# JOEL'S PROPHETIC MESSAGE AND WARNING

BY
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## PREFACE

MAY this book be the means of awakening ecclesiastical leaders and statesmen of Israel to the realization that salvation for the individual and redemption for the nation—in the trying days ahead—is true repentance and a complete restoration of the Divine Constitution.

THE AUTHOR.



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# Joel's Prophetic Message and Warning

## INTRODUCTION

THE reason for writing this book on THE MESSAGE OF JOEL is to make the Anglo-Saxon world realize that God is calling them to make restoration of the Law and its administration. His call is to execute justice and equity,[1] and acknowledge the complete Kingship of Jehovah in Israel.

The failure to put into operation God's laws of administration has brought upon our nation the curses under the punitive clauses.[2] We are living in the day when the Lord will compel us to return and restore.[3] The curses are progressive. Joel shows the

[1] " Thus saith the Lord, Keep ye judgment, and do justice : for my salvation is near to come, and my righteousness to be revealed " (Isa. lvi, 1).

[2] Lev. xxvi, 14-46 ; Deut. xxviii, 15-68.

[3] " Hearken to me, ye that follow after righteousness, ye that seek the Lord : look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Look unto Abraham your father, and unto Sarah that bare you : for I called him alone, and blessed him, and increased him.

For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people ; and give ear unto me, O my nation : for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

My righteousness is near ; my salvation is gone forth, and mine arms shall judge the people ; the isles shall wait upon me, and on mine arm shall they trust " (Isa. li, 1-5).



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order of progression as the nation continues to ignore the Divine Constitution.

Many books have been written on the identity of our people with Israel of old. These writers have shown the Anglo-Saxons, or I-Sac-Sons, or sons of Isaac, to be the lineal descendants of their father Isaac through the Northern Ten-Tribe-Kingdom-Israel. The chronological, prophetical, historical and biological evidences prove beyond a shadow of doubt the Anglo-Saxons to be Israel of the latter days. If Israel, then they are the Kingdom Nation with the statutes, commandments, and judgments of the Lord for their constitution.[4] Over the nation, the Lord established Himself as King in Israel for ever.[5] That His laws are for us, and that God intends His people to walk according to all His commandments is evidenced by the fact that we are now experiencing the penalties which are the result of their violation.

The individual who has personal salvation is subject to Israel's troubles as a member of the Kingdom because the nation fails to restore all things. Our country is failing to make restoration because God's children are so much concerned with the sincere milk of the word that they are unable to digest the strong

[4] " Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine :

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel " (Exod. xix, 5-6).

[5] " Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

And they saw the God of Israel : and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

And upon the nobles of the children of Israel he laid not his hand : also they saw God, and did eat and drink " (Exod. xxiv, 9-11).

" For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ; he will save us " (Isa. xxxiii, 22).

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meat of righteousness which is the administration of law in Israel.[6] Failing to see the Kingdom, and to understand its laws, they are neglecting to preach the Gospel of the Kingdom to our people.[7]

This phase of the Gospel and the Gospel phase of Salvation[8] are both necessary. The acceptance of the latter gives us citizenship in the Kingdom[9]; while acceptance of the former brings redemption to the nation.[10] Only by restoration of the Divine Constitution and the Kingship of Jehovah in Israel can

[6] " For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection " (Heb. v, 12-14; vi, 1.)

[7] " And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come " (Matt. xxiv, 14).

" But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come " (Matt. x, 23).

[8] " And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned " (Mark xvi, 15-16).

" Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost " (Matt. xxviii, 19).

[9] " Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God " (John iii, 5).

[10] " Redeem Israel, O God, out of all his troubles " (Ps. xxv, 22).

" And he shall redeem Israel from all his iniquities " (Ps. cxxx, 8).

" O Israel, thou shalt not be forgotten of me.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee " (Isa. xliv, 21-2).

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our people expect prosperity and freedom from sickness and war.[11]

Because our leaders have failed to preach the Gospel of the Kingdom they have been brought into condemnation.[12] Joel clearly shows Israel's punishment is the result of her national rebellion in failing to make complete restoration. The period depicted by the prophet coincides with the time indicated in Jeremiah's statement of Israel's difficulties: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble."[13] Chronologically, this era began with the opening of the world war in 1914. The length of its duration corresponds in time with the period from the day Jacob stole his brother Esau's blessing to the day when he returned to Bethel and there consecrated his household.

[11] "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. vii, 15).

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you" (Lev. xxvi, 6-9).

[12] "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place" (Jer. l, 6).

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord" (Jer. xxiii, 1-2).

[13] Jer. xxx, 7.

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Joel shows the consequence of Israel's failure to return to the Lord God with their whole hearts. His message is divided into three parts. The first summons the ministers and priests in Israel and Judah to call the people to repentance, that God may restore prosperity to the nation. The second describes Israel's and Zion's troubles because the ecclesiastical leaders failed to call the nation to repentance. The third shows Judah's troubles when Jerusalem is besieged and taken. This is followed by God's judgment upon all the nations gathered against Jerusalem when the Lord shouts from Zion, the stronghold of Israel, His Dominion or Kingdom, and utters His voice from Jerusalem, His Sanctuary.

Joel is calling Zion to put on her armour of strength by making restoration and receive the blessings under the law; and for Jerusalem to put on her beautiful garments which is the righteousness of the Saints.

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# PART I

# JUDGMENTS UPON ISRAEL

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# CHAPTER I

## THE PROPHETIC TIME OF FULFILMENT

THE Book of Joel has been neglected by both ministers and laymen. Seldom is a sermon preached expounding this part of Scripture! Rarely is a reading chosen from this portion of God's Word! Casual readers, as well as commentators, see only local troubles caused by the ravages of the palmerworm, the locust, the cankerworm, and the caterpillar.[1] They fail to understand the broader application of the prophet's revelation.

This message of Joel was not for his generation alone: it is of vital importance to the Anglo-Saxon world of to-day. Why? If the people of Joel's day —and the few generations that followed—were the only persons to whom Joel carried his message—then there was no reason for its place in Scripture. The prophets of old spake as they were moved by the Spirit of God,[2] and delivered a message to their own generation, using local conditions to warn the people. Prophetically, these very conditions and warnings pictured events which were to take place during a later age. The seven letters written by John to the seven churches,[3] although dealing with local condi-

[1] "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel i, 4).

[2] "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i, 21).

[3] Rev. ii and iii.



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tions in each church, were also messages to churches of all ages. Each church, prophetically addressed by John, symbolically represents a certain stage of development in Christian activity during this present dispensation. The student who fails to understand this fails to understand 99 per cent. of John's remarkable messages to the Churches.

All through the Bible we have similar concrete methods of presenting truth. Figures of speech taken from the mineral,[4] vegetable,[5] and animal[6] kingdom illustrate indirectly the characteristics of people and nations. By gold, silver, brass, and iron, God symbolizes in Nebuchadnezzar's dream-image, the Gentile World Powers.[4] In Daniel He also uses different beasts to symbolize their characteristics.[6] In the same way, Joel takes advantage of the onward march and destructive power of the locust to illustrate the force and destruction caused by the calamities preceding and occurring during the Day of the Lord—that great day which closes this age and ushers in the age to come. Let us locate that period of time which fulfils the prophecy of Joel as foretold under the guise of the destructive power of the locust.

In so doing it is necessary to visualize all prophecy. Even when fitting together the component parts of a picture-puzzle it is necessary to discern mentally the complete picture. What is true of a simple puzzle is also true of more complex problems. Before making the proper deductions we must, first of all, have in our mind a clear outline of recorded events as they are portrayed from Genesis to Revelation. Only thus can the right relation of each prophet to the general plan be fully understood.

In this particular treatise on the Book of Joel it will be impossible to review in minute detail the

[4] Dan. ii, 31-45. [5] Judges ix, 8-15.
[6] Dan. vii, 1-8; viii, 4-10.

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general theme of all prophecy. An effort, however, will be made to place the prophetic symbols in their proper historical setting. The reader can fill in the detailed record from other portions of the Bible. With this in mind, let us place Joel's portion of God's prophetic plan in its rightful position.

First of all, the record of events depicted by Joel is in its proper sequence. The opening statement contains a peremptory appeal to the old men and elders of Israel.[7]

The Hebrew word *zaqen* is translated "elders" one hundred and fifteen times, and "old men" nineteen times in the Old Testament. The word is used to designate the Levites, judges, and leaders of Israel. It means men of wisdom and understanding, capable of instructing the people.

To these men Joel addresses his message. This message was to be recorded and handed down to remotest posterity. He said: "Tell ye your children of it, and let your children tell their children, and their children another generation."[8] One commentator, utterly failing to understand the prophetic purpose of Joel's message, writing of this statement, says: "The marvel of Joel's generation would outlast three generations." This statement of Joel's has a much broader meaning: the telling of the message is to be carried forward until a generation is reached in which the events thus foretold are to be fulfilled. Joel's message was not confined to his day. The people so addressed are represented as constituting a generation living just prior to the time known as the Day of the Lord. They shall see the day approaching; they shall experience its calamities; and they shall witness the salvation of the Lord when deliverance comes for His people. That time, prophetically,

[7] "Hear this, ye old men, and give ear, all ye inhabitants of the land" (Joel i, 2).

[8] Joel i, 3.

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would come when the fig tree (Judah) begins to bud[9] —they shall not pass away until all be fulfilled.

We are now living in that day and generation. Judah is beginning to bud. Signs of spring are at hand! A remnant is returning to Palestine under the protection of Ephraim-Israel—the Stone Kingdom. Ezekiel's prophecy, " I will lay my vengeance upon Edom by the hand of my people Israel,"[10] has been fulfilled. This became history when the Anglo-Saxons, under General Allenby, marched into Palestine, taking Jerusalem from Edom the Turk. Prior to this, desolation ruled in the land of Israel. Since the occupation, villages and farms are appearing. This is the time : this is the day of Joel's prophetic message.

Two kinds of disasters are pictured by Joel as coming upon Israel in this day. First, a removal of prosperity as pictured in the destruction of crops and vegetation by an army of insects. Second—paralleling the prophecies of Ezekiel[11] and others—an invasion by an enemy nation from the north ; then the encompassing of Jerusalem by their enemies ; and finally their deliverance when salvation comes from the Almighty.

[9] " Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : So likewise ye, when ye shall see all these things, know that it is near, even at the doors " (Matt. xxiv, 32-33).

