

Outline of JOEL

Theme: THE DAY OF THE LORD.

- I. Introduction: The claim and identification of the writer (1:1).
- II. The plague of the locusts, identifying it with the day of the Lord (1:2-20).
- III. The day of the Lord (2:1-3:21).
 - A. The oppression of Israel by the Gentile nation (2:1-11).
 - B. The repentance of Israel (2:12-17).
 - C. The restoration of Israel (2:18-32).
 - 1. Destruction of the Gentile army (2:18-20).
 - 2. Temporal and spiritual blessing restored (2:21-27).
 - 3. Outpouring of the Spirit (2:28-32).
 - D. The judgment of the nations (3:1-17).
 - E. Conclusion: The final and eternal blessing of Israel (3:18-21).

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1/31/70

- 1:1 "The word of the Lord" - Cf 2:11 on the word of the Lord. Also 2:12; 19, 32; 3:16, "his voice." "But this he declares absolutely, that the word of the Lord came to him; in order that we may give faith to his prophecy, being well assured that what he predicted, would come to pass" (Pusey, I, 159). "It could not fail; for God had said it" (Op. cit., 157).

Cf. Isa 44:26-28.

The word of the Lord is not confirmed by the acceptance of men, but by the fact that God has spoken it.

Joel knew that his message was from God.

"Joel" - יְהוּאֵל, meaning Jehovah is God - a name which seems to have reaffirmed faith in God in days of idolatry. Cf. 2:37.

THIS, AND HIS FATHER'S NAME, ARE ALL THAT WE KNOW ABOUT JOEL.

He does not tell us:

- (1) where he lived - although from references in the book we assume that he lived in Judah + Jerusalem.
- (2) what tribe he belonged to,
- (3) or even, when in Israel's history he lived,
ALTHOUGH IT IS NOW GENERALLY AGREED THAT HE IS THE OLDEST OF THE WRITING PROPHETS - approx. 800 yrs B.C.

"Pethuel" - פֶתַחַל. His father's name also carried the name of God. We do not know exactly what it means, but persuaded by God (Pusey, Robinson) is accepted by many. This is the only time this name appears in the Bible.

The message certainly takes precedence over

the man through whom it was given.

1:2 "Ye old men" - The Lord asks the oldest if they had ever experienced anything like this, or if they had ever heard from their fathers that anything like this had ever happened in Israel - A WAY OF INDICATING THAT IT HAD NOT. Thus, we have, a judgment without precedent.

Cf. Deut. 32:7.

The older men should have both knowledge and wisdom. Before books were written, truth was handed down by word of mouth from generation to generation.

"All the inhabitants of the land," i.e., Judah, SO THAT ANYONE IS PERMITTED TO PRODUCE EVIDENCE OF A GREATER JUDGMENT - IF THEY CAN.

The famine which caused Jacob + his sons to go to Egypt was nothing compared with this!

1:3 This judgment is not something that was coming; THE PEOPLE WERE ALREADY IN IT!

How often you find this in the scriptures! Past judgments are always to serve as warning to future generations. He carries it down to the GREAT GRANDCHILDREN.

So, from the "fathers" to "another generation" we have included THE ENTIRE HISTORY OF GOD'S ANCIENT PEOPLE.

Deut. 6:20-25;

Cf. Ps. 78:1-8; Ex. 10:2; 13:8, 14; Josh. 4:6, 7.

1:4 NOW WE COME TO THE JUDGMENT!

There are two primary ways which men have interpreted these insects:

- 1) That they are four stages in the development of the locust from the ~~toad~~ larva to the

mature locust.

2) That there are four kinds of locusts - one following upon another (a phenomenon which evidently does not normally take place, AND SO CONSTITUTES A MIRACLE).

"The palmer worm" - פַּרְסָה. Cf. 2:25; Amos 4:9.

Yesh. (p. 188) calls this "a locust without wings".

"The locust" - חַגְבָּה. This was the most common, the migratory locust, which flies in swarms.

"The cankerworm" - בַּגְדָּה. This is a winged locust, sometimes called, the feeder. Its wings are short, allowing them to leap, but not fly. Cf. Yesh., p. 401; Tausser, IV, 511.

"The caterpillar" - גַּזְבָּה. This is another species called, the devourer.

Tausser calls the four:

- | | | |
|--------------|---|----------|
| 1) Gnawing | } | IV, 511. |
| 2) Swarming | | |
| 3) Licking | | |
| 4) Consuming | | |

It is possible that these are suggestive of the four great monarchies which used to rule Israel.

