

The Day of Pentecost

“And when the day of Pentecost was fully come, they were all with one accord in one place.”
Acts 2:1

Suggested Reading: Psalm 2; Psalm 16; Psalm 110; Acts 1; Acts 2.

Introduction:

1. The book of Acts, written by the Gentile doctor Luke, a companion of the apostle Paul, is our inspired church history.
2. This is church history we can study with total confidence (it is inspired) and aspire to its description (the best church).
3. The date is around June 1 in the year 30 A.D.; Jesus died about 50 days earlier; Jerusalem was destroyed in 40 years.
4. The changes that occurred this day with the immediate and later results make it a transcendent day in world history.
5. This chapter includes directly or indirectly the great mystery of godliness, which covers six great events (I Tim 3:16).
6. Human history was changed forever by empowering the world's best and largest religion (yes, 99% now heretical).
7. The apostasy of 99% of Christianity is part of the divine plan and prophecy (II Thess 2:3; I Tim 4:1-3; II Tim 4:3-4).
8. The drama, results, and details of this one chapter are unprecedented in the Bible's pages. There's no chapter like it.
9. Hollywood and Bollywood by their hopeless dramas filled with factual and moral errors cannot come close to Acts 2.
10. Here is the formal birth of Christianity in some respects and appointment and empowerment for kingdom expansion.
11. The kingdom of Jesus Christ, represented by this church, exploded 26 times in size from only 120 to 3120 (see 4:4).
12. What other chapter in the Bible contains baptism, communion, speaking in tongues, preaching, prophecy, and eating?
13. Anyone ignorant of this chapter has missed a variety of earth's greatest blessings and explanation for world history.
14. The contextual setting of chapter one summarized the Lord's ascension and the replacement of Judas (Acts 1:1-26).
15. The Lord before ascending had promised them the baptism of the Holy Ghost in a few days (Luke 24:49; Acts 1:4-8).
16. The church of Jesus Christ at this stage was a group of 120 frightened and timid disciples in a city of a million souls.
17. The kingdom of God appeared very weak, confused, fragile, uncertain, and without much reason for any admiration.
18. However, Jesus had taken His throne in heaven, and He was about to use His rule to benefit His church (Eph 1:20-23).
19. When Jesus Christ gave the gift of the Holy Spirit, the first church of the New Testament powerfully exploded to life.
20. This chapter should have a profound effect on your life. Embrace it; prepare for it; learn it; emulate it; promote it.
21. Our goals are simple – to delight in God's gift of Jesus Christ, His gift of the Spirit, and build a church just like this.
22. For helpful related material – *The Great Mystery of Godliness* ... <http://www.letgodbetrue.com/pdf/mystery-of-godliness.pdf>.

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The Gift of the Holy Ghost (1-21)

- A. The apostles and disciples were all baptized by a superabundant outpouring of the Holy Spirit (**2:1-4**).
1. Pentecost (meaning fifty) comes to English from Greek (think Pentagon) and is the Feast of Weeks.
 - a. It is also called the feast of harvest, or feast of firstfruits, or the feast of weeks (Ex 23:16; 34:22).
 - b. It was 50 days after first ripe barley, and it celebrated the beginning of wheat harvest (Lev 23:16).
 - c. They could not eat the current harvest until they gave the Lord of harvest His portion (Lev 23:14).
 - d. This was a fantastic harvest and firstfruits (Ac 2:41; 4:4; Rom 8:23; Eph 1:12; Jas 1:18; Re 14:4).
 - e. It was observed for one day – fifty days after Nisan 16, or one day after seven weeks after the second day or a sabbath of Passover week. In our calendars, it would fall around the first of June.
 - f. It was one of three great annual feasts, which all men of Israel were to attend (Exodus 23:14-17).
 - g. This feast was important to the apostle Paul even after his conversion (Acts 20:16; I Cor 16:8).
 - h. Because of this ordained feast, there were many foreign Jews there for the celebration (Acts 2:5), which greatly enhanced the evangelism with a large crowd and also for dispersion into the world.
 - i. If Jesus appeared to His apostles and others for forty days, then this Day of Pentecost occurred roughly about a week or ten days (50-40) after Jesus had ascended back to heaven (Acts 1:4).
 - j. For more about Israel's feasts and worship ... <http://www.letgodbetrue.com/pdf/feasts-and-sacrifices.pdf>.
 2. The day of Pentecost means Jesus Christ again confirmed the transition to the first day of the week.
 - a. The instructions for the feast were to count seven sabbaths and celebrate the next day (Lev 23:16).
 - b. Therefore, this great day of Jesus Christ with the Holy Spirit, preaching, and baptism was Sunday.
 - c. Jesus had already highly exalted the first day of the week with noted meetings (John 20:1,19,26).
 - d. Jesus might have also ascended on a Sabbath after an assembly with apostles (Acts 1:4; Jn 20:19).
 - e. Jesus' death did away with the ceremonial and national sign of the Jews religion (Col 2:16-17).

