

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

### **Resources from NotebookLM**

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

#### **1. Abstract of Wilson, Prophets, Session 18, Joel, Part 2, Biblicalelearning.org, BeL**

Dr. Marv Wilson's "Prophets, Session 18, Joel, Part 2" explores the Book of Joel, emphasizing the theological significance of "Yom Yahweh," or the Day of the Lord. Wilson interprets the locust plague in Joel as both a literal event and a foreshadowing of God's intervention in history. **He connects the Day of the Lord to both immediate judgment and a final eschatological visitation, ultimately tied to the coming of the Messiah.** The lecture connects the pouring out of the Spirit, repentance, and the vindication of God's people to the Day of the Lord. **Wilson also highlights how the New Testament writers use the phrase "Day of the Lord" and sees in Joel a theme of judgment upon the nations but also the restoration and renewal of God's people, emphasizing the need to understand the Old Testament's perspective.** Wilson uses Jewish wedding traditions to illustrate the text and posits that modern Israel is not necessarily biblical Israel.

**2. 17 - minute Audio Podcast Created on the basis of  
Dr. Wilson, Prophets, Session 18 – 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 → Prophetic Literature).**



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ession18.mp3**

### 3. Briefing Document: Wilson, Prophets, Session 18, Joel, Part 2

Okay, here is a detailed briefing document summarizing the key themes and ideas from Dr. Marv Wilson's lecture on the Book of Joel, Part 2:

#### Briefing Document: Dr. Marv Wilson on the Book of Joel, Part 2

##### Introduction

This document summarizes the key points from Dr. Marv Wilson's lecture on the Book of Joel, Part 2 (Session 18). The lecture focuses on the major theological theme of "Yom Yahweh" (the Day of the Lord) as presented in the book of Joel, exploring its various manifestations and implications. The lecture also examines how Joel's prophecies relate to both historical events and eschatological (end times) perspectives, including the coming of the Messiah and the pouring out of the Holy Spirit.

##### Key Themes and Ideas

#### 1. Yom Yahweh (The Day of the Lord):

- **Multifaceted Concept:** The Day of the Lord is not a singular event but rather a recurring theme representing God's active intervention in history. It can manifest as:
- **Historical Judgment:** God's intervention through natural disasters (like the locust plague in Joel 1), or through military invasions and defeats (e.g., the Babylonian exile). These are seen as "mini" Days of the Lord.
- **Eschatological Judgment:** The ultimate and final Day of the Lord, associated with the coming of the Messiah, the overthrow of evil, and the vindication of God's people. This includes both the first and second coming of Christ.
- **Intervention through the Spirit:** The pouring out of the Holy Spirit, which was first seen on the day of Pentecost (Acts 2) which is associated with the beginning of the Messianic Age.
- **Joel's Emphasis:** Joel is the prophet who most prominently emphasizes the Day of the Lord, making it his major theological contribution to Scripture. "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."

## 1. Locust Plague as a Metaphor:

- **Literal and Symbolic:** While Joel chapter 1 describes a literal locust plague, in chapter 2, the locusts are used as a metaphor for a powerful invading army, possibly foreshadowing a threat to the southern kingdom of Judah. "The description in chapter 2 seems more like an invasion of foreign armies...but he uses the locust as a way of describing a potential attack upon the land."
- **Harbingers:** These historical events, including the locust plague and potential military attacks, are all forerunners or harbingers of the final Day of the Lord. "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."

## 1. Repentance and Relenting:

- **Conditional Prophecy:** Joel calls the people of Judah to repentance, emphasizing the conditional nature of prophecy. If they repent, God will relent from sending destruction. "And the idea of the conditional nature of prophecy we've already talked about, you repent, God will relent."
- **God's Mercy:** The repentance of the people in Joel 2 leads to God removing the threat and restoring the land, illustrating God's mercy. "The people did repent, and the result of the end of chapter two is God relenting, and this invasion does not take place."
- **2 Chronicles 7:14:** Dr. Wilson references this passage emphasizing the importance of humbling oneself, praying, and turning from wicked ways to receive God's healing and forgiveness. "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."

## 1. The Pouring Out of the Spirit:

- **Messianic Age:** Joel 2:28 describes the pouring out of the Holy Spirit which initiates the Messianic Age.
- **First Fulfillment:** The initial fulfillment of this prophecy occurred on the day of Pentecost (Acts 2), marking the birth of the church and the baptism of the first 3,000 Jewish believers. "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."

