

# Joel 3 - Judgment of the Nations; Full Kingdom Blessings

## IV. Deliverance in the future day of the Lord (Joel 2:28—3:21)

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## Order of Events

Joel 2:1-10 - Gentile Invasion; Armageddon

Joel 2:11 - Destruction of the Invaders

Joel 2:12-17 - Repentance of Judah

Joel 2:18-27 - Response of YHWH

Joel 2:28-29 - Effusion of the Spirit

Joel 2:30-32 - Return & Establishing the Kingdom

**Joel 3:1-17 - Judgment of the Nations (Gentiles)**

**Joel 3:18-21 - Full Kingdom Blessing**

### **Joel 3**

(B) Condemnation of the nations (3:1-17; Cf. Matt 25:31-46)

(a) Time of the judgment (3:1)

**1 "For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem,**

**1 "For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem,**

**1 "Look, now! In those very days and at that time, when I restore prosperity to Judah and Jerusalem,**

**1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,**

– "...in those days and in that time" - the announcement of judgment upon the nations (Gentiles) will be at the time of Israel's restoration, in conjunction with the time of Israel's regeneration and the outpouring of the Holy Spirit

— This judgment will take place after the Tribulation, in preparation of the inauguration of the kingdom (during the 75-day Interval; see Tag: **75 Day Interval**). The timing is specified in the preceding context (Cf. 2:30-32).

— The regathering of Israel is a prerequisite of the end times (Jer 23:1-8; Ezek 37:15-22)

– "...restore the fortunes of Judah and Jerusalem" - God will restore Judah and Jerusalem, but not until He has "gathered all the nations" and "put them into judgment" because their mistreatment of Israel.

— One of the things God is upset about is the dividing of "His Land." This goes against the "Two State Solution" which divides up the Land of Israel. The entire world, with the exception of the Trump administration, are in favor of dividing the Land in order to gain (so-called) peace.

— Notice it's not the prevalence of homosexuality, immorality, abortion, the lack of prayer or Scripture reading in public schools, the expulsion of God and morality from cultures around the world, that sets off God's judgment: it's the dividing of His Land.

— But this "distress" is the tool that God will use to restore the fortunes of Israel and bring them into a place of restoration, belief, and blessing.

(b) Place of judgment: Valley of Jehoshaphat (3:2a)

(c) Purpose of the judgment (3:2b)

(d) Basis of the judgment: Genesis 12:3 (3:2c-6)

2 I will gather all the **nations** And bring them down to the **Valley of Jehoshaphat**. Then I will **enter into judgment with them there On behalf of My people and My inheritance, Israel**, Whom they have scattered among the nations; And they have divided up My land.

2 I will gather all the nations And bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And they have divided up My land.

2 I will gather all nations, bringing them down to the Valley of Jehoshaphat. I will set out my case against them there, on behalf of my people, my heritage Israel, whom they scattered among the nations, apportioning my land among themselves.

2 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, whom they have scattered among the nations, and parted my land.

— "...nations" - Gentiles; all Gentiles who survive the Tribulation will be gathered together for this judgment (Cf. Matt 25:32)

— A judgment of this nature, resulting in a destiny of eternal life or eternal hell, cannot be a national judgment, but an individual judgment

— "...Valley of Jehoshaphat" - an untranslated word meaning "Yahweh judges"—only mention in Scripture (Targum: "plain of division"); also called the Valley of Kidron

— This is one of the two valleys that surround the Old City of Jerusalem; this valley separates Jerusalem from the Mount of Olives (Zech 12:1-3,9; 14:2-4; Is 29:1-8)

— This valley may look different geographically by the time of this judgment as Zechariah mentions the opening of a "very large valley" when the Lord's feet touch the Mount of Olives (Zech 14:4)

— "...enter into judgment with them there" - the grounds for this judgment will be anti-Semitism or pro-Semitism; basically, their treatment of the Jews during the Great Tribulation

— The sins committed against Israel in this indictment are:

1. Scattering the Jews (in the middle of the Tribulation, v2)
2. Parting the land (Armageddon, v2)
3. Selling Jews into slavery (v3; Cf. Zech 12:1-2)

— Jesus will judge every Gentile living at that time on the basis of their participation or non-participation in these deeds (Cf. Matt 25:31-46 for the results of this judgment)

— "...On behalf of My people and My inheritance, Israel" - parallels Christ's description of "the least of these brothers and sisters of Mine" (Matt 25:40)

*Little do the nations realize how they incur the wrath of God when they lay violent hands upon His heritage and the plant of His choosing. [Feinberg]*

The Gentiles partition His Land? Cf. The Lord's partitioning, and the institution of the Year of Jubilee (Lev 25). The Lord apportioned each tribe their *nahala*, or portion. The Gentiles' heinous crime is their dividing it up for themselves.

3 "They have also cast lots for My people, Traded a boy for a prostitute, And sold a girl for wine so that they may drink.

3 "They have also cast lots for My people, Traded a boy for a harlot And sold a girl for wine that they may drink.

3 They cast lots for my people— they sold a young boy in exchange for a prostitute, and a girl for wine, so they could drink."

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

- Selling people into slavery was a common atrocity in war (Obadiah 13-14; Zech 14:2)

— The Romans chose "*the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above 17 years old, he put them into bonds; and sent them to the Egyptian mines...those that were under 17 years of age were sold for slaves.*" [Josephus, *Wars of the Jews*, VI. 9.2; *Antiquities*, XII, 7.3; also 1 Macc 3:41; 2 Macc 8:11,25]

### **The LORD's Judgment upon Philistia (Gaza)**

4 Moreover, what are you to Me, **Tyre, Sidon**, and all the regions of **Philistia**? Are you repaying Me with retribution? But if you are showing Me *retribution*, swiftly and speedily I will return your retribution on your head!

4 Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head.

4 "Furthermore, what have you to do with me, Tyre, Sidon, and all the sea coasts of Philistia? Are you taking revenge on me? If you are taking revenge on me, I'll send it back on you swiftly and promptly,

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

- "...Tyre...Sidon" - Lebanon today (controlled by Hezbollah)

- "...Philistia" - Gaza Strip (controlled by Hamas)

— Apparently those living in these two areas (present day Gaza and Lebanon) will be especially vengeful against the Jews during the Great Tribulation. Their vengeance is now to be repaid by vengeance from God.

- The lands of the Phoenicians and Philistines were given to Israel as an inheritance (Joshua 13:1-7)
- They were instructed to drive these people from the land, but failed to do so (Judges 1:21-36); they've been a thorn in the side ever since (Judges 2:1-6)
- Philistines warred against Israel from Samson's day until the days of Joel. The last recorded invasion was against King Jehoram and his family; only Jehoahaz, the youngest son, survived (2 Chr 21:16-17).
- God is saying, "What are ye to me?" ("What do we have in common?") All the grievances committed upon God's people He considers as done to Himself. Our God is Jewish.

5 Since you have taken **My** silver and **My** gold, brought **My** precious treasures to your temples,

5 Since you have taken My silver and My gold, brought My precious treasures to your temples,

5 since you took my silver and gold, carried my precious treasures into your temples,

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

- "...My" [3x] - secondly, they (apparently Israel's enemies, especially Gaza and Lebanon) will be guilty of spoiling the temple

— The treasures went to Babylon (2 Kings 25:13-15). The Persians gave them back; they are presently in the Vatican (Cf. Hosea 2:8; Haggai 2:8).

6 and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory,

6 and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory,

6 and sold Judah's and Jerusalem's descendants to the Greeks, so you can remove them far from their homeland!

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

- Thirdly, they will be guilty of selling Jews as slaves to the Greeks

— Ezek 27:13 highlights trade relations between Phoenicia and Greece (Javan), Meshech, and Tubal. Greece had acquired 1,330,000 slaves; it has been said that 10,000 slaves per day were sold at Delos.

