

Dr. Robert Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21, Joel 2-3 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21, Joel 2-3, Biblicalelearning.org, BeL

This lecture by Robert Vannoy explores key passages in Joel 2-3 related to biblical prophecy. It examines interpretations of Joel 2:17-18, particularly the timing of God's jealousy for his land, and analyzes the meaning of "autumn rains in righteousness" or "teacher for righteousness" in Joel 2:23. The lecture then discusses Joel 2:28-32, focusing on the pouring out of the Holy Spirit and Peter's reference to it in Acts 2, presenting various viewpoints on its fulfillment. Vannoy references Herman Bavink's insight that the outpouring of the Holy Spirit is the third great work of God after creation and incarnation. Finally, the lecture considers Joel 3, interpreting it as a description of God's judgment on the nations and the salvation of his people.

2. 23 - minute Audio Podcast Created on the basis of Dr. Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Foundations).



**Vannoy_FoundProp
hecy_Session21.mp3**

3. Briefing Document: Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21, Joel 2-3

Here's a detailed briefing document summarizing the main themes and ideas from the provided excerpts of Robert Vannoy's lecture on Joel 2-3:

Briefing Document: Robert Vannoy on Joel 2-3

Overall Theme: Vannoy's lecture focuses on interpreting key passages in Joel 2 and 3 (English Bible) or 4 (Hebrew Bible), primarily focusing on their eschatological significance and connection to the Day of the Lord and New Testament events like Pentecost. He argues against interpretations that limit the fulfillment of these prophecies to Joel's time, favoring a future-oriented, often messianic understanding. He emphasizes the importance of understanding the continuity and discontinuity between the Old and New Testaments concerning the work of the Holy Spirit and the relationship between Israel and the Church.

Key Ideas and Arguments:

1. **Joel 2:17-18: Eschatological Interpretation:** Vannoy argues that Joel 2:18 ("Then the Lord will be jealous for his land") should be interpreted as a future, eschatological prophecy, not a past event in response to repentance in Joel's time. He states, "This whole chapter I think is eschatological. You have the imagery of the locusts being used to depict the horses that will come against Israel eschatologically before the day of the Lord." He questions how to reconcile a past interpretation with Joel 2:26b-27b, which promises an end to shame for God's people, something that hasn't historically occurred.
2. **Joel 2:23b: "Rain in Righteousness" vs. "Teacher of Righteousness":** This verse presents a translation issue that Vannoy explores in detail. Some translations read "autumn rains in righteousness," while others read "teacher for righteousness." Vannoy analyzes the Hebrew word *moreh* and discusses its meaning in different contexts. He notes that the majority of recent translations use "rain" instead of "teacher".
 - He points out that "teacher of righteousness" was a term used in the Dead Sea Scrolls community at Qumran, derived from this very text.
 - Vannoy advocates for the "teacher for righteousness" interpretation, linking it to a messianic prophecy and the broader eschatological context of the chapter. He disputes Payne's view that Joel refers to himself.