- f. Remember the Sabbath was Jewish and O.T. (Ex 31:12-18; Deu 5:15; Ne 9:13-14; Eze 20:12,20).
 - g. With the Lord Christ's sanctification of this day, it was called the Lord's Day by John (Rev 1:10).
 - h. Paul changed the day of God's worship to the New Testament Lord's Day (Acts 20:7; I Cor 16:2).
 - i. This tremendous religious change is the time of reformation (John 4:20-24; Heb 9:10; 12:25-29).
 - j. Seventh-Day Adventists foolishly, ignorantly, maliciously accuse the RCC of changing the day.
 - k. The Sabbath was a great Jewish institution that God enforced severely (Num 15:32; Lev 26:34).
 - l. Jesus was Lord of the Sabbath and could alter their ordinances as He did (Matt 12:8; Mark 2:28).
 - m. The Jews had persecuted Jesus many times about the Sabbath, but He had the last laugh (Jn 5:16).
 - n. Paul and the apostles only used a synagogue on the Sabbath for their evangelism (Acts 17:1-17).
 - o. Christians do not meet on the Sabbath, for that would be a rejection of Christ's New Testament.
 - p. For more against Sabbatarianism ... <http://www.letgodbetrue.com/sermons/heresy/sabbatarianism/sermon.php>.
3. Notice the unity – they were *all* with *one* accord in *one* place, as they had been before (Acts 1:14).
- a. We are fools, if we think God will bless a divided and strife-filled church (I Cor 1:10-13; 3:1-4).
 - b. Anger or unforgiveness grieves/quenches the Spirit and invites Satan (II Co 2:10-11; Ep 4:26-27).
 - c. This kind of peace and unity is what characterized the greatest O.T. preaching service (Neh 8:1).
 - d. Paul, very creatively by the Spirit, tacks on church peace when considering pastors (I Thess 5:13).
 - e. Do not lie to yourself – bitterness and strife are devilish – without the Spirit of God (Jas 3:14-18).
 - f. It is an apostolic order of the N.T. for unity in church and home (Eph 4:1-6,31-32; I Peter 3:5-7).
 - g. After the Holy Spirit was given, this church continued in the same glorious condition (Acts 2:46).
 - h. Another outpouring of the Spirit brought great unity and charity among them all (Acts 4:31-37).
 - i. Bitterness and division are hateful works of the flesh that saved people live above (Titus 3:1-5).
 - j. For the greatest preaching service ... <http://www.letgodbetrue.com/sermons/exposition/preaching-service/sermon.php>.
 - k. Love is the greatest measure and goal of a church ... <http://www.letgodbetrue.com/pdf/love-is-the-greatest-2.pdf>.
4. The Holy Spirit came from heaven with a sudden and dramatic Presence to fill all of those present.
- a. We do not read of a rushing mighty wind, but rather the sound of such a wind, as the Spirit came.
 - b. Our Lord Jesus Christ to Nicodemus had compared the Holy Spirit to the wind earlier (John 3:8), which blows wherever He chooses, and in this case He chose to send a tremendous reformation.

- c. The wind, from a pleasant breeze to a destructive hurricane, is from God (Job 37:17; Ps 107:25).
 - d. He rides the wings of the wind (Ps 18:10; 104:3); He came with a great sound of powerful wind.
 - e. Wind is invisible, yet very influential on anything in its path, which is much like the Holy Spirit.
 - f. A similar event took place just a day later or so, when the Holy Spirit shook the place (Acts 4:31).
 - g. Those that walk with God have experienced Spirit power in faith, peace, joy, hope, wisdom, etc.
 - h. When a house is filled where people sit, they have been immersed and buried. There is no room here to justify turning baptism (immersion) into aspersion (sprinkling) or affusion (pouring).
 - i. Not only was the house filled, overwhelming the people sitting there (2:2), but the Spirit also filled all those sitting in the house (2:4). They were filled from the outside and the inside.
 - j. The tongue of fire on their heads was not the Spirit. It was only a token of the Spirit's presence.
5. Each one was given a visible sign of the Holy Spirit's Presence indicating the spiritual gift in them.
- a. Our Lord had the likeness of a dove from heaven to indicate the Spirit's Presence (Mat 3:16-17).
 - b. A cloven tongue – split lengthwise or cleft asunder – was a split flame with two or more tongues.
 - c. These tongues represented the gift of speaking in tongues and the Holy Spirit's power (Rev 4:5).
 - d. The Holy Spirit is represented by a candlestick (Rev 2:5), and He can be quenched (I Thess 5:19).
 - e. What a great display of power! The League of Nations and U.N. had to have many interpreters.
6. This is not the baptism of fire at all – it is the baptism of the Holy Ghost, which was an immersion.
- a. Peter later explained how this Pentecost event fulfilled Jesus and John's prophecy (Ac 11:15-17).
 - b. Peter also explained this Pentecost morning that terrible judgment was coming (Acts 2:19-21,40), which is further evidence he did not consider the fire on their heads as John's fire baptism at all.
 - c. Baptism means dip, immerse, or submerge, which was completely true of John's two baptisms.
 - d. The baptism of fire occurred forty years later when Jesus burned up that generation (Matt 3:10-12; 21:41; 22:7; Luke 12:49; 19:41-44; I Thes 2:16; Heb 6:8; 10:25-27; 12:25-29; Dan 9:26-27).
 - e. Malachi had prophesied in some detail about John the Baptist's warnings (Malachi 3:1-4; 4:1-6).
 - f. For John Baptist's Holy Ghost baptism ... <http://www.letgodbettrue.com/bible/baptism/holy-ghost-baptism.php>.
 - g. For John the Baptist's baptism of fire ... <http://www.letgodbettrue.com/bible/baptism/fire-baptism.php>.

