

JOEL

Author:

Joel was a prophet who lived in the southern kingdom of Judah. His name means “Jehovah is God”.

Date:

Some time about 835 BC.

Themes:

The great and terrible Day of the LORD; the warning that because of Israel’s sin that day will bring on them great destruction; that destruction will be like a devastating invasion of locusts; however, God will preserve Israel at that time and punish those who attack them. In 2:28-29 there is the great prophecy about the Holy Spirit.

Contents:

The destruction caused by locusts.....	1:2-20
The Day of the LORD	2:1
The armies which will invade Israel.....	2:2-10
A call to repentance	2:11-17
God’s promise of help and blessing if they repent	2:18-20
A message of joy	2:21-24
Future blessings, the outpouring of God’s Spirit.....	2:25-32
Judgment on those who cause Israel’s suffering	3:3-16
A promise that blessings will come to Israel.....	3:17-21

1 The word of the LORD that came to Joel the son of Pethuel.
2 Hear this, you elders, and listen, all you inhabitants of the land. Has *anything like* this happened in your days, or even in the days of your fathers?
3 Tell your children of it, and *may* your children *tell* their children, and their children another generation.
4 What the gnawing locust has left the large locust has eaten; and what the large locust has left the crawling locust has eaten; and what the crawling locust has left the shearing locust has eaten.
5 Wake up, you drunkards, and weep. And wail, all you drinkers of wine, because of the new wine, for it has been cut off from your mouth.
6 For a nation has invaded my land, strong, and without number. Its teeth *are* the teeth of a lion, and it has the fangs of a great lion.
7 It has laid waste my vine, and splintered my fig tree. It has stripped it bare, and thrown *it* away. Its branches have become white.
8 Lament as a virgin dressed in sackcloth *mourns* for the husband of her youth.
9 The grain offering and the drink

offering have been cut off from the house of the LORD. The priests, the LORD's ministers, mourn.
10 The field lies waste, the land mourns, for the grain is ruined, the new wine is dried up, the oil fails.
11 Be dismayed, you farmers! Wail, you vinedressers! Weep for the wheat and the barley, because the harvest of the field has perished.
12 The vine has dried up, and the fig tree has withered. The pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are withered. Indeed, joy has withered away from the sons of men.
13 Put on *sackcloth* and lament, you priests. Wail, you ministers of the altar. Come, lie all night in sackcloth, you ministers of my God. For the grain offering and the drink offering are withheld from the house of your God.
14 Sanctify a fast. Call a solemn assembly. Gather the elders *and* all the inhabitants of the land *to* the house of the LORD your God, and cry out to the LORD.

1:1 "*Word...came*"—Hos 1:1. "Joel" means Jehovah is God.

1:2-4 Locust swarms are referred to in other parts of the Bible and were regarded as a judgment of God (Ex 10:13-15; Deut 28:38,42; 2 Chron 7:13). The one Joel speaks of here was the worst in the land of Israel for a very long time. The locust is similar to the grasshopper of India but not the same. Verse 4 in Hebrew has four different names for locusts – either different kinds of locusts or locusts in four different stages of development (the exact meaning of each of the four Hebrew words used here for locusts is unclear).

1:5 "*Drunkards*"— notes on drunkenness at Gen 9:21; Prov 23:29-35. This was evidently a common sin in Israel at that time.

"*Weep*"— vs 8,11,13. God was punishing them for their sins. It was no time for drunkenness and carelessness but for repentance and confession of sin – 2:12-14.

1:6 "*Nation*"— Joel means the locusts. He describes

them as an invading army. Swarms containing millions of locusts come like a cloud and cover a land and are very destructive.

1:8 "*Lament as a virgin*"— now Joel addresses the whole nation. Their grief should be as great as a bride who loses her husband before the marriage is consummated.

1:9 "*Offering*"— Ex 29:40; Lev 2:1; 23:18; Num 6:15; 29:16. The locusts had destroyed the vines and the grain in the fields so there was nothing left to bring as offerings to the temple. Verse 12 indicates that along with the plague of locusts there was a drought in the land.

1:13 "*Sackcloth*"— Gen 37:34; 2 Sam 3:31; 1 Kings 21:27; Neh 9:1; Esther 4:1; Job 16:15.

1:14 "*A fast*"— 2:15; Lev 16:29; Jud 20:26; 2 Sam 12:16; Jer 14:12; Jonah 3:4-5; Matt 6:16; 9:15.