- He establishes the connection that walking in covenant with God leads to the blessing of rain by citing Exodus 24:12, Leviticus 26:3-5, 1 Kings 8:35-36, and Isaiah 30:20. "So, you get a number of passages where there's a connection between walking in the way of the covenant, teachers, and rain."
1. **Joel 2:28-32 and Acts 2:14ff: The Pouring Out of the Holy Spirit:** Vannoy delves into the interpretation of Joel's prophecy about the pouring out of the Holy Spirit, particularly its connection to the events of Pentecost in Acts 2. He presents five different views on the fulfillment of this prophecy, according to Hobart Freeman:
 - Termination at Pentecost.
 - Fulfillment at Pentecost.
 - Non-fulfillment (eschatological).
 - Typical fulfillment (partial at Pentecost, complete in the millennium).
 - Continuous fulfillment (from Pentecost to the eschatological time).
 - Vannoy himself advocates for a "continuous fulfillment" view, beginning at Pentecost and continuing throughout the "last days" (the period between Christ's first and second advents). He quotes Peter's declaration in Acts 2:16: "This is what was spoken by the prophet Joel."
 1. **The Work of the Holy Spirit in the Old and New Testaments:** Vannoy discusses the difference of the work of the Holy Spirit in the Old and New Testaments, drawing on Leon Wood's work, *The Holy Spirit in the Old Testament*.
 - He acknowledges the Spirit's activity in the Old Testament, enabling individuals for specific tasks. He makes reference to this by quoting Exodus 31:3, Judges 6:34 and 11:29, 1 Samuel 16:13-14 and 2 Samuel 20:32-38.
 - However, he argues that the pouring out of the Spirit on "all flesh" in Joel's prophecy signifies a new era, not limited to specific leaders or even confined to Israel.
 - Drawing on Wood, Vannoy suggests that while the Spirit worked in regeneration, indwelling, sealing, filling, and empowerment in both dispensations, the *baptism* of the Spirit is unique to the New Testament. He quotes Wood on 1 Corinthians 12:13, "The baptism of the Spirit is that work which joins Christians together into a common bond of church relationship."

- This baptism marks the inauguration of the Church as a distinct entity from Israel, united in the Spirit for the spread of the Gospel.
1. **Continuity and Discontinuity between Israel and the Church:** Vannoy addresses the complex relationship between Israel and the Church. He warns against extremes: a dispensational view that sees total discontinuity or a view that equates the two entirely. He claims, "Seems to me there is one people of God but the principle of organization is different. It's national in the Old Testament, it's supra-national in the New Testament, where it's spiritual qualities compared to this national and ethnic organization." He emphasizes that salvation is by grace through faith in both testaments but that the *organization* of God's people changes from national to supra-national and spiritual.
 2. **Joel 3 (English Bible) / 4 (Hebrew Bible): Judgment of the Nations:** Vannoy briefly touches on Joel 3, which describes the judgment of the nations in the "Valley of Jehoshaphat" in the days when God restores the fortunes of Judah and Jerusalem. He raises the questions of when "those days" are, and where the Valley of Jehoshaphat actually is. He proposes that the "Valley of Jehoshaphat" may be symbolic of God's judgement, rather than being an actual place. He associates this judgment with the victory of the Lord over nations gathered against Israel, drawing parallels with Zechariah 14:2 and Revelation 19.
 3. **Bavinck on the Holy Spirit:** Vannoy introduces a paragraph from Herman Bavinck's Reformed Dogmatics, highlighting Bavinck's assertion that "The pouring out of the Holy Spirit is, after the creation and incarnation, the third great work of God." He uses this to emphasize the enormous significance of Pentecost and the continued outpouring of the Spirit in the lives of believers, empowering them to spread the Gospel.

Quotes:

- "This whole chapter I think is eschatological. You have the imagery of the locusts being used to depict the horses that will come against Israel eschatologically before the day of the Lord."
- "This is what was spoken by the prophet Joel." (Acts 2:16, Peter's quote)
- "The baptism of the Spirit is that work which joins Christians together into a common bond of church relationship." (Wood, quoting 1 Corinthians 12:13)
- "The pouring out of the Holy Spirit is, after the creation and incarnation, the third great work of God." (Bavinck)

In Conclusion: Vannoy's lecture presents a complex, nuanced interpretation of Joel 2-3, emphasizing their eschatological significance and relevance to New Testament theology. He strives to balance continuity and discontinuity between the Old and New Testaments, particularly concerning the Holy Spirit and the relationship between Israel and the Church. His approach highlights the importance of historical context, careful translation, and sound theological reasoning in understanding biblical prophecy.

