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C0812 – March 26, 2008 – Joel 3:1-8 – The Sheep-Goats Judgment

Alright, chapter 3 in your English Bible is chapter 4 in the Hebrew Bible because they set 2:28-32 off as a separate chapter in their Bible. That's why Peter quotes the whole thing in Acts 2. But the same content is involved. These verses describe the judgment of the nations in the days of Israel's restoration. There are five things about this judgment that can be gathered from this passage. First, the timing, when the judgment will take place, "in those days and at that time" which are in connection with the restoration of Israel, that's given in verse 1. Second, the subjects of the judgment, verse 2, the nations, that is, the Gentiles. Third, the location of this judgment also in verse 2, which is a place mentioned nowhere else in the Bible, "the valley of Jehoshaphat" and we want to identify that location on the map. Fourth, the Judge at the judgment, again in verse 2, He's the subject of all these actions, He restores Israel, He gathers the nation to the valley of Jehoshaphat and He will enter into judgment with them there, if we go back to the prior context this is the Messiah, the Teacher of Righteousness. Fifth, the basis of the judgment in vv 2-8 which is anti-Semitism. So let's get into verse 1.

For behold, that means pay attention, these are some of the words the world needs to pay attention to as we head toward another Holocaust of the Jewish people, **For behold, in those days and at that time**, let's look at that phrase because there are a whole lot of things that are going to happen **in those days and at that time** in quick or simultaneous succession, things that are magnanimous in scope. First, turn to Jer 33:15 for a use of the identical phrase. Jeremiah is one of the larger prophetic books, a man who was a contemporary of Daniel and Ezekiel, we'd call him an exilic prophet so he was long after Joel. But here he spoke of the same days and time as Joel, "In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth."

Alright, who is the righteous Branch of David? The Messiah. This is the Davidic Covenant. God promised David that the Seed promised to Abraham would come from his loins, from his DNA and that was fulfilled in Jesus Christ who was the son of Mary and the Holy Spirit, not Joseph, Joseph was only supposedly the father of Jesus. So, Jeremiah's telling us that the Messiah who will come via the line of King David will spring forth; and He shall execute justice and righteousness on the earth. The kingdom is what he's referring to. Israel's kingdom and here you see two aspects of that kingdom. One it is on earth, it is not in heaven. Second, it is political in the sense that there is a government and it rests on the shoulders of the Messiah and He will be the Judge. He will execute justice and righteousness in His Supreme Court. The days of the slick lawyers who squeak by on some slick line of reasoning are over. The days when the rich get off because they bought off the jury are over. The days when the wrong guy gets executed are over because the Messiah is omniscient. He knows everything. Now turn over to Jer 50:20, another thing that will happen in those days and at that time. Jeremiah, again, an exilic prophet. This one is given in the context of the future end-times Babylon which is in modern day Iraq. Some of our boys have seen this place as they go in to destroy evil. But apparently this place is one day going to be the melting pot of a one world religion, a one world economy and a one world government. And he says, verse 20, "In those days and at that time,' declares the LORD, 'search will be made for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will pardon those whom I leave as a remnant.'" So, apparently, when the Messiah returns to save the remnant there's going to be a little search made. The Lord Jesus Christ is going to search the remnant of Israel for a specific iniquity, the iniquity of Israel. This is not just any iniquity; this is the national sin of Israel, the rejection of the Messiahship of Jesus. But in that day He's going to do a little search and destroy mission for that sin but He's not going to find it because every member of that remnant has personally trusted in the Messiahship of Jesus Christ, that He died on the cross for their sin and was resurrected from the dead. Turn to Zephaniah 3:19-20, this passage uses the phrase "at that time" (also cf Dan 12:1; Mic 5:4). So far we've seen that the Messiah will return and set up His Kingdom, the remnant will be pardoned and now, "Behold, I am going to deal at that time With all your oppressors, I will save the lame And gather the outcast, And I will turn their shame into praise and renown In all the earth. "At that time I will bring you in, Even at the time when I gather you together; Indeed, I will

