

## **Dr. Marv Wilson, Prophets, Session 18, Joel, Part 2**

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This is Dr. Marv Wilson in his teaching on the Prophets. This is session 18, Joel, Part 2.

The Seder is on April 6. We have to get the reservations in early. It will be quite a bit of music.

If you like to dance in celebration of biblical events, I think the exodus is worth dancing about. Miriam and her friends seem to think so. So, I wouldn't be surprised.

All right, let's begin with a word of prayer, please. This is the day you have made and we thank you that you've given us today. Every day is a gift, even in our youth.

Help us to remember the words of Kohelet, that days of physical limitation quickly beset us. And so, therefore, we should remember our Creator in the days of our youth and to fear you, which means to be always submissive to you, always obedient to you, always looking at all of life from your point of view. We thank you for the awe of God that our friend Heschel speaks so frequently about that we stand each day in radical amazement, in awe of the God of Israel who is around us and indeed has come to us in the person of our Lord Jesus Christ.

And for that, we dedicate ourselves to this new final half of a semester that you will give us the strength to accomplish all that you want us to do. We pray this through Christ our Lord. Amen.

What I want to do today is complete our study of Joel. We were talking about this little prophet who has this large emphasis on locusts coming in to destroy the land. And it seems in the first chapter he's talking about an actual locust plague taking place.

Has anything like this ever happened in your days? Tell it to your children and so forth. A nation has invaded my land, powerful and without number. That is, this army of locusts has actually come.

And so he says in 1.10, the fields are ruined, the ground is dried up, the wine, the oil, the grain have disappeared, our agricultural trio. So, the key theological term in this book is Yom Yahweh, the Day of the Lord. And we said Day of the Lord has a variety of meanings.

In the first chapter, it clearly seems to refer to God's intervention in history through a natural disaster, through a locust plague. 1:15, which is the first occurrence of that. For alas, for that day, for the Day of the Lord is near.

It's come like a destruction from the Almighty. Food has been cut off before our eyes, the seed shriveled, the storehouses and granaries are failing, the cattle are moaning and milling about, there's no pasture and so forth. So, the description in chapter one seems bigger than life of actually a locust plague going on.

Yom Yahweh is used in Scripture. Typically, in the Hebrew Bible, it's found in the prophets. It is found in Amos, it's found in Obadiah, it's found in Zephaniah, in Zechariah and Malachi.

But Joel is the prophet who focuses on this the most. It's his most important theological contribution, dealing with the big theological picture of Scripture.

The big picture of Scripture is, the Olam Hazah, this age, is imperfect, it's unjust, there's a lot of sin and unrighteousness and evil in the world. And there are all kinds of nations out there who defy the God of Israel and His teachings. And God is concerned with His own people and their own lives.

So, the Day of the Lord is not something just exclusively reserved for the other guy. We saw Amos using this term in chapter 5. Remember, it's you people in the north who think you're the covenant people, and you'll be immune from Assyria. And Amos says, no, it's like a man flees from a lion, and a bear meets him.

It's coming to you. Judgment starts, as it were, with the covenant people start with the house of God. So don't think the Day of the Lord is God's judgment in history for evil.

You've got to clean your own life up. But there is judgment also, of course, for the nations. The word, then, is God's intervention in history to bring judgment.

And all these many M-I-N-I days of the Lord we have in the Hebrew Bible, these times when God permits armies to invade Jerusalem in 586 and send Israel into captivity, that's a Day of the Lord. That's when God brought judgment upon evil and Israel's, in particular, sin of idolatry, as Jeremiah and other prophets described it. But God's intervention in history, locust plagues, attacks of armies, and so forth, are all in many ways forerunners of, harbingers of, the great Day of the Lord.

In other words, there is a final eschatological visitation of God to judge evil and also, as we'll see at the end of Joel, the big picture, to vindicate God's people. Historically, they were attacked, mocked by, ridiculed by enemies, and overrun by enemies, but eventually, the God who called Israel corporately together at Sinai delivered to them

a contract, a permanent contract. As 2 Samuel indicates, God's people will continue forever.

God's covenant with Abraham was a Berit Olam, to use the words of Genesis, an eternal covenant. So, the picture, in the prophets at least, is that God completes that vindication by the very destruction of the nations around Israel. And that's the theme of the last chapter of Joel, where the judgment of the nations is a main theme.

