### Joel

## Chapter 3

1[And God continues to say:]  
  
 ‘For, {Look!} in those days and at that time,  
 I’ll return all those who were taken away  
 From Judah and JeruSalem.  
  
 2‘Then I’ll gather all of those nations  
 To the Valley of JehoShaphat;  
 And on behalf of My people, I’ll judge them…  
 On behalf IsraEl (My inheritance)…  
 Those whom I’d scattered among all the nations…  
 Those among whom I’ve divided My land…  
 My people, over whom I’ve cast lots…  
 3Those who once gave their boys to the whores  
 And sold their young women for wine (which they drank).  
  
 4‘What are you to Me, O ‘What are you to Me, O <span class="placename">Sidon‘What are you to Me, O <span class="placename">Sidon</span> and ‘What are you to Me, O <span class="placename">Sidon</span> and <span class="placename">Tyre‘What are you to Me, O <span class="placename">Sidon</span> and <span class="placename">Tyre</span>,  
 Or Or <span class="placename">GalileeOr <span class="placename">Galilee</span> of the Philistines?  
 Shouldn’t I repay you for the things that you’ve done…  
 What reasons did I give you to hate Me?  
  
 ‘So I’ll swiftly bring what’s due on your heads;  
 5For you’ve taken My silver and gold,  
 As well as the things that I’ve chosen,  
 Then carried it back to your temples!  
 6And the sons of And the sons of <span class="placename">JudahAnd the sons of <span class="placename">Judah</span> and And the sons of <span class="placename">Judah</span> and <span class="placename">JeruSalemAnd the sons of <span class="placename">Judah</span> and <span class="placename">JeruSalem</span>,  
 You’ve given to the sons of the You’ve given to the sons of the <span class="placename">GreeksYou’ve given to the sons of the <span class="placename">Greeks</span>…  
 You pushed them away from your borders.  
  
 7‘But Look!  
  
 ‘In every place where you’ve sent them,  
 I’ll make them stand once again,  
 And I’ll lay the payment for them on your heads.  
  
 8‘Then, after that, I’ll give  
 Your sons and daughters to the sons of the Jews.  
 And many will be taken as captives  
 To nations that live far away;  
 For, I Jehovah, have spoken.  
  
 9‘So, proclaim these things to the nations!  
 Declare a holy war against them…  
 Yes, awaken the soldiers and shout:  
  
 ‘[Attack and conquer], O men of war!  
 10Cut your plows into broadswords,  
 And beat your scythes into spears!  
 Let the weak among you say they’re strong,  
 11And attack the nations that live roundabout!  
 Come and assemble [your armies],  
 And let your meek become warriors!’  
  
 12‘Yes, awaken the gentiles and send them  
 To the To the <span class="placename">Valley of JehoShaphatTo the <span class="placename">Valley of JehoShaphat</span>;  
 For there, I’ll separate nations  
 (Those who live round-about you),  
 13And then, I’ll send for the scythes…  
 For the crops are now ready for harvest!  
 Climb in and tread, for the wine vat is full…  
 The vats overflow with their badness!  
  
 14‘Then throughout the valley, [you’ll hear] the cries  
 Of those who are about to be punished;  
 For the Day of the Lord is at hand!  
  
 15‘Then the sun and the moon will grow dark,  
 And the stars will start to grow dim.  
 16And from Zion, the Lord will then shout…  
 From JeruSalem, his voice will be heard.  
  
 ‘At that time, the lands and skies will be shaken…  
 But the Lord will spare all his people.  
 For I’ll make the sons of IsraEl strong,  
 17And you’ll know that I am Jehovah your God!  
  
 ‘On ‘On <span class="placename">Zion‘On <span class="placename">Zion</span>, My Holy Mountain, I’ll camp,  
 And And <span class="placename">JeruSalemAnd <span class="placename">JeruSalem</span> will be holy once more…  
 The nations won’t overrun her again.  
  
 18‘And in that day,  
 The mountains will trickle down sweetness,  
 Milk will flow from the hills,  
 And from the springs of Judah, water will flow.  
  
 ‘Then a spring will flow from My [Temple],  
 And its waters will become a great river! [Ezekiel 47:3]  
  
 19‘‘<span class="placename">Egypt‘<span class="placename">Egypt</span> will no longer be,  
 And And <span class="placename">EdomAnd <span class="placename">Edom</span>’s land in the plains will be gone;  
 For to the sons of Judah, they were unfair,  
 And in their lands, they shed righteous blood.  
  
 20‘Throughout the ages, they’ll be living in ‘Throughout the ages, they’ll be living in <span class="placename">Judah‘Throughout the ages, they’ll be living in <span class="placename">Judah</span> again…  
 Throughout generations of generations in Throughout generations of generations in <span class="placename">JeruSalemThroughout generations of generations in <span class="placename">JeruSalem</span>.  
 21Then I’ll avenge all the blood that I’ve not avenged,  
 And the Lord will be camping on Zion.’

# Amos

Amos is a record of the prophecy given to the Prophet Amos while he was living in the 10-tribe Kingdom of IsraEl.  
  
God’s message to Amos is about the future destruction of that kingdom, and many other nations that lived nearby or had dealings with it. He also foretells what would happen to both Judah and IsraEl.  
  
Most Bible scholars date it to around 758 BCE. However, our estimates place it closer to 800 BCE.  
  
  
Most of this book is poetry  
  
Something that only a Bible translator would notice is when words are in the form of Hebrew poetry. There’s a definite cadence that can be seen in the original language. Therefore, because this is the chosen style of God, we’ve tried to recreate it as it was originally intended: in poetic verse.  
  
  
Why use poetry?  
  
Poetry must conform to a certain rhythm and style. These act as memory aids, helping you to recall the words, making it easier for messages to be spread via the most common communication method of the time: song.  
  
  
Who was talking?  
  
When translating the words of the Prophets, you can’t help but notice the constant changing personal pronouns (I, you, he, they, etc.) used in the text. It makes it very confusing to figure out exactly who’s talking.  
  
However, we now realize one reason for the confusion that’s usually overlooked: God didn’t speak to the Prophets personally. Rather, He sent His messages through a mediator, either referred to as a messenger (an angel), or sometimes as ‘The Word’ (which some interpret to mean Jesus).  
  
So there are actually three voices speaking:  
  
 1. That of the Prophet, who sometimes quotes himself,  
  
 2. That of the angelic messenger who’s bringing the message from God,  
  
 3. The words of God Himself (which we put in italics).  
  
  
How can we tell the difference? From the context, the pronouns, and the tenses:  
  
 1. When the Prophet speaks, he’s either clearly reporting what he said or did, or is simply saying what was happening.  
  
 2. When the angelic messenger speaks, he talks about God in the third person.  
  
 3 When God is speaking, all references to God are naturally spoken in the first person.  
  
  
Did we get it all right? Probably not, but it has been an honest attempt at doing so. If you think you’ve spotted a place where our choice is incorrect, please let us know and we’ll reconsider it.