"*Cry out*"— they were to repent and plead with God to take away His judgment and restore the people and the land.

- ¹⁵ Alas for the day!
 For the day of the LORD is
 at hand,
 and it will come as a destruction
 from the Almighty.
- ¹⁶ Has not the food been cut off
 before our eyes;
 yes, joy and gladness
 from the house of our God?
- ¹⁷ The seeds shrivel under their clods,
 the storehouses are in ruins,
 the barns are broken down,
 for the grain is withered.
- ¹⁸ How the beasts groan!
 The herds of cattle are bewildered,
 because they have no pasture; yes,
 the flocks of sheep are made desolate.
- ¹⁹ O LORD, to you I cry out,
 for the fire has devoured
 the wilderness pastures,
 and flames have burned up
 all the trees of the field.

- ²⁰ The beasts of the field also cry out
 to you,
 for the streams of water have dried up,
 and the fire has devoured
 the wilderness pastures.

- 2** Blow 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 is coming,
 for *it is* at hand,
² A day of darkness and of gloominess,
 a day of clouds and of dense
 darkness.
 Like dawn spreading on the
 mountains, so a vast and mighty
 people *come*.
 There has never been such as this;
 nor will there be any such after it,
 even to the years of many

1:15 “*The day of the LORD*” – this phrase appears four more times in Joel (2:1,11,31; 3:14). There is no good reason to think the phrase does not have the same meaning in each place. Joel had been speaking of a past event but suddenly sees a much greater future event. The past one is just a little picture of the future one. The “day of the LORD” appears also in other books of the Bible – Isa 13:6,9; Ezek 13:5; 30:3; Amos 5:18,20; Oba 15; Zeph 1:7,14; Mal 4:5; 1 Thess 5:2; 2 Thess 2:2; 2 Pet 3:10. The day of the LORD has to do with events which will take place at the end of this age when Christ returns to earth.

“*At hand*” – in several of the above references it is said that the day of the LORD is near. If that day still has not come, how could the prophets speak of it as near in their own time? There are various possible explanations.

We may say that “near” or “at hand” does not necessarily mean “coming soon”. It can mean impending, ready to come whenever God sees the time is ripe, not far off in distance. See Rom 13:11-12; Rev 1:3.

Or we may say that God was speaking through the prophets and regarding time in His own way (compare 2 Pet 3:8-9 – in His eyes it is only as the passing of three days since He spoke through His servants, or even much less than three days – Ps 90:4).

Or we may say that Joel and the other prophets were given a vision of events at the end of this age and from that point of view the day of the LORD was near in time (compare Hab 2:3).

“*Destruction*” – see further descriptions of that day in Isa 2:10-21; 24:1-13;

Revelation chapters 15 and 16.

“*Almighty*” – in Hebrew “Shaddai” – note at Gen 17:1.

1:16-20 Joel resumes his description of the event in his day which was a small picture of the great and terrible day of the LORD still to come.

1:19 “*To you I cry out*” – calamities are not times for complaining against God, or for despair and hardening one’s heart. They should stir us to pray and seek God’s face.

“*Fire*” – this may mean that the locusts and the drought destroyed everything like a great fire would do, or possibly because of the dry conditions literal fire broke out here and there.

2:1 “*Trumpet*” – Lev 23:24; 25:9; Num 10:5; Hos 5:8; 8:1.

“*My holy mountain*” – Ps 2:6. Both this phrase and Zion refer to Jerusalem. God speaks now through Joel.

“*At hand*” – note at 1:15. God is here speaking of a time at the end of this age when the day of the LORD will very suddenly come.

2:2 “*Darkness*” – compare 2:10,31; Isa 13:10; Amos 5:18,20; Zeph 1:15.