7. The Spirit not only filled the room with His Presence, but He also filled them with His Presence.
 - a. They had received the Holy Ghost earlier, but this was a filling in greater measure (Jn 20:21-23).
 - b. This exceptional filling could be repeated, for they received it again just a few days later (4:31).
 - c. However, this event marked the permanent comforting presence of the Holy Spirit with the saints.
 - d. Jesus had prophesied this event earlier when addressing the Jews at another feast (John 7:37-39).
 - e. Jesus confirmed this prophecy and elaborated on it just before His crucifixion (John 14:15-23).
 - f. It was expedient for Jesus to go away, so that the Spirit could and would come (Jn 16:7). Amen!
 - g. This is firstfruits of the Spirit according to Paul (Rom 8:23; 11:16; Ep 1:12; Jas 1:18; Rev 14:4).
9. The power of the Holy Spirit is available to us for great personal and church benefits. Lord, fill us!
 - a. It is a command by Paul to a church with the Spirit to get more of the Spirit (Ep 1:17; 3:16; 5:18).
 - b. The power of the Spirit at creation or in Samson or David can change you greatly (Rom 15:13).
 - c. A little more about the Holy Spirit for believers/churches ... <http://www.letgodbetrue.com/pdf/holy-spirit.pdf>.
10. Consider and measure how Paul saw many levels of the Spirit's ministries for the Ephesian church.
 - a. 1:13 ... this elect, predestinated church, accepted and forgiven, had the Spirit's seal as earnest.
 - b. 1:17 ... yet Paul prayed for the Spirit of wisdom and revelation to give them greater knowledge.
 - c. 2:1 ... though not identified by name, it is the Spirit that had regenerated them (Jn 3:8; Tit 3:5).
 - d. 2:18 ... both Jews and Gentiles in this church of Asia could access God in prayer by the Spirit.
 - e. 2:22 ... this local church was a habitation for the Spirit as Christ's candlestick (Rev 1:20; 2:5).
 - f. 3:5 ... the new revelation of Jews and Gentiles together in the church of Christ was by the Spirit.
 - g. 3:16 ... yet Paul prayed with earnest request for more Spirit power to fully know Christ's love.
 - h. 4:3 ... yet Paul exhorted the church to preserve the unity and peace of their bond in the Spirit.
 - i. 4:4 ... there is only one body and one Spirit and one hopeful future that should preserve unity.
 - j. 5:9 ... yet Paul exhorted them to walk with the Spirit fruit of goodness, righteousness, and truth.
 - k. 5:18 ... yet Paul exhorted these believers to be filled with the Spirit rather than drunk with wine.
 - l. 6:17 ... the sword of the Spirit is the word of God and the only offensive piece of armor listed.
 - m. 6:18 ... yet Paul exhorted them to pray always with all prayer and supplication in that Spirit.