give you renown and praise Among all the peoples of the earth, When I restore your fortunes before your eyes,” Says the LORD.” So that’s the national regathering of Israel and her restoration (cf Jer 30:3, 18; 33:7, 11). We want to know a little bit more about that restoration because Joel also mentioned that so let’s do that now. And turn to Jer 30:3. “‘For behold, days are coming,’ declares the LORD, ‘when I will restore the fortunes of My people Israel and Judah.’ The LORD says, ‘I will also bring them back to the land that I gave to their forefathers and they shall possess it.’ ” The land, the land, the land, Israel’s promised land. It seems that the Bible predicts two regatherings, Israel’s regathering in unbelief, that’s what we’re watching right now and Israel’s regathering in belief, that’s what Jeremiah is teaching. Drop down to verse 18, a lot of the world does not like this but, “‘Thus says the LORD, ‘Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; And the city will be rebuilt on its ruin,’ that’s Jerusalem “And the palace” or temple” will stand on its rightful place.” The Dome of the Rock, the Al-Aqsa Mosque and the underground mosque in the SE corner are gone by this time and the Messianic Temple has replaced them. Sorry, Islam is wrong, it is a Satanic religion. We could look at several other passages related to these themes but I think you get the point. All these things are happening in connection with the Second Coming of Christ or what the Bible calls The Revelation of Jesus Christ which is the name of the last book in our canon, The Revelation. That event, The Revelation is what ties all these things together and much more. That’s where world history is going, that’s the biblical view of history, it is linear, it is goal oriented, it has meaning and purpose and culminates in Jesus Christ, our Savior and the Lord of the Universe. So let’s go back to Joel 3 because there’s another event that is going to take place in connection with His Coming. So far we’ve seen the salvation of Israel but there’s another side to that coin, judgment, judgment of the nations. So, again we always see these two themes together in Scripture, judgment/salvation and we want to review the five points of that doctrine so we don’t get it out of balance. First, there’s always grace before judgment. People like to say God’s a meanie, look at all the killing, God’s immoral, He’s a racist and the whole bit, there’s a tyrannical rage against the God of Scripture going on in our culture right now. But just notice something, God, the knower of all hearts, always gives grace, grace, grace before judgment. He never just lowers the boom, He gives people time to respond positively to His grace and only after that does He lower the boom. But never think that the day of grace is eternal, oh no, there’s a day when it comes to an

end. Think of it individually, doesn't everybody's day of grace end? When? The day they die. Why do I say that? Because there's no more opportunity to believe after death. That's it, time's up. Humanity corporately there's also an end to grace at the Second Coming of Christ. At that point it's too late, no more opportunity. Of course, most of the earth dwellers who are not believers will have taken the mark of the beast anyway, they've made their choice and it was negative, we don't like the grace of God, we want to do things our way. But there's always grace before judgment. Second point to the doctrine of Judgment/Salvation. Substitutionary blood atonement. Jesus Christ dies on the cross as a substitute for all men, including the non-elect if you want to say it that way. He died for the sin of the whole world so there are no excuses. God has been satisfied so don't complain about it. If you don't like blood sacrifice and you think the Bible's just a gory religion that's your problem. God created the universe and when He created it He created the life in the blood so obviously if you're going to have a life for life substitution there's got to be the shedding of blood. So we have grace before judgment, substitutionary blood atonement now we come to appropriation by faith. Salvation is always through faith and not human works. There is nothing we can do to earn salvation. Jesus Christ already did everything there was to do. If anyone could earn salvation it would have been senseless for Jesus Christ to come and die. Fourth point, perfect discrimination, when God divides between believers and unbelievers it's a perfect line, no one gets caught up in the judgment that was saved because He judges on the basis of His omniscience, HE knows perfectly those who are His and those who are not His and He separates them out perfectly, not friendly-fire casualties. Fifth, and the final point is that man and nature are judged. It's not always man, it's also nature and this is what wakes us up to the fact that our salvation is not only inside of us but has to do with nature as well. If nature is judged then obviously nature is also saved. There's a lot going on and the Bible never permits us to get so selfish that we discard the rest of creation as kind of worthless, no, no, it's very valuable and so when God judges and saves He judges and saves both man and nature. Now, we want to look at the subjects being judged when Christ returns to save Israel. Joel 3:2, **I will gather all the nations**. That doesn't include Israel. The **nations** always refer to Gentile peoples in the OT. So, **all the nations** will be gathered. Now, that's pretty comprehensive. Does that include America? Sometimes you hear that America is not mentioned particularly in any Bible prophecy and that's correct, we're not mentioned in a single passage. But, if America still exists at

that time then America will be at this judgment. And He will **bring them down to the valley of Jehoshaphat**. Now, like I said earlier this valley is only mentioned twice in the Bible, here and in verse 12. Now, the majority of scholars poo-poo this as being a location and say its just an allegorical phrase referring to a place of God's judgment, that's the meaning of Jehoshaphat, "YHWH has judged." But it's hard to imagine an allegorical "valley" so some identify it as the valley of Beracha (Valley of Blessings) south of Bethlehem. The traditional Jewish and Christian view is that it refers to the Kidron Valley. If this is the place and it seems likely it is then this is where Jesus Christ **will enter into judgment with them**.