“*Vast and mighty people*” – the locusts Joel speaks of in chapter 1 were like an invading army (1:6). Does God here speak of a more literal army? Very possibly. We know that before the day of the LORD fully comes vast armies of some kind will be on the march on earth. See Revelation chapter 9. Certainly nowhere else does the Bible tell us that there will be a world-wide plague of literal locusts at the end of this age.

generations.
³ Before them a fire devours,
 and behind them a flame burns.
 Before them the land *is* like
 the garden of Eden,
 but behind them a desolate
 wilderness;
 yes, and nothing escapes them.
⁴ Their appearance is like the
 appearance of horses,
 and they run like cavalry.
⁵ They leap over the mountains
 with a noise like that of chariots,
 like the sound of a flame of fire
 that devours the stubble,
 like a mighty people set
 in battle array.
⁶ Before their faces the people
 are in anguish;
 all faces collect warmth.
⁷ They run like mighty men.
 They climb the walls like warriors;
 and each one of them marches
 on in line and they do not break
 their ranks.
⁸ They do not bump one another.
 Each one walks in his path;
 and *when* they fall by the sword
 they are not stopped.
⁹ They run to and fro in the city.
 They run along on the wall,
 they climb into the houses;
 they enter at the windows like a thief.
¹⁰ The earth quakes before them,

the heavens tremble.
 The sun and the moon grow dark,
 and the stars withdraw their
 shining.
¹¹ And the LORD makes his voice
 sound before his army;
 for his camp *is* very great,
 for strong *is the one*
 who carries out his word.
 For the day of the LORD is great
 and very terrible, and
 who can endure it?
¹² “So even now”, says the LORD,
 “turn to me with all your heart,
 and with fasting, and with weeping,
 and with mourning,
¹³ And rend your hearts,
 and not your garments,
 and turn to the LORD your God.
 For he *is* gracious and merciful,
 slow to get angry,
 and abounding in kindness,
 and relents concerning disaster”.
¹⁴ Who knows *but that*
 he may turn and relent,
 and leave a blessing behind him,
 a grain offering and a drink
 offering for the LORD your God.
¹⁵ Blow the trumpet in Zion!
 Sanctify a fast!
 Call a solemn assembly!
¹⁶ Gather the people, consecrate
 the congregation,
 assemble the elders, gather

“*Years of many generations*”— God speaks of an army so vast there has never been one like it before and never will be afterwards. He is speaking, then, of an event still to come. Compare 3:9-11; Zech 12:3,9; Rev 16:14.

2:3 Literal armies can be as destructive to a land as locusts and, of course, far more destructive to human life.

2:4-5 Rev 9:7,9.

2:6 “*Collect warmth*”— or “gather brightness” or “take on a ruddy colour”. These are more literal translations of the Hebrew than the KJV, which, it seems, followed the Septuagint and the Latin Vulgate here, rather than the Hebrew. Perhaps the phrase means that their faces will be red with weeping or exertion. Several modern versions translate this “turn pale”.

2:9 There will be no safety, no escape.

2:10 Isa 13:13; 24:17-21; Jer 4:23-26; Nahum 1:5-6; Hag 2:21; Heb 12:26-28.

“*Withdraw their shining*”— vs 2,31; Isa 13:10; Rev 6:12-14.

2:11 “*His army*”— God says they are His army

because they are an instrument in His hands to fulfill His purposes of judgment. Compare Isa 10:5-7; 13:4; Jer 25:9; 43:10-13; Hab 1:5-6.

“*Day of the LORD*”— 1:15.

“*Who can endure it*”— Nahum 1:6; Rev 6:17.

2:12 1:13-14.

2:13 “*Not your garments*”— in those times the tearing of garments was an outward expression of grief or alarm (Gen 37:29,34; 44:13; Josh 7:6; Job 1:20; 2:12). Repentance means much more than that. It is hard hearts that need to be torn, not clothing – Ps 51:17; Isa 57:15.

“*Turn*”— Jer 3:12,14,22; Lam 3:40; 5:21; Hos 14:1-2. “*Slow to get angry*”, etc – Ex 34:6-7; Micah 7:18-19; 1 John 4:8.

“*Relents*”— Jer 18:8; Jonah 3:10; 4:2.

2:14 Verse 18; Jer 26:3; Amos 5:15. The blessing of which the prophet was thinking is the ability once again to worship God with offerings.

