

Joel Lesson 31

Joel 3:1, Continued

Joel 3:1 – “For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem,

Last week we focused first on the phrase “in those days and at that time.” That phrase links the time frame of this verse to the time frame of the previous verse, which Peter and Paul tell us was the time when the gospel was proclaimed and the church was established in Acts 2.

We then reached that same conclusion a second way by noting how the apostles’ question in Acts 1:6 about “restoring” the kingdom parallels the language of Joel 3:1, with Jesus directing them to wait for the Holy Spirit, which they received in Acts 2.

And so, so far, we have figured out the time frame of Joel 3:2 in two different ways. How about a third way? Let’s look at Daniel again.

Daniel 7:13-14 – I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. **And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages**

should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

In Daniel 7, we see the Son of Man ascending to God the Father and receiving a kingdom. And what do we see in Acts 1 and 2? We see the same two things – Jesus ascending to God the Father and receiving a kingdom!

Daniel 2 earlier told us when that kingdom would be established – in the days of the Romans kings. But I think Daniel 7 just told us the same thing – the kingdom of Christ was established in Acts 2. That is what we see when we line Daniel 7 up with Acts 1 and 2.

And when we look at Acts 1 and 2 we also find a restoration of the kingdom to Israel when Jesus sat down on the throne of King David. And we see that same restoration in Joel 3:1.

So where are we? We have now shown the timing of Joel 3:1 in **three** different ways – and each way has given us the same answer. Joel 3:1 was fulfilled in Acts 2.

When we looked at Joel 2:32, we considered the question of why Peter ended his quotation halfway through that verse. Why didn't Peter keep quoting all the way to the end of Joel 2?

I think that's the wrong question. I think now we can ask a better question: why Peter didn't keep quoting all the way to the end of Joel 3:1. And why is that a better question? **Because the subject has not changed.** Joel 3:1 is still telling us about the establishment of the church in Acts 2.

And, I think what we may discover is that the **entirety** of Joel 3 is still all about the establishment of the church. What we may discover is that Peter could have kept quoting Joel all the way to the end of the book! What we may discover is that the book of Joel never changes the subject after Joel 2:28. But let's not get ahead of ourselves.

Instead, let's ask this question: do we find this prophecy from Joel 3:1 anywhere else in the Bible? Yes, I think we do.

Jeremiah 23:5-6 – Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. **In his days Judah will be saved, and Israel will dwell securely.** And this is the name by which he will be called: 'The LORD is our righteousness.'

Jeremiah 33:14-16 – Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those

days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. **In those days Judah will be saved, and Jerusalem will dwell securely.** And this is the name by which it will be called: 'The LORD is our righteousness.'

Judah will be saved, and Israel will dwell securely. Those promises of a restoration of the fortunes of Judah and Jerusalem are the same promise that we find here in Joel 3:1.

And when would that happen? Jeremiah tells us – “in his days” and “in those days.” It would happen when God raised up for David a righteous Branch to reign as king. It would happen when God caused a righteous Branch to spring up for David to execute justice and righteousness in the land.

And so what would happen with the promised restoration of Joel 3:1?

Earlier we saw one answer to that question: the throne of David would once again be occupied. But Jeremiah gives us two more answers to that question: Judah would be saved, and Israel would dwell securely. And I think we will see yet another answer later in Joel 3.

And, of course, we know that all of those promises were fulfilled by Jesus. It is through the gospel of Christ and only through the gospel

of Christ that anyone is saved and is able to dwell securely. Jesus is King of kings and Lord of lords (not because we made him so, as we are sometimes asked to sing) but because God the Father made him so.

Jesus brought these blessings to the entire world, including to the faithful remnant from *physical* Judah and *physical* Jerusalem.

Romans 11:26-27 – And **in this way all Israel will be saved**, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; “and this will be my covenant with them when I take away their sins.”

And when did Jesus do that? In the first century when he established his church and became the mediator of a new covenant.

So what does that all tell us? What it tells us is that we have now established the time frame of Joel 3:1 a **fourth** way! We have checked our answer four different ways, and we have gotten the same answer each time.

On a math test that means we can move on to the next question! I think it means the same thing here.

But before we take a close look at the next verse, let's first step back and take a broader view of what we are going to see in Joel 3.

Beginning with verse 2 of Joel 3 and continuing almost through the end of the book, Joel describes a great judgment scene. We see the defendants; we see the charges; we see the decision; and we see the judgment.

