

# Joel 3:2

Authorized King James Version (KJV)

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

## Analysis

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This verse describes God gathering all nations to the Valley of Jehoshaphat for judgment. The phrase "I will also gather all nations" (Hebrew *qabats kol-goyim*) depicts God's sovereign control over human history. Nations don't assemble by accident or autonomous decision—God orchestrates this gathering for His judicial purposes. The verb *qabats* (gather, assemble) often describes military mustering (Judges 12:4; 1 Samuel 28:1) or gathering for judgment (Isaiah 66:18; Zechariah 14:2). God summons the nations as a king summons defendants before his tribunal.

"The valley of Jehoshaphat" (*Emek Yehoshaphat*) means "valley where Yahweh judges." Whether this names a specific geographical location (possibly the Kidron Valley) or functions symbolically, the emphasis is theological not topographical. God brings nations to His chosen place for judgment. The name itself proclaims divine justice—Jehoshaphat combines Yahweh (the covenant name) with *shaphat* (to judge). God doesn't delegate judgment to subordinates; He personally executes justice as the righteous Judge of all the earth (Genesis 18:25).

"And will plead with them there" uses the Hebrew *shaphat*, meaning to judge, vindicate, or enter legal controversy. The cause is "for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." God's lawsuit against the nations concerns their treatment of His covenant

people and presumptuous division of His land. This echoes Deuteronomy 32:8-9 where God allotted boundaries to nations but claimed Israel as His special possession. The nations' scattering of Israel and partitioning of the promised land represents rebellion against God's sovereign ownership and covenant purposes. Ultimately, this judgment anticipates Revelation 19-20 when Christ returns to vindicate His people and judge rebellious nations.

## **Historical Context**

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The Valley of Jehoshaphat judgment became a prominent eschatological theme in Jewish and Christian interpretation. While some identify it with the Kidron Valley between Jerusalem and the Mount of Olives (where King Jehoshaphat once gained victory—2 Chronicles 20), the symbolic significance likely outweighs geographical precision. Joel envisions all nations gathered to the covenant center (Jerusalem) for judgment—a theme developed in Zechariah 14, Ezekiel 38-39, and Revelation 16:14-16 (Armageddon).

The scattering of Israel among nations occurred multiple times: the Assyrian exile (722 BC), Babylonian exile (586 BC), and later Roman dispersion (AD 70, 135). Each conquest involved dividing the land among conquerors—Assyria resettled foreigners in Samaria (2 Kings 17:24); Babylon devastated Judah; Rome renamed the province Syria Palaestina to erase Jewish connection. Joel's prophecy encompasses all these historical judgments while ultimately pointing to the final Day of the LORD when God settles accounts with all nations for all time.

Ancient Near Eastern warfare often involved partitioning conquered territory. Victorious kings would boast of dividing land, resettling populations, and obliterating national identities. The Assyrian and Babylonian empires excelled at this strategy, deliberately fragmenting conquered peoples to prevent rebellion. But Joel declares that God owns the land—nations may temporarily occupy it, but they face judgment for presuming to "part my land." This affirms the theological truth that the earth is the LORD's (Psalm 24:1), and human kingdoms rise and fall under His sovereignty.

## Related Passages

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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does God's gathering of nations for judgment demonstrate His sovereign control over human history?
2. What does God's fierce protection of His people teach about His covenant faithfulness?
3. How should believers respond to national conflicts and territorial disputes in light of God's ultimate ownership of all creation?

## Interlinear Text

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|            |                          |                     |                               |                |                          |
|------------|--------------------------|---------------------|-------------------------------|----------------|--------------------------|
| אֶל        | וְהוֹרֵדְתָּ יִם         | בְּגוֹיִם           | כָּל                          | אֶת            | וְקִבַּצְתִּי            |
| H413       | H3381                    | H1471               | H3605                         | H853           | H6908                    |
|            | and will bring them down | all nations         |                               |                | I will also gather       |
| עַל        | שָׁם                     | עַמִּים             | וְנִשְׁפָּטְתָּ י             | יְהוֹשָׁפָט    | עַמִּי                   |
| H5921      | H8033                    | H5973               | H8199                         | H3092          | H6010                    |
|            |                          |                     | and will plead                | of Jehoshaphat | into the valley          |
| אֶשֶׁר     | יִשְׂרָאֵל               | וְנַחֲלָתִי         | עִמִּי                        |                |                          |
| H834       | H3478                    | H5159               | H5971                         |                |                          |
|            | Israel                   | and for my heritage | with them there for my people |                |                          |
| חֵלְקוֹ:   | אֶרֶץ                    | וְאֶת               | בְּגוֹיִם                     |                | פָּזְרוּ                 |
| H2505      | H776                     | H853                | H1471                         |                | H6340                    |
| and parted | my land                  |                     | all nations                   |                | whom they have scattered |

## Additional Cross-References

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**Isaiah 66:16** (Parallel theme): For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

**Zephaniah 3:8** (Parallel theme): Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

**Ezekiel 38:22** (Parallel theme): And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

**Revelation 16:16** (Parallel theme): And he gathered them together into a place called in the Hebrew tongue Armageddon.

**Jeremiah 25:31** (Parallel theme): A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

**Joel 3:12** (Parallel theme): Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

**Ezekiel 35:10** (Parallel theme): Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

**Ezekiel 39:11** (References Israel): And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.