Introduction

1:1 This is the Lord’s message that was given to Joel the son of Pethuel:

A Locust Plague Foreshadows the Day of the Lord

1:2 Listen to this, you elders; pay attention, all inhabitants of the land. Has anything like this ever happened in your whole life or in the lifetime of your ancestors?

1:3 Tell your children about it, have your children tell their children, and their children the following generation.

1:4 What the gazam-locust left the ‘arbeh-locust consumed, what the ‘arbeh-locust left the yeleg-locust consumed, and what the yeleg-locust left the hasil-locust consumed!

1:5 Wake up, you drunkards, and weep!

The dating of the book of Joel is a matter of dispute. Some scholars date the book as early as the ninth century B.C., during the reign of the boy-king Joash. This view is largely based on the following factors: an argument from silence (e.g., the book of Joel does not mention a king, perhaps because other officials de facto carried out his responsibilities), and there is no direct mention in the book of such later Israelite enemies as the Assyrians, Babylonians, and Persians; inconsistent lexical assumptions (e.g., the eighth-century prophet Amos 9:13 alludes to Joel 3:18); the canonical position of the book (i.e., it is the second book of the Minor Prophets); and literary style (i.e., the book is thought to differ in style from the postexilic prophetic writings). While such an early date for the book is not impossible, none of the arguments used to support it is compelling. Later dates for the book that have been defended by various scholars are, for example, the late seventh century or early sixth century or sometime in the postexilic period (anytime from late sixth century to late fourth century). Most modern scholars seem to date the book of Joel sometime between 400 and 350 B.C. For a helpful discussion of date see J. A. Thompson, “The Date of the Book of Joel,” A Light unto My Path, 453-64. Related to the question of date is a major exegetical issue: Is the army of chapter two to be understood figuratively as describing the locust invasion of chapter one, or is the topic of chapter two an invasion of human armies, either the Babylonians or an eschatological foe? If the enemy could be conclusively identified as the Babylonians, for example, this would support a sixth-century date for the book.

The name Joel means in Hebrew “the Lord is God.” There are a dozen or so individuals with this name in the OT. Elders here refers not necessarily to men advanced in years, but to leaders within the community.

“Give ear.” The term “days” functions here as a synecdoche for one’s lifespan.

“Days.” This word occurs several times in this verse.

The circumstances that precipitated the book of Joel surrounded a locust invasion in Palestine that was of unprecedented proportions. The locusts had devastated the country’s agrarian economy, with the unwelcome consequences extending to every important aspect of commercial, religious, and national life. To further complicate matters, a severe drought had exhausted water supplies, causing life-threatening shortages for animal and human life (cf. v. 20). Locust invasions occasionally present significant problems in Palestine in modern times. The year 1865 was commonly known among Arabic-speaking peoples of the Near East as sent el jarad, “year of the locust.” The years 1892, 1899, and 1904 witnessed significant locust invasions in Palestine. But in modern times there has been nothing equal in magnitude to the great locust invasion that began in Palestine in February of 1915. This modern parallel provides valuable insight into the locust plague the prophet Joel points to as a foreshadowing of the day of the Lord. For an eyewitness account of the 1915 locust invasion of Palestine see J. D. Whiting, “Jerusalem’s Locust Plague,” National Geographic 28 (December 1915): 511-50.


It is debated whether the Hebrew terms describe different species of locusts or similar insects or different developmental stages of the same species, or are virtual synonyms. While the last seems more likely, given the uncertainty over their exact meaning, the present translation has trans literated the Hebrew terms in combination with the word “locust.”

Four different words for “locust” are used in this verse. Whether these words represent different life-stages of the locusts, or whether virtual synonyms are being used to underscore the severity of damage caused by the relentless waves of locust invasion, is not entirely certain. The latter seems more likely. Many interpreters have understood the locust plagues described here to be symbolic of invading armies that will devastate the land, but the symbolism could also work the other way, with real plagues of locusts described in the following verses as an invading army.
A Call to Lament

1:8 Wail like a young virgin clothed in sackcloth, lamenting the death of her husband-to-be.