And the big question for us is **when**. When is this great judgment scene? Is it the judgment that is coming at the end of the world? Many commentaries answer yes. But is that correct?

However we answer that question, let's not answer it by nose-count! The majority view about the Bible is very often the wrong view. In fact, when it comes to Bible study, I think we should always heed the advice of Mark Twain: "Whenever you find yourself on the side of the majority, it is time to pause and reflect."

But what's wrong with the end of the world here? We certainly see a judgment scene, so why not just conclude it must be the final judgment?

Perhaps we should - but, as Mark Twain just advised, perhaps we should first pause and reflect. And when we do that, I think we may see some problems with that majority view.

And the first problem we see is **the time frame**.

We find an explicit time frame in verse 1 – “in those days and at that time.” And, as we saw from the prior verse, those days and that time are pointing to the days and the time in Acts 2. I think both Peter and Paul told us that.

Joel 2 is not about the end of the world, and Joel 3:1 is not about the end of the world. We know that with certainty.

So, if we conclude that Joel 3:2 is about the end of the world, then that means we are inserting 2000 years and counting between verses 1 and 2. And while that could be true, it would certainly seem odd.

But what if instead we could understand Joel 3:2 in the same time frame as Joel 3:1? If we could do that, then wouldn't that be the preferred approach? Why insert thousands of years between verses 1 and 2 if we don't have to?

And that brings us to the second problem with the end of the world viewpoint of Joel 3 – **the context**.

The context at the end of Joel 2 is all about how God was planning to bless the world through the coming Messiah and the coming kingdom of the Messiah. That is why Peter quoted Joel 2 on the very day that the kingdom of Christ was established

in Acts 2 and the doors of that kingdom were opened for all who would obey the gospel of Christ.

And then, in Joel 3:1, we find yet another blessing from God that would come on that day – the kingdom would be restored to Israel. God restored the fortunes of Jerusalem and Judah by giving Jesus the throne of David. And, again, we are looking at something that happened in Acts 2.

And now we are looking at a judgment scene in Joel 3:2. Is that something that also happened in Acts 2? Or is there instead a huge change in context between verses 1 and 2?

Before we answer that question, let's look at a related question: does the Bible elsewhere describe a judgment of some sort that occurred in Acts 2? Because, if it does, then perhaps that judgment is this judgment, and then our time frame and our context would be the same for verses 1 and 2.

So can we find such a judgment that happened in Acts 2? I think we can.

And the first clue in finding such a judgment is to look very closely here in Joel 3 at **who** is being judged. When we do that what we find is that **nations** are being judged – not individuals, but nations.

- **Verse 2:** “I will gather all the **nations.**”
- **Verse 4:** “What are you to me, **0 Tyre and Sidon,** and all the regions of **Philistia?**”
- **Verse 9:** “Proclaim this among the **nations.**”
- **Verse 11:** “Hasten and come, all you surrounding **nations.**”
- **Verse 12:** “For there I will sit to judge all the surrounding **nations.**”
- **Verse 19:** “**Egypt** shall become a desolation and **Edom** a desolate wilderness.”

That does **not** sound to me like the final judgment. When I think about the final judgment, I think about individual people being individually judged. I do not see God grouping us together by nation and then judging us based on the nation listed on our passports.

2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

Does that sound like what we are seeing here in Joel 3? Is God addressing **individuals** here? Or is God addressing **nations**? We can all read it – God is addressing **nations** in Joel 3.

So maybe that observation will help as we look through the Bible for a judgment of some sort that occurred in Acts 2. Is there anywhere in the Bible where we find a judgment of nations that occurred when the church was established? Yes, there is. We find that precise thing in Daniel 2.

Daniel 2 is one of the great chapters of the Bible. In fact, I don't think it is possible to properly understand Acts 2 apart from Daniel 2. I think Daniel, more than any other prophet, tells us what was going on **behind the scenes** when God established the kingdom of Christ in Acts 2.

And what does Daniel tell us? What Daniel tells us is that one of the things going on behind the scenes in Acts 2 was **a judgment of the nations.**

When Daniel 2 opens, the great King Nebuchadnezzar has had a dream that has left him troubled. And only Daniel is able to tell the King both what he dreamed and the meaning of his dream.

And what was Nebuchadnezzar's dream?

Daniel 2:31-35 – You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay.

As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. **But the stone that struck the image became a great mountain and filled the whole earth.**

Keep that last sentence in mind – it will be very helpful in just a moment. But first, let's listen as Daniel interprets Nebuchadnezzar's dream.