Now, sandwiched in between those two uses, the immediate, it's going on, there's a locust plague, and this is the Day of the Lord, and that great, ultimate, final Day of the Lord, which seems to be tied in, when we've continued to read further in Scripture, with the advent of the Messiah, who inaugurates this messianic age, and then culminates on this earth, that age, with the final overthrow of evil upon this earth. Sandwiched in between those two extremes, we have this passage of the pouring out of the Spirit, which is also tied in with another use of the Day of the Lord. So, the Day of the Lord is when Yahweh actively intervenes in history.

And I think as he moves into his second Day of the Lord, which is in chapter 2, chapter 1 is this locust plague going on, this is the Day of the Lord, and then he says in 2:1, the Day of the Lord is coming. The description in chapter 2 seems more like an invasion of foreign armies that could be potentially coming into the land, but he uses the locust as a way of describing a potential attack upon the land. So, the locusts are like a powerful army, 2.5. They are like warriors when they charge; like soldiers, they scale the wall, 2.7. And the Lord utters his voice before his army.

So, yes, there is an army of locusts. It would seem, however, that these locusts are, as they say, harbingers of, or indicative of, potential destruction, I think, of the southern kingdom because we've dealt with our three prophets of the northern kingdom, Hosea, Amos, and Jonah.

Joel seems to be focused on the southern kingdom because the hints that we have in this book, there is no historical background tying him in with any particular kings, which was the case on the three other prophets I just mentioned. But here he talks about blowing the trumpet in Zion, in 2:1. Sound the alarm on my holy mountain. And so, the emphasis seems clearly now to shift to the spiritual capital, the spiritual center of the land.

What else is going on there? Well, he says in 2:15, blow the trumpet in Zion, sanctify the congregation, gather the people, and the emphasis here seems to be associated with the holy city of Jerusalem, who are then called to repentance, starting with 2:12. And as I indicated in the Book of Common Prayer, the call to repentance, rend your hearts, not your garments, comes out of this passage. And the idea of the conditional nature of prophecy we've already talked about, you repent, God will relent. No one knows what chapter two may anticipate.

Is it Sennacherib's possible invasion of the southern kingdom, which did not really take place in 7.01 as anticipated? Is chapter two appropriate for any possible destruction of the southern kingdom, which if people repent, turn to the Lord, God in turn spares the people. And that, of course, is what you see at the end of chapter two. The people did repent, and the result of the end of chapter two is God relenting, and this invasion does not take place.

And in place of the destruction of the people, he says in verse 20, he will remove the northerner from you. Now, when you read scripture in the prophets, the attack comes from the north. So, when you remove the northerners, armies typically came from the north. They came from the fertile crescent, and Jeremiah is one example of that same kind of thing, where the attack comes from the north.

And since most of the armies were Assyria and Babylonia, the attack would be from the north. And that's how the opening chapter of Jeremiah suggests that. But in any case, he's still talking about these locusts being driven into the eastern sea, which is the Dead Sea, the Western Sea, the Mediterranean Sea.

And as a result of these locusts, probably used to describe armies, it's speaking of the defeat of the armies and the eventual blessing of the land, the coming of rain, the restoring of the land, the eating, being satisfied, and God's promised blessing to the land which follows this repentance. Now let me take your question please. Yes, yes, there are a number of so-called Days of the Lord.

Day of the Lord is God's decisive intervention in history, where God's presence is manifested in earthly history. Because everything is theological in scripture, therefore natural disasters like locust plagues, or the invasion of armies, people would ask themselves the question, why these things? Because in the ancient world, remember, it was reward and punishment in this life primarily. We really have to go into the New Testament to really come to a much more mature understanding rather than reward and punishment in this life because there is a life to come, and there are people who escape.

And the simplistic understanding of how everything that happens in history can be explained by human behavior. So, it's punishment for your evil. That's why every national disaster happens.

Now, there's a lot in history we cannot explain. Those are the great existential questions of theodicy. We'll talk about them when we come to Habakkuk.

When the righteous suffer or when the evil guy escapes and seems to prosper, those are the more complicated questions of life. As far as the prophets of Israel were

concerned, they often interpreted, and you see that's what characterizes biblical history. It's more than recording events; it's events plus interpretation.