- **Universal Spirit:** This outpouring would not be limited to a select few but would be available to all people, regardless of age, gender, or position. "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."
- **Inauguration:** This event inaugurates the Messianic Age and marks a change where the Spirit of God dwells within every believer. "The Holy Spirit comes down, and the disciples go out, and the messianic age is launched. It's inaugurated."
- **The Day of the Lord: First and Second Comings**  
**Old Testament Perspective:** Old Testament prophets didn't explicitly distinguish between the two comings. They spoke of one Day of the Lord which was the Messianic Age. "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."
- **New Testament Perspective:** New Testament writers distinguish between the two comings of Christ. They view the Day of the Lord as primarily referring to the second coming. "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."
- **Joel 2:28 as Dual Fulfillment:** Dr. Wilson suggests that Joel 2 actually contains references to both the first and second coming of Christ with the pouring out of the Spirit being a beginning and the cataclysmic events described as connected to the second coming. "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."

## 1. Cosmic Signs and Judgement

- **End Times Imagery:** Joel's description of wonders in the heavens (darkened sun, blood-red moon) parallels Jesus' teaching in the Olivet Discourse (Mark 13, Luke 21, Matthew 24) and the language of the book of Revelation, indicating the end of the age and the second coming.

- **Separation of Good and Evil:** This cosmic upheaval is associated with the final separation of good and evil, described through the imagery of the winnowing fork (Matthew 3:12) and the separation of sheep and goats (Matthew 25). "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."

## 1. Vindication of God's People

- **Earthly and Spiritual Dimensions:** The church has often missed the earthly dimension of vindication for God's people which the Old Testament prophets focus on. "...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."
- **Ultimate Salvation:** The ultimate salvation and outworking of God's plan involves a corporate and cumulative experience for Israel. "...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."
- **Spiritual Membership:** Membership in Israel is ultimately spiritual, not just based on ancestry, requiring people to "call on the name of YHWH."
- **New Heavens and New Earth:** The Christian hope, in line with Old Testament prophecy, includes the creation of a new heavens and a new earth where God will vindicate his people. "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."

## 1. Judgment of the Nations

- **Jehoshaphat:** The final chapter of Joel speaks of God's judgement of the nations for their mistreatment of Israel, and includes the mention of the "valley of Jehoshaphat" which literally means "Yahweh judges". "You notice that word Jehoshaphat...It means Yahweh judges."
- **Retribution:** This judgment serves as retribution for the cruel oppression of God's people, especially those who practiced anti-Semitism. "So, this Yahweh judges, this God against the nation's theme...is not so important as this retribution for the cruel oppression of God's people."

- **Battle of Armageddon:** This may tie in with what the book of Revelation describes as the battle of Armageddon. "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..."

#### 1. **Final Restoration and the Presence of God**

- **Reversal of Isaiah:** Joel's call to prepare for war is a reversal of the vision of peace presented in Isaiah chapter 2, emphasizing the present need for conflict. "...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."
- **Spiritual Conclusion:** The ultimate solution and promise is not primarily political or military, but spiritual, with God dwelling in the midst of his people. "The future of everything is not political, earthly, or military...The end of this is very spiritual. That's how it works out."
- **Not Modern Israel:** Dr. Wilson emphasizes that modern Israel isn't the fulfillment of this prophecy. "That's why modern Israel is not biblical Israel."

#### **Conclusion**

Dr. Wilson's lecture provides a comprehensive understanding of Joel's use of "Yom Yahweh" and its implications for both historical events and the end times. He highlights that the Day of the Lord is a multifaceted concept that involves judgment, repentance, the outpouring of the Spirit, and the ultimate vindication of God's people, culminating in the establishment of God's kingdom on earth. He emphasizes the need to read scripture from an Old Testament perspective to fully understand God's plan.

## 4. Study Guide: Wilson, Prophets, Session 18, Joel, Part 2

### Joel: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What is the primary theological focus of the Book of Joel, and how does it relate to God's intervention in history?
2. How does Joel describe the initial "Day of the Lord" event in Chapter 1, and what are the key signs and effects?
3. According to the lecture, how does the Day of the Lord concept evolve throughout the Book of Joel, and what are the different applications?
4. What is the significance of the locust plague in Joel, and what does the lecturer suggest it might symbolize in chapter 2?
5. What specific actions does Joel call upon the people to take in chapter 2, and what are the consequences if they respond appropriately?
6. How is the pouring out of the Holy Spirit in Joel 2:28-32 connected to the concept of the Day of the Lord, and what are the implications of this event?
7. According to the lecture, how do the Old and New Testaments differ in their applications of the "Day of the Lord," particularly concerning the first and second comings of Jesus?
8. What are the major themes associated with the Day of the Lord in the final verses of Joel chapter two?
9. How does the lecture connect the imagery in Joel to other biblical texts and concepts, specifically regarding the Day of the Lord and other eschatological events?
10. How does the speaker define the ultimate purpose of the Day of the Lord from the end of the Book of Joel?