- B. The apostles and disciples received a miraculous gift to speak in other tongues, or languages (**2:4-13**).
1. Other tongues mean other languages, not gibberish, for this is the true sense of the word tongue.
 - a. **Tongue.** The speech or language of a people or race (Oxford English Dictionary).
 - b. God confounded the languages or tongues of men at the Tower of Babel (Genesis 10:5; 11:1-9).
 - c. Foreign tongues (languages) are not understood by local residents (Genesis 11:7; Deut 28:49).
 - d. Each nation has its own special tongue or language (Ezra 4:7; Daniel 1:4; Acts 22:2; 26:14).
 - e. Heaven has those of every tongue or language due to every nation being represented (Rev 5:9).
 - f. Words vary in different tongues (Rev 9:11). Pilate wrote thrice for one message (John 19:19-20).
 - g. Compare Acts 2:6 “his own language” with Acts 2:8 “our own tongue,” and do not let ignorant persons even suggest that tongues were Charismatic gibberish, barking, laughing, or falling down.
 - h. They did not hear the babbling of epileptic idiots; they heard God’s wonderful works plainly.
 - i. The Bible knows nothing at all of the ecstatic speech, gibberish, or stuttering promoted today.
 2. The gift of other tongues is grossly misunderstood today and perverted by Charismatic heretics.
 - a. “Other tongues” are languages the speaker has not learned or spoken before (Ac 2:4; I Cor 14:21).
 - b. “Unknown tongue” is a foreign language not known to the hearers (I Cor 14:2,4,13-14,19,27).
 - c. “Tongues of angels” is Paul’s illustrative hyperbole for exalting love’s importance (I Cor 13:1-3).
 - d. Tongues are a sign of God’s power (Mar 16:17), but gibberish only shows madness (I Cor 14:23).
 - e. Tongues were the least gift in the church (I Cor 12:28), but they are exalted today as the greatest.
 - f. We are to covet earnestly the best gifts – any other gift than speaking in tongues (I Cor 12:31).
 - g. Teaching was far more important than tongues in Paul’s thinking and church rules (I Cor 14:19).
 - h. Tongues were for a sign to unbelievers – not a thrill for believers (I Cor 14:21-22; Is 28:11-12).
 - i. Tongues were limited to three speakers in an assembly and only one at a time (I Cor 14:27).
 - j. Tongues were limited to assemblies with a gifted interpreter to get value from them (I Cor 14:28).
 - k. Tongues were never used by women in an assembly with Paul, in spite of today (I Cor 14:34-35).
 - l. These rules from the Holy Ghost were for all the churches without any exceptions (I Cor 14:33).
 - m. For the cessation of tongues after the apostles ... <http://www.letgodbetrue.com/bible/heresies/tongues.php>.
 - n. For the errors of the Charismatic Movement ... <http://www.letgodbetrue.com/pdf/charismatic-religion.pdf>.

3. Jerusalem at this time (Passover/Pentecost) had Jews from every nation living there and visiting.
 - a. These were devout men, inasmuch as they had moved or traveled to get back to their Jerusalem.
 - b. Compare how even our apostle took pains to get to Pentecost from Asia (Acts 20:16; I Cor 16:8).
 - c. The coming of Messiah then was known – it was dated (Dan 9:24-27; Luke 2:25,38; Mark 15:43).
 - d. John the Baptist, an unusual man, helped fulfill Messianic prophecies (Is 40:1-5; Mal 3:1; 4:5-6).
 - e. There would have an audience prepared for signs and wonders and/or news of their Messiah.
4. As news of this shocking event got out, a crowd of these devout worshippers gathered to hear it.
 - a. These men were amazed to hear Galilaean Jews speak very fluently in their own native languages.
 - b. The men were not linguistically trained (Acts 4:13) – they were backwoods rednecks – fishermen.
 - c. Galileans had a corrupt dialect (Matt 26:37; Mar 14:70), so Jews well knew the certain miracle.
 - d. The result perfectly fulfilled the general intent of signs / wonders and this great need specifically.
 - e. There are at least fifteen different languages represented by Luke’s specific listing i.e. Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene of Libya, Jews of Rome, Gentile proselytes of Rome, Cretians, and Arabians.
 - f. The first four areas – *Iraq or Iran today* – were results from the Babylonian captivity in B.C. 500.
 - g. *Cappadocia*, was in central Turkey, and Peter addressed scattered Jews in his epistle (I Peter 1:1).
 - h. *Pontus*, was a coastal area of the Black Sea in eastern Turkey, also mentioned by Peter (I Pet 1:1).
 - i. *Phrygia* and *Pamphylia* were in central Turkey near Galatia and Cappadocia (Acts 16:6; 18:23).
 - j. *Cyrene* was a Greek and Roman city of importance on the seacoast of Libya (Acts 11:20; 13:1).
 - k. *Cretians* were of the island of Crete in the midst of the Mediterranean south of Greece (Tit 1:12).
 - l. *Arabians* were Arabs of the Arabian Peninsula; we call it Saudi Arabia today (Gal 1:17; 4:25).
 - m. *Proselytes* were Gentile converts to the religion of Moses in synagogues (Mat 23:15; Acts 13:43).
5. The wonderful works of God should excite our own minds and hearts as it did this audience (2:11).
 - a. Compare Stephen’s sermon (Acts 7) and Paul’s first recorded sermon (Acts 13) for O.T. wonders.
 - b. The Lord taught us wisdom by these men first declaring things agreeable to Jews before the truth.
 - c. Israel had wonderful works (Ps 26:7; 40:5; 77:11; 78:4; 96:3; 107:8,15,21,31; Is 25:1; Dan 4:2-3).
 - d. There are O.T. wonderful works and N.T. wonderful works, but the N.T. were second by Peter.

