

# Joel 1:1-12

- Chapter one records a locust plague that is a prelude to an invasion from the north by a human military that will occur later. These events are foreshadowing eschatological events
- These are the Lord's judgments on his people preparing them for repentance and ultimate salvation/deliverance on the Day of the Lord
- The Day of the Lord is a theme throughout the book, but does not only speak of the final Day of the Lord. There are many "Day of the Lord" events that prepare and foreshadow the final Day of the Lord.

Joel 1:1 – **"The word of the LORD that came to Joel, the son of Pethuel:**

6602 [e]	1121 [e]	3100 [e]	413 [e]	1961 [e]	834 [e]	3068 [e]	1697 [e]
pə-tū·'êl.	ben-	yō-w·'êl	'el-	hā-yāh,	'ă-šer	Yah·weh	də·bar-
פְּתוּאֵל:	בֶּן־	יֹאֵל	אֶל־	הָיָה	אֲשֶׁר	יְהוָה	דְּבַר־ 1
of Pethuel	son	Joel	to	came	that	of Yahweh	The word
N-proper-ms	N-msc	N-proper-ms	Prep	V-Qal-Perf-3ms	Pro-r	N-proper-ms	N-msc

1. The name Joel is common in record of Chronicles and was a popular name after the Jews returned from Babylon.
2. Joel means "Yahweh is God"
3. "word of the LORD" is common to use to introduce prophetic books (Jeremiah, Ezekiel, Hosea, Jonah, Micah, Zechariah)

1:2 – **"Hear this, you elders; give ear, all inhabitants of the land! Has such a thing happened in your days, or in the days of your fathers?"**

2063 [e]	1961 [e]	776 [e]	3427 [e]	3605 [e]	238 [e]	2205 [e]	2063 [e]	8085 [e]
zōt	he-hā-ye-tāh	hā-'ā-res;	yō-wō-šə·bē	kōl	wə·ha-'ā-zī·nū,	haz-ze-qê-nīm,	zōt	šim-'ū-
זֹאת	הִהְיָתָה	הָאָרֶץ	יֹשְׁבֵי	כֹּל	וְהִאֲזִינוּ	הַזְקֵנִים	זֹאת	שְׁמַעוּ 2
[like] this	Has [anything] happened	of the land	you inhabitants	all	and give ear	you elders	this	Hear
Pro-fs	V-Qal-Perf-3fs	Art   N-fs	V-Qal-Prtcpl-mpc	N-msc	Conj-w   V-Hifil-Imp-mp	Art   Adj-mp	Pro-fs	V-Qal-Imp-mp

1 [e]	3117 [e]	518 [e]	3117 [e]
'ā-bō-tê·kem.	bī·mê	wə·'im	bī·mê·kem,
אֲבֹתֵיכֶם:	בֵּימֵי	וְאִם	בֵּימֵיכֶם
of your fathers	in the days	Or even	in your days
N-mpc   2mp	Prep-b   N-mpc	Conj-w   Conj	Prep-b   N-mpc   2mp

1. Joel considers the Locust invasion as:
  - a. An act of God
  - b. A day of the Lord
  - c. A time to repent
  - d. An event that proceeds revival, deliverance, salvation and prosperity
  - e. A historical event occurring during the time of his writing