1:9 No one brings grain offerings or drink offerings to the temple of the Lord anymore.

1:10 The crops of the fields have been destroyed. The ground is in mourning because the grain has perished. The fresh wine has dried up; the olive oil languishes.

1:11 Be distressed, farmers; wail, vinedressers, over the wheat and the barley. For the harvest of the field has perished. The vine has dried up; the fig tree languishes—

phrase “husband-to-be” in the next line.

1:13 Get dressed and lament, you priests! Wail, you who minister at the altar! Come, spend the night in sackcloth, you servants of my God, because no one brings grain offerings or drink offerings

...
1:14 Announce a holy fast; proclaim a sacred assembly. Gather the elders and all the inhabitants of the land to the temple of your God anymore.  
1:15 How awful that day will be! For the day of the Lord is near; it will come as destruction from the Divine Destroyer.  
1:16 Our food has been cut off right before our eyes! There is no longer any joy or gladness in the temple of our God!  
1:17 The grains of seed have shriveled beneath their shovels. Storehouses have been decimated and granaries have been torn down, for the grain has dried up.  
1:18 Listen to the cattle groan: The herds of livestock wander around in confusion because they have no pasture. Even the flocks of sheep are suffering.  
1:19 To you, O Lord, I call out for help; for fire has burned up the grassy pastures; flames have razed all the trees in the fields.  
1:20 Even the wild animals cry out to you; for the river beds have dried up; fire has destroyed the grassy pastures.

The Locusts' Devastation

2:1 Blow the trumpeter in Zion; sound the alarm signal on my holy mountain! Let all the inhabitants of the land shake with fear, for the day of the Lord is about to come. Indeed, it is near!
2:2 It will be a day of dreadful darkness, a day of foreboding storm clouds, like blackness spread over the mountains.
It is a huge and powerful army – there has never been anything like it ever before, and there will not be anything like it for many generations to come!
2:3 Like fire they devour everything in their path; a flame blazes behind them. The land looks like the Garden of Eden before them, but behind them there is only a desolate wilderness – for nothing escapes them!
2:4 They look like horses, land described in chapter one. (4) Finally, some interpreters understand the section to continue the discussion of locust invasion and drought described in chapter one, partly on the basis that there is no clear exegetical evidence in 2:1-11 to suggest a shift of referent from that of chapter one.

tn The phrase “it will be” does not appear in the Hebrew, but is supplied in the translation for the sake of smoothness and taste.

2 tn Heb “darkness and gloom.” These two terms probably form a hendecasyllable here. This picture recalls the imagery of the supernatural darkness in Egypt during the judgments of the exodus (Exod 10:22). These terms are also frequently used as figures (metonymy of association) for calamity and divine judgment (Isa 8:22; 59:9; Jer 23:12; Zeph 1:15). Darkness is often a figure (metonymy of association) for death, dread, distresse and judgment (BDB 365 s.v. שַׁחַר 3).

3 tn Heb “a day of cloud and darkness.”

4 tn The present translation here follows the proposed reading כִּלְכַּל (shaktal, “blackness”) rather than the MT כִּלְכַּל (shakkha, “morning”). The change affects only the vocalization; the Hebrew consonants remain unchanged. Here the context calls for a word describing darkness. The idea of morning or dawn speaks instead of approaching light, which does not seem to fit here. The other words in the verse (e.g., “morning,” “gloominess,” “cloud,” “heavy overcast”) all emphasize the negative aspects of the matter at hand and lead the reader to expect a word like “blackness” rather than “dawn.” However, NiIV paraphrases the MT nicely: “A huge army of locusts is coming. They will spread across the mountains like the sun when it rises.”