[10] Ezek. xxv, 14. [11] Ezek. xxxviii and xxxix.

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## CHAPTER II

### THE BLIGHT ON PROSPERITY

In the previous chapter we showed that Joel's message was delivered to a people living when the Day of the Lord was near at hand. When the fig tree (Judah) would begin to bud—that was the time indicated.[1] All signs clearly indicate that Joel's message is for this present time.

In the beginning of his book, Joel deals with the physical disasters which would destroy the works of men's hands. It was the increase of his labour in the field that brought prosperity to the agriculturist of Joel's time. The same is true to-day. The farmer plants that he may reap an increase at harvest time. The stock-raiser expects to multiply his flocks in order to increase his wealth. The manufacturer and the merchant both wish for profits from their business transactions. The object, primarily, in each case is the same. Joel prophetically pronounces a blight upon this expected increase of wealth. Already we are beginning to experience the conditions which Joel so clearly states will be the lot of this generation. The agriculturists are finding it more difficult each year to reap a successful harvest. The increase of insects,[2] disease, and blight and the cost of marketing crops add to the expense of farming. In the light of Joel's prophecies, there is no reason to expect a removal of these hindrances, but rather a greater perplexity followed by drought and destructive storms. For example, the hoof and mouth disease alone has caused the destruction of thousands of the

[1] Matt. xxiv, 32-4. [2] See Appendix B.



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cattle of Israel. Add to this the increase of the cost of fodder—a cost due, in a large measure, to the difficulties confronting the farmer. Such present disasters, coupled with others described in the Book of Joel, will ultimately affect the raising of stock.

Business—seemingly remote from agriculture and stock-raising—has not escaped. After all, the prosperity of a nation depends primarily on the ability of its people to sow and reap the increase. In our complex civilization, food, shelter, and clothing—even in its manufactured state—depend for their continuance upon the yield of the field and the flock. Ask the average business man if he finds it easier to do business at a profit to-day than in former times. It is true a certain class is growing richer; but already the great majority of the common people of Israel are beginning to feel the effects of the troubles that Joel indicated would grow more acute in the days ahead. Unemployment, with suffering amongst the poor, and with failures amongst the smaller merchants, is the order of the day. Not yet is the end in sight. Nor will the rich escape. Woes are pronounced upon them and their riches during the closing scenes of this present age.[3]

[3] "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. ii, 20).

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are motheaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you" (James v, 1-6).

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## CHAPTER III

### THE DESTRUCTION OF PROSPERITY

IN the last chapter we pointed out that the foundation of prosperity primarily depended upon the ability of the agriculturist to reap an increase from the yield of the field and of the flock. Continuous failure in this sphere of man's activity would ultimately destroy all prosperity.

Joel foretells a continuous decline which will ultimately end in business stagnation and in the destruction of prosperity. He reveals, in chronological order, the devastation wrought by the army of insects.[1] What a heavy burden they have laid upon the farmer! What material and labour have been expended to combat their ravages! Yearly the situation becomes more acute.[2] Money and labour necessary for productive pursuits must now be employed in the war against these pests of field and orchard.

While the insects are destroying Israel's crops, Joel predicts, in the figure of the locust, the coming of a nation against God's people. Allegorically, he represents this nation as having laid waste MY vine (Israel), and barked MY fig tree (Judah), making its branches white.[3] The use of the personal pronoun " my " in this sixth verse shows that Joel, speaking in the name of the Lord, is using the vine, the emblem of Israel, and the fig tree, the emblem of Judah, in their figurative meaning. Thus Joel forcibly blends the figurative and the literal in the presentation of his message. This verse describes the late war, when

[1] Joel i, 4. [2] See Appendix B. [3] Joel i, 6-7.



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Assyria (The Central Powers) came against God's people. The national and individual sins of Israel were responsible, in a great measure, for the suffering they had to endure. The destruction of national wealth, at this time, was the beginning of the later downward trend of prosperity. How truly Joel pictures the results of the war as the wasting of Israel and the barking of Judah.

The next verse describes the lamentation in the land of Israel caused by their estrangement from God, "the husband of her youth."[4] If Israel had been walking in the statutes, judgments, and commandments of the Lord—not a single Israelite would have perished on the field of battle. The Lord's promise was not that He would keep them from war, for they are his battle-axe and weapons of war,[5] but that He would keep them in war.[6] The failure on the part of Israel to recognize the Kingship of Jehovah and to walk in His covenants is responsible for all their troubles to-day,[7] as well as the wasting of the man-power of the nation on the field of battle.[8]

The experience of the world war did not bring Israel to God. They still continue to ignore His established Kingship over them. The desecration of

[4] "Lament like a virgin girded with sackcloth for the husband of her youth" (Joel i, 8).

[5] "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li, 20).

[6] "And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Lev. xxvi, 7-8).

[7] Deut. xxviii, 15-68.

[8] "And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you" (Lev. xxvi, 17).

"The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them" (Deut. xxviii, 25).

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the Sabbath continues and increases. From the Lord are withheld the freewill offerings. The violator of man's laws may not be detected; but can Israel hope to escape the penalties[9] whilst they continue to disobey God's commands?

Moses, speaking of the results of disobedience under the "but" clauses of the law, charged Israel as follows: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee; Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep."[10]

These very curses which would destroy prosperity, Joel describes as having come upon Israel. It naturally follows, since Israel are experiencing these penalties, that they have violated the commandments and judgments of the Lord. Their only hope is the immediate restoration of the law. Unless this is done, national troubles will continue to increase.[11]

[9] Deut. iv, 23-31. [10] Deut. xxviii, 15-18.

[11] "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins" (Lev. xxvi, 18).

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## CHAPTER IV

### THE ECCLESIASTICAL LEADERS CALLED TO REPENTANCE

DISREGARD of God's Word holds in check Israel's prosperity. Joel states the Lord's House is neglected; the tithes are withheld. Inevitably, this is the result of the desecration of the Sabbath. The law of the Sabbath is as follows: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full and dwell in your land safely."[1]

The violation of this law made operative the punitive clause, which is as follows: "But if ye will not hearken unto me, and will not do these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you." Then follows the list of evils that would come upon the nation, including pestilence, sickness, and consumption. Also this about prosperity: "And I will break the pride of your power, and I will make your heaven as iron and your earth as brass; and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits."[2]

[1] Lev. xxvi, 2-5. [2] Lev. xxvi, 14-20.



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Malachi asks a question of those who are withholding the tithes from the Lord: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation."[3]

Israel has failed to observe God's laws. Joel shows the effect of the operation of the punitive clauses upon the prosperity of the people. The fields are wasted; the seed is rotting in the ground; the stores of food are consumed with no new supply to take their place; the fields are parched and dry; the trees wither; and men mourn because of these conditions.[4] At seed time, conditions are unfavourable; the seed does not germinate, the drought keeps the crops from maturing.

Joel now issues a call to the ministers and priests to repent and mourn.[5] The reason for this is clear. To-day, from modernistic, ecclesiastical quarters, the greatest attacks have been launched against the authenticity of the Bible as the Word of God. These ministers and priests are responsible to God for leading Israel astray.[6] Joel tells them to lament and wail because of the neglect of God's House,[7]—a direct result of Sabbath desecration.[8] The leaders are to repent of their sins, to bewail the disobedience of God's people, and to bring in again the tithes.

Joel further calls upon the ecclesiastical leaders to proclaim a fast and preach restraint.[9] He says that

[3] Mal. iii, 8-9. [4] Joel i, 10-12.

[5] "Gird yourselves and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God" (Joel i, 13).

[6] "My people hath been lost sheep: their shepherds have caused them to go astray" (Jer. l, 6).

[7] Joel i, 13. [8] Lev. xxvi, 2-4, also ver. 20.

[9] "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel i, 14).

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the Day of the Lord is at hand; as a destruction from the Almighty shall it come.[10] He rebukes them for failing to see and recognize the signs of the time.[11] Conditions on the earth itself should open their eyes to the fact that Israel is violating the law. He commands them to gather the elders and all the inhabitants of the land into the house of the Lord their God, and cry unto the Lord.[12]

[10] " Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come " (Joel i, 15).

[11] Jesus condemned the leaders of His day for failure to recognize the signs of the time, " O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? " (Matt. xvi, 3).

[12] Joel i, 14.

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# CHAPTER V

## THE LEADERS FAIL AND JOEL APPEALS TO GOD

WE have seen, in the preceding chapter, how Joel pleaded with the ministers and with the priests to repent and to call Israel to prayer. But the elders fail to heed the prophet's warning. In desperation, Joel warns of even worse conditions. He not only calls attention to the increased difficulties of tilling the soil, but he also foretells the destruction of the stores of grain. In addition, the cattle and beasts of the field are thirsting for water, and without fodder.[1] His warnings go unheeded. The ministers still refuse to either repent or call Israel to prayer. For this failure, the Lord, through the prophet Jeremiah, pronounces woe upon them for leading his sheep (Israel) astray, and because the land mourneth, and no man layeth it to heart.[2] If the ministers, at this time, hearken to Joel's message, and turn the hearts of the people back to their God, the curse upon the land

[1] Joel i, 17-20.

[2] " Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord " (Jer. xxiii, 1-2).

" Many pastors have destroyed my vineyard, they have trodden my portion* under foot, they have made my pleasant portion a desolate wilderness.

They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart " (Jer. xii, 10-11).

* "For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. xxxii, 9.)



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will be removed. The calamities, depicted as yet to occur, will be turned aside—for the Lord hath said, " If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."[3]

If the tithes were brought to the Lord then would be fulfilled the challenge issued by Malachi, " Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, . . . neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."[4]

What an opportunity for the ministers of Israel to call the people to prayer! The fact that Joel calls them to repent reveals a lack of the leading power of the indwelling Holy Spirit. The failure to purge themselves of modernism and unbelief compels the Lord to say unto Ezekiel[5]: Thus the Lord describes the modern conditions of the present day; for from the heart of man cometh the desire to overthrow the authority of God's Word. Ezekiel then denounces these preachers for their failure to prepare Israel for the battle of the Great Day of the Lord. He condemns them for crying peace and urging disarma-

[3] Isa. lviii, 13-14. [4] Mal. iii, 10-11.

[5] " Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! " (Ezek. xiii, 2-3).