— Prohibited by the "brotherly covenant" between Solomon and Tyre's King Hiram (Amos 1:6,9)

(e) Results of the judgment (3:7-8)

7 behold, I am going to stir them up from the place where you have sold them, and return your retribution on your head.

7 behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head.

7 "Look, I will bring them up from where you sold them, I will turn your revenge back upon you,

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

- After giving examples of their sins, Joel gives the example of the punishment that is to come...

— His first point is that the Jews who have been sold off into foreign lands will be brought back to the land of Israel

— Second, the sellers themselves will be sold "far off" into slavery (v8)

8 I will also sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the **Sabeans**, to a distant nation," for the LORD has spoken.

8 Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation," for the LORD has spoken.

8 and I will sell your sons and daughters into the control of the people of Judah. And they will sell them to the people of Sheba, a country far away." Indeed, the LORD has spoken."

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

- "...Sabeans" - (Sheba) SW Arabia, near Yemen

— Do "Philistia and Phoenicia" prefigure Israel's enemies collectively (as do Moab in Is 25:10-12 and Edom in Obadiah)?

(f) Sequence of the judgment (3:9-17)

(i) Armies are gathered (3:9-11)

9 Proclaim this among the nations: **Prepare for holy war**; stir up the warriors! Have all the soldiers come forward, have them come up!

9 Proclaim this among the nations: Prepare a war; rouse the mighty men! Let all the soldiers draw near, let them come up!

9 "Declare this among the nations: 'Prepare for war! Wake up your elite forces! Let all the soldiers draw near! Call them up!

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

- After announcing the judgment of the Gentiles (v1-8), Joel now summarizes the beginning and end of the Campaign of Armageddon

- "...Prepare for holy war" - the Hebrew phrase means to "sanctify a war"; declare a holy war
- Same proclamation as in Rev 16:12-16 where the Antichrist will be responsible for gathering these armies together in the Valley of Jezreel and calling for war against the Jews.
- Rev 16:16 gives man's perspective of this gathering for war; Joel (v9-11; Cf. Ps 2) gives God's perspective

This parallels the summoning of the people of Judah to the Temple (Joel 1:13-14; 2:15-16). The destruction of the locusts led to a general call to come for fasting and prayer. When heeded, the Lord relented and healed the land. The Judeans came together for repentance and are delivered. The nations come together for war (with God) and are destroyed. A war to the finish.

10 Beat your plowshares into swords, And your pruning hooks into spears; **Let the weak man say, "I am a warrior."**

10 Beat your plowshares into swords And your pruning hooks into spears; Let the weak say, "I am a mighty man."

10 Beat your plow blades into swords, and your pruning knives into spears! Let the frail say, "I am strong!"

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

- The armies that join the Antichrist will not do so merely from a sense of necessity, but with enthusiasm

— They will turn farming equipment into weapons of war; weapons of war from peaceful, productive materials

— There is also a level of deceit: the weak and cowardly will deceive themselves into believing they are strong and courageous

- "...Let the weak man say, "I am a warrior" - contrast with Is 2:4; Micah 4:3 (Cf. Hosea 2:18)

— Hosea is *after* God's Kingdom is set up; Joel, before

- While Rev 16:12-16 describe the happenings on earth (man's view), these verses describe God's view of the nations gathering for battle against Him. He mocks their preparations and urges them to "bring it" to the battle.

11 Hurry and come, all you surrounding nations, And gather yourselves there. Bring down, LORD, **Your warriors.**

11 Hasten and come, all you surrounding nations, And gather yourselves there. Bring down, O LORD, Your mighty ones.

11 Hurry and come, all you gentiles! Gather yourselves together!'" "LORD, cause your mighty army to come down.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

- Just like the Nazis, they cannot wait to begin killing Jews. The message is urgency to the armies, so the slaughter can begin.