2:15-16 This is a call for the people to meet together and earnestly seek God. No one was to stay away for any reason whatever. It is the way to the blessing of the previous verse.

the children,
and those nursing at the breast.
Let the bridegroom come out
of his chamber,
and the bride from her room.
¹⁷ Let the priests, the ministers
of the LORD,
weep between the portico
and the altar, and let them say,
“Spare your people, O LORD,
and do not give up your
inheritance to scorn,
so that the nations rule over them.
Why should they say among
the peoples,
‘Where is their God?’ ”
¹⁸ Then the LORD will be jealous
for his land, and pity his people.
¹⁹ Yes, the LORD will answer and
say to his people,
“See, I will send you grain, and wine,
and oil, and you will be
satisfied with it.
And I will no longer make you
an *object of reproach*
among the nations,
²⁰ But will remove far from you
the northern *invader*,
and will drive him into a barren
and desolate land with his face
toward the eastern sea,
and his back toward the western sea,
and his stench will go up,
and his bad smell will rise,

because he has done monstrous
things”.

²¹ Do not fear, O land.
Be glad and rejoice, for the LORD
will do great things.
²² Do not be afraid, you beasts
of the field,
for the wilderness pastures are
springing up,
for the tree is bearing its fruit,
the fig tree and the vine are yielding
their strength.
²³ Be glad then, you children of Zion,
and rejoice in the LORD
your God,
for he has given you the early rains
justly,
and he causes the rains to fall for you,
the early rains, and the latter rains
in the first *month*.
²⁴ And the threshing floors will be full
of wheat, and the vats will overflow
with wine and oil.
²⁵ “And I will repay you for the years
that the gnawing locusts have
eaten,
the large locusts, the crawling locusts,
and the shearing locusts,
my great army which I sent
among you.
²⁶ And you will have plenty to eat,
and will be satisfied and praise
the name of the LORD your God,
who has dealt wonderfully with you;

2:17 The religious leaders of the people must take the lead in repentance and seeking God.

“*Inheritance*”— Deut 4:20; Ps 28:9; 33:12; Eph 1:18.

“*Scorn*”— Deut 9:26-29; 1 Kings 9:7; Ps 44:13-14.

“*Where is their God*”— Ps 42:3,10; 79:10; 115:2.

2:18 If the people will do their part, God will be sure to do His part. Compare Jam 4:8-10.

“*Jealous*”— Isa 26:11; Zech 1:14; 8:2.

2:19 2 Chron 7:14; Ezek 34:29.

2:20 Some scholars think this is a reference to the “army” of locusts seen in chapter 1. Compare v 25. Others think it means a literal army which will invade Israel at the end of this age (compare Ezekiel chapters 38,39). Perhaps it refers both to the time then and the time still to come. See note on Isa 60:1-22.

“*Eastern sea*”— the Dead Sea.

“*Western sea*”— the Mediterranean.

“*Stench*”— compare Isa 34:3; Ezek 39:11-12.

2:21-24 In the earlier part of Joel the people of Israel are told to weep, wail and mourn

— 1:5,8,11,13; 2:17. Now they are told to be glad and rejoice. What makes the difference? On their part, repentance and turning to God; on God’s part, restoring and blessing the people and the land.

2:21 “*The LORD will do great things*”, not they (Ps 126:3; Isa 25:1; 1 Sam 12:24). *And they must rejoice in Him* (v 23), not in themselves.

2:23 “*Early rains, and the latter rains*”— he means literal rains. There had been a drought in the land and God will give them rains “as before”.

2:25 Note at 1:4.

“*Repay*”— God speaks. He sometimes has to chastise and punish His people. But when they accept correction He pours out His blessings on them, and these blessings more than make up for the hardships and trouble they endured.

“*My great army*”— compare v 11. Whether an army of locusts or of men, God can use it for His purposes, and so it becomes His army.

2:26 “*Praise*”— compare Isa 12:1-3; 25:1. Note on praise at Ps 33:1.

and my people will never be put to shame.
²⁷ And you will know that I am in the midst of Israel, and *that I am* the LORD your God, and there is no other; and my people will never be put to shame.
²⁸ “And it will come about afterward, *that I will pour out my Spirit on all flesh,* and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions.
²⁹ And in those days I will also pour out my Spirit on *my male and female servants.*
³⁰ And I will show wonders in the heavens and on the earth, blood, and fire, and pillars of smoke.
³¹ The sun will be turned into darkness, and the moon into blood, before the great and terrible

day of the LORD comes.
³² And it will come to pass, *that whoever calls on the name of the LORD will be saved.* For in Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the remnant whom the LORD calls.

3 “For, see, in those days, and at that time, when I reverse the captivity of Judah and Jerusalem,
² I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will enter into judgment with them there *for my people and for my inheritance Israel.* They scattered them among the nations, and divided up my land.
³ And they cast lots for my people, and traded a boy for a prostitute,

2:27 See Jer 31:34.