#### Quiz Answer Key

1. The primary theological focus of the Book of Joel is "Yom Yahweh," the Day of the Lord, which encompasses God's intervention in history to bring judgment and

vindication. This concept is applied to both immediate events, like locust plagues, and future eschatological events, like the Messianic Age.

2. In Chapter 1, the Day of the Lord is depicted as a locust plague causing widespread devastation, with ruined fields, dried-up ground, and the disappearance of essential agricultural products. This natural disaster represents God's immediate intervention and judgment.
3. The Day of the Lord in Joel begins with an immediate historical event (locust plague in chapter 1), shifts to a near-future potential invasion (chapter 2), and culminates in an eschatological Day of the Lord tied to the Messianic age that includes a pouring of the Spirit. In Joel 3, the emphasis shifts to the final judgment of nations.
4. The locust plague in Joel is initially presented as a real, devastating natural disaster, but in chapter 2, the speaker suggests it symbolizes an invading army. This symbolic use represents potential destruction but also serves as a call to repentance.
5. In Chapter 2, Joel calls the people to repent, rend their hearts, and turn to the Lord. The appropriate response leads to God relenting and averting the potential disaster, and instead brings blessing and restoration to the land.
6. The pouring out of the Holy Spirit in Joel 2:28-32 is presented as part of the messianic age, which is itself one manifestation of the Day of the Lord. This event signifies the inclusive nature of the Spirit's work, impacting all people regardless of age, gender, or status.
7. The Old Testament views the Day of the Lord as referring generally to God's intervention through the Messiah. However, the New Testament focuses primarily on the second coming of Christ and the consummation of the Messianic age when using the phrase "the Day of the Lord."
8. The major themes of the Day of the Lord in the final verses of Joel chapter 2 are the pouring out of God's Spirit, signs in the heavens and on earth that seem to be linked to both the first and second coming of Christ, and God's ultimate purpose, which is to vindicate his people.
9. The lecture connects Joel's imagery to the fire, smoke, and covenantal themes at Sinai, the "signs" of the end times in the Olivet Discourse, and the imagery in the book of Revelation regarding the second coming. The speaker also notes



connections between the coming of the Spirit and the imagery of tongues of fire on the day of Pentecost.

10. The ultimate purpose of the Day of the Lord, according to Joel's end is God's dwelling among his people, emphasizing a spiritual, rather than political or military solution to worldly problems. It is about the establishment of the Kingdom of God on Earth, rather than merely a heavenly destination for the believer.

## Essay Questions

1. Analyze the different ways the "Day of the Lord" is presented in the Book of Joel, and discuss how these portrayals connect to both historical and eschatological events.
2. Explore the significance of repentance in the Book of Joel, and discuss how the conditional nature of prophecy plays a role in God's response to human actions.
3. Discuss the connection between the outpouring of the Holy Spirit in Joel 2:28-32 and the inauguration of the Messianic Age, considering both the immediate fulfillment at Pentecost and the future consummation.
4. Compare and contrast the Old and New Testament perspectives on the "Day of the Lord," and discuss how they inform Christian understanding of biblical prophecy.
5. Examine the relationship between the vindication of God's people and the judgment of the nations in Joel, and discuss its implications for understanding God's covenant and justice.

## Glossary of Key Terms

- **Yom Yahweh:** Hebrew for "The Day of the Lord," a key theological concept in Joel and other prophetic books, referring to God's intervention in history for judgment and/or deliverance.
- **Olam Hazah:** Hebrew for "this age," referring to the current, imperfect world with its injustices and sin.
- **Berit Olam:** Hebrew for "eternal covenant," specifically God's covenant with Abraham, indicating a lasting, unbreakable promise.
- **Eschatological:** Relating to the end times or the ultimate destiny of humanity and the world.
- **Messianic Age:** The period when the Messiah is reigning, often associated with peace, justice, and the ultimate fulfillment of God's promises.
- **Parousia:** Greek for "arrival," "coming alongside," referring to the second coming of Christ.
- **Apocalypse:** Greek for "revelation" or "unveiling," describing events related to the end times and the return of Christ.
- **Epiphany:** Greek for "manifestation," referring to the appearance or revelation of a divine being.
- **Shavuot:** Hebrew for "Feast of Weeks," later called Pentecost in Greek.
- **Mortification:** The process of putting to death sinful desires and actions.
- **Vivification:** The process of being brought to new life in Christ, a spiritual renewal.
- **Kiddushim:** The legal establishment of a relationship in Jewish wedding traditions.
- **Nisuim:** The consummation of the relationship in Jewish wedding traditions, often associated with physical lifting up and celebration.
- **Theodicy:** The philosophical study of the question of why evil exists in a world that is believed to be created by a good and all-powerful God.
- **Hermeneutics:** The theory and methodology of interpretation, especially of biblical texts.