- "...Your warriors" - *gibborim*, "warriors"; must refer to the angelic hosts who will assist God in the judgment (Cf. Ps 103:20; Zech 14:5); same "warriors" as in v9 (Ps 2:1-3)

— While the armies of the world are quickly gathering, so are the armies of heaven

— This will be both a human and angelic conflict, ending in Gentile defeat and judgment

(ii) Armies are judged (3:12-14)

(a) Place of judgment: Valley of Jehoshaphat (3:12)

12 Let the nations be awakened And come up to the Valley of Jehoshaphat, For there I will sit to judge All the surrounding nations.

12 Let the nations be aroused And come up to the valley of Jehoshaphat, For there I will sit to judge All the surrounding nations.

12 "Let the nations be awakened and come to the Valley of Jehoshaphat; because I will sit to judge all the surrounding nations.

12 Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

- When the nations gather for the purpose of annihilating the Jews, the Antichrist will gather them in the Valley of Jezreel, the Valley of Megiddo (Armageddon)

— But as the Antichrist gathers the nations for war against the Jews, the end result will be that God will gather all the nations in another valley for judgment: the Valley of

Jehoshaphat, between Jerusalem and the Mount of Olives

**Armageddon: The Battle from Bozrah to the Valley of Jehoshaphat**

While the battle between the Messiah and the Antichrist will begin at *Bozrah*, the Messiah's first stop upon His Return, it will apparently continue all the way back to the Eastern Wall of Jerusalem, where the battle will end. The Eastern Wall overlooks a section of the Kidron Valley, which is also known as the Valley of Jehoshaphat.

The fighting that begins in *Bozrah* continues as the Messiah tramples the armies of the nations. It finally terminates in the Valley of Jehoshaphat, where the winepress is pictured as being situated. This is the same winepress found in Rev 14:19-20, where John sees a

winepress spewing forth blood for a range of about 200 miles. The 200 mile distance extends from the City of Jerusalem all the way down to the Gulf of Akaba.

Once the fighting has ceased, the Messiah will take His victory ascent up the Mount of Olives (Zech 14:3-4a).

See [Armageddon: Chronology to the Second Coming](#) for the full chronology of the Second Coming.

## Megiddo

It's at the crossroads of the Middle East, N & S: The two trade routes meet there—at the King's Highway and Via Maris. Egyptians, Persians, Crusaders, Druses, Turks, and Arabs have fought there.

- Deborah and Barak defeated the Canaanites (Judges 4-5)
- Gideon defeated the Midianites (Judges 7)
- Ahaziah slew Jehu (2 Kings 9:27)
- Josiah was killed by Pharaoh Necho of Egypt (2 Kings 23:29-30)
- Also, Edom (Is 34:6; 63:1-6); Judah (Zech 12:2-11; 14:2). Holding court (Cf. Dan 7:9-14; Matt 25:31-46; 24:29-31); "Harvest" (Rev 14:14-20).

### (b) Reason for judgment: wickedness (3:13)

13 Put in the **sickle**, for the harvest is **ripe**. Come, tread *the grapes*, for the wine press is full; The vats overflow, for their wickedness is great.

13 Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their wickedness is great.

13 Put in the sickle, because the harvest is ripe. Come and go down, because the winepress is full. The wine vats are overflowing, because their evil is great!

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

- The nations are pictured as undergoing "reaping" and "treading"
- Idioms change from war to harvest (Cf. Jer 51:33; Hosea 6:11; Amos 8:1; Is 63:1; Rev 14:14-20)
- The commands are in the plural, given to the "warriors" in v11
- Agricultural imagery is unmistakable: locusts and drought prevented any harvesting; renewed harvest of plenty after repentance
- For the nations, harvest time means that they are ripe for judgment... wickedness is great (Cf. Gen 15:16, wickedness of the Amorites "full")
- "...sickle" - Cf. Rev 14:14-16,19,20
- "...ripe" - blood will splash to the horses' bridles (five feet high?) for over 200 miles (Megiddo to Bozrah!)

### **"Reaping" vs "Treading"**

Throughout the Scriptures, reaping is a symbol for salvation. Thus the reaping results in salvation of the "sheep" Gentiles. The pro-Semites are not saved because they were good to the Jews, but they were good to the Jews because they were already saved. Their pro-Semitic acts show their faith. This is also found in Rev 14:14-16.

