

Review of Acts 2:14–21

1. When we left this passage we had observed the baptism of the Holy Spirit which was imputed to the 120 people assembled in a location referred to as the “upper room.”

Large upper rooms with outside and inside staircases above the noise and bustle of the city are mentioned as an architectural feature of Palestinian houses in the Old Testament Hebrew עֲלֵי הַיָּדָיִם [‘*aliyah*] “upper room.” In the narrative of Acts another room is mentioned (ὑπερώϊον [*hyperóon*], “under the roof,” “upstairs”). It is the term which the LXX [Septuagint] uses to render Hebrew עֲלֵי הַיָּדָיִם in the Old Testament.¹
2. “Upper room” is a general term for an upper story of a house used for gatherings. The location of the upper room mentioned in Acts 1:13 and the owner of the home are unknown.
3. 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.
4. 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.
5. 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.
6. Peter quickly sized up the problem and took a stand to speak:

¹ William White, Jr., “Upper Room,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:846.

Acts 2:14 - But Peter, taking his stand with the eleven, raised [ἐπαίρω (*epaírō*): 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. For a complete review of this section of our study, consult the audio streams of lessons CR14-73 through CR14-75 while consulting the Class Notes and Visuals provided.

<http://www.joegriffin.org/Pages/ClassInfo.aspx?&seriesid=CR14&classnumber=73>

<http://www.joegriffin.org/Pages/ClassInfo.aspx?&seriesid=CR14&classnumber=74>

<http://www.joegriffin.org/Pages/ClassInfo.aspx?&seriesid=CR14&classnumber=75>

15. Here is the expanded translation of Acts 2:14-18:

Acts 2:14 - But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words."

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.)