As the German theologians put it, there was the Tat, T-A-T, which is German for event, and the Wort, that word that explained what was happening. And that's why sacred history was quite different from, say, Egyptian history, where maybe you would just catalog all the events that made the pharaoh look great, just record all his victories and avoid all his defeats. Biblical history instructed because there was a moral component.

When the prophet came to David, Nathan, in the court and said, Atah Ha'ish, you're the man. He's there to explain things, to give an interpretation. And David, because he had moral character, he had done wrong, but he repented.

So, the history then is not just laid out there for people to figure it out on their own. You can read the Gospels, and it may be recorded in 29 A.D. in the spring of a man who dies on a hill in Jerusalem. But the theological interpretation of what you have in the Gospels is found in the Epistles.

Christ died for our sins. He took our place. That's your theological interpretation, in part at least, of a death of one of many, many Jews that died in the first century that were put to death by Romans.

But this particular death had special meaning. Now, there is this turning then, and because of repentance, God then brings blessing. And there is this pattern in Scripture.

You see it, of course, in the last book of the Old Testament, the last book of the Hebrew Bible. And those words, I think, you're familiar with. 2 Chronicles 7.14, I'll just read that passage.

If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will heal from heaven, will forgive their sins, and will heal their land. And this idea of through repentance, through prayer, comes renewal and restoration. This particular passage I'm quoting is in conjunction with the dedication of Shlomo's Temple in Jerusalem, the biggest single sacrifice in the history of the Bible, of thousands and thousands of sheep and bulls in two weeks.

And so God assures Solomon that spiritual blessings are for those who genuinely seek God and walk before him with a humble heart. Now, back to Joel and this use of the Day of the Lord found in 2:28 through the end of chapter 2. This is the fourth use of the Day of the Lord. And he says, afterward, that's sort of the introduction here, and it shall come to pass afterward.

That is, in the last days. When did the last days begin? They began with the first coming of Jesus. We know this from Acts chapter 2. Peter gets up, takes this passage, and this event of the coming of the Holy Spirit, and the visible birth of the church among the 3,000 baptized Jewish believers, described as men of Israel in Jerusalem.

This constituted the earliest church. These were people who were part of the inauguration then. If you're ever stuck and someone says, give a sermon or give a Bible study, instead of saying, I'm not prepared, just remember the three verbs, and you've got your message all ready for yourself.

Christ went up, the Holy Spirit came down, and the church went out. There's your message right there. And you can ad-lib on that quite nicely.

Christ ascended, we have a resurrection and an ascension. The Holy Spirit comes down, and the disciples go out, and the messianic age is launched. It's inaugurated.

Now keep in mind, from the Old Testament perspective, the Old Testament prophet is here. He doesn't make the distinction that we make between these, this whole church age is in between phase one and phase two of the day of the Lord. The day of the Lord is used in the Old Testament for God's intervention in history.

But from the Old Testament writers, we don't see them breaking that down carefully into two parts, the first advent and the second advent, as we know it today. It's just the messianic age. Now, when we celebrate the Passover Seder with our Jewish friends, it's a reminder to us that phase two has not yet happened.

There is freedom, and there is a deliverance that we celebrate, which happened to Israel nearly 3500 years ago. And certainly, spiritually we enter into when we understand individual personal redemption from sin. What does the opening of the book of Revelation say? He who has freed us or loosed us, if you've studied beginning Greek, you know *luo*, that nice little paradigm verb, short, succinct.

He's freed us from our sins. That's the spiritual way in which that messianic age has been inaugurated. And we are living in the age of the Holy Spirit, the acts of the Holy Spirit.

The Holy Spirit lives within us. But he hasn't freed all the junk in your life, my life, or the church's life yet. We are a people who are a work in progress.

And that progress, which heavy-duty systematic theology books refer to as the work of mortification and vivification, the gradual putting to death of the old man and all of its sinful proclivities and tendencies, and the vivification, the bringing to life of that new person in Christ that God is forming within us, as we are being renewed day by

day in the image of the Messiah. How? Through the power of the Holy Spirit as we cooperate with that. In other words, that's a progressive work and never reaches total perfection until phase two of the Yom Yahweh, when God intervenes and, in that final intervention, completes the work he began.

Now back to 2:28 of Joel. So afterward, the Holy Spirit begins then on the day of our Lord's first coming. And as the opening words of the book of Hebrews indicate, God has in these last days spoken unto us through his Son.

So, the last days, clearly by New Testament definition, began with the first coming of Jesus. The last days culminate with the return of Jesus from a New Testament point of view. Now let me review this to be clear then.