- f. This locust invasion is no ordinary event, but a manifestation of breaking the covenant with the Lord
2. Joel calls groups of people that represents sections of society to repent:
  - a. All who live in the land (1:2) – “all inhabitants of the land”
  - b. Elders/old men (1:2-4) –
    - i. This could refer to the “Leaders” in the land or to the older generation of people in the land. Both would be correct and useful.
    - ii. But, only the elderly leaders could answer the question from experience “has anything like this happened before?”
    - iii. Joel may be primarily addressing the older generation, but then adds everyone else listen too when he says “all inhabitants of the land”.
    - iv. The elders are called to remember and teach, but not lead in any direction or activity. This belongs to the priests
  - c. Drunkards (1:5-7)
  - d. Farmers (11-12)
  - e. Priests (1:13-14)
    - i. The priests are called to organize the public action and response with these four statements in 1:14:
      1. “Consecrate a fast;
      2. call a solemn assembly.
      3. Gather the elders and all the inhabitants of the land to the house of the LORD your God,
      4. and cry out to the LORD”
3. The use of “hear” and “listen” (or, “give ear”) as a double intensifies Joel’s call
4. Joel points out the severity and uniqueness of this natural disaster on society when he asks, “Has such a thing happened” in recent history? Meaning this is worth considering something is wrong with our standing before God.
5. Deuteronomy 28:42 predicted a locust plague as judgment
  - a. Following the locust invasion would be an invasion of an army – Deuteronomy 28:49, 51, 64 – so Joel could anticipate after the locust comes the northern army

**1:3 – “Tell your children of it, and let your children tell their children, and their children to another generation.**

312 [e]	1755 [e]	1121 [e]	1121 [e]	1121 [e]	5608 [e]	1121 [e]	5921 [e]
'a·hêr.	le·dō·wr	ū·bē·nê·hem	lib·nê·hem,	ū·bē·nê·kem	sap·pê·rū;	lib·nê·kem	'ā·le·hā
אָהֵר:	לְדוֹר	וּבְנֵיהֶם	לְבָנֵיהֶם	וּבְנֵיכֶם	סַפְּרוּ	לְבָנֵיכֶם	עָלַיָּהּ 3
another	generation	and their children	their children	and [let] your children [tell]	Tell	your children	about it
Adj-ms	Prep-I   N-ms	Conj-w   N-mpc   3mp	Prep-I   N-mpc   3mp	Conj-w   N-mpc   2mp	V-Piel-Imp-mp	Prep-I   N-mpc   2mp	Prep   3fs

1. Joel wants the account of this locust plague recorded and reported for at least four generations:
  - a. You
  - b. Your children
  - c. Your grandchildren
  - d. Your grandchildren tell “another generation” or great grandchildren
  - e. This indicates for all time, thus we have the book of Joel today some 2,400 years after the event.

2. Interesting both 1:2 and 1:3 are repeats of Moses' words to his generation where the nation of Israel was established. This is the unraveling of the nation of Israel:
  - a. 1:2 matches Deuteronomy 4:32-34 -
 

*“Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?*
  - b. 1:3 matches Exodus 10:2 -
 

*“that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the Lord.”*  
(also Exodus 12:24-27 and Deuteronomy 6:4-9)

