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

2. **Hear this**, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children 

3. **Tell ye your children of it, and let your children tell their children, and their children another generation.**

4. *That which the palmworm 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 tree waste, and barked 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, for the wheat and for the barley; because the harvest of the field is perished.

12. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men.

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

14. for the meat offering and the drink offering is withholden from the house of your God.

The end-time is here referred to, when He will do this: "the day of the Lord". See u. 16, and 2. 1, &c.

1. **LITERAL AND PARTICULAR.** (Alternate)

2. **B a | s. People. Call to Awake and Howl.**

3. **E a | *a* | b | 1-7. Beom. Vin. and Fig. Laid waste.**

4. **C c | s. Land. Call to Lament.**

5. **d | 8-10. Reason. Offerings cut off.**

6. **B a | 11-17. People. Call to Be Ashamed and Howl.**

7. **C c | 12-17. Priests. Call to Lament.**

8. **d | 18. Reason. Offerings withheld.**


10. **C c | s. People. Call to Wake and Howl.**

11. **D a | 1-7. Beom. Vin. and Fig. Laid waste.**

12. **C c | 8-17. Priests. Call to Lament.**


The symbol of mourning; cp. 2 Sam. 12. 16.

by the locusts. Cp. 2. 2, 11, 25. Rev. 9.  My land. So called because Jehovah is about to put in His claim. The end-time is here referred to, when He will do this: "the day of the Lord". See u. 16, and 2. 1, &c.


8. Lament. Fm. agreeing with "land", v. 6. Splinters and chips. See Ac. 42. II. 2. Ref. to Pent. (Ex. 29. 40. Lev. 23. 3. Num. 15. 8-10) and Ap. 92. (Num. 3. 4, &c.).

9. Meat offering; the meal or gift offering. Heb. *minchadh*. See Ac. 43. II. 2. Ref. to Pent. (Ex. 29. 40. Lev. 23. 3. Num. 15. 8-10) and Ap. 92. (Num. 3. 4, &c.).


14 a solemn assembly—a day of restraint. Heb.
*džäráh.* Occurs only here, in 2.15; 2 Kings 10.20; and
Isa. 1.13. Ref. to Pent. (Lev. 23.34. Num. 10.9. Deut. 15.9) where the fem. form *džersh* is used (Ap. 92).
It is found also in a Chron. 1.2. Neb. 5.18.
gather the elders. There being no mention of a king
in this book is held by some as pointing to the time of
Athaniah’s usurpation. But see notes on p. 1224, and
Ap. 77.
15 the day of the LORD. See note on Isa. 2.12.
This is the great subject of Joel’s prophecy, already
then “at hand”,
destruction from the Almighty. Note the Fig.
the Almighty—the All-bountiful. Heb. *sháddád.*
Ap. 4.7. VII. In this connection it is similar to “the
wrath of the Lamb” (Rev. 6.15, 17) in its violent
contrast.
16 Is not . . . ? Fig. Erotésis. Ap. 6.
joy and gladness. Ref. to Pent. (Deut. 12.6, 7; 16,
11, 14, 15).
the seed, &c. Note the Fig. Anabasis (Ap. 6) in
this verse.
18 the beasts. Cp. Hos. 4.2.
19 to Thee will I cry. Cp. Ps. 50.10.
the fire. Cp. 2.3.
wilderness=common land.
20 rivers—waters of the Aphišhím. See note on
“channels”, 2 Sam. 22.16.

2. 1 Zion. See Ap. 68.
My. Note the Pronoun, and see notes on 1.6, 7.
holy mountain=mountain of My sanctuary.
the day of the LORD. See notes on 1.15. This is
the garden of Eden. Ref. to Pent. (Gen. 2.8; 18.10).
a desolate wilderness. Cp. 8.3, 107.34.
4 The appearance of them—i.e., the army of v. 12.
horsemen=war-horses (Hab. 1.8).
5 Like
the noise, &c. Cp. Rev. 9.7. Connect this with the end of v. 4.
the noise, &c. Cp. Rev. 9.7. Connect this with the end of v. 4.
the chariots. Cp. v. 2. Not locusts. The symbol must not be confused with what is symbolized.
8 thrust=stalls, or prong.
wake=ponder, as in v. 7.
walk=march, as in v. 7.
sword=weapons. Heb. *šálalah.* missiles, supposed to be “a late word”
because not used earlier than 2 Chron. 20.12; 22.5.
Neh. 4.17, 22; but it is used in Job 33.13; 36.12. Song
4.14. do they shall not, &c. Cp. Rev. 9. The whole scene belongs to “the day of the LORD”. Only
confusion arises from not keeping the symbol distinct from what is symbolized.
be wounded=stung.
9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up 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 Thine heritage to reproach, that the heathen should rule over them.”

18 Then will 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:

20 But I will remove far off from you the northern army, and will drive it into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost 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, &c.

These are put for the acts of men.

like a thief. A thief is a man (not an insect); so are these. Cp. Matt. 24. 42, 44. Luke 12. 39. 1 Thess. 5. 2.

2 Pet. 3. 10.


12 Therefore, &c. Another call ("F", v. 12, corresponding with "E", v. 1). See the Structure, p. 1226. saith the LORD = [is] Jehovah’s oracle. turn ye=turn ye back, or return, to=quite up to, as in Hos. 14. 1.

with all your heart. Ref. to Pent. (Deut. 6. 5).

and. Some codices, with one early printed edition, Syr., and Vulg., omit this "and on">

13 rend your heart. Cp. Pss. 34. 18; 51. 17.


kindness=grace.

repenteth. Fig. Anthropopathia. Ap. 6.

evil. Heb. ra’. Ref. to Deut. 8. 16.