- e. What excites your soul? What do you love to discuss (Mal 3:16)? Most are obsessed with self.
 - 6. This great event soon got attention of the devout Jews and a multitude formed around them (2:12).
 - a. These devout worshippers of God were confounded and amazed at the great miracle clearly seen.
 - b. It was an obvious, unquestionable demonstration to them of the power of God upon the disciples.
 - c. They were hearing wonderful preaching of the wonderful works of God in their native languages.
 - d. In their amazement and doubt, they remained sober and wondering what to think of the miracle.
 - 7. But there will often be scorers and skeptics that hate the truth and revile those who preach it (2:13).
 - a. Instead of dealing with arguments, evidence, and truth, they *poisoned the well* with drunkenness.
 - b. There had been a division among the Jews over Jesus, and it did not end (John 7:43; 9:16; 10:19).
 - c. Others did not consider the miracle, but showed foolishness, mocked the apostles for being drunk.
 - d. Ignorance and rebellion exists in human hearts apart from grace, especially Jews (Acts 13:43-52).
 - e. Here was an obvious miracle that skeptics could not see due to their truth-hating will (II Pet 3:5).
 - f. Plain preaching by simple men will provoke either submissive joy or rebellious despite in men.
- C. Peter declared the miraculous speech in other languages fulfilled an Old Testament prophecy (**2:14-21**).
- 1. With solemnity and authority, Peter addressed the crowd along with the other eleven apostles (2:14).
 - a. Peter lifted up his voice – loud and exposed to Jews – very different from his earlier fear of Jews.
 - b. Enjoy the Spirit’s description by Luke’s pen of Peter’s bold declaration to all Jews and Jerusalem.
 - c. After this defense of the gift of tongues from God, Peter will begin his sermon about Jesus (2:22).
 - d. The Spirit’s transformative power changed and powered Peter like Othniel, Gideon, Samson, etc.
 - e. He claimed knowledge they needed and they should pay attention, much like Elihu (Job 32:6-20).
 - f. Though full of the Holy Ghost, Peter appealed to scripture as all ministers should when preaching.
 - g. Not only did Peter quote a lengthy Bible passage here (2:16-21), he did again shortly (2:25-28).
 - h. The Holy Spirit is not to supersede the scriptures but to assist our understanding of the scriptures.
 - 2. Peter first denied the scorers by correcting their *poisoning of the well* charge of drunkenness (2:15).
 - a. He rejected the mocking charge of drunkenness due to time of day, early in the morning (9 a.m.).
 - b. It is a fact of nature and Paul appealed to it as well that men drink at night after work (I Thes 5:7).

- c. It is a fact drunkenness perverts the efficient use of the tongue, but these spoke perfectly (2:13).
 - d. They spoke in new languages never before learned, and they were obviously uneducated (3:17).
 - e. They spoke new languages never before learned, and they declared theological verities fluently.
 - f. It is folly to say that new wine is grape juice – it just means wine of a current vintage (Hos 4:11).
 - g. Wine is always wine, the fermented juice of the grape that is alcoholic and can make men drunk.
 - h. Peter did not say, *No, we are not drunk, because the followers of Jesus would never touch a drop.*
 - i. Peter resorted to a practical argument to end their false accusation in the neatest and shortest way.
 - j. Peter did not retort in anger or slam the scorers, yet, showing us the balance of Proverbs 26:4-5.
 - k. For much more about wine from the Bible ... <http://www.letgodbetrue.com/pdf/wine-and-the-bible.pdf>.
3. With the most precise language possible, Peter taught specific fulfillment of Joel's prophecy (2:16).
- a. Peter showed Holy Ghost understanding by applying an obscure prophecy from Joel 2:28-32.
 - b. Peter began to understand the scriptures by the Spirit a few days earlier (Jn 20:22-23; Lu 24:45).
 - c. Whether you can understand the application or not is fully irrelevant to truth. Fully believe Peter!
 - d. We do not experience it now or await fulfillment of this prophecy, in spite of how often Benny Hinn, Jimmy Swaggert, Kenneth Copeland, or others quote it adoringly for the present generation.
 - e. It is in the future tense ("it shall come to pass") only from Joel's perspective of 500 B.C. or more.
 - f. Peter identified it plainly as being fulfilled right then and there by Pentecost events ("this is that").
 - g. Do not be distracted by "last days"; they were the final dispensation of God's dealings (Heb 1:1).
 - h. Israel was to be destroyed for the final time; understand "last days" (Heb 1:1; Dan 10:14; 12:7).
 - i. Jesus had warned the kingdom would be taken from them for Gentiles (Matt 21:43; 22:9; 23:38).
 - j. The apostles (12) and others (70) had Spirit power earlier, but not all (Mark 6:7; Luke 10:17-20).
 - k. The apostles (12) and others (70) had Spirit power earlier, but now *all flesh*, even girls (Ac 21:9).
 - l. No age, sex, or station in life hindered divine revelation to establish the church in apostolic truth.
 - m. Spiritual gifts upon the Gentiles was not yet fully preached by Peter (Acts 2:39; 10:15,45; 11:17).
 - n. It was girls and women with spiritual gifts that wore veils/hats for public modesty (I Cor 11:1-16).
 - o. The gifts described emphasize prophesying, which is divine revelation of God's will by teaching.
 - p. The gifts included visions and dreams for God to communicate to them (Ac 9:10; 10:3,19; 16:9).