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ment[6]; especially when the Lord said preparation should be made for the coming storm.[7] Joel calls the leaders to proclaim the Day of the Lord as approaching. Ezekiel, together with other prophets, records their failure to do so. In desperation, at the indifference of the priests and ministers about interceding with God for His people, Joel abandons all hope of help from these blind leaders. He exclaims, "O LORD, TO THEE WILL I CRY."[8]

Moses stood before the Lord in the breach in order to turn away His wrath lest He destroy Israel who had despised the pleasant land, and believed not His Word.[9] What a contrast with the attitude of the preachers to-day as described by Ezekiel, "O, Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the House of Israel to stand in the battle in the Day of the Lord."[10] No wonder Joel, seeing the terrible calamities about to be poured out upon his

[6] "From the prophet even unto the priest every one dealeth falsely.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. vi, 13-14).

[7] "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi, 20-21).

[8] Joel i, 19.

[9] "They forgat God their saviour, which had done great things in Egypt;

Wondrous works in the land of Ham, and terrible things by the Red sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land, they believed not his word" (Ps. cvi, 21-4).

[10] Ezek. xiii, 4, 5.

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people, exclaims in his desperation, " O Lord, to thee will I cry."

The Prophet now passes on to the stirring events that Ezekiel describes in the thirteenth chapter as the passing of peace—a peace which the preachers are proclaiming out of their own hearts[11]—the increasing of trouble,[12] and the beginning of war.[13]

[11] " Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar "* (Ezek. xiii, 7-10).

[12] " Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? " (Ezek. xiii, 11-12).

[13] " Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God " (Ezek. xiii, 13-16).

* Ferrar Fenton renders this, " They have deluded my people by exclaiming, 'Peace!' when there was no peace, and built that as a fence."

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# PART II

# THE ENEMY ATTACKS AND ISRAEL REPENTS



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# CHAPTER I

## THE GATHERING STORM

In the first chapter, Joel asserts that his prophecies will be fulfilled in this day and generation. Though Joel makes a despairing appeal to the ecclesiastical leaders of our day to repent and intercede with God for Israel, he still records their failure to listen. The prophet then calls upon God for help. Likewise, the failure of the ministers and the priests to warn the people of the coming of the Great Day of the Lord finds the nation wholly unprepared for the events that now follow.

The opening scene of the second chapter begins with the blowing of the trumpet in Zion: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble" (Joel ii, 1). The Hebrew word *snophar*—translated "trumpet"—is used in the Old Testament when this instrument was to be blown to warn the people of war, or to gather them to the solemn assembly. Joel does not use it here to indicate a peaceful gathering, but he speaks of it as a shout of warning to arouse His Kingdom (His Holy Mountain) Israel. The inhabitants of the land are told to tremble, or—as the Hebrew word *ragaz* means—be angry and troubled. This alarm is sounded in Zion. Do not confuse Zion with Jerusalem. The former means fortress; the latter possession of peace. Zion is the place of defence, the seat of the government and legal activities of His Nation, Israel.[1]

[1] "Yet have I set my king upon my holy hill of Zion" (Ps. ii, 6).



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Jerusalem represents the ecclesiastical activities.[2] In vain has Joel appealed to the ecclesiastical leaders, while they still had the power, to intercede with God for His people in order to avert the disaster.[3] Peace having passed away, the conditions are now beyond the control of the ministers and priests. It is too late for them to act and have God turn aside the troubles. The call to arms is heard in Israel. Zion, the fortress, the stronghold of Israel, is aroused. Throughout the whole nation, His Holy Mountain, the people are angry and troubled.

Joel states the Day of the Lord is about to begin, its turmoil is near, and the people are unprepared. Briefly, he describes this day as a time of darkness and gloom like a day of clouds and thick darkness.[4]

Jeremiah, prophesying of this same period, refers to it as a time of fear, not of peace, when a voice of trembling is heard.[5] Zephaniah calls it a day of wrath, trouble, and distress—a day of destruction and desolation ; a day of war and slaughter—a time when gold and silver will be worthless to deliver a man from his troubles.[6]

[2] " Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name " (Rev. iii, 12).

" In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts " (Zech. xiv, 20-21). [3] Joel i, 13-15.

[4] " For the Day of the Lord cometh, for it is nigh at hand ;

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains " (Joel ii, 1-2).

[5] " For thus saith the Lord ; We have heard a voice of trembling, of fear, and not of peace " (Jer. xxx, 5).

" Alas! for that day is great, so that none is like it : it is even the time of Jacob's trouble ; but he shall be saved out of it " (Jer. xxx, 7).

[6] " The great day of the Lord is near, it is near, and hasteth

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Ezekiel also refers to this day as a time of great distress and perplexity.[7] James says the rich will howl for the misery that will come upon them.[8]

Jesus said, " For as a snare shall it come on all them that dwell on the face of the whole earth."[9]

The people behold a period confronting them which hath not been ever since the beginning of the world to this same time, or ever shall be again,[10] and the nation is suddenly aroused from her spiritual apathy.

greatly, even the voice of the day of the Lord : the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

A day of the trumpet and alarm against the fenced cities, and against the high towers.

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord : and their blood shall be poured out as dust, and their flesh as dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath ; but the whole land shall be devoured by the fire of his jealousy : for he shall make even a speedy riddance of all them that dwell in the land " (Zeph. i, 14-18).

[7] " They shall cast their silver in the streets, and their gold shall be removed : their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord " (Ezek. vii, 19).

[8] " Go to now, ye rich men, weep and howl for your miseries that shall come upon you " (James v, 1).

[9] Luke xxi, 35.

[10] " For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be " (Matt. xxiv, 21).

" Alas! for that day is great, so that none is like it " (Jer. xxx, 7).

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# CHAPTER II

## THE ATTACK

THE storm-clouds of war have gathered. Throughout the land the people are aroused—they are angry and troubled. The judgments of God in the destruction of Israel's property, her prosperity, and her population through storms, disasters, and disease have failed to turn the hearts of the people to their God. Israel's leaders are guilty; for they have neglected to warn the people, or show the nation the reason for these calamities. The Lord says, through his prophet Isaiah, that the watchmen of Israel are blind—they are all ignorant. He likens them to dumb dogs who cannot bark, lying down and loving to slumber. They are shepherds without understanding; they follow their own inclinations, seeking their own gains.[1] Their failure, as watchmen in Israel, to blow the trumpet and sound an alarm in order that the people may be prepared to stand in the battle in the Day of the Lord,[2] is bringing them into condemnation. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."[3] The Hebrew word *Raah*—translated "see"—means more than a casual beholding. In this instance it carries the broader meaning of foreseeing, or spying out, the coming of an enemy against Israel. This is the duty of a watchman; but instead of fulfilling the requirements of their office, the Lord says they are lying

[1] Isa. lvi, 10-12. [2] Ezek. xiii, 5. [3] Ezek. xxxiii, 6.



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down, loving to slumber. Because of the negligence of the watchers, all now face a time of trouble entirely unprepared, such as there never was before.[4]

The enemy is described by Joel as "A great people and a strong."[5] The Hebrew word *rab*—translated "great"—means abundant or much; while the word *atsum*—translated "strong"—means substantial. Thus the prophet says the enemy are many and powerful. Ezekiel gives a description of this same army from the northern quarters who are to attack Israel. He addresses them in these words: "Thou shalt ascend and come like a storm" (the aeroplane formation); "thou shalt be like a cloud to cover the land" (the gas attack); "thou, and all thy bands, and many people with thee."[6] A great army of occupation!

The prophet Joel states there has never been anything like it before, or ever will be again[7]; while Ezekiel gives the time of invasion, engineered from Meshech, or Moscow,[8] in the same latter days[9] in which Joel predicts these troubles will come.

The third verse of Joel's second chapter describes the army devastating the territory through which it marches.[10] We have a description of the ruthless and

[4] Matt. xxiv, 21; Jer. xxx, 7. [5] Joel ii, 2. [6] Ezek. xxxviii, 9.

[7] "There hath not been ever the like, neither shall be any more after it, even to the years of many generations" (Joel ii, 2).

[8] "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal" (Ezek. xxxviii, 2-3).

[9] "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel" (Ezek. xxxviii, 8).

[10] "A fire devoureth before them; behind them a flame burneth*: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel ii, 3).

* The prophet here clearly pictures the destructive power of the enemy artillery before them; and the burning of all that is left behind them.

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wanton destruction of everything. Blending the literal and the symbolic, the prophet says the appearance of this great horde is like the appearance of horses. The speed of their conquest is, " As horsemen, so shall they run."[11] Ezekiel's description is in like terms, " And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army."[12]

The enemy-aeroplanes are described by Joel as chariots leaping or rushing from mountain tops. The unmuffled crackling of the rapid explosions from the engines are spoken of as the voice of a flame of fire that devoureth the stubble. The destructive power of the bombing planes is likened to the charge of a powerful army in war.[13]

The irresistible force and power of this mighty army, equipped for modern warfare, in their onward march, fills the nations with anguish. Fear seizes all people.[14] As they victoriously push forward, resistance vanishes. Neither artillery, nor the sword, is able to halt or turn them aside.[15] Thus Joel vividly describes the enemy-army as it marches to attack the Kingdom Nation. God's people are helpless to meet the onslaught. Confronted with troubles at home and abroad, the people are dismayed and discouraged. The victorious enemy moves forward.

[11] Joel ii, 4. [12] Ezek. xxxviii, 15.

[13] " Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array " (Joel ii, 5).

[14] " Before their face the people shall be much pained : all faces shall gather blackness " (Joel ii, 6).

[15] " They shall run like mighty men ; they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks :

Neither shall one thrust another ; they shall walk every one in his path : and when they fall upon the sword, they shall not be wounded " (Joel ii, 7-8).

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# CHAPTER III

## ISRAEL'S INTERNAL TROUBLES

In the previous chapter the army of the enemy is shown marching to attack God's Kingdom. Their purpose is to annihilate His people Israel. The nation is perplexed and troubled. They not only have to face the enemy, but they have to contend with internal difficulties and civil war—the result of enemy propaganda.

