

- (4) Both Jews and Gentiles will endure the baptisms of fire. Those that are cast off the earth into Torments are the unbelievers, both Jew and Gentile, while those that remain are believers that survived the Tribulation, both Jew and Gentile.
  - (5) The establishment of the Millennium kingdom fulfilling all millennial prophecies from both the Old and New Testaments.
37. The Jews being evangelized at Pentecost are those that will be resurrected at the Rapture of the Church.
38. Here is the expanded translation to this point in our study:

**Acts 2:14 -** But Peter, taking his stand with the eleven, raised [ἐπαίρω (*epaíro*): 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 ἐνωρίζομαι (*enōtízomai*): a command to concentrate on what I am about to say] to my words."

**v. 15 -** "For these men are not drunk, as you presume, for it is only nine o'clock in the morning;

**v. 16 -** but this is what was spoken by the prophet Joel:

**v. 17 -** 'And 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 baptisms 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.'  
(EXT)

39. At this point it becomes clear that Peter is using the passage from Joel not to certify the gift of tongues but to emphasize the fact that the evangelists are functioning under the power of the Holy Spirit.

40. Joel's exposition of what will occur in the opening hours of the Millennium is the same kind of thing that is now happening during the opening hours of the Church.
41. Believers in the Millennium are using the filling of the Holy Spirit to communicate truth to others while Evangelists in the Church are using the filling of the Spirit to communicate the gospel to unbelieving Jews.
42. The time factor in Joel's prophecy is the Millennium while the time factor when Peter quotes Joel is the Church.
43. Those believers in the Millennium are enabled by the filling of the Holy Spirit to prophecy by means of the spoken word, visions, or dreams.
44. Those believers in the Church are enabled by the filling of the Holy Spirit to evangelize by means of the gift of tongues.
45. Peter's quotation from Joel is not an effort to explain the gift of tongues but to use the Old Testament prophecy of the filling of the Holy Spirit to explain its use by the evangelists at Pentecost as a means of communicating the gospel to unbelievers.
46. In fact, the gift of tongues is not even mentioned in the entirety Joel 2:28-32.
47. The principle that emerges from Peter's quote of Joel 2:28-29 is not to explain the gift of tongues, but to mitigate the false notion that the evangelists are drunk.
48. Instead, the evangelists are utilizing the gift of tongues to communicate the gospel to alien Jews in their own native languages using perfect grammar and with appropriate dialect.
49. Now that the misinterpretation has been dealt with, Peter now uses Joel's prophecy of the closing days of the Tribulation to warn everyone what their fate will be should they reject the evangelists' gospel message.

50. An Old Testament term that identifies the Second Advent is “day of the Lord”: **יְהוָה יוֹם (yom YHWH)**, literally translated the “day of Jehovah.”
51. It is this term in Joel 2:30 that tells us what time it is when Joel’s subject changes from the Millennium to the Tribulation.
52. This time change is also indicated by a paragraph change and superscript in the *Scofield Study Bible* at Joel 2:30:

### III. The Future Deliverance in the Coming Day of the Lord, 2:30–3:21.<sup>1</sup>

**Acts 2:19** - ‘And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke.

**v. 20** - ‘The sun will be turned into darkness and the moon into blood, before the great and glorious day of the Lord shall come.

**v. 21** - ‘And it shall be that everyone who calls on the name of the Lord will be saved.’ (NASB)

1. These three verses do not bode well for those alive on the earth and thus is a clear indication that this is not the Millennium.
2. Instead, the passage alerts us to focus our chronological mind-set toward the end times of a particular dispensation.
3. The Church Age ends with the Rapture while the Millennium is a 1,000-year period that is characterized by the benevolent rulership of Jesus Christ in an environment of peace, longevity, prosperity, and prevailing righteousness.
4. As to what time it is in these verses, Joel indicates it to be the closing days of the Tribulation during the Armageddon Campaign and the Second Advent of Christ.

<sup>1</sup> C. I. Scofield, *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1220.

5. Armageddon refers to a city named Megiddo and the mountain on which it is located. In the context of Revelation 16, it refers to an area that runs from the foothills of the Carmel Range through the Plain of Esdraelon toward the Valley of Jezreel.
6. The Great Tribulation is a biblical term that refers to the last three and one-half years of Daniel's seventieth heptad. It is referred to by other names by different writers.
7. Jeremiah refers to it as "the time of Jacob's distress" in Jeremiah 30:7. In Ezekiel, the Lord describes it as the time when Israel will "pass under the rod" in Ezekiel 20:37. John compares it to a woman "being in labor and in pain to give birth" in Revelation 12:2.
8. Attacks on Jews the world over will reach fever pitch as the emissaries of Lucifer concentrate their armies in the environs of Israel.
9. Isaiah, Ezekiel, Daniel, Zechariah, et al., describe four world leaders and their armies' troop movements in what will become the Armageddon Campaign.
10. We will not address the details of the Armageddon Campaign here other than to recognize the fact that Luciferian strategy motivates the assembly of these forces in the area of Jerusalem with the intent of removing the Jews from history.