that. Here we have the nucleus of the nations of Rev. 21. 4, bringing again the captivity. The idol for restoring the fortunes of. Ref. to Pent. (Deut. 30. 3). Ap. 92, Cp. Job 42:10, Ps. 126:1-4, Ezek. 16:53. &c. Amos 9:14. I will also gather. Cp. Zech. 14:2-4. all nations. Put by Fig. Synecdoche of the whole. Ap. 6, for representatives or people from all nations. The valley of Jehoshaphat. Between Jerusalem and the Mount of Olives. The name then existing is still preserved in the village of Sheshet; now the Wady Sitti Miriam and Wady Far'een. Mentioned only here, and in v. 12; the event recorded in 2 Chron. 20:16-18 being typical of this scene of the great future judgment of the nations. Note "to this day.

Jehoshaphat = Jehovah hath judged.

will plead with them = will judge them. Note the Fig. Panaconia (Ap. 6) for emphasis. Heb. yehoshaphat. Cp. Ezek. 33:21. &c. Nishpa. Ref. to Pent. (Deut. 32. 8). Ap. 92, Israel. Note this; not merely Judah, but the twelve-tribed nation.

3 they have, &c. This describes past sufferings.


Palestine = Philistia.

render = pay back. Ezek. 25:15-17, if = though.


6 children = sons. the Grecians. Heb. the sons of the Greeks.


people = nations.


10 Beat your ploughshares, &c. This precedes the opposite command to be given after this in Isa. 2:4 and pruninghooks = or, scythe.

Assemble

11 Assemble

12 awake

13 put ye in the sickle

14 multitudes, multitudes in the valley of decision

15 for the day of the Lord is near in the valley of decision

Mic. 4:3, when Hos. 2:18 shall be fulfilled.

12 waked. Cp. 8:2, and come up. Cp. Ps. 66:13; 95:5; 110:2. Ezek. 34:15, 16. Multitudes. Note the Fig. Epizeuxis (Ap. 6) to express "great multitudes.

14 Multitudes, multitudes in the valley of decision: the time as well as the place. Cp. 2:1.
15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake.

16 But the LORD will be the hope of His People, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion. My holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.