Succinctly, Joel describes these conditions in Israel as a running to and fro of the enemy in the city.[1] Thus is pictured the power of propaganda within the strongholds of Israel. The prophet also states, " They shall run upon the walls."[2] The walls are a city's means of defence. Here we behold the uselessness of Israel's defence. The prophet likens the success of the subtle propaganda of the enemy to a thief entering a house through its windows.[3] The statesmen and ecclesiastical leaders of the nation have lent their influence to this program of nullifying Israel's means of defence. They have been preaching peace[4] and preventing Israel from preparing to defend herself against the day when the enemy assails them.[5] How truly Joel likens this insidious propaganda to a thief stealing our means of security. How scathing the Lord is, through all His prophets, in His denunciation of the

[1] " They shall run to and fro in the city " (Joel ii, 9).

[2] " They shall run upon the wall " (Joel ii, 9).

[3] " They shall climb up upon the houses ; they shall enter in at the windows like a thief " (Joel ii, 9).

[4] Ezek. xiii, 10. [5] Ezek. xiii, 5.



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leaders who have failed to teach God's laws of military defence and training.[6] Attacked by sword from without, and by propaganda and civil strife from within, Israel find themselves in a desperate situation.

Zephaniah tells us the people will walk as blind men, not knowing what to do or where to turn, because they have sinned against the Lord. For this, blood will be poured out as dust, and flesh will be as dung.[7] Micah says a man's enemies are the men of his own house.[8] Isaiah and Zephaniah tell of the wealthy being unable to save themselves by means of their wealth.[9] Enemy propaganda is directed against this class. Jeremiah, speaking of this time of Israel's troubles, says all faces are turned to paleness. He describes the day in these words: "Alas! for that day is great, so that none is like it."[10] The Lord has promised He will not make a full end of Israel. He says they shall be corrected in measure—He will not leave them altogether unpunished.[11]

The confusion and dismay of governments is described in the metaphor of the earth quaking and the heavens trembling. The utterances of other prophets indicate there will also be a literal fulfilment by disastrous seismic disturbances. Ezekiel says there will be a great shaking at this time in the land of Israel. The mountains will be thrown down and every wall will fall.[12]

The prophet now tells of the greatness of God's army which He has prepared to meet the occasion. The prophet exclaims: "The day of the Lord is great and very terrible; and who can abide it?"[13]

[6] Ezek. xiii, 1-16; also ch. xxxiv. [7] Zeph. i, 17.
[8] Mic. vii, 6. [9] Isa. ii, 20; Zeph. i, 18. [10] Jer. xxx, 6-7.
[11] "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx, 11).
[12] Ezek. xxxviii, 19-20. [13] Joel ii, 11.

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# CHAPTER IV

## GOD CALLS HIS PEOPLE TO REPENTANCE

THE ecclesiastical leaders of Israel would not call the people to repentance. Joel then turned to the Lord and exclaimed, "To thee will I cry."[1] In answer to this plea of Joel, the Lord brings Israel to the place where they face complete annihilation, as Jacob, at the close of his period of trouble, faced destruction when Esau came to meet him with four hundred armed men.[2]

As the Lord called upon Jacob to make restoration of the lordship which he had wrongfully taken from his brother Esau,[3] and as deliverance did not come until he was willing in his own heart to restore,[4] so the Lord is calling upon Israel to repent, return, and restore.[5]

Deliverance will not come to Israel until they

[1] Joel i, 19.

[2] "And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

And said, If Esau come to the one company, and smite it, then the other company which is left shall escape" (Gen. xxxii, 6-8).

[3] Gen. xxvii.

[4] "Thy name shall be called no more Jacob (sup-planter), but Israel (A Prince of God): for as a prince hast thou power with God and with men, and hast prevailed" (Gen. xxxii, 28).

Then follows the restoration of lordship, "These are to find grace in the sight of my lord" (Gen. xxxiii, 8).

[5] "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. xxxiii, 11).



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return to the Lord with their whole hearts. The Lord thus addresses Israel in Hosea, "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?"[6] Joel pictures the enemy as having made the cities plague-spots in the land of Israel.[7]

The call is for Israel to turn back to God with all their hearts, with fasting, with weeping, and with mourning. True fasting is a real sign of grief; for in sorrow and great distress the appetite is gone. Israel are told to be sorrowful, weep and mourn, because of their iniquities. It must not be an outward show of sorrow only; for Israel are to rend their hearts instead of their garments and return to the Lord their God.[8] God is compassionate and kind, slow to anger, and great in His mercy. It grieves Him to punish the sinful. If His people are truly repentant, who knows but what He will turn back and leave a blessing behind.

The terrible disasters, troubles, and perplexities encompassing the nation are beyond the power of man to solve during this great Day of the Lord. When the people turn with all their hearts to Jehovah, their King, then only will their troubles be removed and in their place will come blessing and peace.

The Lord, through Ezekiel, tells of His cleansing Israel in this great reformation: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."[9] The Lord will remove the stony

[6] Hosea xiii, 9-10. [7] Joel ii, 9.

[8] "Turn ye even to me with all your heart, and with fasting, and with weeping and with mourning:

And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will return and repent, and leave a blessing behind him . . . . ?" (Joel ii, 12-14). [9] Ezek. xxxvi, 25.

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heart and put His Spirit in Israel. They will walk in His statutes and keep His judgments. Then will they be His people, and He will be their God.[10] He then promises to restore the increase of the field and to cause Israel to dwell safely in her cities; while the desolate and waste places will become as the garden of Eden.[11] However, before this can occur, the Lord has said: "I will yet for this be enquired of by the house of Israel, to do it for them."[12]

The Lord, speaking through Ezekiel, addresses Israel: "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"[13]

Moses also instructs Israel when they find themselves in difficulty in the latter days: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."[14]

[10] "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. xxxvi, 28).

[11] "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are becomed fenced, and are inhabited" (Ezek. xxxvi, 33-5).

[12] Ezek. xxxvi, 37. [13] Ezek. xxxiii, 10-11. [14] Deut. iv, 30-1.

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# CHAPTER V

## THE CALL TO REPENTANCE IN ZION

Israel, beset with difficulties, listens to the supplications of the Lord. The trumpet again sounds in Zion.[1] This time it is not a summons to war, but a command for all the people to gather together for prayer and intercession with God. During the period when the judgments of God were being poured out upon the land, and when Israel were suffering from lack of prosperity, Joel had pleaded in vain for both ministers and priests to call a similar assemblage. Now, in the midst of disaster and war, the leaders in Zion issue a governmental proclamation calling the people throughout the Kingdom together to observe a fast and practise self-restraint. In their present condition, the nation faces danger of complete annihilation. The statesmen themselves now realize that the salvation of their people must come through the intervention of Jehovah. All the people, beginning with the elders of Israel, and including the smallest child, are called to this solemn assembly for the purpose of being sanctified.[2]

A people, person, or even an inanimate object can be sanctified and made holy unto the Lord. In speaking of the vessels, candlesticks, and altar, the Lord told Moses: "And thou shalt sanctify them,

[1] "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel ii, 15).

[2] "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet" (Joel ii, 16).



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that they may be most holy."[3] The first-born of Israel was also sanctified unto the Lord.[4] The nation became sanctified at Mount Sinai. At the same time, the Lord instructed Moses to speak thus unto the children of Israel: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation."[5] Then "Moses went down from the mount unto the people, and sanctified (or set apart) the people; and they washed their clothes."[6] A sign of internal and external cleansing of the people from their sin and guilt.

The Hebrew word translated sanctified is *qadesh*: it means to be "set apart" or "separated." Thus Israel as a nation was set apart as a Kingdom Nation for God's service. Later we find the prophets referring to Israel as God's servant.[7] They became His servants when the Lord separated them from other nations for special work and service.[8] While Israel walked in God's covenant and obeyed His statutes, commandments, and judgments, they were a holy people.[9] When they sinned, it was necessary for them to be again sanctified in order to escape from the penalties which would result from violation of God's covenant.[10]

The Bible contains many examples of this. We will

[3] Exod. xxx, 29.

[4] "Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Exod. xiii, 2).

[5] Exod. xix, 5-6. [6] Exod. xix, 14.

[7] "Thou art my servant, O Israel, in whom I will be glorified" (Isa. xlix, 3).

[8] Exod. xix, 5-6. [9] Exod. xix, 5.

[10] "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. xx, 7-8).

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cite one only: When Israel suffered defeat before Ai, and when Joshua lay on his face praying, "The Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them."[11] For this transgression, men of Israel have died in battle[12]; the army itself has met defeat.[13] The Lord tells Joshua that Israel cannot stand before their enemies, nor will He be with them any more until the sin is removed from their midst.[14] Joshua arises and sanctifies the people.[15] By so doing, the accursed thing is removed from among them.[16] They are again set apart, cleansed of their sin—holy unto the Lord.[17] Then, and then only, did Israel triumph over their enemies.[18]

As Joshua called upon Israel to assemble for the sanctification, or cleansing, so now the government is calling for the cleansing of the whole nation in order that it may be set apart—in singleness of purpose—for the service of God. Restoration must be made of God's statutes, commandments, and judgments; Israel must walk in His covenant. At the same time, the statesmen re-establish the administration of Jehovah and depose the ministers and priests from spiritual leadership for their refusal to heed Joel's prophetic warning. The government commands them to appear before God full of humiliation—a humilia-

[11] Joshua vii, 10-11.

[12] "And the men of Ai smote of them about thirty and six men" (Joshua vii, 5).

[13] "So there went up thither of the people about three thousand men: and they fled before the men of Ai" (Joshua vii, 4).

[14] Joshua vii, 12. [15] Joshua vii, 13-15.

[16] Joshua vii, 16-26.

[17] "And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land" (Joshua viii, 1).

[18] Joshua viii, 3-29.

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tion typified by the weeping between the porch and the altar.[19]

We find, in God's statement to Joshua,[20] the reason why Israel's prayer for protection against their victorious enemies are unanswered. Israel cannot stand before their enemies, nor would the Lord be with them any more until sin is removed from their midst.[21] As the prayer of Joshua was of no avail for the nation, so the prayers of the people to-day, when they cry unto the Lord for protection from the penalties of the "but" clauses[22] of the law, go unanswered,[23] until they turn to the Lord and walk in His covenant.

But Israel now heeds the call. Restoration is made, the people are sanctified, and the nation as a whole once more can claim full protection as God's Chosen People.[24] The people have complied with all the requirements necessary for bringing answer to prayer.[25]

[19] "Let the priests, the ministers of the Lord, weep between the porch and the altar" (Joel ii, 17).

[20] "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Joshua vii, 13).

[21] Joshua vii, 12 and 13. [22] Deut. xxviii, 15.

[23] "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the Lord:

They would none of my counsel: they despised all my reproof" (Prov. i, 27-30).