This valley is a rather deep gorge that runs north to south on the east side of the Temple Mount and the City of David and on the west side is the Mt of Olives. However, the geography of this region will be changed when the Messiah returns. He will split the Mt of Olives in half east to west and the north and south of the Mount will split to make a way of escape for the Jewish remnant (Zech 14:4). So, we don't know precisely what this region will look like but the text seems to indicate that the Kidron Valley should still be running north and south and this is where this Gentile judgment will take place. Okay, so far we know when the timing of the judgment, it happens in connection with the restoration of Israel, we know the subjects of the judgment, the Gentiles and we know the location of the judgment, in the valley of Jehoshaphat or Kidron Valley. Now we want to identify the Judge. He's simply referred to throughout with the pronouns **I** and **My** so we have to go to the previous context. Probably it looks back to 2:23 where we had to do a little translation work and we said the original Hebrew reads, "For He has given you the Teacher of Righteousness" (*Moreh Ha Tzedeq*), this is a Messianic title. Further down in verse 27, "Thus you will know that I (*Moreh Ha Tsedeq*) am in your midst." That's the Messiah dwelling in the midst of Israel. So, the Messiah will be the Judge of the Gentile nations in the valley of Jehoshaphat. Now that the Messiah has come we know this will be Jesus. A couple of questions remain. One is, "What are the Gentiles being judged for?" And "What is the judgment?" The first answer is the subject of vv 2-8, so let's just exegete that and then we want to go to a parallel passage in the NT. So, verse, 2, they are being judged **On behalf of My people and My inheritance, Israel**, notice in the earlier prayer of repentance in Joel 2:17, "Let the priests, the LORD'S ministers, Weep between the porch and the altar, And let them say, "Spare *Your people*, O LORD, And do not make *Your*

inheritance a reproach,” that’s the priests prayer toward the end of the great tribulation and the Lord’s response to the prayer is in v 19, “The Lord will answer and say to *His people*” and verse 27, ““Thus you will know that I am in the midst of Israel, And that I am the LORD your God, And there is no other; And *My people* will never be put to shame.” And finally here, in 3:2, He will judge the nations **On behalf of *My people* and *My inheritance*, Israel**. So, this just shows that Israel has not ceased to be the Messiah’s people or the Messiah’s inheritance despite the claims of Reformed theology. What you have to understand in our day is that large factions of the Christian Church have turned pro-Palestinian and anti-Israel. It’s a remarkable phenomena that goes back to the time of Origen and Augustine, 3rd, 4th and 5th centuries after Christ. You didn’t find this in the early church fathers, they were unanimously pro-Israel but with the advent of the allegorical hermeneutic of Origen and Augustine a theology developed that spawns anti-Israel sentiments. So that today we have what are called Christian Palestinians who are anti-Israel. Now, this is, of course, a misnomer to call anyone other than the Jews, Palestinians. The only people historically to be called Palestinians until the 1960’s were Jews. But in the 1960’s a shift took place and now the term is applied to Arabs who live in the midst of Israel in the Gaza Strip and the West Bank, the refugees from the 1948 war.