## 5. FAQs on Wilson, Prophets, Session 18, Joel, Part 2, Biblicalelearning.org (BeL)

### FAQ on the Book of Joel and the Day of the Lord

1. **What is the central theme of the Book of Joel, and what is "Yom Yahweh"?**
2. The central theme of Joel is the "Day of the Lord" (Yom Yahweh). This term refers to God's active intervention in history, encompassing a range of events from specific historical judgments (like locust plagues and invasions) to a final eschatological visitation of God. It signifies God's presence manifested in earthly history, bringing judgment upon evil and ultimately vindication for His people. Joel's book gives the most theological attention to the concept of the Day of the Lord.
3. **How does the "Day of the Lord" manifest in Joel's prophecy, and how does this relate to historical events?**
4. In Joel, the "Day of the Lord" appears in multiple ways. Initially, it is portrayed as a literal locust plague that devastates the land, an immediate historical judgment. Later, it seems to reference a potential invasion of foreign armies, where the locusts serve as a metaphor for an attacking force. These events are seen as harbingers or forerunners of the final, eschatological Day of the Lord. Historically, events such as the Babylonian invasion and exile are also viewed as mini "days of the Lord" where God intervened with judgment upon Israel's sins.
5. **What is the significance of the locust plague in Joel?**
6. The locust plague in Joel 1 is portrayed as an actual, devastating event but also serves as a symbolic warning. It represents God's judgment and is a precursor to the larger judgment associated with the Day of the Lord. The locusts' destructive power and relentless advance is used as an image of an invading army, highlighting the potential for further destruction. This ties the immediate suffering with a more profound eschatological theme.

7. **How is repentance related to the "Day of the Lord" in Joel?**
8. Repentance plays a crucial role in how the events of the "Day of the Lord" unfold. Joel calls the people to rend their hearts, not just their garments, a call for genuine repentance (2:12-13). This is emphasized by the conditional nature of prophecy: if the people repent, God may relent and avert the full extent of the judgment. The repentance of the people leads to God's reversal of disaster, turning into blessing and restoration.
9. **What is the role of the Holy Spirit in Joel's prophecy, and how does the New Testament interpret it?**
10. Joel 2:28-32 speaks of God pouring out his Spirit on all people. In the New Testament, specifically in Acts 2, this is linked to the coming of the Holy Spirit at Pentecost. However, the passage also points to a broader, future fulfillment. The first coming of Christ inaugurates the messianic age and the giving of the Holy Spirit, but the fulfillment of the promise also looks forward to the final Day of the Lord. The Spirit resides in the believer and is active in sanctification; this is part of the ongoing process until the second coming of Christ.
11. **How does Joel's prophecy connect to the idea of a "Messianic Age?"**
12. Joel's prophecy looks forward to a "Messianic Age," a time of God's intervention through His Messiah. The first advent of Jesus, his resurrection and ascension, the sending of the Holy Spirit, and the beginning of the church are understood as the inauguration of this age. The second coming of Jesus is seen as the culmination of this age, which will bring final victory over evil and the complete manifestation of God's kingdom.
13. **What is meant by the "vindication of God's people" as found in Joel and other prophetic books?**
14. The concept of vindication is prominent in the prophets. It speaks to the idea that God's people, who have faced suffering and oppression, will ultimately be restored and that God will judge their enemies. This vindication includes not only spiritual redemption but also a restoration of the land and a renewed relationship with God. The idea of "spiritualizing away" the physical promises of the Old Testament is wrong.

**15. What is the ultimate vision presented in the end of Joel, and how does it relate to the broader biblical narrative?**

16. The conclusion of Joel envisions the final judgment of the nations and the establishment of God's kingdom on earth. It includes dramatic, cosmic signs, connecting to the language used by Jesus regarding his second coming. Ultimately, the focus is on the spiritual reality of God dwelling among his people in a renewed Zion. This spiritual focus is the ultimate goal, transcending political or military solutions. Joel's prophecy emphasizes that God's ultimate purposes are spiritual, not just earthly. The ultimate vision is that the Lord is there and dwells in the midst of his people.