Daniel 2:37-45 – You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all – **you are the head of gold. Another kingdom** inferior to you shall arise after you, and yet **a third kingdom** of bronze, which shall rule over all the earth. And there shall be **a fourth kingdom**, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed

with the soft clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings **the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end,** and it shall stand forever, just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.

What is the time frame of that prophecy? When would it come to pass?

Daniel tells us in Daniel 2:44 – it would come to pass “in the days of those kings,” referring to the kings of the fourth kingdom.

And when was that? We answered that question in great detail when we studied the book of Daniel verse by verse, but, as a review, the first kingdom was Nebuchadnezzar’s own kingdom, Babylon; the second kingdom was Persia, which conquered Babylon; the third kingdom was Greece, which conquered

Persia; and the fourth kingdom was Rome, which conquered Greece. And so the kings of the fourth kingdom were the kings of Rome.

And we know that the events in Acts 2 occurred in the days of those Roman kings. In fact, Rome ruled most of the known world at that time.

What all does Daniel tell us would happen at that time?

- Daniel tells us that God would set up a kingdom that would never be destroyed.
- Daniel tells us that this new kingdom would never be left to another people – that is, it would never be conquered by another people.
- Daniel tells us that this new kingdom would break in pieces all these other kingdoms and bring them to an end.
- Daniel tells us that this new kingdom would stand forever.
- Daniel tells us that, unlike the kingdoms of this world, this new kingdom would **not** be made with human hands.

We could listen to an entire sermon about each of those points, but for our purposes here, let's focus on the relation between the kingdom made by

God and the earthly kingdoms made by men. And what is that relation? Simple – **this new kingdom would break in pieces all those other kingdoms and bring them to an end.**

And, yes, the immediate focus in Daniel is on four specific kingdoms – but I think Daniel’s prophecy applies with equal strength to every kingdom of this world.

I think that is why Daniel 2:44 tells us that God’s kingdom would not be “left to another people.” The kingdom of Christ would destroy Babylon, Persia, Greece, Rome, and every other nation of this world. No earthly nation could ever stand against the kingdom of Christ. There is only one eternal kingdom.

Is that a judgment of the nations? Absolutely it is. As with Babylon in Daniel 5, they have all been weighed in the balances and found wanting! In Daniel 2, God judges every nation of this world and sentences them all to death! There is only one kingdom that “shall never be destroyed,” which tells us that all of the other kingdoms will be destroyed.

Yes, the kingdoms of this world like to think of themselves as eternal kingdoms that will see no end – but we know that is false. They will all end, and many of them much more quickly than they

expected. Hitler's Thousand-Year Reich turned out to be a 12 year Reich, and none of the kingdoms of this world will ultimately fare any better than it did. All of the nations of this world are destined for the dust bin.

And now comes the million dollar question – **when?** When would the nations in Daniel 2 be judged? When would they be destroyed?

Daniel answers that question for Babylon, Persia, Greece, and Rome – and in answering the question for those four kingdoms, I think Daniel simultaneously answers the same question for every kingdom of man. I think all of the kingdoms of men rise or fall together when it comes to the kingdom of God. And in Daniel 2, we see them all fall together.

When that great statue crumbled to dust in his dream, I think Nebuchadnezzar was witnessing the fate of not only his own kingdom, and not only the three kingdoms that would follow his own kingdom, but the fate of every earthly kingdom of man. They would all crumble to dust. None would ever be able to stand against the eternal kingdom of Christ.

But is that crumbling a first century crumbling or a final century crumbling? Is that crumbling something that happened when the church was established, or is that crumbling something that will

not happen until the end of the world when the kingdom is delivered to God the father?

Daniel answers that question. We read the answer just a moment ago.

Daniel 2:35 – But the stone **that struck** the image **became** a great mountain and filled the whole earth.

Yes, the kingdom of Christ established in Acts 2 would later become a great mountain that fills the whole earth – but that is not what it was when it struck those kingdoms. That is not what it was when those kingdoms crumbled into dust. Daniel tells us that the stone that struck that giant statue was still just a stone when that happened. It had not yet become a great mountain filling the whole earth.

I don't think there is any other way to understand Daniel 2:35 than that. The church destroyed the nations of this world while the church was still in its infancy! And I think the church did that on the day of its birth in Acts 2. I think that statue crumbled to dust in Acts 2.

But how? Of those four kingdoms, three were already history by the time of Acts 2, and the fourth, Rome, was as the height of its power in Acts 2. How can those kingdoms be said to have crumbled to dust in Acts 2?