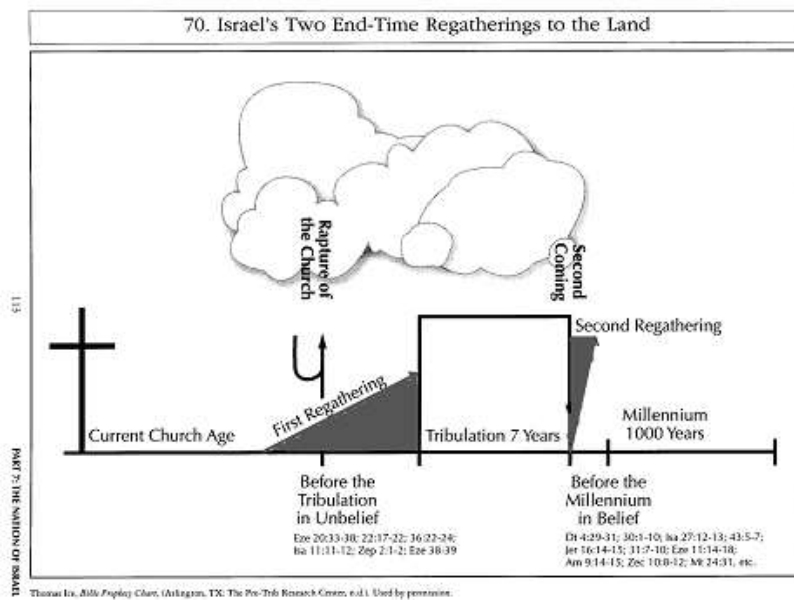
Even calling the land Palestine is a misnomer because it was never known by that during Biblical times. The land was given that name Syria Palaestina by Emperor Hadrian in AD135 after the Bar Kochba revolt was crushed. This was the Latin name for the ancient foes of Israel, the Philistines. Later the term was changed to Palestine and used of Jews who lived in the land. Only when Yasser Arafat came to power in the PLO was the term first used of the Arab refugees in the land of Israel. So, they are not truly Palestinian people. There is no such people as Palestinians, it’s just a distortion of the ancient name Philistines, so it’s a confusion of terms. The people the media refers to as Palestinians today are Arabs who lived in the land and when war was imminent in 1948 the Jews warned them to leave so they wouldn’t be killed by their fellow Arabs but when they went to the border the Arabs blockaded them from leaving. Today we know those two places as the Gaza Strip and the West Bank. What’s astonishing is that there were Jewish refugees living in Arab countries who were absorbed into Israel but Arab refugees in Israel were not absorbed into Arab countries so now we have this supposed

problem. But it's a problem caused by the Arabs, not the Jews. The Jews offered them sanction, protection and compensation for their homes but not a single Jew got any of that from the 13 Arab countries they were expelled from. But the main point is that Israel is always God's people and God's inheritance. He has not cast them off. He will never cast them off.

Now, what have the Gentile nations done to them? In this passage we only see the Anti-Semitism. **Whom they have scattered among the nations; And they have divided up My land.** Notice it's God's land (Lev 25:23). The land is God's land and He gave it to Israel as a tenant possession. They were not to sell the land or divide the land but Gentiles went into the land, took the land and divided the land. ³**“They have also cast lots for My people,** (Nah 3:10). The casting of lots for Israelites is contrary to the doctrine of the image of God and the fact that Israel is God's people. You shouldn't cast lots for that which is owned by God. They also **Traded a boy for a harlot And sold a girl for wine that they may drink.** Two lusts of the sin nature are mentioned there; trading a boy for a harlot to fulfill sexual lust and selling a girl for wine to fulfill alcohol lust. The sin nature has several lust patterns that we are all in danger of following. ⁴**“Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia?**

Those are all coastland cities or areas, **Tyre** (Isa 23:1-18) and **Sidon** in the north, modern day Lebanon and Philistia is in the south, modern day Gaza Strip. In Lebanon today you have the terror group funded by Iran known as Hezbollah and in the south in the Gaza Strip you have the terror group Hamas. The Palestinian Arabs in these regions will be particularly guilty of anti-Semitism in the Great Tribulation. **What are you to me, O Tyre, Sidon and all the regions of Philistia?** (Jer 47:4) **Are you rendering Me a recompense?** That is, are you paying me back for what I have done to you? **But if you do recompense Me, swiftly and speedily I will return your recompense on your head** (Isa 59:18; 34:8). So this is the language of *lex talionis*. We see this kind of language throughout the Bible. *Lex* meaning “law” and *talionis* meaning “retaliation”. So this is the law of retaliation going into effect. If you do this to God then God will do this to you as an expression of His justice. ⁵**“Since you have taken My silver and My gold, brought My precious treasures to your temples,** that's another sin of spoiling the Tribulation Temple. Verse 6, **and sold the sons of Judah** (Ezek 27:13) **and Jerusalem to the Greeks in order to remove them far from**

their territory, So they will also sell Jews to foreign lands. Verse 7, **behold, I am going to arouse them from the place where you have sold them** (Isa 43:5, 6; Jer 23:8; Matt 24:31). So the Jews will be sold into slavery by these Palestinian Arabs during the Great Tribulation but when the Messiah returns He will regather them. This is the second regathering of the nation of Israel (Isa 11:11). There is currently a regathering in unbelief but in the future at the Second Coming there will be a regathering in belief.