“*No other*”— Isa 44:8; 45:18,21,22.

“*Never be put to shame*”— this must speak of a time not yet come. From Joel’s day to this Israel has often been put to shame. But a time is coming when this will happen no more— Isa 29:22; 45:17; 54:4.

2:28-32 See Acts 2:16-21. Pentecost was the beginning of the fulfillment of these verses.

2:28 “*Afterward*”— here this means “the last days” (Acts 2:16). On “last days” see John 6:39; 11:24; 2 Tim 3:1; Heb 1:8; Jam 5:3; 1 Pet 1:20; 2 Pet 3:3; 1 John 2:18; Jude 18. The last times began with Christ’s first coming and go on at least until His second coming.

“*Your sons and your daughters*”— that is, people of Israel. There are other promises concerning God’s giving His Spirit to Israel. See Isa 32:15; 44:3-4; Ezek 36:27-28; 37:14; 39:29. Judging from the contexts of these promises the time when God will fulfill them is still in the future. Because there was the beginning of fulfillment at Pentecost does not mean that there will not be a final outpouring of the Spirit on Israel sometime in the future.

2:30-31 Compare Matt 24:29; Rev 6:12-14. These events will take place just before the “day of the LORD” (1:15; 2:1,11; 3:14). The fact that God refers to them in connection with the outpouring of His Spirit may suggest that there will be an outpouring just before the end of this age.

2:32 “*Calls*”— Acts 2:39.

“*Saved*”— Rom 10:13.

“*Deliverance*”— Isa 46:13; 59:20-21; Rom 11:26.

“*Remnant*”— Isa 10:20; 11:10-11; Zech 13:8-9.

3:1 “*Days...time*”— the time indicated in 2:30-32.

“*Reverse the captivity of*”— or it could be translated “restore the well-being of”— the Hebrew means either. Here it seems to mean to bring Judah and Jerusalem back to a place of spiritual prosperity and God’s blessings (2:26-27,32; Isa 2:1-4; 40:9-11; 44:1-5; 51:1-3; 59:20—60:22; 62:1-12; Jer 31:35-40; Ezek 37:15-27; Hos 2:14-23; Amos 9:14-15; Zech 14:8-11,20,21).

3:2 “*Valley of Jehoshaphat*”— as far as is now known there has never been a valley by this name in Israel. The word “Jehoshaphat” means “The LORD (Jehovah) judges” and the valley is here called by that name because of events to take place there in the future. They will take place near Jerusalem (vs 14-16). God will bring “all nations” there. Compare vs 11,12; Isa 29:7; Zech 12:3; 14:2; Rev 16:14.

“*My inheritance Israel*”— 2:17. God is going to deal with those nations in accordance with the way they have treated His people.

“*Scattered*”— 2 Kings 17:3-6; 24:14; 25:8-12; Luke 21:24.

“*My land*”— those who fight for possession of the land of Israel are fighting about land which belongs to God. And God will give it to those He chooses.

3:3 “*Cast lots for my people*”— Oba 11. When their enemies conquered the land they treated the people like slaves.

- and sold a girl for wine,
that they might drink.
- ⁴ “Yes, and what have you
to do with me,
O Tyre, and Sidon, and all
the coasts of Palestine?
Will you retaliate against me?
And if you retaliate against me,
swiftly *and* speedily
I will bring your retaliation back
on your own head,
⁵ because you took my silver
and my gold,
and carried my valuable possessions
into your temples.
- ⁶ And you sold the children of
Judah and the children of
Jerusalem to the Greeks,
so that you might remove them
far from their borders.
- ⁷ “See, I will raise them out
of the place where you sold them,
and will bring your retaliation back
on your own head,
⁸ And I will sell your sons and
your daughters into the hands
of the children of Judah,
and they will sell them
to the Sabeans,
to a people far off, for the LORD
has spoken”.
- ⁹ Proclaim this among the Gentiles:
“Prepare for war!
Rouse the mighty men!
Let all the warriors draw near;
let them come up.
- ¹⁰ Beat your plowshares into swords,
and your pruning hooks into spears.
- Let the weak say, ‘I *am* strong.’
- ¹¹ Assemble and come,
all you nations,
and all around gather yourselves
together.
Have your mighty ones
go down there, O LORD.
- ¹² Let the nations be wakened,
and come up to the valley of
Jehoshaphat;
for there I will sit to judge
all the surrounding nations.
- ¹³ Put in the sickle,
for the harvest is ripe.
Come, go down, for the winepress
is full, the vats overflow;
for their wickedness *is* great”.
- ¹⁴ Multitudes, multitudes
in the valley of decision!
For the day of the LORD *is*
near in the valley of decision.
- ¹⁵ The sun and the moon will be
darkened,
and the stars will withdraw
their shining.
- ¹⁶ And the LORD will roar
out of Zion,
and makes his voice heard from
Jerusalem.
And the heavens and the earth
will shake,
but the LORD will be the hope
of his people,
and the strength of the children
of Israel.
- ¹⁷ “So you will know that I am
the LORD your God,
dwelling in Zion,