4. Study Guide: Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21, Joel 2-3

Joel: Prophecy, Fulfillment, and the Day of the Lord

I. Key Concepts and Themes

- **The Day of the Lord:** Understand its multifaceted nature as both a judgment and a time of salvation, as well as its temporal placement relative to the outpouring of the Spirit.
- **Repentance and Restoration:** Examine the relationship between Israel's repentance (or lack thereof) and God's promised restoration.
- **Prophetic Fulfillment:** Explore different views on how Joel's prophecies are fulfilled, particularly concerning Joel 2:28-32 and its connection to Acts 2.
- **The Holy Spirit:** Analyze the work of the Holy Spirit in the Old and New Testaments, including the concept of baptism by the Spirit and its significance for the Church.
- **Israel and the Church:** Consider the continuity and discontinuity between Israel and the Church, and how this affects the interpretation of prophecy.
- **Messianic Prophecy:** Assess the evidence for interpreting Joel 2:23 as a messianic prophecy, focusing on the "teacher for righteousness."
- **Judgment of the Nations:** Understand the symbolic and literal interpretations of the Valley of Jehoshaphat and its role in the judgment of the nations.

II. Study Questions

A. Short Answer

1. Explain Bullock's interpretation of Joel 2:18 and why Vannoy disagrees with it.
2. Summarize the translation issue in Joel 2:23 regarding "autumn rains in righteousness" versus "teacher for righteousness."
3. What is dittography, and how does Vannoy use this concept to explain the textual issues in Joel 2:23?
4. What is Payne's interpretation of Joel 2:23, and why does Vannoy find it unlikely?

5. Describe the connection Vannoy draws between walking in the covenant way and the blessing of rain based on Old Testament passages like Exodus 24:12 and Leviticus 26:3-5.
6. List three of the five different interpretations that Hobart Freeman presents regarding the fulfillment of Joel 2:28-31.
7. Why does Vannoy suggest that Peter interpretively replaces "afterwards" in Joel 2:28 with "in the last days" in Acts 2:17?
8. According to Wood, what is new about the work of the Holy Spirit in the New Testament compared to the Old Testament?
9. Explain Bavinck's statement that "The pouring out of the Holy Spirit is, after the creation and incarnation, the third great work of God."
10. How does Vannoy interpret the time designation "In those days and at that time" in Joel 3:1?

B. Essay Questions

1. Discuss the various interpretations of Joel 2:23, arguing for the view you find most convincing and explaining why other interpretations are less plausible.
2. Analyze the relationship between Joel 2:28-32 and Acts 2, evaluating the different viewpoints on the fulfillment of Joel's prophecy at Pentecost and beyond.
3. Explore the significance of the concept of "baptism by the Spirit" in relation to the formation and unity of the Church, as discussed by Leon Wood.
4. Examine the connection between the outpouring of the Holy Spirit and the coming of the Day of the Lord in Joel 2, considering how this relationship is understood in the New Testament.
5. Discuss the symbolic and literal interpretations of the Valley of Jehoshaphat in Joel 3, and how this relates to the judgment of the nations and the restoration of Israel.

III. Answer Key for Short Answer Questions

1. Bullock interprets Joel 2:18 as a response to a supposed repentance between verses 17 and 18, suggesting the Lord "was jealous." Vannoy disagrees, arguing that verse 18 is future and eschatological because verse 26b and 27b state that

the Jewish people will never be shamed again, which has certainly happened since the time of Joel.