The treading results in the destruction of the anti-Semites. This treading, taking place just outside the the walls of Jerusalem, is described in Rev 14:17-20. The anti-Semite Gentiles will be trodden down into destruction in Hell.

This judgment of the Gentiles described by Joel 3:1-17 is the very same judgment as that described in Matt 25:31-46, the judgment of the Sheep and the Goats.

(c) Extent of judgment: multitudes (3:14)

14 **Multitudes**, multitudes in the **valley of decision**! For the day of the LORD is near in the valley of decision.

14 Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.

14 "Multitudes, multitudes in the Valley of Judgment! For the Day of the LORD is near in the Valley of Judgment!

14 Multitudes, multitudes in the valley of decision: for the Day of the LORD is near in the valley of decision.

— "Multitudes" - *hama*, to make a loud noise, tumult; "crowds on crowds"

— Is this a scenario of Dan 11? Drawn by demonic spirits (Rev 16:13-14?). Satan's final shot (Cf. Rev 12)?

— "...valley of decision" - widely misunderstood and misused allusion: "The Valley of Decision" - it is the Lord's time to "decide" not theirs!

— The valley cut east/west on the Mount of Olives at the time of the 7th Bowl judgment and the world's largest earthquake (Zech 14:2-5; Matt 24:29; Rev 16:17-21)

— "decision" - *harus*, "sharpen or cut"; "render a judgment" (1 Kings 20:40)

— Also, "threshing," "winnowing," "separation" (Is 41:15)

— Wordplay: Noun can also mean that which is dug out or excavated ("moat" in Dan 9:25); thus, "a deep valley." A fulfillment of Gen 12:1-3.

(iii) God comes (3:15-17)

(a) Cosmological disturbances (3:15)

15 The **sun and moon** have become dark, And the stars have lost their brightness.

15 The sun and moon grow dark And the stars lose their brightness.

15 The sun and moon will grow dark, and the stars will stop shining.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

- "...sun and moon" - the same cosmic signs that accompanied the locusts (now on a more universal scale); Matt 24:29; Mark 13:24-25; Rev 6:12-13
- This judgment to be distinguished from that held before The Great White Throne, which will take place *after the Millennium* - Rev 20:4-15
- There are five blackouts described in Scripture during the last days of the Church Age and Tribulation. One occurs before the Tribulation; the other four occur during the Tribulation and Interval, before the Millennium.
  1. Joel 2:31; Acts 2:20 - Before the Tribulation
  2. Rev 6:12 - After opening the 6th seal
  3. Joel 2:10; Rev 9:2 - Smoke from the opening of the bottomless pit
  4. **Matt 24:29; Mark 13:24; Luke 21:25 - At the Second Coming**
  5. Joel 3:15 - During the Judgment of the Nations (Sheep & Goat Judgment)

- (b) God speaks (3:16a)
- (c) God saves Israel (3:16b)

16 The LORD roars from Zion And utters His voice from Jerusalem, And the heavens and the earth quake. But the LORD is a refuge for His people, And a stronghold for the sons of Israel.

16 The LORD roars from Zion And utters His voice from Jerusalem, And the heavens and the earth tremble. But the LORD is a refuge for His people And a stronghold to the sons of Israel.

16 "The LORD will roar from Zion, and shout from Jerusalem. The heavens and the earth will shake, but the LORD will be the refuge of his people, and the strength of the people of Israel."

16 The LORD also 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.

- This verse states the purpose of the Campaign of Armageddon: a war of judgment against the Gentiles, because God is a refuge for Israel (Cf. Amos 1:2; The Lion of the Tribe of Judah, Rev 5:5)
- An earthquake follows, shakes the whole earth to its foundations and even sets the heavens tottering (Zech 14:2-5; Rev 16:18-19)

- (d) Conclusion of the times of the Gentiles (3:17)

17 Then you will know that I am the LORD your God, Dwelling on Zion, My holy mountain. So Jerusalem will be holy, And **strangers** will no longer pass through it.

