

Acts 2:15 - "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)

16. 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.
17. 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.
18. 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 from 15 Gentile nations.
19. The time factor in Joel's prophecy is the Millennium while the time factor when Peter quotes Joel is the Church.
20. 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.
21. Those believers in the Church are enabled by the filling of the Holy Spirit to evangelize by means of the gift of tongues.

22. 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 in the Millennium to explain its use by the evangelists at Pentecost as a means of communicating the gospel to unbelievers.
23. In fact, the gift of tongues is not even mentioned in the entirety of Joel 2:28-32.
24. 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.
25. 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.
26. 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.
27. An Old Testament term that identifies the Second Advent is "day of the Lord": יוֹם יְהוָה (*yom YHWH*), literally translated the "day of Jehovah."
28. 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.
29. 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, 2:30-3:21.²

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.

² C. I. Scofield, *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1220. (Also see Outline: Part III, A, on p. 1216.)

Acts 2:20 - '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 are 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 culminating with the Second Advent of Christ.
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. 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.
11. If interested in details, consult the book *Armageddon* by R. B. Thieme, Jr., which may be found in the Media Ministries' bookcase. We will note an excerpt by means of a summary:

WHAT IS ARMAGEDDON? Revelation 16:12–16 is the only passage in which the word Ἀρμαγεδδών (*Armageddōn*) is mentioned. The context of these verses specifies certain events, personalities, nations, and geographical localities which are identified with “the war [πόλεμος, *pólemos*] of the great day of God, the Almighty.” The presence of *pólemos* in Revelation 16:14 indicates that the events described are part of a war or campaign.

A campaign involves a military invasion into unfriendly territory in an effort to locate enemy forces and peoples for the purpose of destruction and subjugation. Thus, a campaign is composed of a series of battles in a specific geographic location, fought either simultaneously or in chronological succession. Inasmuch as this titanic struggle occurs in one land, Palestine, the translation of *pólemos* as “campaign” is preferred to “war.”

The tenor of Scripture describing the location of the campaign leads to the conclusion that the campaign of the great day of God, the Almighty, is fought in at least four specific geographical areas:

1. Jerusalem (Zechariah 12:2–11; 14:2);
2. Megiddo and the Plain of Esdraélon (Revelation 16:16);
3. Jehoshaphat Valley, east of Jerusalem (Ezekiel 39:11; Joel 3:2, 12);
4. Édom (Isaiah 34:16, 63:1–6).

That the conflict will rage throughout the entire land of Palestine is confirmed in the phrase “covering the land” (Ezekiel 38:9, 16) and alludes to the fact that the armies will sweep over the land of Palestine.

The Greek word *Armageddōn* is derived from the Hebrew **הַר מְגִדּוֹ** (*har Megiddō*), meaning the “hill of Megiddō” (Judges 5:19). The city of Megiddō occupies a salient position on the southern rim of the Plain of Esdraélon. (p. 10)

While Revelation 16 lacks details of the campaign, it verifies the fact that a mighty conflict involving all the nations of the world takes place in Palestine. These satanically-inspired forces assembled in defiance against God are bent on complete annihilation of His people, Israel.

However those elements and personalities under the domination of Satan and in opposition to God, are themselves destroyed at the climax of this final campaign, the Second Advent of the Lord Jesus Christ. Armageddon is not just the decisive defeat of vast military forces representing mighty international empires, but is an integral part of both the closing campaign of the Tribulation and the fulfillment of God’s predicted plan.³ (p.11)

12. Peter, beginning in Acts 2:19, switches time zones back to the dispensation of the Tribulation during the Armageddon Campaign prior to the Lord’s sudden arrival at the Second Advent.

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.’ (NASB)

13. The paragraph is introduced by the phrase, “I will grant” which is the predictive future active indicative of the verb **δίδωμαι** (*didōmai*): which indicates that something will take place or come to pass, summarizing the action: “it will take place.”
14. This verb reveals the introduction of a divine policy to issue a warning of upcoming judgment. It is displayed by both celestial and terrestrial phenomena.
15. This means the Tribulation is in its final throes as the armies converge on Jerusalem placing resident Jews in serious danger of annihilation.
16. The two classifications of warning are “wonders in the sky above” and “signs on the earth below.” The “wonders” are “blood, fire, and vapor of smoke.”

³ R. B. Thieme, Jr., *Armageddon* (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 10–11. See also the summary by William Ewing accompanying the visual, “MAP-Armageddon.”

17. "Blood" is emblematic of war and carnage specifically at the termination of the Armageddon Campaign, "fire" characterizes the divine execution of the aggressors making up the four armies and carried out in a supernatural way," and "pillars of smoke" are symbolic of the destruction of ecumenical religion.
18. "Blood" is used to describe the horrors of warfare and specifically in this passage to describe the Lord's miraculous slaughter of these armies advancing on Jerusalem.
19. For details on how this strategy will be executed, consult Revelation 14:14-20. Revelation chapters 15-18 continue to reveal more details including the seven bowl judgments.
20. "Fire" is emblematic of mass slaughter. When the righteous are under assault from emissaries of the Dark Side, deliverance will often intervene through divine Providence.
21. This idea is abhorrent to the adherents of Progressive ideology. The feminization of a culture leads to pacifism based on the incredulous idea that no problem may be solved through aggression.
22. If innocent people are left defenseless by those who succeed in imposing more strenuous gun-control laws, then criminals will have open season on the law-abiding.
23. In our context, Jews and Gentiles are innocent targets of the demonic armies that constrict around the city of Jerusalem. Who will deliver them?
24. These people are in a "no hope" situation and they are helpless to do anything about it. The only solution is the divine solution.