[24] "Offer unto God thanksgiving; and pay thy vows* unto the most High:

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. l, 14-15).

[25] "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. vii, 14).

* True repentance and fulfilment of obligations are requisite for God's blessings.



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It is now time to pray. The government also orders the ecclesiastical leaders, who failed as leaders, to intercede with God for His people Israel. This is the prayer they are instructed to offer: "Spare thy people, O Lord, and give not thine heritage[26] to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"[27]

[26] "Israel is the rod of his inheritance: the Lord of Hosts is his name" (Jer. li, 19).
"Israel mine inheritance" (Isa. xix, 25).
[27] Joel ii, 17.

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## CHAPTER VI

### GOD ANSWERS ISRAEL'S PRAYER

ISRAEL has repented and re-established the complete Kingship of Jehovah in the Nation. The people petition their King to save them in this hour of trial. Of this day and time, when Israel would turn to Him with their whole hearts, the Lord was speaking when He said: "I will yet for this be enquired of by the house of Israel, to do it for them."[1] Cleansed and sanctified, Israel come to their God and claim His help and protection. For this time to come, God has patiently waited.[2]

Joel now describes the effect of Israel's repentance and cry for help upon their God. "Then will the Lord be jealous for his land, and pity his people."[3] The Hebrew word here translated "pity" is *chamal*, and means a compassionate sparing. Thus the Lord answers Israel's cry that He spare and shelter them by showing—in the sparing—affection for His people. As Joel records this prophecy of Israel's repentance and prayer he exclaims, "Yea, the Lord will answer."[4] This is what the Lord will say unto them: "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith."[5] With this repentance, this putting away of sin, this restoration, and this sanctification of the people, comes prosperity. Abundance

[1] Ezek. xxxvi, 37.

[2] "I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (Hosea xiv, 4). Also the whole of the fourteenth chapter of Hosea.

[3] Joel ii, 18. [4] Joel ii, 19. [5] Joel ii, 19.



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of blessings pour out upon the nation. Every one is satisfied.[6]

The Lord then promises that they will be no longer a reproach amongst the heathen[7]: "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."[8]

David offers a remarkable prayer to the Lord for the deliverance of His people in anticipation of the day when the great combination of the forces of the enemy are coming to annihilate Israel: "Keep not thou silence, O God: hold not thy peace and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." Then follows the list of the nations involved in this great confederacy. With these words David closes his prayer: "O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."[9]

Five hundred years later, through the prophet Ezekiel, the Lord foretells His answer to David's

[6] Ezek. xxxvi, 25-37; Micah iv, 4-5.

[7] "I will no more make you a reproach among the heathen" (Joel ii, 19).

[8] Isa. lxii, 12. [9] Ps. lxxxiii.

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prayer when, in the latter day,[10] the great confederacy is formed against His people Israel: "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead"—or as the Hebrew word *Shapat* means, "judge with justice"—"against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."[11] This destruction of the armies of the great confederacy will be recognized by all as supernatural; for, in this destruction, David prayed that God would be known as ruler over all the earth. God speaking through Ezekiel, says: "Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."[12]

The Lord, by the prophet Joel, tells of the removal of the enemy: "I will remove far off from you the northern army, and will drive him into a land barren and desolate."[13] Joel describes the enemy as leaving a desolate territory behind as they move victoriously forward.[14] Back into this desolation the Lord now promised to drive the foe. The geographical location of this devastated land is given in this description of the retreating enemy: "With his face toward the east sea (the Caspian Sea) and his hinder part toward the utmost sea (the Mediterranean)."[15] Here the great army of the confederacy will be destroyed. The destruction will be so great that Ezekiel tells us: "And seven months shall the house of Israel be burying of them, that they may cleanse the land."[16]

[10] "In the latter years thou shalt come into the land" (Ezek. xxxviii, 8).
[11] Ezek. xxxviii, 21-2. [12] Ezek. xxxviii, 23.
[13] Joel ii, 20. [14] Joel ii, 3. [15] Joel ii, 20.
[16] Ezek. xxxix, 12.

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The prophet Joel tells the people to fear not, but to rejoice, for the Lord will do great things.[17] Then follows the promise of the complete restoration of God's blessings upon the land and upon the people. They shall eat in plenty and be satisfied. They shall praise the name of their God, for He has dealt wondrously with them. No more will His people be ashamed[18]: "And all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward."[19]

[17] Joel ii, 21. [18] Joel ii, 26-7. [19] Ezek. xxxix, 21-2.

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# CHAPTER VII

## THE RESTORED KINGDOM

AFTER these things Joel tells us the Spirit of the Lord will be poured out upon His people. Their sons and their daughters shall prophesy (or preach); while the old men will dream dreams and the young men will see visions. Upon the servants and the handmaids will the Lord also pour out His Spirit.[1] This is the day of which Jeremiah writes, when he says: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."[2]

After the restoration Israel comes under the blessings[3] of the law and not the curses. Sickness, poverty, disasters, heartbreaks—all their troubles—will be removed, never to be remembered. Those in Israel who have been afflicted will be fully restored to health and happiness: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall

[1] Joel ii, 28-9. [2] Jer. xxxi, 34.
[3] Deut. xxviii, 1-13; Lev. xxvi, 1-12.



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be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: THEY SHALL OBTAIN JOY AND GLADNESS, AND SORROW AND SIGHING SHALL FLEE AWAY."[4]

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."[5]

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."[6] Thus from Zion, the seat of the government of Israel, shall the law go forth in its perfection. The word of the Lord will go forth from Jerusalem, the ecclesiastical seat of authority, and salvation will be a light to all people.

"And the Gentiles shall see thy righteousness (the justice of thy law), and all kings thy glory (honoured of the Lord); and thou shalt be called by a new name, which the mouth of the Lord shall name."[7]

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah (my delight is in her), and thy land Beulah (married): for the Lord delighteth in thee, and thy land shall be married."[8]

[4] Isa. xxxv, 5-10. [5] Isa. lxi, 11. [6] Isa. lxii, 1.
[7] Isa. lxii, 2. [8] Isa. lxii, 3-4.

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Joel says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion (by the righteousness of the law) and in Jerusalem (by the word of the Lord) shall be deliverance, as the Lord hath said, and in the remnant (Israel) whom the Lord shall call."[9]

Before all these things come to pass, Joel tells us there will be wonders in the heavens: the sun and moon will be darkened before the great and terrible Day of the Lord.[10] Deliverance will not come to Israel until after the beginning of this great and terrible Day of the Lord, unless, before it begins, the nation repent and return to their God. It is clear, from the testimony of the prophets, that the great outpouring of the Spirit of the Lord upon His people will not occur until after they make the restoration.[11]

Pentecost, at which time Peter referred to Joel's prophecy, was the wave-sheaf—or earnest—of the later great outpouring when Israel would finally repent and restore all things. Peter called the attention of the Jews to the fact that the promise was made unto them and their children as well as unto Israel. He calls attention to those "far off"[12] to whom these promises also applied. This was Israel in a distant land whose existence was known to the Pharisees, for when they sent officers to arrest Jesus the question is asked, "Will he go unto the dispersed among the Gentiles?"[13] The Jews rejected the preaching of John, crucified their Lord, and persecuted His followers; those upon whom the Lord had poured

[9] Joel ii, 32. [10] Joel ii, 30-1.

[11] Ezek. xxxvi, 25-37, and xxxix, 21-9.

[12] "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii, 39).

[13] John vii, 35.

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His Holy Spirit. Their attitude prevented the fulfilment of Joel's prophecy in their day. Not until after the full restoration will ALL Israel become one in spirit and in truth.[14]

[14] "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi, 13).

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# PART III

# THE DELIVERANCE OF JERUSALEM AND THE JUDGMENT OF NATIONS

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# CHAPTER I

## THE TIME OF FULFILMENT

In the second chapter of Joel the prophet is dealing with Israel, the Kingdom Nation. Zion is the seat of government in Israel, His Dominion.[1] All the prophets have declared, from this Zion shall go forth the law.[2] Let us not confuse Zion with Jerusalem. That the two are separate and distinct is clearly indicated from many passages in the Bible. Wherever Israel, the Kingdom Nation, is located, there is Zion. It is therefore, at present, not situated within the confines of Palestine; but, as foretold by the prophets of old, it is the centre of activity in the Kingdom Nation, Israel. Prophecy clearly shows that this same Zion, symbolizing the governmental activities of Israel, will be transferred back to its ancient location in Palestine. Isaiah tells us: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."[3] The prophet predicts, when the Lord shall bring again Zion, that the watchmen, leaders of the people, who are now uttering divided and uncertain calls, will be in harmony. The Hebrew word *shub*—translated "bring again"—means to come back or return. David also sings of this return: "When the Lord turned again (shub) the captivity of Zion."[4] Zion, away from

[1] "Judah was his sanctuary, and Israel his dominion" (Ps. cxiv, 2).

[2] "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii, 3).

[3] Isa. lii, 8.

[4] Ps. cxxvi, 1.



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Palestine, will yet return. From this Zion will go forth to Israel and to all the world the administration of the Mosaic laws of righteousness.[5]

In the third chapter Joel visualizes the return of Judah and Jerusalem from captivity. Judah's captivity, as an historical fact, is well known; but we overlook the truth that Jerusalem, as well as Zion, has also been away from Palestine. They must occupy a geographical location; but the city does not constitute the organized government. In like manner a building, or even the charter granted by the State authorizing men and women to hold religious services, does not constitute a church. The first is merely the location of the seat of authority over the nation. The second is merely the meeting-place and legal form under which the followers of the Lord hold their services. Whether the seat of the Israel government be here in one place or transferred to another—there, even there will be His Zion. Whether Spirit-filled men and women meet in a building or under the open heavens, organized or unorganized—there, even there will be His Church.[6] What applies to Zion is also true of Jerusalem, the city of God—His dwelling-place; for it is with His people God promises to reside. Where His people are, there will be His sanctuary—Jerusalem.[7]

[5] "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii, 4).

[6] "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii, 20).

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people"* (2 Cor. vi, 16).

[7] "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel" (Num. xxxv, 34).

* "This shall be the covenant that I will make with the house of Israel." See Jeremiah xxxi, 33.

