

custs, and they are the agents of the Divine judgment in the Day of Jehovah.

In vss. 12-17 Jehovah commands His people to repent, and a call to fasting and humiliation is uttered.

In vss. 18-27 the implication is that Israel does repent, and does so in the way stipulated, namely, that they must "rend their hearts and not their garments". Jehovah's answer follows, which is that on such repentance complete deliverance from the domination of the alien oppressor will follow.

The question is now, Has this been fulfilled? We answer, N O. Without taking into account a measure of temporal prosperity which Isreal may have obtained in Joel's days, or later, it is not possible that then or at any time thereafter the following words came true: "And I will no more make you a reproach among the nations" (vs. 19). Nor has ever an enemy been removed from them as portrayed in vss. 19 and 20. The Maccabean breathing spell was too short and too much devoid of permanent results to count as such. The Roman came soon after, so that the "no more" does not apply at that time.

Besides, there is no evidence that Israel truly repented in these days or afterwards. That the message was never fulfilled is still more evident from the twice repeated emphatic statement in vss. 26 ^t and 27: "And my people shall never be put to shame."

With the 28th verse begins a most important section of the book of Joel. It speaks of the outpouring of the Holy Spirit, which is to "come to pass afterward". As this passage is quoted at length in Acts 2:16-21 (excepting the last clause), it is natural to consider it for the light which the New Testament may shed upon it. The mention of the outpouring of the Holy Spirit is the prominent feature of both passages.

The question presents itself, Whether the outpouring of the Holy Spirit is limited to the one event on the day of Pentecost?