- 1) Assyria.
- 2) Babylon.
- 3) Greece.
- 4) Rome.

(1:5) THROUGHOUT THIS WHOLE PASSAGE GOD IS SPEAKING - UNTIL VV. 19, 20. (THE ONLY WORDS OF THE PROPHET IN THE PROPHECY(?). Cf. "my God" in 1:13 as an exception.

Vv. 5-13 have to do with Joel's day. V. 13 can be connected with vv. 14, 15.

Vv. 14, 15 " " " " the day of the Lord.

Vv. 16-18 also speak of Joel's day.

Vv. 19, 20 give us Joel's prayer.

Feb -
2/8/70

We see very clearly that the first results
of sin are INTERNAL - here, within Israel.
If this is not corrected, then the trouble
takes on EXTERNAL proportions as the enemy
comes in from the outside!

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2:1 "The day of the Lord" was mentioned in 1:15. Now Joel turns to that theme again and "under the imagery drawn from that of the ~~desert~~ calamity then engrossing the afflicted nation" he foretells "a more terrific judgment than that of the locusts" (JFB, IV, 515).

In v. 11 & again in v. 31 it is called, "the great and the terrible day of the Lord."

"Blow ye the trumpet" - according to Num. 10:8 this was Cf. v. 15 THE WORK OF THE PRIESTS. Joel had addressed the priests in 1:13 ff. now, assuming they had obeyed, they are to warn the people.

"In Zion ... in my holy mountain." "Zion" is first referred to as "Sion" in Deut. 4:48, but is not spelled this way any more in the OT.

"Zion" appears first in 2 Sam. 5:7. (The originals of "Sion" and "Zion" are different: שׁיָּם and זְיָם).

"Zion" was the place of Israel's hope. Cf. Psa. 2:6; 14:7; 20:2 - and many other passages. Note the refs. which Joel makes: 2:15, 23, 32; 3:16, 17, 21.

IF ZION IS IN TROUBLE (the place where God dwells), THEN NO PART OF THE NATION IS SECURE. Thus,

"all the inhabitants of the land" are to "tremble".

"Nothing is more certain than the fact of its coming... But nothing is more uncertain than the time of its coming" (Lange, III, 22).

2:2 As horrifying as the plague of Ch. 1 (v. 2), that was NOTHING in comparison with the judgment which is coming.

NOTE: THE VERY FACT THAT THIS JUDGMENT IS PREDICTED INDICATES THAT FOR ISRAEL AND THE WORLD THINGS WILL GET WORSE, NOT BETTER.

"a day of darkness" - Granted that this day is a period of time, who ever heard of "a day of darkness"? If it is "darkness," it is not "day"!

SO THIS POINTS TO A TIME OF TERROR, DESPAIR, + HOPELESSNESS FOR THE NATION. Cf. Isa. 8:22; 60:2; Jer. 13:16; Amos 5:18 ff.; Zeph. 1:15, 16.

*Two ideas,
not a contra-
diction!*

Also - a second thought: "as the morning spread upon the mountains" - two ideas: puddeness and universality. In early morning it seems that the light comes so slowly - THEN SUDDENLY IT IS EVERYWHERE!

Just so will be the day of the Lord!

As locusts have overrun the land, in that day it will be "a great people and a strong" - NUMEROUS + MIGHTY!

NOTHING IN ALL OF HISTORY WILL COMPARE WITH THE DAY OF THE LORD - ITS TERRIBLE JUDGMENT.

THERE HAS BEEN NO TRIBULATION LIKE THE GREAT TRIBULATION WILL BE!

(2:3) From this verse down to v.10 we have a description of the day of the Lord, drawn from the plague of the locusts.

FIRST, THE DESTRUCTION IS LIKENED TO A RAMPAGING "FIRE" which turns a land "as the garden of Eden" into "a desolate wilderness."

Men talk today about Israel blossoming "like the rose" (Isa. 35:1), but it is going to become a "wilderness" and a "solitary place" first.

As a contrast with Joel 2:3, note the hope expressed in Isa. 51:3 and Eze. 36:35.

SO THE CONTRAST, BEFORE AND AFTER, IS THE POINT HERE IN V.3.

