

26. Dr. Cyrus Scofield also addresses this sequence in his *Scofield Study Bible*:

Joel 2:28. Compare Acts 2:17. Peter did not state that Joel's prophecy was fulfilled on the day of Pentecost. The details of Joel 2:30–32 (compare Acts 2:19–20) were not realized at that time. Peter quoted Joel's prediction as an illustration of what was taking place in his day, and as a guarantee that God would yet completely fulfill all that Joel had prophesied. The time of that fulfillment is stated here ("after this,") that is, in the latter days when Israel turns to the Lord. Compare Isaiah 32:15; 44:3–4; Ezekiel 36:27–28; 37:14; 39:29; Zechariah 12:10.¹

27. As we continue the passage we are introduced to events that take place in the last half of the "Great Tribulation," or the last three and one-half years of the seventieth heptad.²
28. On the visual, the events of the Tribulation are depicted in **black** and following the Tribulation the events associated with the baptisms of fire are shown in **fiery red**.

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 [**events at the close of the Tribulation but before the Second Advent**].

v. 21 - 'And it shall be that everyone who calls on the name of the Lord will be saved [**prophetic of the baptisms of fire following the Second Advent but before the establishment of the Millennium**].'

29. There will be a period of 75 days that will transpire between the Second Advent and the beginning of the Millennium.
30. This is revealed by doing some math provided by a couple of sources. We have established that the seventieth heptad has 2, 520 days (1,260 X 2).

¹ C. I. Scofield, ed., *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 1220fn2:28.

² The Jewish calendar operated on a 360-day year. Three and one-half years equal 1,260 days (360 X 3 = 1,080 days. One-half of 360 = 180 days. 1,080 + 180 = 1,260 days.

31. Now note these two verses that conclude the Book of Daniel:

Daniel 12:11 - "From the time that the regular sacrifice is abolished and the abomination of desolation is set up [this is the mid-point of the seventieth heptad or the 1,260-day mark], there will be 1,290 days [the last half of the heptad plus 30 days].

Daniel 12:12 - "How blessed is he who keeps waiting and attains to the 1,335 days [the 1,290-day mark plus another 45 days]!

32. These latter figures do not add up to the required 1,260 days. In verse 11, thirty days are added to the 1,260 to equal 1,290 or 30 extra days.
33. In verse 12, another 45 days are added to the previous total of 1,290 to equal a cumulative 75 days.
34. The question immediately arises as to what are these extra days in Daniel that are not mentioned in Daniel 9:27:

Daniel 9:27 - And the Beast-Dictator shall sign a treaty with the Jews of the Tribulation for seven years [the seventieth heptad or 2,520 days], but in the middle of the heptad [1,260th day] he shall cause the sacrifice and food offerings to stop. Under the protection of ecumenical religion there shall come the Beast-Dictator who makes desolation until the end of the heptad [the final 1,260 days]. Then, what is decreed will be poured out on the desolator [the Beast-Dictator and the false prophet are thrown alive into the lake of fire (See Revelation 19:20)].

35. The following synopsis by Merrill Unger responds to the question with clarity as he addresses Daniel 12:11–12 (above):

The 3½ years of Daniel 9:27 are normally construed to be equivalent to 42 months (Revelation 11:2; 13:5) of 30 days each, according to Jewish custom. That would be only 1,260 days, the period of the Great Tribulation, the apparent equivalent of "time, times, and half" (Daniel 7:25). How then can the 1,290 days of verse 11, with 30 days added to the 1,260 days, be explained?

Further complication calls for explanation in the mention of special blessing for the “one who waits for and reaches the end of the 1,335 days” (Daniel 12:12). Here there is added another 45 days beyond the 1,290 days of verse 11.

Although those varying periods, describing the duration of “the time of the end” of Israel’s woes and her establishment of the Kingdom, are not explained, they are themselves very suggestive of their significance. It is obvious that Christ’s advent and the setting up of His millennial Kingdom will require time.

The 1,260 days (42 months of 30 days) suggests the period of the end that terminates with Christ’s second advent and the conclusion of Daniel’s seventieth week (of years). That climactic event will be followed by divine judgments purging out the wicked beast-worshippers, both of Israel (Ezekiel 20:34–38; Matthew 25:1–13) and the nations [Gentiles/Goyim] (Joel 3:1–16; Zechariah 6:1–8; Matthew 25:31–46).

Those judgments will take time. It may be surmised that by the time 1,335 days have passed (75 days after the second coming), those great judgments will have been formally set up. Those who attain to that period [the 1,335th day] (Matthew 24:13) are plainly those who have been termed “blessed,” because they have been judged worthy to enter the Kingdom. They will manifest their saving faith in that they will keep waiting for the Lord (Isaiah 30:18) and reach the end of the period of suffering and persecution (Revelation 11:2; 12:6; 13:5) and enter full Kingdom blessing.³

36. From Unger’s synopsis we may now use the visual to construct a time line for those things that will occur during the transition between the end of the dispensation of the Tribulation and the millennial kingdom.
- (1) At the end of the Great Tribulation’s 1,260 days, or three and one-half years, is the Second Advent of Christ. Matthew 24:27–31; Revelation 19:11–16.
 - (2) Over the next 30 days the Lord will restore order regarding the aftermath of the Armageddon Campaign.
 - (3) Over the following 45 days, the Lord will judge the survivors of the Tribulation to determine who will enter the Kingdom and those that will not.

³ Merrill F. Unger, *Unger’s Commentary of the Old Testament: Isaiah–Malachi* (Chicago: Moody Press, 1981), 2:1696.

- (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 (*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.”

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.