5 tn Heb “A huge and powerful people”; KJV, ASV “a great people and a strong.” Many interpreters understand Joel 2 as describing an invasion of human armies, either in past history (e.g., the Babylonian invasion of Palestine in the sixth century b.c.) or in an eschatological setting. More probably, however, the language of this chapter referring to “people” and “armies” is a hyperbolic description of the locusts of chapter one. Cf. TEV “The great army of locusts advances like darkness.”

6 tn Heb “it will not be repeated for years of generation and generation.”

7 tn Heb “a fire devours before it.”

8 tn Heb “like the garden of Eden, the land is before them.”

9 tn Heb “and surely a survivor there is not for it.” The antecedent of the pronoun “it” is apparently יָאָר (‘am, “people”) of v. 2, which seems to be a figurative way of referring to the locusts. K&D 26:191-92 thought that the antecedent of this pronoun was “land,” but the masculine gender of the pronoun does not support this.

10 tn Heb “Like the appearance of horses [is] its appearance.”

11 sn The fact that a locust’s head resembles a miniature replica of a horse’s head has often been noticed. For example, the German word for locust (Heupferd, “hay horse”) and the Italian word as well (cavalletta, “little horse”) are based on this similarity in appearance.

12 tn Heb “like the sound of.”

13 sn The repetition of the word of comparison (“like”) in v. 4-7 should not go unnoticed. The author is comparing the locust invasion to familiar aspects of human invasion. If the preposition has its normal force here, it is similarity and not identity that is intended. In other words, locusts are being likened to human armies, but human armies are not actually present. On the other hand, this Hebrew preposition is also on occasion used to indicate exactitude, a function described by grammarians as kaph vertitas.

14 tn Heb “jesting” or “leaping.” There is question whether this pictures chriaati ruminating over the mountains (e.g., 2 Sam 6:14,16; 1 Chr 15:29; Nah 3:2) or the locusts flying – or “leaping” – over the mountains (e.g., Job 21:11); see BDB 955 s.v. פָּרָע.

15 tn Heb “sound.”

16 tn The phrase “the noise of” does not appear in the Hebrew, but is implied by the parallelism, so it has been supplied in the translation for the sake of clarity.

17 tn Heb “people.”

18 tn Heb “being arrayed of battle.”

19 tn Or “mass,” “host.”

20 tn Heb “before it.”

21 tn Heb “all faces gather beauty”; or “all faces gather a glow.” The Hebrew word נַפְלָל (naf’al) is found in the OT only here and in Nah 2:11. Its meaning is very uncertain. Some scholars associate it with a root that signifies “glowing”; hence “all faces gather a glow of dread.” Others associate the word with נָפַל (napal, “to fall”), “all faces gather blackness.” Still others take the root to signify “beauty”; hence “all faces gather in their beauty” in the sense of growing pale due to fear. This is the view assumed here.

22 sn Since the invaders are compared to warriors, this suggests that they are not actually human, but instead an army of locusts.

23 tn The translation reads נַפְלָל (naf’al) for MT נַפְלָל. The verb found in MT (naf'al, naf'al) means “take or give a pledge” (cf. Deut 15:5, 6; 24:10) and does not fit the context. Some scholars have proposed various emendations: (1) נַפְלָל (naf’al, “they make crooked”); (2) נַפְלָל (naf’al, “they turn aside from”), (3) נַפְלָל (naf’al, “they err”); and (4) נַפְלָל (naf’al, “they make crooked”) (adopted in the present translation) from the root נַפָּל (nafal, “to twist, pervert”) or נַפָּל (nafal, “to change, abandon”). KBL adopt the latter option, but the only biblical evidence for this is the problematic reference in Joel 2:7. Another option is to view it as a variant of the root נָפַל (napal, “turn aside from”), a meaning attested for the Arabic cognate. The difference in spelling would be due to the interchange of the guttural letters כֶּל (‘al) and גי (‘al). This may lay behind LXX rendering κλοπάων (ekklomai; cf. Symia Pesheita נאון and Vigiliae clinaeantur). See S. F. Whiteley, “bt in Joel 2, 7,” Bib 65 (1984): 101-2.
2:8 They do not jostle one another; 4
each of them marches straight ahead. 2
They burst through 9
the city defenses 3
and do not break ranks.
2:9 They rush into 9
the city; 4
they scale 8
its walls.
They climb up into the houses;
they go in through the windows like a
thief.
2:10 The earth quakes 7
before them; 9
the sky reverberates. 10
The sun and the moon grow dark;
the stars refuse to shine. 10