Xo be
people.
Isa. 10:
Dan. 11:

(2:4) The locusts head looks like that of a horse. They are used to ~~call~~^{call} for the ~~men~~^{men} of a great army of horsemen and horses -

(2:5)^{new} Riding in chariots - the "noise" being the terrifying element here. And this carries Joel back to his first figure, the "fire," and the noise it makes when the "flame... devoureth the stubble."

REMEMBER HOW THE ^{MEN OF} GIDEON DEFEATED THE MIDIANITES PRIMARILY WITH NOISE.

The result of this is described in the next verse.

(2:6) "The people", i.e., of Israel.

"much pained" - used in many places to describe labor pains (Isa. 13:8; Micah 4:10). The verb is לִנְזַח . When applied to the face it pictures one whose face muscles are tightened through fear.

"All faces shall gather blackness." Fear is so intense that it brings on death before the armies reach the people.

(2:7) Joel goes back now to describe the armies, (as in vv. 3-5).

They have already been described like "fire," and like "horses" and "horsemen" with "chariots."

Here, "like mighty men" and "men of war" they shall proceed according to plan, and nothing shall stop them. They make no mistake. nothing causes them to break ranks. Israel

will not be able to stop them any more than they could stop the locusts.

(2:8) "Neither shall one smite another." At least once in Bible history a whole army destroyed itself - cf. 2 Chron. 20:22, 23. Also, the defeat of the Midianites under Gideon (Judges 7).

"Upon the sword" is bitter, among the darts, the idea being that whatever Israel did to defend herself would be to no avail.

IT IS ALMOST AS THOUGH GOD HAD TAKEN THE PROMISES GIVEN TO ISRAEL AND TRANSFERRED THEM TO HER ENEMIES.

Cf. Isa. 54:17.

(2:9) Neither "the city," i.e., Jerusalem, nor any of their homes will be safe.

"Like a thief" shows the unexpected nature of this final judgment.

Just as nothing escaped the locusts, so nothing will escape the invading armies in the day of the Lord.

(2:10) To make matters even worse, all nature is to be affected at this time: "the earth ... the heavens ... the sun ... the moon ... the stars."

All of this had a very ominous effect in view of Gen. 15:5.

Cf. also Psa. 46:1, 2 ff.

THIS WILL ALL IMMEDIATELY PRECEDE THE COMING OF THE ^{COMING} ~~DAY~~ OF THE LORD. Cf. Matt. 24:29

(2:11) The Lord had been speaking of:

1) Israel as "my land" (1:6).

- 2) "my vine" (1:7).
- 3) "The house of the Lord" (1:9). Cf. 1:13, 14, 16
- 4) "The priests, the Lord's ministers" (1:9).
- 5) "zion ... my holy mountain" (2:1).

But then in ch. 2, there is a change:

- 1) "The land," not my land (2:3).
- 2) "The peoples," not my peoples (2:6).
- 3) "The city," not my city (2:9).

until v. 11

- | | | |
|---------------|---|-------------------------------------|
| 1) "His army" | } | 2:11 - but, amazingly, REFERRING TO |
| 2) "His camp" | | ISRAEL'S ENEMIES. |

On 1:18, 20 he indicates more of a readiness among animals to be responsive to His judgments. NOW - He indicates that the heathen Gentiles do His will more readily than His own people do.

They are "his army" and "his camp" because He has raised them up to do His will in bringing judgment against Israel.

"His voice" - the word of Jehovah. Cf. Psa. 46:6; 18:13 - possibly the thunder was the expression of "his voice."

Israel may have interpreted God's silence as an indication of weakness, but "he is strong that executeth his word."

Again the GREAT and TERRIBLE aspects of the ~~good~~ day of the Lord are emphasized, climaxed in with, "And who can abide it?" Cf. Jer. 10:10 ff.; Mal. 3:2.

(2:12) now we come to Joel's call to repentance.

But he gives it as from the Lord in this verse, whereas in vv. 13-17 the prophet speaks again.

"Therefore" - The announcement of judgment

2/21/70

Lessons from Joel 2:1-11.

- 1) We see the continuing degeneration of the human race right to the end times. We can see it today.
- 2) We see the perversity and sin of those who claim to be the people of God.
- 3) We see the certainty of judgment - always as terrible as predicted, yet never executed without warning. Present judgments are designed to prevent future judgments.
- 4) We see the continuing evidence of God's grace.
- 5) We see the overwhelming power of God - using the unregenerate, fulfilling all of His purposes right down to the last detail.

Jell-
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is to deter the people in their sin. The authority of this appeal is in the words, "Now, saith the Lord."