2. The translation issue revolves around the Hebrew word *moreh*, which can be translated as either "autumn rains" or "teacher." The question is whether God is promising rain as a sign of blessing or a teacher of righteousness, possibly a messianic figure.
3. Dittography is a copyist error where a scribe repeats a letter or word unintentionally. Vannoy suggests that in Joel 2:23, the *yodh* in *yoreh* (early rain) was mistakenly written as a *mem*, resulting in *moreh* due to its earlier occurrence in the verse.
4. Payne interprets Joel 2:23 as a self-reference by Joel, the prophet, who is the "teacher for righteousness" that God has sent, resulting in the blessing of rain. Vannoy finds this unlikely because it's unusual for Joel to label himself as such and because it depends on accepting Payne's broader interpretive approach to Joel 2.
5. Vannoy draws a connection between obedience to God's covenant, the presence of teachers, and the provision of rain. He uses passages like Exodus 24:12 (God giving the law for instruction) and Leviticus 26:3-5 (rain as a blessing for obedience) to show this established pattern in the Old Testament.
6. (Any three of the following are correct)
 - Termination at Pentecost: Fulfillment applied to events in Joel's time and terminated at Pentecost.
 - Fulfillment at Pentecost: Prophecy of the messianic age when the Spirit is poured out on all, fulfilled at Pentecost (Acts 2:17).
 - Non-fulfillment or eschatological view: Prophecy not fulfilled at Pentecost; concerns Israel and will be fulfilled when the Lord begins His relationship with them.
 - Typical fulfillment view: Prophecy fulfilled "in earnest" at Pentecost, but fully realized in the millennium.
 - Continuous fulfillment view: Prophecy has continuous fulfillment from Pentecost to eschatological time.

• Essay Questions

1. Vannoy suggests that Peter replaces “afterwards” with "in the last days" to provide a more specific and theologically significant time designation. This highlights that the outpouring of the Spirit marks the beginning of a new era in God's dealings with His people, spanning from Christ's first to second advent.
2. According to Wood, the work of the Holy Spirit in the New Testament is characterized by the baptism of the Spirit, which unites believers into one body, the Church. He argues that other aspects of the Spirit's work, such as regeneration and indwelling, were present in both dispensations.
3. Bavinck's statement emphasizes the profound significance of the outpouring of the Holy Spirit as a transformative event in redemptive history. It signifies the Spirit's indwelling presence in believers, empowering them for gospel proclamation and uniting them into a spiritual body.
4. Vannoy interprets "In those days and at that time" in Joel 3:1 not as referring to what immediately precedes, but as being defined by the subsequent phrase, "when I restore the fortunes of Judah and Jerusalem." Thus, the time designation is tied to God's future restoration of Israel.

IV. Glossary of Key Terms

- **Eschatological:** Relating to the end times or the final events in history.
- **Dittography:** A copyist error in which a letter, word, or phrase is unintentionally repeated.
- **Moreh/Yoreh:** Hebrew words at the center of a translation debate in Joel 2:23, *moreh* is often understood to mean "teacher" while *yoreh* means "early rain."
- **Sadaqah:** Hebrew word meaning "righteousness."
- **Messianic Prophecy:** A prophecy that is interpreted as referring to the Messiah, Jesus Christ.
- **Qumran:** An ancient settlement near the Dead Sea where the Dead Sea Scrolls were discovered; it was home to a Jewish sect that had a "teacher of righteousness."
- **Dispensation:** A period of time in God's plan characterized by a particular way of God's rule and relationship with humanity.
- **Theocracy:** A system of government in which God is recognized as the supreme ruler.
- **Basar:** Hebrew word for flesh.
- **Regeneration:** Spiritual renewal or rebirth; being made new in Christ.
- **Indwelling:** The presence of the Holy Spirit within a believer.
- **Sealing:** The act of the Holy Spirit marking a believer as belonging to God.
- **Filling:** The empowering of the Holy Spirit in a believer's life.
- **Baptism of the Spirit:** The uniting of believers into one body, the Church, through the Holy Spirit.
- **Millennial Kingdom:** A thousand-year period of peace and righteousness on Earth, often associated with the reign of Christ.
- **Valley of Jehoshaphat:** A location mentioned in Joel 3 as the place where God will judge the nations; may be a symbolic name signifying "the Lord has judged."