- q. The church at Corinth had many such gifts (I Cor 1:4-7; 12:4-12,28-31; 13:1-2,8-10; 14:23-32).
4. Making this prophecy future led to Pentecostalism and helped Arminianism, futurism, and literalism.
 - a. Charismatics of all kinds quote this passage along with Acts 2:38-39 and apply it to themselves.
 - b. They transfer Holy Ghost baptism to water baptism and require speaking in tongues to follow it.
 - c. Arminians cannot read of *the day of the Lord* and being *saved* without seeing hell and John 3:16.
 - d. Futurists see future tense verbs and deny such events in the past to assume all prophecy is future.
 - e. Literalists, because they overlook metaphorical language, deny this prophecy past against Peter.
 5. This Biblical usage – an O.T. prophecy in the future tense applied to a present event – is important.
 - a. Missing this crucial point has led to major heresies that have cost many much truth of the Bible.
 - b. N.T. writers accurately using an O.T. prophecy's future tense verbs may not intend future at all.
 - c. For another example leading to heresy, **Acts 15:13-18** is used to teach a regathering of Jews, but it was applied by the Holy Spirit and James to the conversions of Gentiles through Peter and Paul.
 - d. For more of this Dispensationalism error ... <http://www.letgodbettrue.com/pdf/dispensationalists-best-verse.pdf>.
 - e. For another example leading to heresy, **Romans 11:25-28** is used to teach a regathering of Jews, but the Deliver coming to Zion occurred at the first coming of Christ to pay for elect Jewish sins.
 - f. For more about this Dispensationalism error ... <http://www.letgodbettrue.com/pdf/romans-eleven.pdf>.
 - g. For another example leading to heresy, **Hebrews 12:26-29** is used to teach a regathering of Jews, but the shaking of the heavens and earth from Haggai 2 was the termination of the old covenant.
 - h. For more about this Dispensationalism error ... <http://www.letgodbettrue.com/pdf/haggai.pdf>.
 - i. For more of this Dispensationalism error ... <http://www.letgodbettrue.com/sermons/exposition/hebrews/sermon.php>.
 - j. For more of this Dispensationalism error ... <http://www.letgodbettrue.com/sermons/prophecy/gospel-millennium/sermon.php>.
 - k. For another example leading to heresy, **Hebrews 8:8-13** is used to teach a regathering of Israel, but Jesus identified the new covenant in the procedures for the Lord's Supper of Gentile churches.
 - l. For more of this Dispensationalism error ... <http://www.letgodbettrue.com/sermons/exposition/hebrews/sermon.php>.
 6. God gave Joel a preview of His glorious granting of the Holy Ghost at Pentecost long before Christ.
 - a. Joel means, *Jehovah is my God*; it is the opposite of Elijah, which means, *My God is Jehovah*.
 - b. We know little of this prophet; we believe he wrote during the reign of Uzziah, about 700 B.C.