14 Who knoweth . . . ? That this refers to Jehovah is clear from Jonah 3. 2.

return=turn away from [His fierce anger], as in Jonah 3. 9, where it is ascribed to "God." Same word as in v. 13. a blessing = i.e. a new harvest. Cp. Is. 65. 6.

. . . drink offering, &c. See note on 1. 9, 13.

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


gather=gather out. closet=bridal canopy. See notes on Ps. 19. 5 and Isa. 6. 5. The only three occurrences of Heb. chaphath, 17 the priests, the ministers of the LORD. See note on 1. 9.


Thine heritage. Ref. to Pent. (Deut. 32. 9). Ap. 92.

heathen=nations.


people=peoples.

2. 18-31 (L, p. 1226). CONSEQUENCES. (Repealed Alternation.)

18 jealous for His land, &c. Ref. to Pent. (Deut. 32. 6-19). Ap. 92. These remind us of the concluding words of the "Song of Moses", and sum up the object and outcome of all the events which go to make up "the day of the Lord".

19 Behold. Fig. Asterismos (Ap. 6), to call attention to the "blessing" mentioned in v. 11. corn, &c. Cp. v. 10; Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text. wine. Heb. go’ash. Cp. 21. II. make ye a reproach. See note on "rule", v. 17.
21. Fear not, O land; be glad and rejoice:
   for the LORD will do great things.

22. Be not afraid, ye beasts of the field;
   for the pastures of the wilderness do spring,
   for the tree beareth her fruit, the fig tree and
   the vine do yield their strength.

23. Be glad then, ye children of Zion, and
   rejoice in the LORD your God:
   for He hath given you the former rain
   moderately, and He will cause to come down for
   you the rain, the former rain, and the latter rain
   in the first month.

24. And the floors shall be full of corn,
   and the fatness shall overflow with milk and oil,
   and they shall eat and be sated,
   and praise the name of the LORD your God,
   that hath dealt wondrously with you:
   and My people shall never be ashamed.

25. 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 young men shall see visions;
   your old men shall dream dreams;
   and on the handmaids in those days will I pour out
   My Spirit.

26. And I will shew wonders in the heavens
   and in the earth; blood, and fire, and pillar of smoke.

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

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

30. Before the day of the LORD. Deliverance from God.
3. 1. (N2, p. 1927). EVIL REMOVED. (Extended and Repeated Alternation.)

N2 T1 | 1-2, 3. Place and Act. “I will plead.”

1 T1 | 4-5. Judgment. Threatened.

T2 | 6-10. Place and Act. “I will judge.”


For. Binding this portion to what immediately precedes.

behold. Fig. Asterismos. Ap. 6.

in those days, &c. The prophecy, instead of contracting, widens out to the final judgment of the nations (Matt. 25:31-46). “When the Son of Man shall come in his glory ... and sit upon the throne of his glory.” There is no resurrection in this chapter or in that.


2. I will also gather. Cf. Zechar. 14:2-5.

All nations. Put by Fig. Symbole (at 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 Ein Kefr; now the Wady Silim and Wady Farain. Mentioned only here, and in v. 12; the event recorded in 2 Chron. 20:1-33 being typical of this scene of the future judgment of the nations. Note “to this day.”

Jehoshaphat = Jehovah hath judged.

will plead with them—will judge them. Note the Fig. Paronomasia (Ap. 8) for emphasis. Heb. yehoshaphat, vindicat. Cf. Isa. 66:16. Ezek. 38:27.

My. Note the force of this pronoun when Jehovah calls Israel again “Ammi” (Hos. 2:23). The judgment of Matt. 25 turns on how the nations had treated “My brethren,” and not upon the grounds of justification by faith.


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


coasts = circuit, or region.

Palestine = Philistia.


if = though.


6 children = sons.

the Greeks. Heb. the sons of the Greeks.


8 Sabeans. Defined as a distant nation. See note on Job 1:1.

people = nations.

the LORD = Jehovah. Ap. 4: II.


Gentiles = nations.

Prophets = Hallow.


10 Beat your plowshares, &c. This precedes the opposite command to be given after this in Isa. 2:4 and pruninghooks = or, scythe. 11 Assembly yourselves. Cp. 3:2. Heb. wakben = haste ye, as in Sept. and Vulg. Occurs only here. heathen = not, Hebrew. To the valley of Jehoshaphat.


there will I sit, &c. See u. 2.


14 Multitudes. Note the Fig. Epizeuxis (Ap. 8), to express “great multitudes.”

decision = threshing; i.e. judgment. Cp. Isa. 41:16. the day, &c. Defining 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.
16 The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens shall shake.
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.

"cleanse", but punished for shedding Judah's blood. The Heb. *nāḵāh* is not used for cleansing, naturally or ceremonially. Not the same word as Isa. 4. 4. The Sept. and Syr. render it "make inquisition for" in 2 Kings 9. 7; and evidently read *nāḵom* = to avenge (akin to *nāḵāh*). This would be a vivid ref. to Pent. in Deut. 32. 43, the parallel event. Cp. Rev. 6. 10, 11, have not = had not. dwelleth in Zion = is about to make His dwelling in Zion. Thus ending like Ezekiel (Ezek. 43. 31), Jehovah Shammah. Cp. 3. 17. Ps. 97. 2. Rev. 21. 3.