1:4 – **“What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten.**

3218 [e] hay-yā-leq; הַחֵלֶק the crawling locust Art   N-ms	398 [e] 'ā-kaḵ אָכַל has eaten V-Qal-Perf-3ms	697 [e] hā-'ar-beh הַחֲרָבָה the swarming locust Art   N-ms	3499 [e] wə-ye-ṭer וַיֵּתֵר and what left Conj-w   N-msc	697 [e] hā-'ar-beh, הַחֲרָבָה the swarming locust Art   N-ms	398 [e] 'ā-kaḵ אָכַל has eaten V-Qal-Perf-3ms	1501 [e] hag-gā-zām הַחֲגִזָּם the chewing locust Art   N-ms	3499 [e] ye-ṭer יֵתֵר What left N-msc				
Article : Noun - masculine singular											
<table border="0" style="width: 100%; border-collapse: collapse;"> <tr> <td style="border: 1px solid black; padding: 5px; width: 15%;">           2625 [e] he-hā-sīl. הַחֲסִיל the consuming locust Art   N-ms         </td> <td style="padding: 5px; width: 15%;">           398 [e] 'ā-kaḵ אָכַל has eaten V-Qal-Perf-3ms         </td> <td style="padding: 5px; width: 15%;">           3218 [e] hay-ye-leq, הַחֵלֶק the crawling locust Art   N-ms         </td> <td style="padding: 5px; width: 15%;">           3499 [e] wə-ye-ṭer וַיֵּתֵר and what left Conj-w   N-msc         </td> </tr> </table>								2625 [e] he-hā-sīl. הַחֲסִיל the consuming locust Art   N-ms	398 [e] 'ā-kaḵ אָכַל has eaten V-Qal-Perf-3ms	3218 [e] hay-ye-leq, הַחֵלֶק the crawling locust Art   N-ms	3499 [e] wə-ye-ṭer וַיֵּתֵר and what left Conj-w   N-msc
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1. Four types of locust:
  - a. Haggazam – means “locust”
  - b. Haarbeh – means a kind of “locust”
  - c. Hayyaleq – means a kind of “locust”
  - d. Hehasil – means a kind of “locust”
2. The four locust terms are 4 of 10 Hebrew words for “locust”. This may mean:
  - a. Different types of locust, but actually each word means locust
  - b. Subspecies or colors of grasshoppers
  - c. Different stages of locust development during their lifecycle
  - d. Regional dialectical differences, but the people he is addressing are all from Jerusalem
  - e. Most likely these are synonyms used for rhetorical effect by piling on words for locust to indicate the intense invasion and total destruction of this locust plague.
3. Interesting there are four words used to describe this judgment from God. The number 4 matches several places where 4 of something came in judgment:
  - a. Daniel's 4 parts of the statue
  - b. Daniel's 4 beasts

- c. Zechariah 1:8, 10 - four horses – “During the night I had a vision, and there before me was a man mounted on a red horse. He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses....then the man standing among the myrtle trees explained, “They are the ones the Lord has sent to go throughout the earth.”
- d. Revelation 4 horsemen
- e. Jeremiah 15:3 – “I will send four kinds of destroyers against them,” declares the Lord, “the sword to kill and the dogs to drag away and the birds and the wild animals to devour and destroy.”
- f. Ezekiel 14:21 – “For this is what the Sovereign Lord says: How much worse will it be when I send against Jerusalem my four dreadful judgments—sword and famine and wild beasts and plague—to kill its men and their animals!

**1:5 – “Awake, you drunkards, and weep, and wail, all you drinkers of wine, because of the sweet wine, for it is cut off from your mouth.**

6071 [e]	5921 [e]	3196 [e]	8354 [e]	3605 [e]	3213 [e]	1058 [e]	7910 [e]	6974 [e]			
'ā·sīs	'al-	yā·yin;	šō·tê	kāl-	wə·hê·li·lū	ū·bə·kū,	šik·kō·w·rīm	hā·qī·šū			
—	עֲסִים	עַל־	יַיִן	שְׁתֵּי	כָּל־	וְהִילָלוּ	—	וּבְכוּ	שְׂכוּרִים	וְהִקְיִצּוּ	5
	of the new wine	because	of wine	you drinkers	all	and wail		and weep	you drunkards	Awake	
	N-ms	Prep	N-ms	V-Qal-Prtcp1-mpc	N-msc	Conj-w   V-Hifil-Imp-mp		Conj-w   V-Qal-Imp-mp	Adj-mp	V-Hifil-Imp-mp	
							6310 [e]	3772 [e]	3588 [e]		
							mip·pī·kəm.	niḱ·rat	kī		
							מִפִּיכֶם:	נִקְרָת	כִּי		
							from your mouth	it has been cut off	for		
							Prep-m   N-msc   2mp	V-Nifal-Perf-3ms	Conj		

1. This is not an anti-drunkard verse (those verses are elsewhere). This verse is pointing out that there can be no drunkards because there is nothing to drink. This plague is not directly in opposition to drunkards. It is much bigger than that.
2. “cut off” or “snatched away” suggests a sudden and violent act as if in the midst of taking a drink the cup is slapped away. It is an severe and unanticipated locust invasion

**1:6 – “For a nation has come up against my land, powerful and beyond number; its teeth are lions’ teeth, and it has the fangs of a lioness.**