- c. He warned Judah and Jerusalem by several threats of divine judgment (1:6-7,15; 2:1-11; 3:9-17).
 - d. He called the nation to repentance as the cure or remedy to defer His judgment (1:8-14; 2:12-18).
 - e. He used apocalyptic metaphors before and after the prophecy of Pentecost (2:1-2,10-11; 3:15-16).
 - f. It would be Israel's last days – of Messiah and vengeance (Heb 1:1; Daniel 10:14; 12:1; 12:4-9).
 - g. It would be general (*all flesh*), not particular (males only) – of all ages (Acts 21:9; I Cor 11:9-15).
 - h. Revelatory gifts continued until scripture was done and replaced them (I Cor 13:8-12; II Pe 1:19).
 - i. Micah prophesied the marvelous things would last for only forty years, as in Egypt (Mic 7:14-16).
7. All this would occur before the great and notable day of the Lord – earthly Jerusalem's final end.
- a. Peter is not warning of hellfire here, for he will take up the same generational issue shortly (2:40).
 - b. Very similar terms were used by Malachi about this very same day of judgment (Malachi 4:1-6).
 - c. The best comparison is John Baptist's word of two baptisms coming on the Jews (Matt 3:7-12).
 - d. Jesus had warned of this judgment right up through His crucifixion (Luke 19:41-44; 23:27-31).
 - e. He had foretold Jews falling on Him, broken, the rest would be ground to powder (Matt 21:44).
 - f. O.T. prophets from Moses to Ezekiel spent many chapters warning about Assyria and Babylon.
 - g. It would be unprecedented if God ignored war with Rome; He did warn over and over by many.
 - h. It is only modern ignorance of prophecy that misses the many prophecies about Jerusalem's ruin.
 - i. Daniel's prophecy of Titus and ruin of Jerusalem is missed due to futurist's heresies (Da 9:24-27).
 - j. For much more about Daniel's 70 weeks and desolation ... <http://www.letgodbetrue.com/pdf/daniel-9.pdf>.
 - k. For more about the destruction of Jerusalem ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.
 - l. The great and notable day of the Lord is that of Malachi 3:1-6; 4:1-6; after John. See Malachi 4:5.
 - m. For more about Malachi's penultimate chapter ... <http://www.letgodbetrue.com/pdf/malachi-3.pdf>.
 - n. For more about Malachi's final chapter of warning ... <http://www.letgodbetrue.com/pdf/malachi-4.pdf>.
 - o. John the Baptist warned of a day of judgment to come soon on that generation (Matthew 3:7-12).
 - p. John had warned about two baptisms – one of the Spirit (Pentecost) and one of fire (70 A.D.).
 - q. Luke had already written about it to Theophilus (Luke 17:22-37; 19:41-44; 21:32-36; 23:28-31).
 - r. Paul warned as well of coming judgment on the wicked Jews (I Thes 2:14-16; Heb 10:23-31).
 - s. Peter concluded his sermon with many other words about judgment on that generation (2:40).

- t. Peter later the same day used Moses' prophecy to warn of destruction for Jewish sins (3:22-24).
 - u. This day of judgment was the destruction of Israel and Jerusalem in 70 A.D. by the Romans.
 - v. Jesus in Matthew's gospel repeatedly condemned the generation then living of the greatest sins and worthy of great judgment (Matt 3:7; 11:16; 12:34,39,41,42,45; 16:4; 17:17; 23:33,36; 24:34).
 - w. More about "that generation" of Israel ... <http://www.letgodbetrue.com/pdf/this-generation-matt-24.pdf>.
8. But salvation from this day was offered to those who would call on the Lord Jesus and follow Him.
 - a. Joel in his prophecy had mentioned repentance as the remedy against judgment (1:8-12; 2:12-18).
 - b. Very real salvation from a very real judgment had been preached to them (Matthew 10:22; 24:13).
 - c. Believers could be saved (2:40) by fleeing to the mountains and escaping Rome (Luke 21:20-24).
 - d. Peter will conclude his sermon with many other words of this salvation for believers (Acts 2:40).
 - e. It is shoddy study and sound-bite addiction that causes anyone to violate context for hellfire here.
 - f. Jesus the Second Adam secured eternal life, so practical salvation for His redeemed is very kind.
 - g. There are many such practical salvations (I Cor 15:2,19; II Thes 2:9-13; I Tim 4:16; Jas 5:19-20).
 9. The facts of Jerusalem's ruin in 70 A.D. fulfill prophecy by Joel and Peter and our application of it.
 - a. Jesus detailed *when* and *how* to flee Jerusalem (Matt 24:15-22; Mark 13:14-20; Luke 21:20-24).
 - b. His very practical instructions were detailed and specific to provide for their women and children.
 - c. Our writer Luke clearly identified the obscure *abomination of desolation* as the encircling armies.
 - d. We are historicists among the three schools of prophetic interpretation, not futurists or preterists.
 - e. It is a shame that so many have left the truth of our fathers (like Matthew Henry) for Tim LaHaye.
 - f. How could obedient Christians escape Jerusalem, if it were compassed with armies (Luke 21:20)?
 - g. Cestius Gallus surrounded the city, and could have taken it, but mysteriously withdrew in 66 A.D.
 - h. They understood both the Lord's drastic metaphorical words and Daniel's timing (Dan 12:11-12).
 - i. The rage of Rome, after Cestius Gallus's legions were greatly reduced, promised total destruction.
 - j. Vespasian began a terror campaign throughout Judea leading to Jerusalem's overthrow in 70 A.D.
 - k. For those that believed Jesus, they made provision and escaped the city before its final desolation.
 - l. For those that rejected Jesus, and adored themselves and their temple, they stayed for annihilation.
 - m. Church historians Eusebius (263-339) and Epiphanius (315-403) record the Christians escaped.

