

Trinity Bible Church

The Carpenter's House

P.O. Box 57541

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tbcokc.org

April 12, 2026

The Prophet Joel

Announcements:

Sunday Apr 12 The Prophet Joel.
The Church.
Sunday Apr 12 Special Deacons Meeting.
Wednesday Apr 15 Fellowship luncheon at *Alfredo's* in Yukon @ 11:00.
Sunday Apr 26 Deacons' Meeting.

- ** How about Alaska for 2-4 weeks this summer on a mission trip to seafarers? See Drue.
- ** Thanks for the offerings to the Iranian Christians totaling \$575. There is clearly still a need and they can use prayers and financial support. Please designate to Iran if you want to help.
- ** Anyone who wishes to be part of any committee, please see Kelvin. Follow the Lord's leading.
- ** Please let Pam Farley know if you are able to attend the Wednesday luncheon.
405-618-2279
- ** Men's Fellowship Breakfasts are meeting at Olde Orchard, Saturday @ 0730. Please look for an email for your response.

	March	Total 2026	General Fund	Building Fund	Missions 2026
Income	\$11,154.00	\$33,456.54		\$ 15,928.86	\$ 3,437.00
Expenses	(8,558.77)	(24,258.15)		Missions Balance	(2,749.07)
Balance	\$2,595.23	\$9,198.39	\$50,258.85	\$ 5,611.25	\$ 687.93

Announcements

The Sacrifice of Praise

The Church

The Prophet Joel **(The Coming Of The Day Of Yahweh)**

Author:

As indicated by 1:1, the author is “Joel,” which means “*Yahweh is God.*” We know nothing else about him other than the name of his father, Pethuel (1:1).

Date: 835-796 B.C.

Since the date is not internally clear within the book by any time references, we have to determine the date as much as possible from the internal evidences we find in the book, such as references to various nations and events. People have suggested dates from 835-400 B.C., but determining the date is difficult. The difficulties with determining the date are clear. It seems that many would rather over the date than deal with the text.

The best evidence is for a date in the early ninth century, B.C. due to its classical position in the prophets between Hosea and Amos and its references to Tyre, Sidon, Philistia, Egypt and Edom (Joel 3:4,19). This date is also attested to by the type of government referred that includes Elders and Priests (Joel 3:4,19)

Comments:

1. **Stay with the literal until forced by the text to recognize the figurative.**
2. **These viewpoints indicate the prophetic viewpoints of the scholars.**
3. **Many scholars do not accept any interpretation that even infers a church age event.**
4. **Let the text speak for itself.**
5. **Be aware of the principle of double reference.**

Title of the Book:

The Hebrew for Joel is Yo’el, which, as stated above, means *Yahweh is God*. This name is extremely appropriate in view of the message of Joel, which lays stress on God as the Sovereign One who has all creation and the nations under His power and control as the God of History.

Theme and Purpose:

Joel uses a drought and locust plague that strikes Judah without warning as an object lesson to warn of a future invasion of Israel in the Day of *Yahweh*. In just a very short time, a matter of hours, every piece of vegetation is stripped bare. If the nation will repent and return to the Lord, God will restore His relationship with her and bless her.

For the ultimate blessings and restoration promised by Joel to occur, Israel will have to experience the judgments of the Tribulation and the outpouring of the Spirit of God. It is this combination that will cause them to return to the Lord.

Key Word:

The key word or words, in keeping with the warnings of the book, is the **Day of Yahweh**. Three facets of the Day of the Lord are discernible:

- (1) the **historical** including God's intervention in the affairs of Israel (Zeph 1:14-18 of Joel 1:15) and the nations (Isa 13:6; Jer 46:10; Ezek 30:3);
- (2) the **illustrative**, where a partial fulfillment of the "Day of the Lord" is represented by an historical incident;
- (3) the **eschatological** which includes the time of the Tribulation, the Second Coming of Christ and the Millennium. (Ryrie Study Bible)

Key Verses: 2:11; 2:28-32

Key Chapter: Chapter 2 is the key chapter in that it promises that God will relent of the judgment to be poured out on Israel if she will only return to the Lord (2:13-14).

Christ as seen in Joel:

In Joel, Christ is presented as the one:

- (1) who will give the Holy Spirit (cf. 2:28 with John 16:7-15; Acts 1:8),
- (2) who judges the nations (3:2, 12), and
- (3) who is the refuge and stronghold of Israel (3:16).

Outline:

- I. **Title Verse: The Author. 1:1**
- II. **Desolation: 1:2-2:17**
 - A. **The Description of the Desolation. 1:2-12**
 - B. **The Reactions to the Desolation. 1:13-14**
 - C. **The Picture of the Desolation. 1:15-20**
 - D. **The Prophecy of Future Desolation. 2:1-11**
 - E. **The Exhortation in View of Desolation. 2:12-17**
- III. **Deliverance. 2:18-3:21**
 - A. **The Promise of Immediate Deliverance. 2:18-27**
 - B. **The Promise of Future Deliverance. 2:28-3:21**
 1. **Its Initiation. 2:28-32**
 2. **Its Judgments. 3:1-17**
 3. **Its Consummation. 3:18-21**

Joel

- I. **Title Verse: The Author. 1:1**
The word of the LORD that came to Joel (**Jehovah is God**), the son of Pethuel. (**enlarged of God. 1x**)
Summary:
 1. Joel's name is a _____ that Jehovah is God.
 2. His father, Pethuel, was " _____ " by his son, Joel.
- II. **Desolation: 1:2-2:17**
 - A. **The Description of the Desolation. 1:2-12**
 - 1). **Commands to Listen and Evaluate. 1:2**
Hear this (**Qal Imp SHAMA'** = cf Deut 6:4), O elders, and listen (**Hiph Imp AZAN**), all inhabitants of the land. Has anything like this happened in your days or in your fathers' days?