Continuing verse 7, **and return your recompense on your head**. See the one for one correspondence. You sold them and verse 8, **“I will sell your sons and your daughters (Isa 14:2; 60:14) 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. Sabeans** or Seba, Saba, Sheba perhaps refers to modern day Yemen but here it’s defined as **a distant nation**, a far away place. The point is that their sons and daughters will be sold to a distant nation. Now, why will their sons and daughters be sold and not them? They were the one’s who sold the Jews, but it’s their children that are sold. There’s something significant there that Jesus clarifies in the NT. But before we turn there we want to simply say here that the reason they are taken to this judgment is that it is a judgment based on their treatment of Israel. So, the basis of the judgment is anti-Semitism. And we want to recall the principle of Gen 12:3, which is the interpretive principle involved here, this verse is the cornerstone of Christian Zionism. God said to Abram, **“I will bless those who bless you, And the one who curses you I will curse.”** That is the lens through which history and its outworkings are properly understood. God deals with nations according to their treatment of Israel. If you bless Israel you’ll be

blessed but if you curse them you'll be cursed. Now, in the Great Tribulation all the nations will turn against Israel, ALL, not a single nation will be pro-Israel, no nation's foreign policy will be pro-Israel. Israel is heading toward a global Holocaust. We already hear anti-Semitism around the globe so I think we are heading that direction quickly. However, there will be individuals who are pro-Israel during the Great Tribulation and that's what we want to turn to in Matt 25:31-46. Let me lay out this passage for you before we go into it. At the end of the Great Tribulation there are still Gentiles living on earth that were not killed. That's obvious because not every Gentile on earth will be involved in the battle of Armageddon, obviously women and children will not be involved and probably not all men either. Obviously believers will not be involved either. So you have Gentiles still alive on earth when the Messiah returns. So, some kind of a judgment has to happen because only believers can enter the kingdom (John 3:1-15). No unbelievers can enter the kingdom. So, we think this parable deals with that judgment. Now, what's clear from the passage is that you have three groups, in verse 32 you have the nations being gathered just like in Joel 3 and they are divided into the sheep and the goats and then in verse 40 you have another group Jesus refers to as His brethren. We want to identify these three groups first. Who are "the nations", this is *ta ethne* in the Greek which always refers to "the Gentiles". This is every non-Jewish nation and they are separated into sheep and goats. Obviously the sheep are believers because in verse 34 they "inherit the kingdom" and the goats are obviously unbelievers because in verse 46 they go into "eternal punishment". So, that identifies the sheep and the goats but who are Jesus' brethren? Well, turn to Matt 12:48. This is the chapter where the Jewish leadership rejects the Messiahship of Jesus. And in verse 48 Jesus identifies His brethren. "But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" ⁴⁹And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers!" So His disciples are His brothers. These are Jewish disciples. So when we come to Matt 25 His brothers must be Jewish disciples. So, again we have three groups, the nations divided into two groups, sheep who are believers, v 46 calls them "righteous" and goats who are unbelievers. Note the truth of perfect discrimination. There is no admixture. God knows how to perfectly discriminate between believers and unbelievers. All the sheep are believers and all the goats are unbelievers. The brethren are Jewish disciples. Alright, now let's walk through the passage,

31“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Alright, so Jesus is going to sit on the throne of David on the Temple Mount. **32**“All the nations will be gathered before Him; just as Joel predicted in the valley of Jehoshaphat which is just east of the Temple Mount and He will separate them from one another, as the shepherd separates the sheep from the goats; **33**and He will put the sheep on His right, and the goats on the left. The right is the favored position. **34**“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. **35**“For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; **36**naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ **37**“Then the righteous will answer Him, notice how they are believers, they’re righteous. ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? **38**“And when did we see You a stranger, and invite You in, or naked, and clothe You? **39**“When did we see You sick, or in prison, and come to You?’ **40**“The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.’ In other words, the basis of their inheriting the kingdom is their good treatment of Israel during the Great Tribulation. So, they become believers at some point in the Tribulation because all believers on earth before the Tribulation are removed at the pre-Trib Rapture so this has to be Gentiles who believed after the Rapture, and when they believe they are imputed the righteousness of Christ, then after that they do good works for the Jews, they are pro-Israel during the most intense time of Israel’s persecution. Remember you have the Antichrist and he rises to world dictator by the mid-point of the Tribulation and he controls the 10 blocks of the world. And he goes on a rampage to destroy all Israel. He sets up an economic system so that only those who have his mark can buy or sell. So this is a unique period of history, it will be a very difficult time to be pro-Israel because anyone who allies themselves with Israel will be in danger of execution. So, only believers would risk helping them during this time. As a result, in verse 34 Jesus says, Come...inherit the kingdom prepared for you from the foundation of the world.” Now, we know that all believers enter the kingdom but do all believers inherit the kingdom. Turn to 1 Cor 15. This is