17 Then you will know that I am the LORD your God, Dwelling in Zion, My holy mountain.  
So Jerusalem will be holy, And strangers will pass through it no more.

17 "And truly you will know that I am the LORD your God, dwelling in Zion, my holy mountain. Then Jerusalem will be holy, and no foreigners will invade her again.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

- For thousands of years the Jews have heard the tramping of foreign boots through their holy city: Babylonians, Greeks, Romans, Arabs, Crusaders... the UN, et al. What a welcome sound: no more foreigners!

- "...strangers" - *zar*, has a stronger meaning than just "stranger"; for *ger* are always welcome because Israelites were strangers in Egypt (Lev 19:34)

— A "stranger" could participate in the blessings of the Sabbath, etc. vs. "foreigners" who sought to wrest the land from God's people and enjoy its benefits for themselves (Is 1:7; Ezek 7:21; Hosea 7:9; Amos 5:11)

— It was even possible for the Israelites themselves to become "aliens" (*zarim*) within their own nation by following after pagan cults (Hosea 5:7). God hates wickedness.

## The Messianic Kingdom

1. The Land will be well watered (v18a)
2. There will be a special Millennial River (v18b; Cf. Zech 14:8; Ezek 47:1-12)
3. There will be a desolation of Egypt and Edom, which is southern Jordan (v19)
  - The desolation of Egypt is limited to the first 40 years of the Messianic Kingdom, but Edom will be desolate throughout the 1,000 years of the Millennial Kingdom (Ezek 29:8-14)
4. Israel will live in security (v20)
5. Israel will experience a national salvation (v21)

(2) Restoration of the land (3:18-21)

- (A) Agricultural productivity (3:18a)
- (B) Flowing Springs (3:18b)

**18** And on that day The mountains will drip with sweet wine, And the hills will flow with milk, And all the brooks of Judah will flow with water; And a **spring** will go out from the house of the LORD And water the **Valley of Shittim**.

**18** And in that day The mountains will drip with sweet wine, And the hills will flow with milk, And all the brooks of Judah will flow with water; And a spring will go out from the house of the LORD To water the valley of Shittim.

**18** It will come about at that time that the mountains will drip with newly pressed wine, the hills will flow with milk, and the streams of Judah will flow abundantly. A fountain will spring

from the Temple of the LORD, to water the Valley of the Acacias.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

- "...Valley of Shittim" - on the east side of the Jordan River
- "...spring" - the Millennial (Temple) River (Ezek 47:1-12; Zech 14:8)
- The bounty of the Land during the Millennium: Is 30:23-26; 35:1-2; 65:21-24; Jer 31:1-6,11-14; Ezek 34:25-31; 36:8-15; Joel 2:18-27.

### **Millennial Blessings**

...exceeding the splendor of David and Solomon...

- Borders: Gen 15:18; West Bank of *Euphrates* River, not Jordan River
  - Land redivided (Ezek 48:1-7,23-27)
  - 34 sq. mile middle section set aside for the priests, Levites, Temple, etc. (Ezek 48:8-22)
- Mt. Olives split (Zech 14:4-5); like the "Arabah" (14:10); the rift from the Sea of Galilee to the Dead Sea
  - Site of the fourth (Millennial) Temple (Ezek 40-43) and His Throne (Jer 3:17; Ezek 43:7)
- The Shekinah departed (Ezek 10:3-5,18-19; 11:23), but will now descend through the East Gate (Ezek 43:1-5)
- Why sacrifices? (Heb 9:12)
  - None were directly efficacious (Heb 10:4) but representative, prophetic. These are assumed to be memorial, instructive.
- The covenant with Israel includes the promises regarding the land; re: Jacob's blessing for Judah (Gen 49:11-12)
- Water from the house of God in Jerusalem (Ezek 47:1-12; Zech 14:8)
- Feast of Tabernacles worshipped globally (Zech 14:16-18)
- Church leadership over Gentile cities? (Luke 19:17-19)
  - Apostles over 12 tribes (Matt 19:28; Luke 22:28-30)
- *Shittim*, Hebrew term for acacia trees; re: the burning bush; tabernacle, etc. (Ezek 47:1-12; Zech 14:8; Ps 46:4)
  - Valley of Shittim is on the border of Moab and Israel beyond the Jordan; last place Israel camped east of Jordan, before entering the land of Canaan (Num 25:1; Joshua 3:1)
  - Known for its dryness, it will be well watered (Is 30:23; Ezek 34:26; Is 35:1)
- The curse is lifted for every creature except the serpent (Is 11:6-9; 65:25; Gen 3:14)