2:11 The voice of the  L o r d  thunders 41
as he leads his army. 12
Indeed, his warriors 43
are innumerable; 14
Surely his command is carried out! 15
Yes, the day of the  L o r d  is awesome 16
and very terrifying – who can survive 17
it?

An Appeal for Repentance

2:12 “Yet even now,” the L o r d  says,
“return to me with all your heart –
with fasting, weeping, and mourning.
Tear your hearts, 18
not just your garments!”
2:13 Return to the L o r d  your God,
for he is merciful and compassionate,
slow to anger and boundless in loyal
love 19
– often relenting from calamitous
punishment. 20
2:14 Who knows?

1 tn “each one does not crowd his brother.”
2 tn He b “each warrior walks in his own course.”
3 tn He b “they fall upon.” This line has been interpreted in two
different ways: (1) although they fall upon the sword, they
shall not be wounded (KJV), or (2) when they “burst through”
the city’s defenses, they will not break ranks (RSV, NASB, NIV,
NIV).
4 tn He b “missile” or “javelin.” This term appears to func-
tion as a synecdoche for the city’s defenses as a whole (cf.
NASB, NIV, TEV). Some scholars instead understand the refer-
ence to be an aqueduct by which the locusts (or armies)
entered the city.
5 tn He b “dare about.”
6 tn Or “they run upon its wall.”
7 sn Witnesses of locust invasions have described the vi-
sual effect of large numbers of these creatures crawling over
one another on the ground. At such times the ground is said
to appear to be in motion, creating a dizzying effect on some
observers. The reference in v. 10 to the darkening of the sun
and moon probably has to do with the obscuring of visibility
due to large numbers of locusts swarming in the sky.
8 tn He b “between it.”
9 tn He b “trembles.”
10 tn He b “gather their brightness.”
11 tn He b “the L o r d  gives his voice.”
12 tn He b “before his army.”
13 tn He b “military encampment.”
14 tn He b “very large.”
15 tn He b “he makes his word powerful.”
16 tn Or “powerful.” He b great.
17 tn He b “endure.” The MT and LXX read “endure,” while
one of the Qumran manuscripts (4Q201) has “bear.”
18 sn The figurative language calls for genuine repentance,
and not merely external ritual that goes through the motions.
19 tn He b “and great of loyal love.”
20 tn He b “and he relents from calamity.”

Perhaps he will be compassionate and
grant a reprieve; 21
and leave blessing in his wake – 22
a meal offering and a drink offering for
you to offer to the L o r d  your God! 23
2:15 Blow the trumpet 24
in Zion.
Announce a holy fast;
proclaim a sacred assembly!
2:16 Gather the people;
sanctify an assembly!
Gather the elders;
gather the children and the nursing infants.
Let the bridegroom come out from his
bedroom
and the bride from her private quarters. 25
2:17 Let the priests, those who serve the
L o r d , weep
from the vestibule all the way back to the
altar. 26
Let them say, “Have pity, O L o r d , on
your people;
please do not turn over your inheritance
to be mocked,
to become a proverb 27
among the nations.
Why should it be said 28
among the peoples,
“Where is their God?”