And what about all of the other kingdoms that have come along since then? What about the earthly kingdoms of today? How could they have crumbled to dust before they even existed?

Simple – they were all given to another people on that day.

Remember what Daniel said in Daniel 2:44 about the kingdom of Christ? **“Nor shall the kingdom be left to another people.”** Is that true of any earthly kingdom? No, it is not. In fact, the opposite is true of every earthly kingdom. That is what Daniel tells us later in Daniel 7.

Daniel 7:27 – And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.

To which earthly kingdoms does that prophecy in Daniel 7 apply? It applies to all earthly kingdoms – “the kingdoms under the whole heaven.”

And what will happen to every kingdom under the whole heaven? Their kingdom, their dominion, and their greatness “shall be given to the people of the saints of the Most High.”

And that's us! The kingdom of Christ will never be left to another people – but not so with the kingdoms of this world! Not only will they all be left to another people – they will all be left to us! To the saints of the Most High!

And what happens to an earthly kingdom when it loses its kingdom, when it loses its dominion, and when it loses its greatness? What happens is that it crumbles to dust.

And, yes, to us that earthly kingdom may look very much alive, or it may look as if it has already been long dead, or it may look like it hasn't even risen yet to become a kingdom – but that is not how it looks to God.

If we want to know how God views the earthly kingdoms of this world, we need to look at Daniel 2 and Daniel 7. And when we do that, I think what we will find is that kingdom of Christ shattered them to all to dust in Acts 2.

And I think we see that same shattering in yet another great “Church Chapter Two” – Psalm 2.

Psalm 2:6–9 – As for me, I have set my King on Zion, my holy hill. I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. **Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a**

rod of iron and dash them in pieces like a potter's vessel."

And we also see that same judgment of the nations in Zechariah, which (like Joel) provides us with a time frame for its fulfillment.

Zechariah 12:9-10 – And on that day I will seek to destroy all the nations that come against Jerusalem. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

And on what day would that happen? On what day would God destroy all the nations? Didn't Zechariah just tell us? **It would happen on the day when God poured out his Spirit.** It happened in Acts 2.

So where are we? I think where we are is that it now makes perfect sense for the time frame and the context of Joel 3:2 to be the same time frame and the same context of the preceding verses – the time frame and the context of Acts 2.

Let's now take a closer look at these verses.

Joel 3:2-3

Joel 3:2-3 – I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it.

Based on all that we just looked at, I think the simplest interpretation of Joel 3:2 is the best interpretation: Joel 3:2 is just an explanation for Joel 3:1.

What did God mean when he promised to restore the fortunes of Judah and Jerusalem? I think God begins answering that question in verse 2. And I think we will see that God's answer continues all the way to the end of the book. And if that is correct, then the time frame of Joel 3:1 is the time frame for the remainder of the book of Joel.

Now, we looked earlier at the question of what God meant in verse 1 when he promised to restore the fortunes of Judah and Jerusalem. And we came up with several answers.

- The throne of David would once again be occupied by a son of David.

- Judah would be saved.
- Israel would dwell securely.

And, as we saw earlier, those promises were all fulfilled by Christ and in the kingdom of Christ. Christ rules the universe from the throne of David, Judah is saved through the gospel of Christ, and Israel dwells securely in the church. And, of course, those blessings of salvation and security are enjoyed by the faithful remnant

And I think all of those answers are correct. We find them in other prophecies as well as in Acts 1-2. But I think we need to add another blessing to that list. I think in Joel 3 we find yet another way that God would restore the fortunes of Judah and Jerusalem, and it is this: God would give them the kingdoms of this world! That is the same promise that we read earlier from Daniel 7.

Daniel 7:27 – And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven **shall be given** to the people of the saints of the Most High...

I think Joel 3 is showing us Daniel 7:27. I think Joel 3 is showing the kingdom and the dominion and the greatness being taken from the kingdoms of this world and given to the people of God.

What Judah and Jerusalem were never able to accomplish on their own, God is doing for them here in

Joel 3. And if the timeline of Joel 3:1 is the timeline for all of Joel 3, as I think it is, then God did this in Acts 2.

Let's look now at what God said he would do.

"I will gather all the nations and bring them down to the Valley of Jehoshaphat."

Before we look at the difficult question of what and where is the Valley of Jehoshaphat, let's start with an easy question: what is this statement really saying?