- n. Josephus (37-100) wrote “many of the most eminent Jews” left the city after Cestius withdrew.
 - o. They left the city and resorted to Perea (or Pella) and Decapolis across the Jordan (30-60 miles).
 - p. We would believe this without historical confirmation by the warnings of Jesus and Peter alone.
 - q. Titus took the city faster than expected for the elect believers’ sakes (Matt 24:22; Mark 13:20).
 - r. Recall how Joel added a deliverance for “the remnant whom the LORD shall call” (Joel 2:32).
 - s. Compare Daniel’s prophecy of this event that the redeemed people would be delivered (Da 12:1).
 - t. For an unbelieving entry about the Christian flight to Pella ... https://en.wikipedia.org/wiki/Flight_to_Pella.
 - u. For believing sources of fleeing Christians ... <https://www.preteristarchive.com/StudyArchive/p/pella-flight.html>.
 - v. Other evidence for Pella Christians ... https://www.preteristarchive.com/Bibliography/1998_scott_flee-pella.html.
10. But, preacher, what do you say about the blood, fire, vapour of smoke, dark sun, and bloody moon?
- a. I say, either Peter was an ignorant liar (2:16), or you are an ignorant, scornful reader (2:19-20)?
 - b. All students need to read the prophets’ methods of similitudes (Hos 12:10; I Peter 1:11; Rev 1:1).
 - c. Why in the world would any Bible reader even consider a literal interpretation of such metaphors?
 - d. Why did God use such words? To ruin literalists denying Peter for lack of such historical events!
 - e. In “the day of the LORD” in Isaiah (13:6,9,13), did the Medes truly (13:17) knock out the stars, sun, and moon (13:10), shake the heavens (13:13), and remove the earth (13:13) in 455 B.C. when they conquered the city of Babylon? This apocalyptic chapter describes the ruin of a city/empire.
 - f. Haggai wrote of God shaking heaven and earth for Jesus at the temple (Ha 2:6-9; Heb 12:25-29)?
 - g. Great events in spiritual, religious, or political realms are described in terms of cataclysmic events in the natural realm i.e. stars falling, sun not shining, moon not giving light, shaking of earth, etc.
 - h. Have you called an event “earth shaking”? How about saying, “It is raining cats and dogs”? Could you say, “The whole earth is crumbling”? Do historians call some European history Dark Ages?
 - i. If you have trouble with Joel’s prophecy, what will you do with Ps 18:6-19? Make a sci-fi movie?
 - j. Consider examples of sun, moon, or stars (Eccl 12:1-2; Is 5:30; **13:10**; 34:1-6; 58:8-11; 59:9-10; 60:15-20; Jer 4:23-28; **Ezek 32:7-8**; Joel 3:15; Amos 5:18-20; 8:9; Micah 3:6-12; Zeph 1:14-15).
 - k. Consider a few examples of clouds associated with God’s judgment (Ps 18:9-12; 68:34; 78:23; 97:1-6; 104:3; Eccl 12:2; **Is 19:1**; Jer 4:13; Ezek 30:3; Dan 7:13; Joel 2:2; Nah 1:3; Zeph 1:15).

- l. Consider examples of the “day of the Lord” (**Is 13:6,9**; 34:8; Jer 46:10; Lam 2:22; Ezek 13:5; 30:3; Joel 1:15; 2:1,11; 3:14; Amos 5:18-20; Obad 1:15; Zeph 1:7-8,14,18; **2:1-3**; Zech 14:1-3).
- m. Some make *blood, fire, and vapor of smoke* to be the literal desolation of Jerusalem, but (1) it is before the day of 70 A.D. by Acts 2:20 and (2) it is between spiritual metaphors of 2:18 and 2:20 and (3) it is agreeable to the similitudes of the prophets to interpret them symbolically; the metaphors are easily representative of destructive and slaughtering armies and their effects.
- n. If a person applied them literally to 70 A.D., they interpret more by sound, but there is no heresy.
- o. Peter identified Pentecost events fulfilling the prophecy, so we choose drastic spiritual changes.
- p. Instead, this language signifies incredible changes in God’s administration of His kingdom, as it fully transitions from a Jewish nation-kingdom to the spiritual kingdom of Jesus and His apostles.
- q. More of prophetic language (rule #10) ... <http://www.letgodbetrue.com/bible/scripture/knowning-the-scriptures.php>.