"Turn to me" - This is always the primary need in any repentance. We can get into sin without leaving church, but we cannot get into sin without leaving the Lord.

Cf. Deut. 4:29; Isa 1:2, 4; Jer. 2:5, 9, 13.

N.B.

There is no other message which is more characteristic of the prophets. Outsiders cannot hinder the blessing of God, but the insiders can!

"With all your heart" - This is where true repentance will begin (cf. v. 13), but then it will be manifest outwardly. THE TENDERNESS OF GOD IS BEHIND THIS APPEAL WHICH SEEKS TO ^{GOOD TO} BE TRUE.

"With fasting" - ^{IS} T. The main idea in this word is keeping the mouth shut - so that it is not even opened for food (Hes. p. 887). Cf. v. 15.

"With weeping" - ^{IS} T. Cf. Ezra 10:1.

"With mourning" - ^{IS} T. This means a smiting of the breast, as the publican, and as the people who witnessed the crucifixion (Luke 18:13; 23:48).

(2:13) "Rend your heart and not your garments, i.e., not only your garments. In the Word this is not an expression of ordinary grief, "but only upon some sudden overpowering grief, whether public or private" (Pusey, I, 183). Examples: Gen. 37:29, 34; 44:13; Josh. 7:6; 1 Sam. 4:12. (Pusey gives other references.)

The initial need mentioned a second time:

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"And turn unto the Lord your God" - Jehovah,
your Elohim. In spite of their sin He was
still their God!

Cf. Jer. 3:22 - God's Word, and the people's
response.

Why?

Sin in believers does not alter the character
of God.

The character
of God provides
us with our
only hope of
forgiveness.

"Gracious" - חִילָל. God is inclined toward
His people, inclined to favor them. This goes
back to the revelation of God given to Moses
in Ex. 34:5,6. What God was then, He still is!

"merciful" - רַחֲמֵן. The picture here is of
a mother with her children, or of a bird
with its eggs. It means to pity, to love.

"Slow to anger" - דָּקְתָּא. He is long-suffering,
patient.

"Of great kindness" - תֹּוֹתֵר. One who
bestows blessings and who "repenteth him of
the evil." God never delights in judgment,
but is quick to manifest His love if only
His people will turn toward Him.

(2:14) WHAT THE LORD DOES IS UP TO HIM. WE MUST
TURN TO HIM REGARDLESS. "Who knoweth..."

It is quite interesting that the repentant
sinner is not concerned about what the Lord
will give him, but about how he can give
to the Lord.

"A meal offering and a drink offering" - Cf.
1:9,13 - the two offerings which accompanied
the animal sacrifices.

It is as though God would turn away
from His judgment and leave "a blessing
behind him" so that fellowship could be restored.

(2:15) There is an entirely different reason for the command here, as compared with 2:1 - "Blow the trumpet." Here it is to do according to vv. 12-14.

(2:16) Note who is to come: "the elders" - the oldest, "the children" - the youngest, even the nursing children^(cf. 1:3), and even "the bridegroom ... and the bride" - cf. Deut. 24:5.

(2:17) Also "the priests, the ministers of the Lord." One of the first lessons the Israelites learned in Canaan was that the sin of one could hinder the blessing of God - even though it was not known. I.e., Cessation.

The priests were to weep, and the priests were to pray - to intercede.

"Where is their God?" The name is, Elohim.

Cf. Psa. 79:10; Psa. 115:2; 42:3,10

See also Ex. 32:11-14; Micah 7:10. Also Josh. 7:6-9. And Elijah in 1 Kings 18:27, mocking the prophets of Baal.

3/14/70 (2:18) FROM THIS POINT ON THE PROPHECY OF JOEL TAKE ON A NEW CHARACTER. It could be outlined as follows:

I. Judgment (1:1-2:11).

II. Repentance (2:12-17).

III. Blessing (2:18-3:21). ^{where}

As in chs. 1, 2, the judgment began in the present + was projected into the future Day of the Lord, so here the sequence is the same: present, then future blessings in the Day of the Lord.

"jealous." The verb is קָרַב. God's love for His people causes Him to turn to them when they turn to Him. Tassert (IV, 518) says that the root indicates the flushing of God's face with indignation. It also speaks of "the present instantaneousness with which God will answer His people's penitent prayer" (*Ibid.*).

"Pity" - רָחֵל, means to have compassion. It is the only time Joel uses the word. He helped them:

- 1) Because He was in a position to do so.
- 2) " of His love for them - not because they deserved it.