The L o r d ’ s  Response

2:18 Then the L o r d  became zealous for
his land;

21 tn He b “turn” or “turn back.”
22 tn He b “leave a blessing behind him.”
23 tn The phrase “for you to offer” does not appear in the He-
brew, but is supplied in the translation for the sake of clarity.
24 tn See the note on this term in 2:1.
25 sn Mosaic law allowed men recently married, or about
to be married, to be exempt for a year from certain duties
that were normally mandatory, such as military obligation (cf.
Deut 20:7; 24:5). However, Joel pictures a time of such ur-
gency that normal expectations must give way to higher re-
quirements.
26 tn He b “between the vestibule and the altar.” The ves-
tibule was located at the entrance of the temple and the al-
tar was located at the other end of the building. So “between
the vestibule and the altar” is a metaphor referring to the entire
structure. The priestly lament permeates the entire house of
worship.
27 tn For the MT reading יֵשְׁפָל לָהֶם (limshol, an infinitive, “to
rule”), one should instead read יֵשֶׁפָל (mashal, a noun, “to a
proverb”). While the consonantal Hebrew text permits either,
the context suggests that the concern here is more one of not
wanting to appear to be abandoned by God to ongoing economic
depression rather than one of concern over potential political
subjection of Israel (cf. v. 19). The possibility that the form in
the MT is an infinitive construct of the denominative verb לִמשָׁל
(mashal, “to utter a proverb”) does not seem likely be-
cause of the following preposition (Hebrew 2 [ל], rather than
י ל [י]); cf. 4:6).
28 tn He b “Why will they say?”
29 tn The time-frame entertained by the verbs of v.18 con-
stitutes a crux interpretum in this chapter. The Hebrew verb
forms used here are preterites with vav consecutive and
are most naturally understood as describing a past situa-
tion. However, some modern English versions render these
verbs as futures (e.g., NIV, NASV), apparently concluding that
the context requires a future reference. According to Jouon
2:363 §112.1, n.1 Ibn Ezra explained the verbs of Joel 2:18
as an extension of the so-called prophetic perfect; as such,
a future fulfillment was described with a past tense as a rhetori-
he had compassion on his people. 2:19 The LORD responded to his people, “Look! I am about to restore your grain as well as fresh wine and olive oil. You will be fully satisfied. I will never again make you an object of mockery among the nations.

2:20 I will remove the one from the north far from you. I will drive him out to a dry and desolate place. Those in front will be driven eastward into the Dead Sea, and those in back westward into the Mediterranean Sea. His stench will rise up as a foul smell. Indeed, the LORD has accomplished great things.

2:21 Do not fear, my land! Rejoice and be glad, because the LORD has accomplished great things!

2:22 Do not fear, wild animals! For the pastures of the wilderness are again green with grass. Indeed, the trees bear their fruit; the fig tree and the vine yield to their full-est.

2:23 Citizens of Zion, rejoice! Be glad because of what the LORD your God has done! For he has given to you the early rains as vindication. He has sent you the rains – both the early and the late rains as formerly.

2:24 The threshing floors are full of grain; the vats overflow with fresh wine and olive oil.

2:25 I will make up for the years that the ‘arbeh-locust consumed your crops, the yeleg-locust, the hasil-locust, and the gazam-locust – my great army that I sent against you.

2:26 You will have plenty to eat, and your hunger will be fully satisfied; you will praise the name of the LORD your God, who has acted wondrously in your behalf.
My people will never again be put to shame.  
2:27 You will be convinced that I am in the midst of Israel. I am the Lord your God; there is no other. My people will never again be put to shame.

An Outpouring of the Spirit

2:28 (3:1) After all of this I will pour out my Spirit on all kinds of people. Your sons and daughters will prophesy. Your elderly will have revelatory dreams; your young men will see prophetic visions.  
2:29 Even on male and female servants I will pour out my Spirit in those days.  
2:30 I will produce portents both in the sky and on the earth – blood, fire, and columns of smoke.  
2:31 The sunlight will be turned to darkness and the moon to the color of blood, before the day of the Lord comes that great and terrible day!  
2:32 It will so happen that everyone who calls on the name of the Lord will be delivered.  
3:1 (4:1) For look! In those days and at that time I will return the exiles to Judah and Jerusalem.  
3:2 Then I will gather all the nations, and bring them down to the valley of Jehoshaphat.  
3:3 I will enter into judgment against them concerning my people Israel who are my inheritance, whom they scattered among the nations.