3:4-8 God singles out Tyre and Sidon as examples of what He will do to “all nations” which have mistreated the people of Israel. See the principle upon which God will judge – “I will bring your retaliation back on your own head”. Compare Deut 32:40-43; Ps 79:1-7; 83:1-18; 94:23; Jer 25:12-14. Note on Tyre and Sidon at Isa 23:1-2.

3:9 “*War*”– this war is connected with the day of the Lord (vs 14-16), and so awaits fulfillment at the end of this age.

3:10 Compare Isa 2:4 which describes what things will be like when this final great battle is over.

3:11 “*Your mighty ones*”– this may mean angels who come to oppose the armies coming against Jerusalem. Compare Zech 14:5.

“*There*”– vs 2,14-16.

3:12 God speaks.

“*Jehoshaphat*”– v 2. This is not a judgment

of individuals. God will deal with the armies which come against Jerusalem and pour out His judgment on them. Compare Zech 12:2-9; 14:3.

3:13 Compare Rev 14:14-20.

3:14 “*Multitudes*”– v 2. The valley called Jehoshaphat in vs 2,12 is here called “decision”. This does not mean God will come there and decide something. It means He will put into effect a decision He has already made.

“*Day of the LORD*”– 1:15.

3:15 2:2,10,31.

3:16 “*From Jerusalem*”– indicating that Jerusalem will be the center of God’s activities in that coming great battle.

“*Shake*”– Heb 12:26.

“*Hope*” or “*Refuge*” – Ps 2:12; 5:11; 46:1-3; Zech 12:8-9.

3:17 God speaks again through the prophet.

my holy mountain.
 Then Jerusalem will be holy,
 and no foreigners will pass
 through her again.
¹⁸ And it will happen in that day,
 that the mountains will drip
 with new wine,
 and the hills will flow with milk,
 and all the rivers of Judah
 will flow with water,
 and a fountain will flow
 from the house of the LORD and
 water the valley of Shittim.
¹⁹ Egypt will become a desolation,

and Edom will become a
 desolate wilderness,
 because of their violence
 against the children of Judah,
 for they shed innocent blood
 in their land.
²⁰ But Judah will be inhabited
 forever,
 and Jerusalem from generation
 to generation.
²¹ For I will cleanse away their
 bloodguilt which I have not
 cleansed;
 for the LORD dwells in Zion”.

“Then”— at the time of the day of the Lord. God will dwell in Jerusalem. That this means a literal Jerusalem on earth seems clear from the statement “no foreigners will pass through her again”. Of course, foreigners never did invade the heavenly Jerusalem. In other places also God says He will make Jerusalem His dwelling place in the future – Ps 132:13-14; Ezek 48:35; Isa 12:6; 24:23; Jer 3:17; Zech 8:3; 14:16-21. But Jerusalem will be greatly changed from what it is now.
3:18 2:24. Compare Ex 3:8.

“House of the LORD”— see Ezek 47:1-12.

3:19 Isa 19:5-8; 34:5-15.

3:20 *“Forever”*— Ps 68:16; Ezek 37:25-28; 43:7,9; Amos 9:15; Micah 4:6-7; Gen 17:8; 48:4. No good reason appears to the author of these notes to think that Judah and Jerusalem are not to be taken literally. It is the same city which is guilty of shedding blood, and which remained for a time unpardoned, which will exist through all generations.

3:21 *“I will cleanse”*— Jer 31:31,34; Ezek 36:25; Micah 7:18-20.

“In Zion”— Ps 43:3; 74:2.