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Zechariah, too, prophesies this day of return: "And Jerusalem shall be inhabited again in her own place, even in Jerusalem."[8] Zion is the seat of governmental authority in Israel. There is the chair of state occupied by a man of the House of David.[9] From this organized government will go forth the law in righteous administration. From Jerusalem will go forth the Word of the Lord.[10]

The events recorded in this third chapter of Joel concerning Judah and Jerusalem occur in Palestine simultaneously with the attack upon Israel and Zion. The time of fulfilment is given: "When I shall bring again the captivity of Judah and Jerusalem."[11] This has been shown to be the time of Israel's tribulation. "The Lord shall roar out of Zion and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel."[12] This clearly foretells that the great deliverance for both is at the same time; at the close of their troubles. Zechariah says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle."[13] This is also the time when the trumpet sounds in Zion, when all Israel is troubled as the northern army marches against them—the very time foretold by Joel as the Day of the Lord. The great

"I will dwell among the children of Israel, and will be their God" (Exod. xxix, 45).

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii, 10).

[8] Zech. xii, 6.

[9] "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. xxxiii, 17).

[10] "For the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Mic. iv, 2).

[11] Joel iii, 1. [12] Joel iii, 16. [13] Zech. xiv, 1-2.

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confederacy from the north threatens Israel and her security; the armies from the south are about to attack Judah and Jerusalem. Joel now describes this gathering of hostile forces against Judah and Jerusalem.

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# CHAPTER II

## THE GATHERING OF THE NATIONS AGAINST JERUSALEM

WE have shown, in the previous chapter, that the time of fulfilment, or the gathering together of the nations against Jerusalem, comes when Israel and Zion are also beset with great difficulties. Possibly the nations, realizing this condition, will decide that the time is an opportune one in which to strike a decisive blow[1] at the power and prestige of the Kingdom Nation, Israel,[2] and to capture Jerusalem and destroy Judah. Time alone will have to reveal the procession of events leading up to this gathering of all nations in a conspiracy[3] to overthrow Israel and Judah. That they will surely come, for the Lord has said: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel."[4] In His Great Day the Lord promises to bring all nations together, for judgment. This will be when they come against His people on account

[1] "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Ps. ii, 2).

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. lxxxiii, 4).

[2] "Let us break their bands asunder, and cast away their cords from us" (Ps. ii, 3).

[3] "They have consulted together with one consent: they are confederate against thee" (Ps. lxxxiii, 5).

[4] Joel iii, 2.



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of His Race (Judah) and because of Israel, His Inheritance, or Dominion.

Beginning with their early captivity and continuing on through the years of their scattering, the Lord recounts the evils which have been inflicted upon His people by the other nations.[5] He promises to raise them up, and to use them to bring recompense upon their enemies.[6]

Again, speaking of Israel of the latter day, the Lord, through the Prophet Jeremiah, said: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider."[7] Isaiah also prophesies of Israel: "Whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants (Israel) of the Lord, and their righteousness (law) is of me, saith the Lord."[8]

Zion, the fortress and stronghold of Israel, to whom Judah and Jerusalem look for protection against the nations gathered against them, must put on her armour of strength, or righteousness—the law of the Lord.[9] The Lord has said: "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with

[5] Joel iii, 2-6. [6] Joel iii, 7. [7] Jer. li, 20-1.
[8] Isa. liv, 15-17. [9] Isa. li, 1-5.

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you."[10] This will be as the Lord has said: "If ye walk in my statutes, and keep my commandments, and do them."[11] Joel declares Israel will yet do all this.[12] When this time comes, God will fulfil His Word and judge the nations who have come against Judah and Jerusalem and who purpose to destroy Israel, "For the Lord hath spoken it."[13]

[10] Lev. xxvi, 7-9. [11] Lev. xxvi, 3.
[12] Joel ii, 15; iii, 18. [13] Joel iii, 8.

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# CHAPTER III

## THE PREPARATION FOR WAR

THE Lord God, speaking through His holy prophets, has promised to bring the nations against Jerusalem.[1] This gathering will be for the purpose of passing judgment upon them.[2] A proclamation is issued to the nations to " Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up: Beat your plowshares into swords, and your pruning-hooks into spears : let the weak say, I am strong."[3] The Hebrew word *qudesh*—translated " prepare "—is sometimes translated " sanctify." It means set apart in singleness of purpose. The nations, some openly, others secretly, but all in singleness of purpose, are to prepare for the coming conflict. The mighty men are to be made ready for war. The unprecedented preparation preceding the conflict will cause even a weak nation to exclaim, " I am strong." The readiness of each nation to strike a decisive blow will give them assurance of victory.

Isaiah, in contrast, tells of a time when the sword will be turned into plowshares and the spears into pruning-hooks.[4] To-day countless numbers are hop-

[1] " Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it " (Zech. xii, 2-3).

[2] Joel iii, 12. [3] Joel iii, 9-10. [4] Isa. ii, 4.



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ing for the fulfilment of this prophecy without complying with the requirements that will bring the consummation of this age. This time of peace will never come until Israel makes the complete restoration. The prophet foresees such a millennium coming at the end of the present age. Then the nations will say: "Come ye, and let us go up to the mountain of the Lord (or Kingdom of the Lord), to the house of the God of Jacob."[5] They will come for the purpose of learning of His ways and walking in His footpaths, "For the law shall go forth of Zion, and the word of the Lord from Jerusalem."[6] Under the law and by the Word of the Lord will the nations be judged: "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."[7] Micah tells us, when the Kingdom is restored, and when the Lord reigns at Jerusalem: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."[8]

Not until after the great conflict, and not until the Lord returns to save His people, will the prophecy of Isaiah and Micah be fulfilled—that of turning weapons of destruction into peaceful implements of husbandry.[9] Until then, war is the predicted order of this age.[10] But when the restoration is made, and the Prince of Peace takes over the Throne of His Father David from the present earthly occupant—then, and then only will be issued this command:

[5] Isa. ii, 3. [6] Mic. iv, 2. [7] Mic. iv, 3.
[8] Mic. iv, 4. [9] Isa. ii, 4; Mic. iv, 3.
[10] "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. xxiv, 6-7).

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" Beat your swords into plowshares and your spears into pruning-hooks."

Joel continues his prophecy with these words: " Assemble yourselves, and come, all ye heathen, and gather yourselves together round about."[11] The Hebrew word *ush*—translated " assemble "—means " to hasten," or " come quickly." The enemy, by a sudden bold thrust, will hope, by a surprise attack, to overcome the resistance of God's people. Anticipating this sudden movement, Joel calls upon the Lord to send help to His people in this remarkable prayer: " Thither cause thy mighty ones to come down, O Lord."[12]

The Lord answers this prayer through His prophet Isaiah: " I have commanded my sanctified ones (Israel), I have also called my mighty ones "[13] (those of whom the Psalmist sings, ' Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word'[14])." The Lord calls Israel (His battle-axe and weapons of war[15]) to meet the advancing foes of Judah and Jerusalem. In this conflict He has predestined that His people shall have the co-operation of the Heavenly Hosts, His Mighty Army. Isaiah foresees the Lord of Hosts mustering the army for battle. " They come from a far country (the Israel armies gathering for the conflict; returning from their distant possessions back to the land of their forefathers), from the end of heaven (the abode of His Angels or Mighty Ones), and the weapons of his indignation."[16]

John, too, foreshadowed this event when the Lord returns and discomfits the nations: " Out of his mouth goeth a sharp sword, that with it he should smite the nations."[17]

[11] Joel iii, 11. [12] Joel iii, 11. [13] Isa. xiii, 3.
[14] Ps. ciii, 20. [15] Jer. li, 20. [16] Isa. xiii, 5.
[17] Rev. xix, 15.

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We have here a remarkable description. On the one side the enemies of His people shouting their battle-cry. It is, as described by Isaiah, "a tumultuous noise of the kingdoms of nations gathered together."[18] The voice of this great company of gathering men, says the prophet, is like the echo of a great multitude in a valley between mountains. On the other side, God's Kingdom Nation, Israel—His battle axe and weapons of war[19]—united with the Hosts of Heaven—His Mighty Ones—assembling to meet them under the leadership of the "King of kings and Lord of lords."[20]

In the second book of Kings we have the record of an historical deliverance of Jerusalem from destruction. This time one Mighty One, not many, of the Hosts of the Lord, defended Jerusalem against the army of the Assyrians: "And it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand."[21] When the morning broke, of that great army of Assyrians, 185,000 were dead. If one angel, or Mighty One, could in one night destroy this number in the camp of the Assyrians, what will be the result in the coming conflict when the Hosts of Mighty Ones assemble for the battle?

In the days of Elisha, when the King of Syria was informed that the prophet had told the King of Israel the words which he spake in his bedchamber,[22] he sent a great army by night to encompass the city of Dothan, where Elisha and his servant were dwelling.[23] In the morning, great was the alarm of Elisha's servant as he beheld the city, surrounded on every side by cavalry and charioteers. He cried, "Alas, my master, how shall we do?"[24] Elisha replies: "Fear not: for they that be with us are more than they

[18] Isa. xiii, 4. [19] Jer. li, 20. [20] Rev. xix, 16.
[21] 2 Kings xix, 35. [22] 2 Kings vi, 12. [23] 2 Kings vi, 13-14.
[24] 2 Kings vi, 15.

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that be with them."[25] Then the prophet prayed that the young man's eyes might be opened. They were opened. He saw the mountain covered with cavalry, and chariots of fire surrounding Elisha and descending with him as he went down the mountain to meet the Syrian army.[26]

The nations are gathering against these Heavenly Hosts and Israel. Even though finally aware of the presence of these heavenly forces, and of God's special protection over His people, these nations, in spite of their terror, will fight.

[25] 2 Kings vi, 16. [26] 2 Kings vi, 17.

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# CHAPTER IV

## THE ARMIES MARCH TO THE PLACE OF GATHERING

WE have shown that the Northern Army, which is about to gather against Israel and Zion, will meet its destruction in a location geographically remote from the valley of decision.[1] The Lord has promised to remove them "far off" from His people. He will drive them back into the territory which they left barren and desolate as they marched against Israel.[1] Ezekiel has also given us a description of this same army.[2]

In his third chapter, Joel describes still another great army marching against Judah and Jerusalem. These are invaders whom the Lord promises He will judge in the valley of decision. This group of offensive nations is the Southern Army,[3] unconsciously assembling for God's judgment. An ultimatum, to awaken, is sent to all these nations who are in alliance and who constitute this southern army. The Hebrew word *ur*—translated "wakened"—means also to "arouse up," or "be stirred up." Vividly John describes the effect of this stirring up: "And the nations were angry, and thy wrath is come."[4] These particular nations are commanded to "come up," or as the Hebrew word *Alah*—translated "come up"—means, "to ascend" unto "the valley of Jehoshaphat." The Valley of Jehoshaphat, rendered in English, means "the place of God's Judgment."