Summary:

1. All the people of Israel are to carefully listen and _____ this message.
2. They are told to search their _____ for precedent.

2). The Command to Teach the Next Generation. 1:3

Tell (Piel Imp sAPHAR = to recount) your sons about it, and let your sons tell their sons, and their sons the next generation.

Summary:

1. The coming events described are to be _____ from generation to generation.
2. Again, a reminder of the “_____.” Deut 6:4-9

3). The Coming Devastation. 1:4

What the gnawing locust (GAZAN = a Palmerworm) has left, the swarming locust (ARABH = 24x; grasshopper) has eaten; and what the swarming locust has left, the creeping locust (YELEK = 9x; cankerworm) has eaten; and what the creeping locust has left, the stripping locust (CHASIL = 6x; locust) has eaten.

Summary:

1. There will be four _____ creatures that strip the agriculture.
2. They will come one after another and leave _____.

4). The Call to Get Sober. 1:5

Awake (Hiph Imp QUTZ = quickly), drunkards, and weep (Qal Imp BAKAH); and wail (Hiph Imp HALAL), all you wine drinkers, On account of the sweet wine that is cut off from your mouth.

Summary:

1. The first command is to get _____.
2. Intoxication indicates mental _____, by one means or another.
3. What was designed as a _____ from God has become an idol.
4. When idols are _____, people wail.

Sobriety

1. Is important to good _____. 1 Cor 15:33-34
2. Is important to _____ evaluation of your time in history.
1 Thes 5:4-8
3. Is required for _____. 2 Tim 4:5
4. Is required preparation for the _____. 1 Pet 1:13

5. Is essential to _____ . 1 Pet 4:7-8
6. Is essential to not be a _____ in the Angelic Conflict. 1 Pet 5:8-9

Doctrine Of The Church

Introductory Comments: The Anatomy of a Christian.

1. Definition:

- A. The Church is composed of _____ only from the Day of Pentecost, after the Resurrection, to the Rapture, who may or may not assemble themselves together in various geographical areas.
- B. The term “Universal Church” refers to all who are believers in this Dispensation known as the “_____ Age.”
- C. The term “Local Church” refers to those members of the _____ Church who assemble themselves together for the purposes of evangelism, intake of the Word of God and, service.
- D. Local churches are in a given _____ area and are self-governing.
- E. When the Gift of _____ was functioning, the local church was legitimately spread out geographically.

2. Uses of the Greek word, EKKLESIA:

A. Classical

- 1. Etymology – based on “EK” and “KALEW” (out from and to call)
- 2. It’s primary usage is for an assembly of citizens summoned by the crier to a legislative assembly.
- 3. It does not have the idea of segregation, but rather incorporation.
- 4. The emphasis is on the assembly itself, not on the process of calling out to the assembly.
- 5. No religious usages have been found in classical Greek.
- 6. The word is not found with the definite article in the Classical Greek, but the definite article is used in the New Testament.

B. The Septuagint (LXX) Usage: ‘EDAH cf QAHAL

- 1. The Greek EKKLESIA is always used to translate the Hebrew QAHAL. (77x)
- 2. Seven other Greek words are used to translate QAHAL.
- 3. It is used to refer to a particular meeting at a particular place. It is a non-technical noun.

C. The New Testament Usages:

- 1. Occurrences: 115x
 - a. There are only three uses in the Gospels. Matt 16:18; 18:17 (2x)
 - b. There are no occurrences in 2 Timothy; Titus; 1 & 2nd Peter; 1 & 2nd John or Jude.
- 2. Usages according to Classification:
 - a. There are five Non-Technical uses that refer only to an assembly.
 - b. There are ninety-one (91) Technical uses that refer to a local church.

- c. There are nineteen (19) *Metaphorical* usages referring to the Universal Church. Acts 9:31, 20:28, 1 Cor 15:9, 12:28; Gal 1:13; Phil 3:6; Matt 16:18; Eph 1:22, 3:10, 21; 5:23, 24, 25, 27, 29, 32; Col 1:18, 24; Heb 12:23.

3. Usages Not Found in Bible

- A. It is never used of a _____ structure. Cf Rom 16:5
- B. It is never used as a _____ Church.
- C. It is never used of a _____ which tends to stifle doctrinal advancement.
- D. It is never used of the _____ of Heaven.
1. This view was espoused by Augustine
 2. It is the view of many, including Roman Catholicism, which equates the visible organization with the Kingdom of God.
 3. The Reformers returned to Augustine's view which limited the Roman conception of the church.
 4. Reasons why it is untenable to equate the Kingdom with either the visible or invisible church:
 - a. The term EKKL8SIA is never equated with the Kingdom. Peter is given the "keys" to the Kingdom, which is through the Church. Matt 16:19
 - b. The basic connotational meaning: EKKL8SIA = physical assembly; BASILEIA = soul master.
 - c. There is a different manner in the time of their respective introductions. Matt 3:4 cf Matt 16:18).
 - d. Frequency of usage of terms: EKKL8SIA is used 3x in gospels; BASILEIA is used 127 times in the Gospels; therefore, the idea of church was a new concept in the gospels.
 - e. The two entities will be distinct for all eternity. Heb 12:23; Rev 21:9.
 - f. Church Age saints are not subjects of Christ's BASILEIA, but reign with Him in the BASILEIA as joint heirs. Rev 1:6; cp Matt 19:28; 1 Cor 6:2; 2 Tim 5:10.
 - g. The Church is the official administrative staff of the Kingdom during the Millennium. Luke 12:41-48
- E. The Church is never designated as _____. Rom 11:1-2