	3833 [e]	4973 [e]	738 [e]	8127 [e]	8127 [e]	4557 [e]	369 [e]	6099 [e]	776 [e]	5921 [e]	5927 [e]	1471 [e]	3588 [e]	
	lōw.	lā·bī	ū·mē·tal·le·'ō·wī	'ar·yēh,	šin·nē	šin·nāw	mis·pār;	wə·'ên	'ā·šūm	'ar·šī,	'al-	'ā·lāh	gō·w	kī-
	לֹו:	לְבִיא	וּמַתְּלַעוֹת	אַרְיֵה	שִׁנָּי	שִׁנָּיו	מִסְפָּר	וְאֵין	עֲצוּם	אַרְצִי	עַל־	עָלָה	גּוֹל	כִּי־
	he has	of a fierce lion	and the fangs	of a lion	the teeth	His teeth [are]	number	and without	Strong	My land	against	has come up	a nation	For
	Prep   3ms	N-ms	Conj-w   N-fpc	N-ms	N-cdc	N-cdc   3ms	N-ms	Conj-w   Adv	Adj-ms	N-fsc   1cs	Prep	V-Qal-Perf-3ms	N-ms	Conj

1. This begins to sound like a human army, but these are metaphors for the locust.
2. The locust are not a nation, do not have teeth or fangs, but they are:
  - a. Like a nation invading
  - b. Like the teeth of a lion
  - c. Like the fangs of a lioness

**1:7 – “It has laid waste my vine and splintered my fig tree; it has stripped off their bark and thrown it down; their branches are made white.**

8299 [e] śā-rî-ḡe-hā.	3835 [e] hil-bî-nū	7993 [e] we-hiš-lîk,	2834 [e] hā-śā-pāh	2834 [e] hā-śōp	7111 [e] liq-ṣā-pāh;	8384 [e] ū-tē-ê-nā-tî	8047 [e] le-šam-māh,	1612 [e] gaḏ-nî	7760 [e] śām
שריגיה: Its branches	הלבניו are made white	והשליך and thrown [it] away	השפה He has stripped it	קשר bare	לקצה ruined	והתאנתי and My fig tree	לשמה waste	גפני My vine	שם He has laid
N-mpc   3fs	V-Hifil-Perf-3cp	Conj-w   V-Hifil-ConjPerf-3ms	V-Qal-Perf-3ms   3fs	V-Qal-InfAbs	Prep-  N-fs	Conj-w   N-fsc   1cs	Prep-  N-fs	N-csc   1cs	V-Qal-Perf-3ms

1. Total destruction
  - a. Leaves are gone
  - b. Bark on branches is gone exposing the white wood
  - c. It will be years before this nation recovers

1:8 – “Lament like a virgin wearing sackcloth for the bridegroom of her youth.

5271 [e] ne-ū-re-hā.	1167 [e] ba-‘al	5921 [e] ‘al-	8242 [e] śaq	2296 [e] hā-ḡu-raq-	1330 [e] kib-tū-lāh	421 [e] ‘ē-lî
נעוריה: of her youth	בעל the husband	על- for	שק sackcloth	תגרת- girded with	כבתולה like a virgin	אלי Lament
N-mpc   3fs	N-msc	Prep	N-ms	V-Qal-QalPassPrtcpl-fsc	Prep-k   N-fs	V-Qal-Imp-fs

1:9 – “The grain offering and the drink offering are cut off from the house of the LORD. The priests mourn, the ministers of the LORD.