[1] Joel ii, 20. [2] Ezek. xxxviii and xxxix. [3] Dan. ii, 40-5. [4] Rev. xi, 18.



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The Lord says: "There will I sit to judge all the heathen round about."[5]

As we have previously stated, time alone will have to reveal the reason for the nations becoming angry, thus compelling them to come against Judah and Jerusalem. We know, from Joel and his fellow-prophets, that they will surely come. God gives an account of a few of the events which will take place prior to their arrival at the valley of decision. Isaiah clearly indicates this southern army will go into Egypt: "and the Egyptians will I give over into the hand of a cruel lord: and a fierce king shall rule over them, saith the Lord, the Lord of Hosts."[6] This subjection will take place at a specified time when there is "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt."[7] Those who have studied the Pyramid, and who testify that it does witness to the truths of God, also believe this is the monument to which Isaiah referred. As a witness, this pillar points to the early closing of this age and the ushering in of the age to come. In the construction of its passages and chambers, such a conclusion is clearly foretold. To-day, the Great Pyramid is a sign and a witness in the land of Egypt. This being true, Egypt is soon to be taken by the Army of the South in its onward march to the valley of decision.

Isaiah further defines this period—a period in which the Lord shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah.[8] Reunited they will stand against their enemies.[9] At that time, he says, the Lord "shall utterly destroy the tongue of the Egyptian sea (the Suez Canal), and with his mighty wind shall he shake his hand over

[5] Joel iii, 12. [6] Isa. xix, 4. [7] Isa. xix, 19-20.
[8] Isa. xi, 12. [9] Isa. xi, 14.

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the river (the Nile), and shall smite it in the seven streams, and make men go over dryshod."[10] These events will take place when the southern army marshals its forces against Israel and Judah. After the fierce king invades Egypt, Isaiah prophesies that the bed of the River Nile will be dried up, and the river itself will be turned far away from its original channel.[11] The Hebrew word *Zanach*—translated " turned "—may be rendered " to be removed off," or " cast off," or " away." This clearly indicates the river will be turned, or cast, out of its channel far distant from Egypt. Israel, God's Battle Axe, or Weapons of War,[12] may be instrumental in bringing this about. In carrying on her defence against the southern army she will cut off the River Nile and prevent its waters from flowing into Egypt. Isaiah describes the disastrous effect it will have upon the prosperity of the Egyptians : " The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish."[13]

Isaiah forewarns that these troubles will descend upon Egypt because her rulers are deceitful ; they lack wisdom ; and they are misleading the people. Because the rulers can trace their descent to the mighty Pharaohs, the leaders are filled with conceit. Knowledge and wisdom, they say, belongs to them.[14] But the Lord says, If they really be wise, " Let them tell thee now (or let them teach the Egyptians) and let them know what the Lord of Hosts hath purposed upon Egypt."[15] The prophet represents the

[10] Isa. xi, 15. [11] Isa. xix, 5-6. [12] Jer. li, 20.
[13] Isa. xix, 7-10. [14] Isa. xix, 11. [15] Isa. xix, 12.

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leaders as failing to prevent or avert the calamity and distress[16]: "In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of Hosts, which he shaketh over it."[17] The leaders, or rulers of Egypt, void of understanding, will evidently enter into some sort of an alliance with the leader of the army of the south. They will deliver their country into his hands. The disastrous results described above will follow. Joel graphically pictures this condition in Egypt in these words: "Egypt shall be a desolation."[18]

The prophets have declared that Egypt will be healed at a later time[19]; but not until she turns to the Lord and performs the vow which she will vow when she cries because of the oppressors.[20] Then will the river be turned again and Egypt shall be restored.

But before this can happen, a series of events are leading to the final judgment in the Valley of Decision. The great army has invaded Egypt. The shaking of the hand of the Lord over this land has turned the River Nile far away. Egypt is without water. An army without water will perish. To prevent such a crisis, water must be found. But where? The nearest supply is in Palestine at the River Jordan where they can quench their thirst. With the drying up of the River Nile and with the destruction of the Suez Canal, this great multitude pass over dryshod[21] towards the Jordan. Zechariah tells us this army will move "against Jerusalem to battle; and the city will be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity."[22] The main camp of this great army will be in the Valley of Jehoshaphat,[23] also called by Joel the Valley of Decision,[24] the place of God's

[16] Isa. xix, 13-15. [17] Isa. xix, 16. [18] Joel iii, 19.
[19] Isa. xix, 22. [20] Isa. xix, 21. [21] Isa. xi, 15.
[22] Zech. xiv, 2. [23] Joel iii, 2. [24] Joel iii, 14.

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Judgment. Here the Lord has compelled them to gather after making their stay in Egypt impossible.

John gives a description of two angels reaping the earth. The first reaper from the cloud is the Son of Man Who reaps for Himself, gathering from all parts of the earth, those who are not to be cast into the winepress of God's wrath.[25] The second reaps as follows: "And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire (tribulation); and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, . . . and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city (Jerusalem), and blood came . . . unto the horse bridles, by the space of a thousand and six hundred furlongs."[26]

The command in Joel is also, "Put ye in the sickle, for the harvest is ripe."[27] Then follow the orders to the Mighty Ones. Zechariah says: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."[28] Joel now tells of the Lord's command to His Mighty Ones: "Come, get you down: for the press is full, the fats overflow: for their wickedness is great."[29] Then he describes the great encampment of the enemy, gathered for God's judgment: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."[30] Both Joel and John place this gathering outside the city of Jerusalem. Here the armies of the nations will be destroyed in the winepress of God's wrath. The time has come for which God has waited. The time which John

[25] Rev. xiv, 14-16. [26] Rev. xiv, 17-20. [27] Joel iii, 13.
[28] Zech. xiv, 3. [29] Joel iii, 13. [30] Joel iii, 14.

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describes as the Great Day of God Almighty.[31] Joel now describes the closing scenes in the climax of this present age when the kingdoms of this world will become the kingdom of our Lord and Saviour Jesus Christ.[32] He returns to reign upon the Throne of His Father David, which Throne was established over Israel for ever.[33]

[31] Rev. xvi, 14. [32] Rev. xi, 15.
[33] Jer. xxxiii, 17; Luke i, 32.

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# CHAPTER V

## THE GREAT DELIVERANCE AND JUDGMENT OF NATIONS

THE Southern Army, unknowingly compelled by the Lord of Hosts to come there, are now encamped in the valley of Jehoshaphat. The city of Jerusalem has fallen into their hands; they have divided the spoils of war.[1] Their campaign has been successful. There is great rejoicing over the prospects of complete victory over Israel and Judah.[2] But, even now, trouble appears and disaster faces the armies of the nations. Greatly to the astonishment of the entire world, disturbances occur in the heavenly bodies. Joel describes it thus: "The Sun and the Moon shall be darkened, and the stars shall withdraw their shining."[3] Then "the Lord also shall roar out of Zion."[4] At such an outcry, the nations shall tremble and be afraid.[5] Their shouts of victory shall be turned into wailing.[6] Powerful though they are, the nations

[1] Zech. xiv, 2.

[2] "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. ii, 4).

[3] Joel iii, 15. [4] Joel iii, 16.

[5] "Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Ps. ii, 5).

[6] "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of wrath is come; and who shall be able to stand?" (Rev. vi, 15-17).



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will recognize their own impotence in the face of these supernatural manifestations.[7] At that time from Jerusalem shall go forth the voice of the Lord.[8] The Hebrew word *qol*—translated "voice"—means "thunder," or "proclamation." The result of this proclamation will be that "the heavens and the earth shall shake."[9] In the midst of these seismic disturbances, the Lord has promised to protect Israel and Judah: "The Lord will be the hope (refuge or shelter) of his people (Judah), and the strength (stronghold) of the children of Israel."[10]

At this critical moment God orders the "Mighty Ones" of Heaven to descend and assist the forces of Israel.[11] These are Michael and his angel hosts. The defeat that faced Zion is turned into victory[12]; while dismay and fear seize her enemies. The thundering

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. i, 7).

[7] "The Sun shall be darkened, and the Moon shall not give her light,

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Mark xiii, 24-5; also Matt. xxiv, 29, Rev. vi, 12-13.)

[8] Joel iii, 16.

[9] "And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. xvi, 18, also vi, 14.

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. ii, 19).

[10] Joel iii, 16. [11] Joel iii, 11.

[12] Joel ii, 21.

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people" (Mic. iv, 11-13).

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proclamation, which causes the heaven and earth to shake, will spread still more confusion amongst the ranks of the adversaries. The Lord will save the tents of Judah,[13] and He will be the stronghold of strength for His Kingdom, Israel.[14]

John portrays another host of "Mighty Ones" descending and marching to battle, led by the Son of God, namely "the armies of heaven," made up of all the Saints. At that time the Son of God returns to take over the Throne of His Father David: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness (or in the cause of Justice) he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name was called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule (or govern) them with a rod of iron (or sceptre of strength); and he treadeth the winepress of the fierceness and wrath of Almighty God."[15]

In the first chapter of his Book of Revelation, John, in anticipation of this day, exclaims: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."[16] This is the same day to which Jesus referred, when He said: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations."[17]

The prophet Haggai also describes the discomfiture

[13] Zech. xii, 7. [14] Joel iii, 16. [15] Rev. xix, 11-15.
[16] Rev. i, 7. [17] Matt. xxv, 31-2.



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of the enemy when the Lord will overthrow the power of their kingdoms. He will destroy their strength and overwhelm their chariots and horsemen. He will also cause every man's sword to be against his messmate.[18] The Lord, speaking through Zechariah, says: "I will smite every horse with astonishment, and his rider with madness."[19] The prophet further tells us: "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."[20] Then the prophet describes the great confusion which will take place in the ranks of the enemy by saying that every man's hand shall be against his brother.[21] The plague will also come upon the horses and cattle in the camp of the enemy.[22] The silver and gold, gathered in abundance by this army that comes against Jerusalem, will be consecrated to the Lord.[23] Not only will this disaster over-

[18] "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Hag. ii, 21-2).

