

YOEL

may render the sacrifices of our lips. [MJ 13:15]

[3 [4]] Assyria shall not save us; we will not ride upon susim; neither will we say any more to the work of our hands, Ye are Eloheinu; for in Thee the yatom (orphan) findeth compassion.

[4 [5]] I will heal their meshuvah (backsliding); I will love them freely; for Mine anger is turned away from him.

[5 [6]] I will be as the tal (dew) unto Yisroel: he shall blossom as the lily, and strike root as Levanon.

[6 [7]] His branches shall spread, and his beauty shall be as the zayit (olive tree), and his hod (splendor) as Levanon.

[7 [8]] They that dwell under his tzel (shade) shall return; they shall revive as the dagan, and grow as the gefen; the remembrance thereof shall be as the yayin of Levanon.

[8 [9]] Ephrayim shall say, What have I to do any more with atzabim? It is I who answer and look after him; I am like an evergreen cypress. From Me is thy p'ri found.

[9 [10]] Who is chacham, and he shall have binah of these things? Prudent, and he shall know them? For the Darkhei Hashem are right, and the tzaddikim shall walk in them; but the poshe'im (transgressors) shall fall therein.

T.N. In the next book we have the prophecy that the Ruach Hakodesh will be poured out in the last days and even the most humble people will be empowered thereby to witness. When 120 Messianic Spirit-filled Jewish people began to preach the Besuras HaGeulah for the first time, they knew that something of this very prophecy had come to pass (See Ac chp 2).

YOEL

1 The Devar Hashem that came to Yoel Ben Petuel:

[2] Hear this, ye zekenim, and give ear, all ye yoshvei ha'aretz (inhabitants of the land). Hath anything like this been in your days, or even in the days of your avot (fathers)?

[3] Tell ye your banim (children) of it, and let your banim tell their banim, and their banim to the next generation.

[4] That which the locust swarm hath left hath the arbeh (great locust) eaten; and that which the arbeh hath left hath the crawling locust eaten; and that which the crawling locust hath left hath the other locust eaten.

[5] Awake, ye shikkorim (drunkards), and weep; and wail, all ye drinkers of yayin, because of the new wine; for it is cut off from your mouth.

[6] For a Goy is come up upon my land, strong, and without number, whose teeth are the teeth of an aryeh (lion), and he hath the fangs of a lioness.

[7] He hath laid my gefen (vine) waste, and barked my teenah (fig tree); he hath made it clean bare, and cast it away; the branches thereof are made white.

[8] Lament like a betulah girded with sackcloth for the ba'al (husband) of her youth.

[9] The minchah and the nesekh is cut off from the Beis Hashem; the kohanim, the mesharetim (ministers) of Hashem, mourn.

[10] The sadeh (field) is wasted, the adamah (land) mourneth; for the grain is wasted; the new wine is dried up, the oil languisheth.

[11] Be ye ashamed, O ye husbandmen [*i.e., farmers*]; wail, O ye vinedressers, for the

wheat and for the barley; because the katzir (harvest) of the sadeh is perished.

[12] The gefen is dried up, and the teenah languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the sadeh, are withered; because sasson (joy) is withered away from the bnei Adam.

[13] Gird yourselves, and lament, ye kohanim; howl, ye mesharetim of the Mizbe'ach; come, lie all night in sackcloth, ye mesharetim of my G-d; for the minchah and the nesekh is withheld from the Beis of your G-d [*i.e., the Beis Hamikdash*].

[14] Sanctify ye a tzom (fast), call an atzarah (solemn assembly), gather the zekenim and all the yoshvei ha'aretz into the Beis Hashem Eloheichem, and cry unto Hashem,

[15] Alas for the day! For the Yom Hashem [*see Isa 13: 9-13; Am 5:18-20; 8:9-14; Zeph 1:14-23 on the coming Day of the L-rd when Hashem intervenes to execute mishpat and righteousness*] is karov (near, at hand), and like destruction from Shaddai shall it come.

[16] Is not the okhel (food) cut off before our eyes, yea, simchah (joy) and gladness from the Beis Eloheinu [*the Beis Hamikdash*]?

[17] The seed is rotten under their clods, the otzarot (storehouses) are laid desolate, the barns are broken down; for the grain is withered.

[18] How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the edrei hatzon (flocks of sheep) are made desolate.

[19] To Thee, Hashem, will I cry; for the eish hath devoured the pastures of the midbar, and the flame hath