(2:19) Here Jehovah promises the restoration of His blessing. In v. 20 we have the removal of the enemy.

After "thy people" in v. 17 we have "his people" in vv. 18, 19.

"Send" carries the idea of releasing the wheat which has been kept back. It is normal for God to bless; abnormal for Him to withhold blessing.

"Corn...new wine...oil" - a reversal of 1:10.
The result:

- 1) The people shall be "satisfied."
- 2) They will no longer be "a reproach."

For "satisfied," cf. v. 26. It means to have a "superabundance" (Ges., 1001, under סְמִילָה), to have more than enough.

"A reproach" - This means a shame, or a disgrace. When the people of God are in the world, doing as the world does, they are a shame and a disgrace to the ~~people~~ name of the Lord.

(2:20) now the Lord promises to remove the enemy.

"The northern (army)" - [1531]. Some have taken this to refer to the Assyrian, but the context following seems to clearly apply to the locusts. Normally the locusts do come from the south, but from the first of ch. 1 this has been designated as a judgment never heard of before - so this fits the fallen. If the Lord wants to bring locusts, he can bring them from any direction. THE ABNORMAL CHARACTERISTIC OF ANY JUDGMENT IS TO SHOW THAT IT IS OF GOD!

The Lord will drive the locusts (the locusts) from His land in three directions:

- 1) "onto a land barren and desolate" - the arid desert where there was no vegetation and so the locusts would die!
- 2) "toward the east sea" - i.e., the Dead Sea.
- 3) "toward the north sea"; or western, i.e., the Mediterranean.

Locusts have been known to drown by the millions in water, and the stench becomes unbearable!

(2:21) In v. 21 the land is addressed

In v. 22, the beasts.

In v. 23-27, the "children of Zion."

2:25 "I will restore" - The grace of God is evident here. He promises to pay back all that has been eaten by the locusts during "the years" - showing that the plague had lasted for more than one year. THE LORD WOULD RESTORE ALL THAT HE HAD TAKEN AWAY OF THEIR CROPS, etc.

2:26 The superabundance is indicated again as in v. 19 with the word, "satisfied". "Praise the name of the Lord (Jehovah), your God (Elohim)" - in recognition that the blessings are from Him! Cf. this name for God in 2:13, 14 & similar in v. 17. Also 1:14.

"Wondrously" - כָּבוֹד. This conveys the ideas of

- 1) A miraculous work.
- 2) A unique work, not done for anyone else. Cf. Is. 8:45.

"Shall never be ashamed" - This means that they will never be disappointed in their hope or expectation (Is. 12:0) - NEVER! This very same phrase is repeated in v. 27.

Cf. Ps. 22:5; 25:2, 3.

2:27 Israel shall know ~~some~~ ^{some} things:

"Ye shall know" "This means come to know it completely." Cf. Is. 3:1. Cf. Ps. 40:18-31.

- 1) The God is "in the midst of Israel" - His presence. This means that God is close enough to touch ^{to reach} (Is. 9:0). It also speaks of being within.

2) "Jehovah, your Elohim". Cf. Elijah in 1 K 18:21; Deut. 7:9-11.

3) "None else" - תִּשְׁאַל. This is just the opposite of Jehovah. All other gods are non-existent. There is no such a thing

as another God. Cf. Isa. 45:21

4) "And my people . . ." - see v. 26. There the promise, here the fulfillment.

"And it shall come to pass" - used hundreds of times in the Bible expressing certainty.

2:28 The transition from the present to the future is what we always need to look for in prophecy.

v. 27 gives us such a transition. This will be realized fully when the Lord shall come. But see "afterward" here gives us our projection into the future. Cf. Hosea 3:5.

"I will pour out" - יְהֹוָה י. Cf. v. 29; Ezek. 39:29; Zech. 12:10. This is like an abundant rainfall, and may go back to the early + latter rains of 2:23. What the rain does to the earth, the Spirit of God will do for the people of God.

"All flesh" - must be interpreted in the light of the context in vv. 28, 29.

PETER QUOTES FROM THIS PASSAGE IN ACTS 2:16-21.
It could not have been the fulfillment, but a foreshadowing of that which was to come.

"Prophecy . . . dreams . . . visions - a revival of conditions in the book of Acts, not to add to the Word of God, but:

1) To show this is of God.

2) To give clear understanding + guidance to a people immediately following the dark, godless days of Great Tribulation.