8 tn While a number of English versions render this as “saved” (e.g., NIV, NRSV, NLT), this can suggest a “spiritual” or “theological” salvation rather than the physical deliverance from the cataclysmic salvation of the day of the Lord described in the context.
9 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
10 tn Heb “deliverance”; or “escape.” The abstract noun “deliverance” or “escape” probably functions here as an example of antithesis, referring to those who experience deliverance or escape with their lives: “escaped remnant” or “surviving remnant.” (Gen 32:8; 45:7; Judg 21:17; 2 Kgs 19:30; 31; Isa 4:2; 10:20; 15:9; 37:31, 32; Ezek 14:22; Obad 1:17; Ezra 9:8; 13:15; Neh 1:2; 1 Chr 4:43; 2 Chr 30:6).
11 tn Heb “among the remnant.”
12 tn The participle used in the Hebrew text seems to indicate action in the imminent future.
13 sn Joel 3:1 in the English Bible is 4:1 in the Hebrew text (BHS). See also the note at 2:28.
14 tc The MT and LXX read “in those days,” while MurXII reads “in that day.”
15 tc The Kethib reads בָּשִׁית (‘ashiv, “return the captivity [captive]”), while the Qere is בִּשָּׁית (‘ish, “restore the fortunes”). Many modern English versions follow the Qere reading. Either reading seems to fit the context. Joel refers to an exile of the inhabitants of Judah and Jerusalem in 3:2-6 and their return from exile in 3:7. On the other hand, 2:25-26 describes the reversal of judgment and restoration of the covenant blessings. However, the former seems to be the concern of the immediate context.
16 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
17 sn There is a play on words here. Jehoshaphat in Hebrew means “the Lord has judged,” and the next line in v. 2 further explicates this thought. The location of this valley is uncertain (cf. v. 12). Many interpreters have understood the Valley of Jehoshaphat to be the Kidron Valley, located on the east side of old Jerusalem. Since this is described as a scene of future messianic activity and judgment, many Jews and Muslims have desired to be buried in the vicinity, a fact attested to in modern times by the presence of many graves in the area. A variation of this view is mentioned by Eusebius, Onomasticon 1:10. According to this view, the Valley of Jehoshaphat is located in the Hinnom Valley, on the south side of the old city. Yet another view is held by many modern scholars, who understand the reference to this valley to be one of an idealized and nonliteral reference of a place.  
18 tn Heb “I will execute judgment.”
19 tn Heb “concerning my people and my inheritance Isra-el.”

The Lord Plans to Judge the Nations
They partitioned my land, and they cast lots for my people. They traded a boy for a prostitute; they sold a little girl for wine so they could drink. They are my nation, and they are children that I have. They are my offspring; for what have I fathered these? They are my children; for what have I cared for these?

Why are you doing these things to me, Tyre and Sidon? I will very quickly repay you for what you have done. For you took my silver and my gold and brought my precious valuables to your own palaces. You sold Judeans and Jerusalemites to the Greeks, removing them far from their own country.

Look! I am rousing them from that place to which you sold them. I will repay you for what you have done! I will sell your sons and daughters to the people of Judah. They will sell them to the Sabean, a nation far away. Indeed, the LORD has spoken!

Judgment in the Valley of Jehoshaphat

Proclaim this among the nations: “Prepare for a holy war! Call out the warriors! Let all these fighting men approach and attack!

Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, ‘I too am a warrior!’

Let the weak say, ‘I too am a warrior!’ Let the nations be roused and let them go up to the valley of Jehoshaphat, for there I will sit in judgment on all the surrounding nations.