From an Old Testament point of view, the day of the Lord, when it's a future day of the Lord, such as we have here in Joel 2:28, it simply refers to the Messianic Age, God's intervention in history through his Messiah. Either phase one or phase two. When the New Testament itself uses the day of the Lord, it always has reference to the second coming of Christ because obviously the first coming has already happened.

So, when Paul says to the Thessalonians, the day of the Lord will come like a thief in the night, he has reference there to the return of Christ, to the second coming of Christ. The New Testament writers have three words for the parousia, which literally means arrival, coming alongside the apocalypse, which is the revelation, the unveiling, the epiphany, the manifestation, or the appearance of Christ. And so that emphasis upon the second coming is how the New Testament writers use this word day of the Lord.

It has that precise meaning of the consummation of the Messianic Age, the second coming of Christ himself. Now, I think when you read the language here at the end of Joel 2, you actually have a reference to both the first and the second coming of Christ. The epiphania is the manifestation, literally, as in Antiochus Epiphanes, Antiochus the Manifest One.

Now, as I said at the end of chapter 2 of Joel, this passage that Shimon latches onto and gets up and announces the age of the Spirit and the first 3,000 baptized into the church, afterward, I will pour out my Spirit on all people. And so, this afterward here seems to refer to the Messianic Age. And who are all these people? The first fulfillment of this future day of the Lord on Shavuot, as we know it from the New Testament, the Feast of Weeks, later called by its Greek name Pentecost.

So, Joel is the prophet of Pentecost, as he is sometimes dubbed by people. Now, when the language here speaks of a time when God is going to usher in this age of

the Spirit, where not a select few would be those who experience the Spirit, but what does you can't be His without the Spirit? You're none of His without the Spirit.

The moment you come to Christ, you are a man or woman of the Spirit. The Spirit becomes the tenant who can't be evicted and comes to reside in the heart of the believer. Or as 1 John puts it, we are all anointed of God, and that is the work of the Spirit.

Now, whether the Spirit has all of us when He comes to live within us is another question. But we are living in the age of the Spirit, and instead of that Christos, that anointing, or Mashiah, that oil which typically could have been poured upon kings or other people to publicly set them apart for a function in the Old Testament as God's agent, to perform a particular task, witness Shemuel who takes his horn of oil and pours it on David. He became an anointed one.

And even Saul is one anointed before them. One of the interesting things that the Ebla tablets tell us, which were discovered north of Israel up on the Syrian coast, is that hundreds and hundreds of years before this period of Israel's kingdom, starting with Saul, David, Solomon, and so forth, and then the divided kingdom. Hundreds of years before that, oil was being used for the anointing of kings.

So, all people will be able to participate in this life of the Spirit. The language here speaks of no distinction between male or female. No distinction of age.

It's young and old. No distinction of position. God is going to do a work that is clearly in keeping with what He said with Father Abraham back in Genesis 12.

Through you, all the nations of the earth are going to be blessed. And so, the lens continues to get larger. The covenant expands in terms of its implications of God's blessing through His covenant family to the world.

So, He's going to pour out His Spirit. The events that follow seem probable not to have been fulfilled at Pentecost, though some argue that way but rather seem to be tied in with phase two, the second coming, the completion of the Yom Yahweh. Because what we're dealing with here, you read the language that takes place in the heavens, the cosmological signs.

The sun will turn to darkness. And while the language is very poetic, He talks about wonders in the heavens and on earth, blood, fire, and billows of smoke. The illusion here seems to be, of course, to God's coming.

This is the day of the Lord. The fire takes us to Father Abraham. And the torch which passes through the animals which are severed.

The fire takes us to the burning bush and to Sinai. It's a symbol of God's presence. And what do you have on the day of Pentecost? Like tongues of fire, it harks back, the echo.

And billows of smoke. The smoke of Sinai goes up like the smoke of a kiln, a furnace. So, I think the hint here is of a dramatic presentation.

As Sinai says, the Lord comes down upon Sinai. And obviously, as I've written in our Father Abraham, this is why men always come to the heavenly bridegroom, entering into a covenant relationship with his bride, Israel. And so, Moses then, after the Lord descends on Sinai, goes up to meet Him.