When we look at the opening statement of verse 2 in the context of what follows, its meaning is immediately clear even if we may have some trouble locating this particular valley.

And what is that meaning? I think it is captured by this paraphrase: "I will gather all the nations and bring them to the **woodshed!**"

This gathering of the nations of the world is not going to be a happy occasion for those nations. Instead, they are being gathered together for punishment. They are about to be tried, judged, and sentenced because of what they have done to God's people.

And so, with that clear meaning, why does God gather them in the Valley of Jehoshaphat? Where and what is that valley?

Despite showing up on some maps as we see on the Handout for Lesson 31, no one is really sure about the location of this valley. Some view the valley as purely figurative and not an actual place, while others believe it is an actual place, perhaps with a figurative meaning.

Later in verse 14 we will find the famous “valley of decision,” which seems to be more easily viewed as a figurative valley. Perhaps it is (we will see later), and perhaps the same is true of this valley in verse 2. We will also find the “Valley of Shittim” in verse 18, where we will again have the same question.

But back now to the Valley of Jehoshaphat. What are our options for identifying this valley? If the Valley of Jehoshaphat is an actual place, then there are three most likely options.

Option 1: The Valley of Jehoshaphat is the Valley of Beracah

This first valley is the only one of the three that is actually associated with King Jehoshaphat. You can see the location of the Valley of Beracah in

the upper left map shown on the Handout for Lesson 31.

As we recall, King Jehoshaphat was the fourth king of the divided southern kingdom of Judah. He reigned from 873 to 848 BC, and we can read about him in 1 Kings 22 and 2 Chronicles 17–21.

And we might think that finding the name of a king in Joel might help us date the book of Joel, but not really. Jehoshaphat's reign occurred just prior to our earliest option for the date of the book, and so he is too early in history to be of much help in dating the book.

And how is the Valley of Beracah associated with Jehoshaphat? We can read about it in 2 Chronicles 20. That chapter describes a great victory by Judah over Ammon and Moab in which Judah didn't even have to lift a finger.

In verse 15, God told them: "Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's." And God then turned the Ammonites and Moabites against each other, so that they were all already dead by the time when Judah arrived.

2 Chronicles 20:26–27 – On the fourth day they assembled in the **Valley of Beracah**, for there they blessed the LORD. Therefore the name of that place has been

called the **Valley of Beracah** to this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat at their head, returning to Jerusalem with joy, for the LORD had made them rejoice over their enemies.

This option has at least two things going for it. First, as we said, this valley is actually associated with King Jehoshaphat. But second, it is a valley where God won a great victory for his people without his people having to even draw their swords. That is precisely the same sort of victory over the nations that we find in Daniel 2, in Joel 3, and, we could also add, in Revelation 19.

Option 2: The Valley of Jehoshaphat is the Valley of Jezreel

This option is the favorite of those who think Joel 3 is all about some great cataclysmic battle that will supposedly occur at the end of the world. And that observation might cause us to just skip to the next option, but let's not be too hasty. Just because they got one thing wrong does not mean they got everything wrong!

The Valley of Jezreel is shown in the upper right map on the Handout for Lesson 31. And you might also notice the name of the little town on the lower side of that valley – Megiddo. The Valley of Jezreel is the site of the most famous battlefield

in the world, which is also the location where many teach that the so-called Battle of Armageddon will be fought.

The Valley of Jezreel has seen constant warfare throughout history. Napoleon reportedly remarked that all the armies of the world could make battle at Megiddo. The area has been fought over by numerous peoples including Egyptians, Canaanites, Israelites, Romans, Crusaders, Muslims, British, and many others.

But why do some link the Valley of Jehoshaphat with the Valley of Jezreel? Because of how this particular valley is associated with God's judgment of the nations.

Revelation 16:14-16 – For they are demonic spirits, performing signs, who go abroad to **the kings of the whole world**, to assemble them for battle on the great day of God the Almighty. ... And they assembled them at the place that in Hebrew is called **Armageddon**.

But why then would it be called the Valley of *Jehoshaphat*? Not because of something that king did, but rather because of the meaning of that king's name. The name "Jehoshaphat" means "God has judged!" And, of course, that name fits perfectly with what we find in these verses: God's judgment of the nations.

So, even though we are most certainly **not** looking for some great earthly battle at Megiddo at the end of the world, I don't think we can rule this option out entirely. God may have used this valley in Joel 3 just as God later used the same location in Revelation 16 to describe the great victory of God's people over the nations of this world.

Next week we will look at **Option 3** – the Kidron Valley.