

56. We must have some sympathy with the apostles, all of whom were Jews steeped in knowledge of the Mosaic Law, the unconditional covenants to Israel, messianic prophecies, and the promise of a Davidic kingdom.
57. Although familiar with the kingdom-promise of the universal filling of the Holy Spirit, they had no knowledge of the mystery dispensation of the Church let alone the indwelling and filling ministries of the Spirit.
58. Familiarity with the prophecies of the Millennium caused the apostles to remain curious about when the Lord would return to establish His kingdom.

Acts 1:4 - Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised [**Upper-Room Discourse, John 14:16–17**], “Which you heard of from Me;

v. 5 - for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

v. 6 - So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?”

v. 7 - He said to them, It is not for you to know times or epochs which the Father has fixed by His own authority.”

v. 8a - but you will receive power when the Holy Spirit has come upon you ...”

58. We surmise from the apostles’ question that they knew nothing about the Church Age. They were correct in assuming the Lord would “restore the kingdom to Israel.”
59. To ask about its timing would require more than the Lord desired to reveal at that time. The coming mystery dispensation’s longevity was also to remain a mystery leading to His cryptic response, “It is not for you to know times and epochs which the Father has fixed.”

60. Through divine revelation and the Spirit's inspiration, the New Testament canon would eventually reveal all the details, but the length of the Church dispensation would remain a mystery.
61. Consequently, the restoration of the kingdom would certainly occur but its timing was decreed to remain obscure.
62. What was known was the First Advent of the Holy Spirit which did occur ten days later on Pentecost.
63. Assembled in the Upper Room that morning were about 120 people some eighteen of which are identified:
 - (1) The Eleven Apostles: Peter, John, James the son of Zebedee, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. (Acts 1:13)
 - (2) Mary, the mother of Jesus. (v. 14)
 - (3) The brothers of Jesus: James, also known as James the Just (who later became an apostle), Joseph, Simon, and Judas (who later become an apostle). (v. 14 cf. Matthew 13:55)
 - (4) Candidates to fill the vacancy left by Judas Iscariot's retirement: Joseph called Barsabbas and also called Justus, and Matthias (who was elected, v. 26). (v. 23)
 - (5) The others unnamed: About 102.
64. The First Advent of the Holy Spirit is recorded in Acts 2:2, His arrival signified by the loud noise of a rushing wind. This was followed by the distribution of the gift of languages to all in attendance and the indwelling and filling ministries of the Holy Spirit.
65. Going out into the streets, they began to evangelize Jewish brethren visiting from fifteen nations who heard the Good News in their own native language.

66. Many people who observed this phenomenon concluded that the evangelists were drunk. If this rumor were to spread among the residents of Jerusalem, it would seriously damage the true intent of their efforts.
67. Peter quickly sized up the problem and took a stand to speak:

Acts 2:14 - But Peter, taking his stand with the eleven, raised [ἐπαίρω (*epairō*): to cry out with a loud voice] his voice and declared to them: “Men of Judea [current residents] and all you who live [κατοικέω (*katoikéō*): inhabit temporarily] in Jerusalem, let this be known [present active imperative of εἰμί (*eimí*): a command to shut up and listen] to you and give heed [aorist middle imperative of ἐνωτίζομαι (*enōtízomai*): a command to concentrate on what I am about to say] to my words.”

1. If the rumor of drunkenness were to gather momentum in Jerusalem, then the evangelists’ message would be misinterpreted and the gospel would have been rejected from the beginning.
2. In verse 15, Peter uses common sense to put a stop to the rumor that these people are drunk, referring to the 120 people who just exited the Upper Room and were exercising the spiritual gift of speaking in foreign languages.
3. He then appeals to Scripture to explain what did occur by citing a passage from Joel 2:28–32. Peter quotes Joel’s passage in Acts 2:17–21.
4. Now it must be understood that the gift of languages will not be used in the dispensation of the Millennium, therefore the gift being used in Acts 2 is not the issue.
5. The issue is that those who are responding to the evangelists’ message are being indwelt and filled by the Holy Spirit.

6. The gift of “tongues” was designed to warn the Jews of Jerusalem and those from other countries that the nation was again moving through the five cycles of discipline.
7. Almost forty years transpired before the dispensation ended with the sacking of Jerusalem and destruction of the temple on August 10, A.D. 70. This temporary gift was permanently retired on that day.
8. But part of what will occur in the Millennium is to be retrospectively applied by the people to the present hour which is the birthday of a new dispensation.
9. Remember, none of the Jews visiting Jerusalem is saved otherwise they would not be targets for evangelism.
10. However, these Jews would be relatively familiar with the Tanakh and especially its prophecies related to the fulfillment of the Abrahamic, Palestinian, and Davidic covenants.
11. They would therefore be collectively familiar with Joel’s prophecy otherwise Peter would have not used it to confuse them further.
12. PRINCIPLE: No Old Testament prophecy is fulfilled in the Church Age because the dispensation was unknown to writers of the Tanakh.
13. Therefore, the task of determining what time it is in the Joel passage requires some attention to its context and assistance from the visual, “Dispensations: Acts 2:17–21 cf. Joel 2:28–32 and Daniel 12:11–12.”
14. The first two verses are designated on the visual by the color **yellow**. **Acts 2:17–18** is to be compared with **Joel 2:28–29**. These verses are shown to take place in the Millennium. They read as follows:

Acts 2:17 - It shall be in the last days [the Millennium], 'God says, 'that I will pour forth of My Spirit [imputation of the filling of the Holy Spirit] upon all flesh [every person that remains on earth following the baptism of fire for Jews and Gentiles] and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

v. 18 - even on My bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.'

15. The source of these prophecies, visions, and dreams
God the Father:

Numbers 12:6 - He said, "Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream.