

## Episode #1115 Acts 2 Part 4-What Joel Said

I. Acts is unique in the New Testament. Rather than the ministry of Jesus Christ on earth, it focuses on what came after, when the Lord had ascended back into heaven. The Lord left His disciples with many commands to carry out, and Acts tells us how they did them.

II. We were discussing the miraculous events at Pentecost in Acts 2. They were all together in one place, and we showed the evidence that that place was the temple. They heard a rushing, mighty wind and saw tongues of fire come down from heaven, one sitting on each of the 120 disciples. Then, they started to speak with other tongues. We showed that this means other languages. The Holy Spirit was the One Who gave them this ability. People from every nation heard them in their own languages. There was a miracle both in what they said (a language they never learned) and what the audience heard (their own, native language).

III. Peter's Address. Acts 2:14-36.

A. Verse 17. Quoting Joel 2:28-32. Consider last days.

1. Greek *eschatos* generally means "last" or "end," but it is related to the Hebrew *acharith*, which had the idea of the result of a thing. The *acharith* days were the resultant days. Otis Q. Sellers: "in the sequel of the days." This phrase is used for more than one time period, but here it refers to the time which precedes the day of the Lord but follows after our dispensation of grace. I would refer to this as the premillennial kingdom of God.
2. Greek "the Spirit of-Me," refers to the Person of the Holy Spirit. The Spirit has not been poured out in this way, not upon a small group of believers, but "upon all flesh." This does not mean only Israel, even though they are the ones being spoken to (verse 14). It doesn't matter whom God was talking to, but whom He was talking about.
3. It is illogical to think the Spirit being poured upon all flesh is the same as Him being poured upon 120 men. Genesis 6:12-13 defines "all flesh" for us. This does not include Noah and those with him on the Ark, but this is just the exception to prove the rule. All flesh means every being.
4. Many people have no place for God to pour out His Spirit upon all flesh in their prophetic timelines. Most eschatological schemes are pulled from Revelation, but this takes place before Revelation begins.
5. Peter meant that "this" was "that" same Spirit that will be poured out according to this prophecy. It did not fulfill the prophecy, but it was certainly the same Spirit!
6. Sons means the representative men, and daughters the representative women. Their words in that day will be inspired by the Spirit Himself.
7. These blessings will come on all regardless of age. Young men will be wise beyond a current man of years, and old men will still dream dreams of the future rather than simply remembering the past.

B. Verse 18. "Menservants" and "maidservants" are the Greek male and female forms of *doulos* or slaves. Paul declared himself to be a *doulos*, a slave, of God. (See Romans 1:1, Philippians 1:1, and Titus 1:1.) To be worthy of being called a slave of God is a great honor indeed! In the eyes of men these "slaves" will be the governmental rulers. He pours out on them "the Spirit of-Me," the Person of the Holy Spirit. He guides their use of that power. We think of prophecy as meaning "to foretell the future." But

in the Bible, to prophesy means to speak forth God's words, whether about the past, present, or future. These people in Acts 2 did prophesy, speaking God's words.

- C. Verse 19. For those who love to stargaze, this will be an amazing time. All who appreciate the wonders of the heavens will marvel at what God will do then! Now, is there a change? Many, like Cornelius Stam in *Acts Dispensationally Considered*, think this is a list of "horrors." But up until this point in the list, all the manifestations of God have been most wonderful. Would God switch in the middle of a list from wonderful signs to horrible ones? This makes no sense. I believe "blood and fire and vapor of smoke" are good things. Blood does not mean murder, but reminds us of Christ, and His blood that brings our redemption. Some insist fire means destruction and punishment. But consider Deuteronomy 4:12 and Exodus 13:21. According to Isaiah 4:5, there will be a great sign both of smoke and fire in the future. "Dwelling place" in Isaiah is the Hebrew foundation, and refers to the homes of those who are associated with the government of God in Israel. Covering is a canopy, and speaks of this amazing sign over the rulers' houses.

IV. Conclusion: Peter quoted a significant passage from the book of Joel chapter two. It showed the glorious things God is going to do in the last days. This is before the day of the Lord and Christ's coming to reign on earth for a thousand years. The Spirit will be poured out on all flesh. This did not happen at Pentecost, but it was the same Spirit. Do we believe what the Lord tells us here, and that God is going to someday pour out His Spirit on all flesh?