Rush forth with the sickle, for the harvest is ripe! Come, stomp the grapes, for the wine-press is full! The vats overflow.

Indeed, their evil is great!

Crowds, great crowds are in the valley of decision, for the day of the LORD is near in the valley of decision!

The sun and moon are darkened; the stars withhold their brightness; the sun and moon are darkened; the stars withhold their brightness.

Some commentators prefer to delete the line “Bring down, O LORD, your warriors,” understanding it to be a later addition. But this is unnecessary. Contrary to what some have suggested, a prayer for the LORD’s intervention is not out of place here.

The immediate judgment upon wickedness is likened to the urgency required for a harvest that has reached its pinnacle of development. When the harvest is completely ripe, there can be no delay by the reapers in gathering the harvest. In a similar way, Joel envisions a time when human wickedness will reach such a heightened degree that there can be no further stay of divine judgment (cf. the “fullness of time” language in Gal 4:4).
The Lord roars from Zion; from Jerusalem his voice bellows out. The heavens and the earth shake. But the Lord is a refuge for his people; he is a stronghold for the citizens of Israel.

The Lord’s Presence in Zion

You will be convinced that I, the Lord, am your God, dwelling on Zion, my holy mountain. Jerusalem will be holy—conquering armies will no longer pass through it.

On that day the mountains will drip with sweet wine, and the hills will flow with milk. All the dry stream beds of Judah will flow with water.

Egypt will be desolate and Edom will be a desolate wilderness, because of the violence they did to the people of Judah. But Judah will reside securely forever, and Jerusalem will be secure from one generation to the next.

I will avenge their blood which I had not previously acquitted. It is the Lord who dwells in Zion!

A spring will flow out from the temple of the Lord, watering the Valley of Acacia Trees. Egypt will be desolate and Edom will be a desolate wilderness, because of the violence they did to the people of Judah. Egyptians and Edomites will be driven away. Judah will reside securely forever, and Jerusalem will be secure from one generation to the next.

The phrase “will be secure” does not appear in the Hebrew, but are supplied in the translation for the sake of smoothness.

For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

The phrase “seasonal streams.”

1 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
2 tn Heb “he sounds forth his voice.”
3 tn Or “the sky.” See the note on “sky” in 2:30.
4 tn Heb “sons.”
5 tn Heb “know.”
6 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
7 tn Heb “strangers” or “foreigners.” In context, this refers to invasions by conquering armies.
8 tn Heb “and it will come about in that day.”
9 tn Many English translations read “new wine” or “sweet wine,” meaning unfermented wine, i.e., grape juice.
10 sn The language used here is a hyperbolic way of describing both a bountiful grape harvest (“the mountains will drip with juice”) and an abundance of cattle (“the hills will flow with milk”). In addition to being hyperbolic, the language is also metonymical (effect for cause).
11 tn Or “seasonal streams.”
12 tn Heb “house.”
13 tn Heb “valley of Shittim.” The exact location of the Valley of Acacia Trees is uncertain. The Hebrew word שִׁטִּים (shittim) refers to a place where the acacia trees grow, which would be a very arid and dry place. The acacia tree can survive in such locations, whereas most other trees require more advantageous conditions. Joel’s point is that the stream that has been mentioned will proceed to the most dry and barren of locations in the vicinity of Jerusalem.
14 tn Heb “violence of the sons of Judah.” The phrase “of the sons of Judah” is an objective genitive (cf. KJV “the violence against the children of Judah”; NAB, NIV, NRSV “violence done to the people of Judah”). It refers to injustices committed against the Judeans, not violence that the Judeans themselves had committed against others.
15 tn The phrase “will be secure” does not appear in the Hebrew, but are supplied in the translation for the sake of smoothness.
16 tc The present translation follows the reading רְנֵגַע (r'niqqati, “I will avenge”) rather than רְנָגַע (r'niqqati, “I will acquit”) of the MT.