3068 [e] Yah-weh.	8334 [e] me-šā-re-tê	3548 [e] hak-kō-hā-nîm,	56 [e] ‘ā-ḇe-lū	3068 [e] Yah-weh;	1004 [e] mîb-bêt	5262 [e] wā-ne-sek	4503 [e] min-ḥāh	3772 [e] hā-kə-raq
יהוה: Yahweh	משרתי who minister to	הכהנים The priests	אבלו mourn	יהוה of Yahweh	מבית from the house	ונסך and the drink offering	מנחה the grain offering	הכרת Have been cut off
N-proper-ms	V-Piel-Prtcpl-mpc	Art   N-mp	V-Qal-Perf-3cp	N-proper-ms	Prep-m   N-msc	Conj-w   N-ms	N-fs	V-Hofal-Perf-3ms

1:10 – “The fields are destroyed, the ground mourns, because the grain is destroyed, the wine dries up, the oil languishes.

3323 [e] yiṣ-hār.	536 [e] ‘um-lal	8492 [e] tî-rō-wōš	3001 [e] hō-w-bîš	1715 [e] dā-ḡān,	7703 [e] šud-daq	3588 [e] kî	127 [e] ‘ā-dā-māh;	56 [e] ‘ā-ḇe-lāh	7704 [e] śā-deh,	7703 [e] šud-daq
שדה: the oil	אמלל fails	תירוש the new wine	הוביש is dried up	דגון the grain	שדד is ruined	כי for	אדמה the land	אבלה mourns	שדה the field	שדד Is wasted
N-ms	V-Pual-Perf-3ms	N-ms	V-Hifil-Perf-3ms	N-ms	V-Pual-Perf-3ms	Conj	N-fs	V-Qal-Perf-3fs	N-ms	V-Pual-Perf-3ms

1:11 – “Be ashamed, O tillers of the soil; wail, O vinedressers, for the wheat and the barley, because the harvest of the field has perished.

7704 [e] śā-deh.	7105 [e] qe-ṣîr	6 [e] ‘ā-ḇad	3588 [e] kî	8184 [e] śe-‘ō-rāh;	5921 [e] we-‘al-	2406 [e] ḥiṭ-tāh	5921 [e] ‘al-	3755 [e] kō-re-mîm,	3213 [e] hé-lî-lū	406 [e] ‘ik-kā-rîm,	954 [e] hō-ḇî-šū
שדה: of the field	קציר the harvest	אבד has perished	כי because	שערה the barley	ועל- and	הטה the wheat	על- for	קרמים you vinedressers	הילילו Wail	אכרים you plowmen	הבישו Be ashamed
N-ms	N-msc	V-Qal-Perf-3ms	Conj	N-fs	Conj-w   Prep	N-fs	Prep	V-Qal-Prtcpl-mp	V-Hifil-Imp-mp	N-mp	V-Hifil-Imp-mp

1:12 – “The vine dries up; the fig tree languishes. Pomegranate, palm, and apple, all the trees of the field are dried up, and gladness dries up from the children of man.

8598 [e]	8558 [e]	1571 [e]	7416 [e]	535 [e]	8384 [e]	3001 [e]	1612 [e]
wə·ṭap·pū·aḥ,	tā·mār	gam-	rim·mō·wn	'um·lā·lāh;	wə·hat·tə·'é·nāh	hō·w·ḅī·šāh,	hag·ge·ḅen
וְתַפּוּחַ	תְּמָר	גַּם	רְמוֹן	אֲמַלְלָהּ	וְהַתְּאֵנָה	הוֹבִישָׁהּ	הַגֶּפֶן
and the apple tree	the palm tree	also	the pomegranate tree	has withered	and the fig tree	has dried up	The vine
Conj-w   N-ms	N-ms	Conj	N-ms	V-Pual-Perf-3fs	Conj-w, Art   N-fs	V-Hifil-Perf-3fs	Art   N-cs

120 [e]	1121 [e]	4480 [e]	8342 [e]	3001 [e]	3588 [e]	3001 [e]	7704 [e]	6086 [e]	3605 [e]	
s	'ā·dām.	bē·nē	min-	šā·šō·wn	hō·ḅīš	kī-	yā·ḅē·šū,	haš·šā·deh	'ā·šē	kāl-
ס	אָדָם:	בְּנֵי	מִן	שִׂשׂוֹן	הַבִּישׁ	כִּי	יָבֹשׁוּ	הַשָּׂדֶה	עֵצֵי	כָּל
-	of men	the sons	from	joy	has withered away	surely	are withered	of the field	the trees	all
Punc	N-ms	N-mpc	Prep	N-ms	V-Hifil-Perf-3ms	Conj	V-Qal-Perf-3cp	Art   N-ms	N-mpc	N-msc