(C) Desolation of Israel's armies: Egypt and Edom (3:19)

19 Egypt will become a wasteland, And Edom will become a desolate wilderness, Because of the violence done to the sons of Judah, In whose land they have shed innocent blood.

19 Egypt will become a waste, And Edom will become a desolate wilderness, Because of the violence done to the sons of Judah, In whose land they have shed innocent blood.

19 Egypt will be desolate, and Edom will be a desert, because of violence against the people of Judah since they shed innocent blood in their land.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

- Because of her longstanding hatred of Israel and the curse clause of the Abrahamic Covenant, Egypt will suffer a desolation that will be similar to that of Edom (in contrast to Israel in v18).

- The sin of Egypt is the same as that of Edom: mistreatment of the Jews...so punishment will come. With Edom, it will be a total and permanent *desolate wilderness*. With Egypt, it will be a total, yet temporary *desolation*, but not a wilderness.

— The desolation of Egypt will only last for the first 40 years of the Messianic Kingdom (Ezek 29:1-16)

## **Egypt**

From Jacob's descent into Goshen until today, Egypt has cast a long shadow over Israel's history. Pharaoh Necho killed King Josiah at Megiddo (2 Kings 23:29); invaded Judah (1 Kings 14:25-26) or proved a false ally (Is 36:6; Jer 2:36; Ezek 29:6-7). Egypt will be downtrodden and subdued by the Antichrist (Dan 11:43). Yet she will experience restoration: Five major cities will speak the language of Canaan and be committed to the Lord of Hosts (Is 19:18). Egypt will suffer drought if they refuse to go to Jerusalem in celebration. Egypt will be called "my people"; Assyria, "the work of my hands"; while Israel is declared the "inheritance" of the Lord (Is 19:23-25).

(D) Permanency of Israel's restoration (3:20)

20 But Judah will be inhabited forever, And Jerusalem for all generations.

20 But Judah will be inhabited forever And Jerusalem for all generations.

20 But Judah will live forever, and Jerusalem from generation to generation.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

- Cf. Zech 12:10; Rom 11:26 (after 25)

- When God establishes His kingdom, none will ever destroy it (Dan 7:27)

- At that time the Lord Jesus Christ will sit on His throne to fulfill the promise to David of an everlasting dynasty (Ps 2:6; 2 Sam 7:13,16; Is 9:7; Rev 20:4; Luke 1:32-33)

- His rule will be:

- Global
- Absolute ("rod of iron") (Ps 2:8, Rev 12:5; 19:15)
- Righteous & Just (Is 11:3-4); and Truth (Is 25:2)
- With Holiness (Ezek 36:20-23)
- Universal Peace (Is 2:3-4; 65:18-19)

(E) Divine justice (3:21a)

(F) Zion as the Lord's residence (3:21b)

21 And I will avenge their blood *which* I have not avenged, For the LORD dwells in Zion.

21 And I will avenge their blood which I have not avenged, For the LORD dwells in Zion.

21 I will acquit their bloodguilt that has not yet been acquitted. For the LORD lives in Zion!"

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

- The Lord will wipe away the blood-guilt of the nations in their persecution of God's people [Niphal, or passive pattern?] To be free from an oath or obligation (Gen 24:8,41): "And after I have judged the nations I will be free from my obligation concerning the blood of Judah," (Ps 132:13-14; Zech 8:20-23)]

- Yahweh dwells in Zion; the eternal covenant between Israel and the Lord (Rev 21)