And we have every Jewish wedding, and by extension every Christian wedding, is a reenactment of Sinai in miniature, a replica of Sinai. To be an authentic Jewish wedding, you have to have candles, you have to have fire. And if you've seen Fiddler on the Roof, you know everybody showing up at the wedding with their candle in hand.

If you've read Matthew's Gospel, you know the ten virgins who are out there with poles, probably with oil-drenched rags, holding them up to await the bridegroom. Again, the imagery here is profoundly Jewish and speaks to the arrival of the Lord, who comes as a heavenly bridegroom to make a covenant with the bride. Now, He's returning to culminate a covenantal relationship that He earlier began.

It's interesting, even when Jewish weddings speak of the kiddushim and the nisuim. The kiddushim is the establishing of the relationship legally, but the nisuim is the consummation of the relationship, where actually there is the physical lifting up, which is nisuim. In modern Israel, if you want to say you're married, you're nasu, which comes from the same word.

Literally, I'm lifted up. I'm born up. Of course, in a Jewish wedding, people are paraded around, lifted up on shoulders, and so forth.

But that speaks to the climax of the event and the actual culmination, consummation of what, in the modern world, sometimes we separate and talk about engagement and marriage. So, God's presence here and the echoes take us back to Sinai, the big ceremony. We see signs in the heavens.

The sun turned to darkness, the moon to an eerie red blood. It kind of takes us to Jesus' famous Olivet Discourse, Mark 13, Luke 21, Matthew 24. And what does Jesus say about the signs of the end of the age? He talks about Mark 13:24.

In those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the heavenly bodies will be shaken. At that time, men will see

the Son of Man coming in clouds in the power of great glory. So, associated with this kind of language is the apocalypse, is the end of the age.

And this all being linked to Jesus' language associated with the second coming. That's why I'm suggesting here, in this passage dealing with the pouring out of the Spirit, that it's not all exhausted in Peter's day on the day of Pentecost. Just like in Jesus' language, when he talks about his coming and what that involves, John is preparing the way.

And he says he'll baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand and he'll clear the threshing hole, gathering the wheat into the barn and burning up the chaff with unquenchable fire. That's the consummation, the burning everything up with fire.

And the language is not, even though John says this is what this one who is coming is going to do, it would seem that the language then, in this particular case of the winnowing fork, what's the winnowing fork? It takes you to Psalm 1, where the lighter chaff is driven to one side, and the heavier grains of wheat fall at the feet of the one throwing all of that up in the air. The separation of good and evil. Another version of this is your Matthew 25, sheep and goats separation.

The separation of good and evil. So, we have to be careful when we read Scripture, realizing that this already but not yet dimension, the inauguration, the consummation, the beginning but not the ending of what this day of the Lord is all about. And here, probably in Joel 2, eschatology and history, sort of our intention.

What he leads to in the very end of this day of the Lord when God comes, pours out His Spirit. Now we're talking about the vindication of His own people. In my studies of Judaism over the years, I have found that one of the places where the church, because of its arrogance and triumphalism over nearly 2,000 years concerning the Jewish people, doesn't read the Hebrew Scriptures.

And hermeneutically, I think this is where the church, in a major way, went wrong, where Christians typically start with the New Testament and then go back and take a quick look at certain parts of the Old Testament they think might be compatible with their New Testament point of view. If you start with the Old Testament, then you realize how God has been thinking and what He's been teaching for several thousand years, then the New Testament is not going to come along and contradict what God has already said. One of the big themes that most Christians don't get, which Jews get, is this vindication of God's people at the end of history.

It's almost as if, well, we're the church now, and God's going to vindicate us. Those poor Jews blew it, and so God is permanently done with them. One of the things you read in the prophets very, very strongly is the fact that these prophetic oracles, these

prophetic messages, which very concretely seem to be tied to this world, or as Joseph Klausner said in his book on Jesus, a great Jewish scholar published this book in 1925, the church has sadly removed the geo and political and this earthly dimensions of the Hebrew Bible and has spiritualized and allegorized all so much of this language and removed it from this world and this worldly hope.

This theme of the vindication of God's earthly people, if He physically called them into being at Sinai, then the corollary to that is, as Paul says in Romans 11:25-27, and so the salvation or ultimate outworking of that plan of Israel's salvation is going to be experienced in some corporate sense, in some cumulative way. So, the last verse in Joel 2 speaks about everyone who calls on the name of the Lord, in other words, deliverance at this time of Israel's final redemption. Membership in Israel here, in the end, is clearly spiritual, not a matter of birth.