5. FAQs on Vannoy, Foundations of Biblical Prophecy, Lecture 19, Session 21, Joel 2-3, Biblicalelearning.org (BeL)

FAQ on Joel 2-3 and Related Prophetic Themes

- **What are the two primary interpretations of Joel 2:18, and why does Vannoy favor the future eschatological interpretation?**
- Joel 2:18 is interpreted in two main ways: as a past event where God "was jealous" for his land in response to repentance, or as a future, eschatological event where God "will be jealous." Vannoy favors the latter because verses like 2:26b and 2:27b, promising the people will "never again be shamed," haven't historically been fulfilled since Joel's time. Vannoy argues that the whole chapter is eschatological and concerns events before the Day of the Lord.
- **What is the translation debate surrounding Joel 2:23b, and how does Vannoy address it?**
- Joel 2:23b contains the phrase "He has given you the autumn rains in righteousness" or "the teacher for righteousness." The debate centers on whether the Hebrew word *moreh* should be translated as "autumn rains" or "teacher." Vannoy notes the majority of recent translations use "rain", but that the "teacher" translation is an old Jewish interpretation with a good case to be made. He suggests that since the context is eschatological, it could be a messianic prophecy referring to a "teacher for righteousness." He argues that the connection between teachers, walking in the covenant, and rain are established in prior Old Testament passages such as Exodus 24:12, Leviticus 26:3-5, 1 Kings 8:35-36, and Isaiah 30:20ff.
- **What are the different interpretations of the fulfillment of Joel 2:28-32 (pouring out of the Spirit), and what is Vannoy's position?**
- Hobart Freeman identifies five interpretations: 1) Termination at Pentecost, 2) Fulfillment at Pentecost, 3) Non-fulfillment/Eschatological view (classic dispensationalism), 4) Typical fulfillment (fulfilled in earnest at Pentecost, fully in the millennium), and 5) Continuous fulfillment (from Pentecost to eschatological time). Vannoy leans towards the "continuous fulfillment" view. He believes that Peter's interpretation in Acts 2:16 ("This is what was spoken by the prophet Joel.") indicates a fulfillment beginning at Pentecost and continuing throughout the "last days" until the second advent.

- **How does Peter's use of "in the last days" in Acts 2:17 relate to the "afterwards" in Joel 2:28, and what does this imply?**
- Peter replaces "afterwards" in Joel 2:28 with "in the last days" in Acts 2:17. Vannoy argues that this signifies a new period in God's dealings with humanity, starting with Christ's first advent and ending with the second. It indicates that the outpouring of the Spirit isn't directly sequential to the events described in the preceding verses of Joel 2.
- **According to Leon Wood's analysis, what distinguishes the work of the Holy Spirit in the Old Testament from the New Testament?**
- While the Holy Spirit was active in the Old Testament, enabling individuals for specific tasks, Wood argues that *baptism* of the Spirit is unique to the New Testament. Baptism of the Spirit, as defined in 1 Corinthians 12:13, joins believers into one body, the church, fostering unity and empowering them for gospel proclamation. In the New Testament, Christians become part of a supra-national spiritual body.
- **What is the significance of the disciples' question in Acts 1:6 ("Lord, are you at this time going to restore the kingdom to Israel?") in relation to Joel's prophecy?**
- The disciples' question links the coming of the Spirit with the restoration of the kingdom to Israel. This suggests they understood Joel's connection between the outpouring of the Spirit and the coming of the Day of the Lord. Jesus avoids a specific commitment to the timing, implying the fulfillment of Joel's prophecy began at Pentecost and continues in the last days.
- **What is Bavinck's perspective on the outpouring of the Holy Spirit, and how does it relate to creation and incarnation?**
- Bavinck considers the outpouring of the Holy Spirit, after the creation and incarnation, as the "third great work of God." He argues that the Spirit's coming to live in God's people after Christ's ascension is an enormously significant event promised in the Old Testament, and that it continues to happen in the life and experience of every believer from Pentecost to the present.

- **What is the significance of the "Valley of Jehoshaphat" in Joel 3, and how should it be understood?**
- The "Valley of Jehoshaphat," where God will gather all nations for judgment, may be symbolic rather than a precise geographical location. "Jehoshaphat" means "the Lord has judged," suggesting the valley represents the location of God's judgment against the nations that have gathered against Israel prior to the establishment of a millennial kingdom.