1:13 – “Put on sackcloth and lament, O priests; wail, O ministers of the altar. Go in, pass the night in sackcloth, O ministers of my God! Because grain offering and drink offering are withheld from the house of your God.

3885 [e]	935 [e]	4196 [e]	8334 [e]	3213 [e]	3548 [e]	5594 [e]	2296 [e]
lī·nū	bō·'ū	miz·bé·aḥ,	mə·šā·re·tê	hē·lī·lū	hak·kō·hā·nīm,	wə·sīḅ·dū	ḡīḡ·rū
לִּינּוּ	בָּאוּ	מִזְבֵּחַ	מִשְׁרָתִי	הִלִּילוּ	הַכֹּהֲנִים	וְסִפְדוּ	חִגְרוּ
lie all night	come	the altar	you who minister before	Wail	you priests	and lament	Gird yourselves
V-Qal-Imp-mp	V-Qal-Imp-mp	N-ms	V-Piel-Prtcpl-mpc	V-Hifil-Imp-mp	Art   N-mp	Conj-w   V-Qal-Imp-mp	V-Qal-Imp-mp

5262 [e]	4503 [e]	430 [e]	1004 [e]	4513 [e]	3588 [e]	430 [e]	8334 [e]	8242 [e]
wā·nā·sek.	min·ḡāh	'ē·lō·hē·kem	mib·bêt	nim·na'	kī	'ē·lō·hāy;	mə·šā·re·tê	baš·saq·qīm,
וְנִסְכֵּי	מִנְחָה	אֱלֹהֵיכֶם	מִבֵּית	נִמְנָע	כִּי	אֱלֹהֵי	מִשְׁרָתִי	בְּשָׂקִים
and the drink offering	the grain offering	of your God	from the house	Are withheld	for	my God	You who minister to	in sackcloth
Conj-w   N-ms	N-fs	N-mpc   2mp	Prep-m   N-msc	V-Nifal-Perf-3ms	Conj	N-mpc   1cs	V-Piel-Prtcpl-mpc	Prep-b, Art   N-mp

1:14 – “Consecrate 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.

1004 [e]	776 [e]	3427 [e]	3605 [e]	2205 [e]	622 [e]	6116 [e]	7121 [e]	6685 [e]	6942 [e]
bêt	hā·'ā·reṣ,	yō·šē·ḅē	kōl	zə·qê·nīm,	'is·pū	'ā·šā·rāh,	qir·'ū	šō·wm	qad·de·šū-
בַּיִת	הָאָרֶץ	יְשֻׁבֵי	כָּל	זְקֵנִים	אִסְפוּ	עֲצֵרָה	קִרְאוּ	צוֹם	קִדְשׁוּ
[Into] the house	of the land	the inhabitants	[And] all	the elders	Gather	a sacred assembly	Call	a fast	Consecrate
N-msc	Art   N-fs	V-Qal-Prtcpl-mpc	N-msc	Adj-mp	V-Qal-Imp-mp	N-fs	V-Qal-Imp-mp	N-ms	V-Piel-Imp-mp

3068 [e]	413 [e]	2199 [e]	430 [e]	3068 [e]
Yah·weh.	'el-	wə·za·'ā·qū	'ē·lō·hē·kem;	Yah·weh
יְהוָה	אֶל	וְצִעְקוּ	אֱלֹהֵיכֶם	יְהוָה
Yahweh	to	and cry out	your God	of Yahweh
N-proper-ms	Prep	Conj-w   V-Qal-Imp-mp	N-mpc   2mp	N-proper-ms