"And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother" (Ezek. xxxviii, 21). This is said of the Northern Army. These two great armies perish in a common overthrow.

[19] Zech. xii, 4. [20] Zech. xiv, 12.

[21] "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. xiv, 13).

[22] "So shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents (or camp)" (Zech. xiv, 15).

[23] "And the wealth of all the heathen round about shall be gath-

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take the Southern Army, but Ezekiel foreshadows the simultaneous defeat of the Northern Army. In the camp of the northern forces, " every man's sword shall be against his brother."[24] Here we have a picture of two terrible catastrophes : Men smitten with the plague ; madmen riding upon blind horses ; each trying to save himself from an invisible foe, and at last falling by the sword of his confederate.

In the New Testament, as well as in the Old, we have a graphic description of this same impending doom. John, speaking of that great carnage, writes : " The kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army."[25] The leaders of the enemy are cast into the lake of Divine anger and the remainder are slain by the sword of the Lord. Their flesh is devoured by the birds of prey.[26] "A short work will the Lord make upon the earth."[27] He will bind the great deceiver of mankind, the old serpent, which is the devil, or Satan, the cause of the world's unbelief, strife, and tribulation. During the millennial rule of our Lord, Satan will no longer be able to deceive men or nations.[28] "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove to-

ered together, gold, and silver, and apparel, in great abundance " (Zech. xiv, 14).

" And I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth " (Mic. iv, 13).

[24] Ezek. xxxviii, 21. [25] Rev. xix, 19.

[26] Rev. xix, 17-18. [27] Rom. ix, 28.

[28] " And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season " (Rev. xx, 2-3).

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ward the north, and half of it toward the south."[29] The prophet says further, that all the country south of Jerusalem will be changed, like the plain from Geba to Rimmon. The land will become valuable, and will be inhabited, from the gate of Benjamin to the point of the foregate up to the towers, and the Fort of Hananeel to the Royal cellars. There will be no more destruction; the inhabitants will dwell in peace and safety at Jerusalem.[30] "And the Lord my God shall come, and all the saints with thee."[31]

Living waters will then go forth from Jerusalem—a great river, flowing towards the Mediterranean and the Dead Sea.[32] Ezekiel then tells us the Dead Sea will be healed by these waters and fish in abundance will again live there.[33]

What was said of Israel is also said of Judah in the great deliverance: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain (or Kingdom)." At that time, Jerusalem will be sacred; no longer will strangers oppress her. According to the Lord's assurances, wonderful prosperity will be theirs.[34] "Judah shall dwell for ever, and Jerusalem from generation to generation."[35]

[29] Zech. xiv, 4.
[30] Zech. xiv, 10-11.
[31] Zech. xiv, 5.
[32] Zech. xiv, 8.
[33] "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

. . . their fish shall be according to their kinds, as the fish of the great sea, exceeding many" (Ezek. xlvii, 8-10).

[34] "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos ix, 13).

[35] Joel iii, 20.

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In this restored Kingdom the resurrected and glorified members of the Body of Christ,[36] His Church, will rule and reign with Him : " Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."[37] At the close of this period, when He creates a new heaven and a new earth, His people will go on to greater and more glorious experiences ; for He has promised : " He that overcometh (or gains the victory in Christ Jesus) shall inherit all things ; and I will be his God, and he shall be my son."[38]

[36] " Know ye not that your bodies are the members of Christ? " (1 Cor. vi, 15).
" So we, being many, are one body in Christ " (Rom. xii, 5).
[37] Rev. xx, 6. [38] Rev. xxi, 7.

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# APPENDICES

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# APPENDIX A

## EVIDENCE FROM THE APOCRYPHA

In this book on the prophecies of Joel we have endeavoured, and trust we have succeeded, in arousing the interest of the reader in the momentous events prophetically recorded by this prophet. We trust the reader realizes that national repentance must take place, and restoration must be made, before we, as a nation, can claim God's blessing and protection.

In the following brief paragraphs attention will now be called to the remarkable facts and predictions outlined in the Apocrypha. These books will be found in earlier editions of the Bible, at the close of the Old Testament.

We have, in the Book of Esther, a dream related by Mardocheus: "Behold a voice of tumult, with thunder, and earthquake, and uproar in the land; and behold, two great dragons come forth ready to fight, and their cry was great. And at their cry all nations were prepared to battle, that they might fight against the righteous people. And lo, a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth. And the whole righteous nation was troubled, fearing their own evil, and they were ready to perish. Then they cried unto God, and upon their cry, as it were from a fountain, was made a great flood, even much water. The light and the sun rose up, and the lowly were exalted, and devoured the glorious."[1]

[1] Apocrypha of Esther xi, 5-11.



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The two dragons here pictured are the northern and southern armies arising to devour Judah and Israel, the Kingdom people and nation. His people are troubled; in the midst of their afflictions they cry unto the Lord, and He delivers them from destruction. This is in agreement with Joel and other prophets.

Esdras tells of the plagues sent upon the earth and the reason for their visitation: "Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges."[2] Esdras then tells us when the earth is filled with plenty and the people of the world are saying famine will never again afflict the whole earth, even then shall evils grow upon the earth—sword, famine, and great confusion.[3] He admonishes God's people: "Hear now these things and understand them, ye servants of the Lord. Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake (false prophets and teachers). Behold the plagues draw nigh and are not slack." In the simile of the birth of a child in which the pains come upon the mother and do not slacken until the child is delivered, "Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrow shall come upon every side."[4] The prophet then counsels: "O my people, hear my word: make you ready to the battle, and in these evils be even as pilgrims upon the earth."[5]

In a vision, Esdras beholds the coming of the Son of Man, and sees the mountain, or Kingdom Nation, against whom are gathered together a great multitude. He says: "They which are gathered together to subdue him were sore afraid, and yet durst fight."[6] The

[2] Esdras xvi, 19-20.
[3] Esdras xvi, 21.
[4] Esdras xvi, 35-9.
[5] Esdras xvi, 40.
[6] Esdras xiii, 8.

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enemy is described as being overthrown by the tempest; destruction is revealed as coming at the command of the Son of Man.[7] Unto Him gather an innumerable peaceful multitude who are the children of Israel.[8] "And Zion shall come, and shall be shewed to all men."[9] This peaceful multitude who gather unto Him, "are the ten tribes which were carried away prisoners out of their own land in the time of Osea, the King, whom Salmansar, the King of Assyria, led captive. And he carried them over the waters, and so came they into another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a far country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth."[10] Thus is described Israel's captivity, their trek across southern and central Europe (Arsareth); and, at the end of a long journey, their entrance into a new land. There they would again keep God's laws which they had not obeyed in Palestine.

Israel is called to make the complete restoration in order to receive God's full protection and blessing. The birth-pangs of the coming age are now manifest; the day of the Lord is at hand. The individual members of Israel are called to personal repentance that they may be saved from sin and death, and that they may have the right to enter into the Kingdom. The nation also must accept the redemption from the

[7] Esdras xiii, 9-11.
[8] Esdras xiii, 12-13.
[9] Esdras xiii, 36.
[10] Esdras xiii, 40-5.

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curse of the law and again become, in fact as well as in name, His people ; they must walk in His covenant and be sanctified. Thus and thus only, in singleness of purpose, can they be used of God for Kingdom service in fullness of perfection.

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## APPENDIX B

THE following editorial appeared in the *Boston Herald* for May 25th, 1929 :

### THE INSECT INVASION

It must have surprised many to read that Congress recently authorized an appropriation of four and a half million dollars for expenditures in fighting a Mediterranean fruit fly which has invaded Florida, and is working havoc with the citrus industry there. But the surprise vanishes when it is realized that insects on this earth, with their more than a million species, vastly outnumber all other forms of life, and are often to such an extent injurious to human interests as to involve losses and expenditures which make the outlay arranged for at Washington seem insignificant.

It has been estimated that the Hessian fly does damage to our wheat, rye and barley crops to the amount of $75,000,000 annually. The Mexican chinch bug is said to have cost the corn growers of America at least $400,000,000 during the past fifty years, and still levies a toll on them of more than $30,000,000 a year. Ravages by the cotton boll weevil and the cotton worm cost the cotton industry about $100,000,000 annually ; about a fifth of that sum goes in losses due to the European codling moth ; so the depredations of the San Jose scale in our forests and among our timber products involve us in such losses to the extent of $100,000,000 every twelve months. And while other damages from insect attacks raise the figures to a total of about



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$1,250,000,000, the amount now being paid out every year in fighting insects reaches at least $2,000,000,000.

Here is a situation which Dr. L. O. Howard of our United States department of agriculture has just impressively stressed in a lecture on " Fifty Years of Economic Entomology." Himself an expert in this field, he calls attention to the fact, biologically speaking, " the insects have a decided advantage in that they have existed for over 50,000,000 years, whereas man has lived on this planet not more than 500,000 years."[1] Another thing he emphasizes is that the conditions brought in by human beings give the insects a further advantage in the struggle for life. In the case of the boll weevil, for example, that organism has grown enormously in numbers, for the reason that it has more cotton on which to feed through the increased demand for cotton. So in various other directions, " when we increase production to feed a growing human population we also feed billions more of insects."[2]

Something of the same process must have gone on in the past, and there is a theory that the extinction of the early Maya, Toltec and Aztec civilizations were due to the inrush of great hordes of locusts and grasshoppers which overran the country, destroying food and creating famine, which resulted in the disappearance of the three great South American races. Dr. Howard merely mentioned this theory in his address, but he did so in order to drive home his point that " insects in the United States are multiplying rapidly," and that " their force is growing stronger

[1] With the time period we do not agree, but the fact remains that the destruction by insects prophetically and historically is true.

[2] On the face of it this is true, but God has promised to send His army of insects to destroy our crops for our failure to walk in His covenant. As we increase production to overcome their ravages, God increases His army to destroy our increase.

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every year." What can it mean other than that insecticides, fungicides and airplane spraying are more than ever likely to become the order of the day?[3]

[3] In spite of the great expenditure of money, insects are on the increase. The prophecies of Joel are yet to be more remarkably fulfilled in the near future. Further methods suggested for fighting the insects will be as futile to overcome them as have been the methods of the past. Man proposes, but God disposes. Troubles will progressively increase until Israel makes the restoration.

" Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain " (Ps. cxxvii, 1).

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