the famous chapter on resurrection. This is going to create a problem here for everyone who thinks all believers will inherit the kingdom. I maintain all believers will enter but not inherit. Verse 50, "Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable." Alright, so people in natural, unresurrected bodies cannot "inherit the kingdom." If inherit means simply to enter then no one will go into the kingdom in a flesh and blood body like you and I have. And if that's the case then everyone there must be in resurrection bodies. But if that's the case then whose going to re-populate the kingdom? Who's going to procreate and make babies? So, inherit does not mean simply to enter, it means to possess the kingdom as a ruler in it. And to rule in the kingdom means you have to be in a resurrection body, can't be a flesh and blood natural body, because as servants of the King we have to be in sinless bodies. So, the sheep believe during the Tribulation, they help Israel during their persecution, they survive the Tribulation and then they go to this judgment in flesh and blood bodies and Jesus says "Come...inherit the kingdom." So, according to 1 Cor 15:50, to inherit the kingdom they have to be given resurrection bodies at this judgment so they can enter to reign. Verse 46 confirms this interpretation because what does it say of "the righteous"? That they will go into "eternal life." But they can't be receiving eternal life when they enter the kingdom because when do you receive eternal life? The moment you believe in Christ. "He who believes in Me has eternal life" (John 6:47). So to enter into eternal life here must mean something more and what it means is that they enter into an abundance of eternal life which incorporates the resurrection body. Now, this causes a problem doesn't it? What question are you left with at this point? If only believers enter the kingdom but all the believers are given resurrection bodies then who's going to procreate and re-populate the kingdom? Well, the only solution is children who survived the Tribulation but had not yet reached the age where they could believe. So, you'll have 2 year olds. 5 year olds, 7 year olds that survive and they will enter the kingdom in flesh and blood bodies to re-populate the kingdom. Now, hopefully you're starting to remember something Joel said about the sons and daughters of those anti-Semitic people. He said they would be sold? He didn't say the parents would be sold but their children. So, apparently something else happens to the parents and that's described in the rest of Matt 25:41ff which we'll get to in a minute. But apparently their children will enter the kingdom and be sold by the nations to distant nations. Now, verse 41, let's deal with the goats, verse 41, **"Then He will also say to**

those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; ⁴²for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink; ⁴³I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ ⁴⁴“Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ ⁴⁵“Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ ⁴⁶“These will go away into eternal punishment, but the righteous into eternal life.” So, the parents, who obviously did not believe, they are never called “righteous”, they will go away into eternal punishment in the “lake of fire.” If you want to be technical they will go into Sheol for 1,000 years, then they will be resurrected at the Great White Throne Judgment and then sent to the Lake of Fire. So, lets’ go back to Joel 3:1-8 and recount what we’ve learned.

¹“For behold, in those days and at that time, When I restore the fortunes of Judah and Jerusalem, This is at the Second Coming of Jesus, ²I will gather all the nations the Gentiles And bring them down to the valley of Jehoshaphat. That’s the Kidron Valley. 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; So we only see the goat judgment in Joel, we don’t see any sheep, these are only those who mistreated Israel, clearly unbelievers. And they have divided up My land. 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. 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. ⁵“Since you have taken My silver and My gold, brought My precious treasures to your temples, ⁶and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory, ⁷behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. This is the judgment for anti-Semitism that we read about in Matt 25. 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. So the children of the goats will enter the kingdom because they had not yet reached the age of responsibility. They will procreate in the kingdom along with the children of the sheep to rejuvenate the Gentile population. Of course, they will have the opportunity to believe in Jesus Christ during the Millennium. Some will, some won't because we see a rebellion at the end of the Millennium led by Satan, another anti-Semitic campaign under the rubric of Gog and Magog. Questions.

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