2:29 "The servants . . . the handmaids" -

Although they may not prophesy, they will receive the Spirit, showing that there will be no class distinction.

3/22/70

2:28-32
is ch. 3
in the
Heb. text;
ch. 3 = ch.
4.

2:30 There will also be amazing signs in nature.

"Wonders" - \square , נַס . These are miraculous signs - some in heaven, + some in earth.

v. 30 has to do with the earth; v. 31 has to do with the heavens.

"Blood, + fire, + pillars of smoke" - This speaks of the bloodshed, war, etc. which will come on the earth. Cf. Luke 21: 7-28, esp. v. 25.

2:31 "Great" - This means great in magnitude, + great in importance - נְרָא

2:32 "Call on the name of the Lord" - cf. Acts 2:21; Rom. 10:13. This means to recognize who He is, and to acknowledge that He is the only God, - JEHOVAH.

Cf. Gen. 4:26; 12:8; 13:4; 21:33; 26:25; 1 K. 18:24; 2 K. 5:11; Jr. 10:25; Zephaniah 3:9.

So this is not new. It goes back to the oldest of revelations.

"Shall be delivered" - This verb, נִצָּה , means to escape from danger, to be saved (Lk. 5:4).

"For in mt. Zion + in Jerusalem" - Because here the Messiah will come. Cf. 3:15-17.

"As the Lord hath said" - HERE Joel is writing a revelation from God.

"Remnant" - the elect of Israel. Cf. Isa. 10:20-23; 11:11,16; Rom. 11:5-7.

"Whom the Lord our God shall call" - the sovereignty of God in salvation, as at the beginning of the verse we have the human side.

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(3:18) Amazing Keil rejects the literal interpretation of this passage (I, 230), and then follows it with certain observations which, he says, "overthrows the millenarian view" (I, 231).

Note THE CERTAINTY: "And it shall come to pass" (only 2x before - 2:28, 32). Then THE TIME: "In that day," i.e., the day of the Lord, the second part of the day - as in Gen. 1 we have, "and there was evening, and there was morning."

* "The mountains shall drop down new wine."

Cf. the last three verses of Amos' prophecy (9:13-15). Also Psa. 104:15. This is also symbolic of joy restored to the people of God. The vines "were cultivated in terraces of earth between the rocks on the sides of the hills of Palestine" (Fausset, IV, 525).

"The hills shall flow with milk" - originally the land was said to flow with milk and honey.

Cf. Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24.

This speaks of numerous floors and levels, fine rich pastureland.

"All the rivers of Jordan shall flow with water." Cf. Isa 30:23-26. There can be no harvest, no pastures, no flocks with water.

NOTE HOW JOEL'S PROPHETIC BEGINS IN THIS RESPECT.

"And a fountain shall come forth from the house of the Lord." Cf. Psa. 46:4. Also Ezeik. 47:1-12; Zech. 14:8.

"The valley of Hinnom" - Beyond Jordan near the Dead Sea where Hinnom, or acacia, trees grow. They grow in the desert. But that whole area will be watered from Jerusalem.

Cf. wine +
milk in
Gen. 49:12
also Isa.
55:1
Song of Sol.
5:1

mountain
hills are
industry or
pasturage
near Jerus.

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(3:19) "Egypt" to the west; "Edom" to the east - both slightly south. The first, descendants of Ham; the second, descendants of Ishmael - of Isaac, thus closely related. Egypt was really the first of Israel's great enemies; Edom sought to keep them from entering their land and seems to have always rejoiced in Israel's calamities.

"Desolation . . . desolate wilderness" -

"desolate places are silent and quiet, in contrast ~~with~~ to the noise and turmoil of inhabitants" (Hes., 1084, under ☐ 7 W). The pride and power and greed of the nations will be no more.

The reason: "For the violence," the oppression, the wrong, done to "the children of Judah." The mention of Judah suggests the royal tribe, the Messianic line, the opposition to God's purposes in Christ - with respect to both comings.

Cf. Judah in Mt. 1:2 and Rev. 5:5.

(3:20) Judah and Jerusalem, by contrast, will be inhabited. This is where the King will reign.

(3:21) "Cleanse" from 17P7 (Hes., p. 692) - She thought has to do with avenging the blood of his people. All wrong will be taken into account at this time.

"Tzion" - all refs. in Joel - 2:1, 15, 23, 32; 3:16, 17, 21. On 2 Sam. 5:7, the first ref. to Tzion, when David took the city.