

Joel 2:26

Authorized King James Version (KJV)

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Analysis

And ye shall eat in plenty, and be satisfied (Hebrew va'akhaltem akhol vesavo'a, וְאָכַלְתֶּם אֶכּוֹל וְשָׂבִיעוּ)—God promises abundant provision after devastating famine. The infinitive absolute construction (akhol before the finite verb) intensifies the meaning: "you shall surely eat." The verb sava (שָׂבַע, "be satisfied") means complete satiation, the opposite of the hunger Joel's generation endured. This fulfills covenant blessings: "Ye shall eat your bread to the full" (Leviticus 26:5). Where locusts devoured everything, God now provides overflowing abundance—not mere subsistence but joyful plenty. This demonstrates that the same God who sends judgment delights to restore and bless.

And praise the name of the LORD your God, that hath dealt wondrously with you (Hebrew vehilaltem et-shem YHWH Eloheikhem asher-asah immakhem lehavplit)—restoration's purpose is doxological. The verb halal (הָלַל, root of "hallelujah") means to praise, celebrate, boast in. God's "name" represents His revealed character and covenant identity. "Dealt wondrously" uses pala (פָּלָא), describing extraordinary, miraculous acts beyond human capability—the same word used for God's plagues on Egypt (Exodus 3:20), His covenant faithfulness (Psalm 118:23), and ultimately the Messiah as "Wonderful" (Isaiah 9:6). God hasn't merely restored agricultural productivity; He has demonstrated His covenant faithfulness, power, and grace in spectacular fashion.

And my people shall never be ashamed (Hebrew velo-yevosu ammi le'olam, וְלֹא יִבֹּשׁוּ אַמִּי לְעוֹלָם)

לְעוֹלָם (יִבְשׁוּ עַמִּי לְעוֹלָם)—this climactic promise uses bosh (בֹּשׁ, "be ashamed/disappointed") negated with le'olam (forever, eternally). The agricultural devastation had brought shame—farmers' labor failed, priests couldn't offer sacrifices, the nation appeared abandoned by God. But divine restoration vindicates God's people, demonstrating that judgment was remedial, not final. This anticipates Romans 10:11: "Whosoever believeth on him shall not be ashamed." Ultimate fulfillment comes in Christ, whose death and resurrection secure eternal vindication for all who trust Him. Believers face temporary trials but never ultimate, eternal shame (Romans 5:5, 1 Peter 2:6).

Historical Context

Joel 2:26 follows God's promise to restore "the years that the locust hath eaten" (2:25). After describing devastating locust plague (chapter 1), calling to repentance (2:12-17), and announcing divine response (2:18-19), Joel prophesies comprehensive restoration. The agricultural abundance promised here reverses the famine described in 1:4-20. Ancient Near Eastern prosperity was measured by agricultural abundance—full granaries, overflowing wine vats, plentiful oil (2:24). This prosperity enabled worship (grain and drink offerings), celebration (wine at festivals), and economic stability.

The phrase "never be ashamed" has both immediate and eschatological dimensions. Immediately, it promises that repentant Judah won't face continued devastation and national humiliation. Eschatologically, it points to the messianic age when God's people experience eternal vindication. Peter's Pentecost sermon (Acts 2:16-28) applies Joel's prophecy to the church age, showing that restoration begins now through the Spirit but awaits consummation at Christ's return. Believers experience foretastes of kingdom abundance—spiritual satisfaction, answered prayer, Christ's presence—while awaiting physical resurrection and new creation (Romans 8:18-25, Revelation 21:1-4).

Ancient Israel's shame came from two sources: covenant unfaithfulness bringing divine judgment, and pagan nations mocking Israel's God ("Where is their God?"—2:17). Restoration answers both: God demonstrates His power over nature, vindicating His character before watching nations. Ultimately, Christ's

resurrection provides final answer to mockers. The cross appeared as ultimate shame and defeat; resurrection revealed it as God's "wonderful" plan of redemption, confounding human wisdom (1 Corinthians 1:18-25).

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does God's promise of physical abundance after judgment illustrate the gospel pattern of death-and-resurrection, cross-before-crown?
2. What does it mean that God's purpose in restoring material blessings is praise—how should this shape your response to answered prayer and provision?
3. How does the promise "never be ashamed" comfort believers facing present trials, persecution, or apparent defeat?

Interlinear Text

אָכּוּל	אָכּוּל	וְשָׂב וְעַ	וְהִלַּלְתֶּם	אֶת	שֵׁם
And ye shall eat	And ye shall eat	and be satisfied	and praise	H853	the name
H398	H398	H7646	H1984		H8034
יְהוָה	אֱלֹהֵיכֶם	אֲשֶׁר	עָשָׂה	עִמָּךְ	לְהַפְלִיא
of the LORD	your God	H834	that hath dealt	H5973	wondrously
H3068	H430		H6213		H3808
יִבְּשׁוּ	עִמִּי	לְעוֹלָם:			
be ashamed	with you and my people	shall never			
H954	H5971	H5769			

Additional Cross-References

Romans 10:11 (Parallel theme): For the scripture saith, Whosoever believeth on him shall not be ashamed.

Psalms 22:26 (Resurrection): The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

Romans 5:5 (References God): And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Deuteronomy 12:7 (References God): And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

Isaiah 45:17 (References Lord): But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Isaiah 49:23 (References Lord): And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Leviticus 26:5 (Parallel theme): 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.

Isaiah 54:4 (Parallel theme): Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Isaiah 25:1 (Resurrection): O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

1 John 2:28 (Parallel theme): And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