It's never been purely a matter of birth. Listen to the prophets, a righteous remnant was important. Listen to Paul in Galatians.

Live the way Abraham lived. Don't claim simply a physical natural ancestry. That's not sufficient.

But here, he talks about in 2:32, there will be deliverance for those who call on the name of Yod-Heh-Vav-Heh. They will be saved. In other words, salvation is to come by those who truly worship the God of Israel and who know Him.

The last chapter is the judgment upon the nations and the final establishment of the Kingdom of God on this earth. Even scholars like N.T. Wright reminds Christians in publications in recent years that heaven is not the Christian's destiny at the time of death. But rather God, as the prophets of Israel put it, Isaiah 65-66, God is making new heavens and a new earth.

And this reconstituted earth is part of the ultimate destiny of the believer. And as you look at this from an Old Testament point of view, the restoration, the renewal of Judah, of Jerusalem, of the language here where God vindicates Israel and before all the nations of the earth, God enters into judgment with them. And you notice that word Jehoshaphat.

We say jumping Jehoshaphat. But here is a good case where you see the name of this king from Old Testament times has significance. It means Yahweh judges.

So, this last chapter of Joel speaks of the judgment of Yahweh, the scene of this final conflict of God against the nations. We don't know when this might be or whether this might be coordinated with what the book of Revelation ties in with the mother of all battles, this battle of Armageddon, which speaks to the forces of evil and the forces of good coming together and God finally establishes His righteous reign in the

world. But it's interesting, it's almost those who have practiced anti-Semitism for centuries against God's people, God's inheritance, His people, Israel.

Verse 2: they scattered my people among the nations. They divided up my land. They cast lots from my people and traded boys for prostitutes and sold girls for wine.

So, this Yahweh judges, this God against the nation's theme. Where this happens is not so important as this retribution for the cruel oppression of God's people. Jews often study their history around election, covenant, mission, and vindication.

That last word, vindication, is a reminder that despair and depression are not words of Christian's or Jews' vocabulary. Why? Because both Jews and Christians, we come to the Passover Seder theme again, which is that reminder that history has not yet been perfected by the full reign of God. Or, as John Bright likes to put it, that's why Christians need the Old Testament.

We still have one foot in BC. We're living BC. God's total reign and rule on this earth is not yet fully established.

We need this BC-ness as a reminder that we haven't arrived yet, that redemption yet awaits us in that final and full earthly sense of that word with the unrighteousness and justice that we all seek and pray for takes place on this earth. The way Joel ends all of this thing, we'll look at that language when we come to Isaiah chapter 2. He says, "...beat your plowshares into swords, your pruning hooks into spears." Here, you have a reversal of what you have in the early verses of Isaiah chapter 2. So what he's saying here is to prepare for war, whereas Isaiah speaks of the other flip side of the messianic age.

The Messiah brings peace. I mean, that's the ultimate outworking of it. But this Joel side of things, which says, I've got a score to settle with the nations.

The day of the Lord is near. Here's our last use of the day of the Lord. And this is what we call the ultimate or final use of the day of the Lord in 3.14. In the valley of the decision, the sun and moon will be dark, and the stars no longer shine.

And here, the language again takes us to what? The end of the age, the second coming. And what's the conclusion of it all? Blessing for God's people. They will know that I am the Lord.

Jerusalem will be purged of its evil. The language is poetic and extreme, and it's hyperbolic. The mountains will drip new wine.

The hills will flow with milk. Ravines run with water. And how does the book end? The same way the prophecy of Ezekiel ends.

The Lord is there in the midst of his people. The Lord dwells in Zion. So, the future of everything is not political, earthly, or military.

The end of this is very spiritual. That's how it works out. That's why modern Israel is not biblical Israel.

It's not the refined new heart that God is going to put within his people ultimately and dwell clearly in their midst. There's a lot more work that God yet has to do with his ancient Israel as well as we who have joined Israel in this olive tree connection that Paul speaks of in Romans 11. But the ultimate outworking is God dwelling in the midst.

That makes Zion the Zion God intends Zion to be. And it's a spiritual solution to an age-long Middle East problem that will not be solved just by guns and round tables negotiating peace, but it has a lot to do with acknowledging who is the king of peace. All right, that will be it for today.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 18, Joel, Part 2.