

In coming to vv14ff, we come to the first recorded sermon following the gift of the Spirit, in which Peter quotes 3 OT passages. He quotes Joel 2 (vv16-21, Psalm 16 (vv25-28), and Psalm 110 (vv34-35). Thus, in coming to vv14-21 and Peter's quotation of Joel 2, I want to consider three things about it: its OT setting, NT fulfillment, and practical lessons.

- I. Its OT Setting
- II. Its NT Fulfillment
- III. Its Practical Lessons

I. Its OT Setting

1. Again, we find Peter standing up as a spokesman for the apostles and addressing the responses of the crowd.
2. In verses 12-13 we find two very different responses—in v12 some questioned and in v13 others mocked.
3. V14—"But Peter, standing up with the eleven, raised his voice and said to them"—that is, he's addressing both groups.
4. V14—"Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words"—those of you who have serious questions, take heed, because I'm about to answer your questions.
5. V15—"For these are not drunk, as you suppose, since it is only the third hour of the day"—that is, 9 o'clock in the morning.
6. Now, I think it's very likely that those mocking in v13, didn't really believe they were drunk with wine.
7. They likely knew they were speaking in actual languages, v13—"Others mocking said, 'They were full of new wine.'"
8. Their suggestion they were drunk, was a mockery of the disciples said in an attempt to ridicule them.
9. V15—"For these are not drunk, as you suppose, since it is only the third hour of the day"—that is, he was answering a fool according to his folly.
10. He then comes to answer their questions directly, v16—"But this is what was spoken by the prophet Joel."
11. In other words, all that's happened on that early Sunday morning, was prophesied 800yrs before by Joel (turn to the book of Joel).
12. Joel prophesied to the southern kingdom of Judah during the reign of king Joash; the recurring theme is the Day of the Lord.
13. This phrase is applied to three events: first, the destruction of Judah by locusts and drought (1); second, the future destruction of Jerusalem by Babylon (2); third, the ultimate destruction of the world by Christ (3).
14. Thus, chapter 2 contains three basic parts—vv1-11 a description of the coming Babylonian army; vv12-19 contains a call to the people to repent from their sin; vv20-32 a promise of blessing and restoration.
15. And so, our passage, chapter 2:28-32, is a promise of God's blessing upon the penitent remnant as they return to Jerusalem from Babylonian captivity.
16. Joel 2:25—"So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, My great army which I sent among you."
17. He was promising to return them to Jerusalem, where they will be blessed both physically and spiritually.

18. V27—"Then you shall know that I am in the midst of Israel: I am the LORD your God and there is no other. My people shall never be put to shame."
19. V28—"And it shall come to pass afterward, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."
20. Thus, it's the mention of God's blessing upon the returned remnant, that causes the prophet to think of future blessings.
21. These future blessings are described in relation to the coming Holy Spirit and the start of a new covenant (a covenant made of all kinds of people).
22. Verses 30-31, has been understood in two ways: (a) it refers to the destruction of Jerusalem in AD70, or else, (b) it refers to the destruction of the world at Christ's second coming.
23. Personally, I think it refers to both, because the first foreshadowed the second—the destruction of Jerusalem shadowed the destruction of the world.
24. Thus, if we were to turn to the NT and our Savior's quotation of Joel 2:30-31, we would find that it likely refers to both events (Matt.24:29).
25. V32 obviously refers to the timeframe between the first and second comings of Christ, or to the day of salvation.
26. V32—"And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls."
27. The second half of this verse foretells a time when salvation (deliverance) shall be realized in Mount Zion or Jerusalem.
28. This may have some reference to the returned remnant from Babylon, under Ezra and Nehemiah ('among the remnant whom the LORD calls').
29. But ultimately it foretells the Day of Pentecost and the salvation of 300 people as the result of Peter's sermon.
30. In fact, if you think about it, v32 brings together two great truths—the universal call ('whoever calls on the name of the LORD shall be saved'), and the effectual call ('among the remnant whom the LORD calls').

II. Its NT Fulfillment

1. However we may interpret Joel 2:28-32 in its historical setting, Peter makes clear it was at least partially fulfilled on the day of Pentecost.
2. V16—"But this is what was spoken by the prophet Joel"—Joel foretold the very events that took place on the Day of Pentecost.
3. And so here I want to briefly examine Peter's quotation of Joel 2, applying it to the events that took place on Pentecost.
4. But before I do that, I want to point that Peter actually quotes from the Greek translation of the Hebrew OT.
5. The only significant difference is found in v17—"And it shall come to pass in the last days, says God."
6. If you remember, Joel 2:28 says—"And it shall come to pass afterwards"—here Peter says—"in the last days."
7. This phrase, "in the last days" refers to the timeframe between Christ's first and second comings—we are presently in the last days (and have been for 2,000 years).
8. Thus, "the last days" in the most formal and narrow sense, has its beginning with the gift of the Spirit.

9. (1) A description of the NC community (vv17-18), v17—"And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh."
10. I mentioned last week, that the phrase "all flesh" means two things; first, all kinds of people; second, every covenant member.
11. Thus, here's the promise—within the last days, the NC, God will give His Spirit to every covenant member.
12. This would include their sons and daughters, young men and old men, menservants and maidservants.
13. It's for this reason, that we learned back in v3, that the Holy Spirit rested upon each of the disciples (male and female).
14. Because Joel foretold that both sons and daughters would prophesy, and tongue speaking was a form of prophecy.
15. Thus, when Joel says, all of these people shall prophesy, in the first place, he's referring to the Day of Pentecost.
16. Num.11:29—"Then Moses said to him, 'Are you zealous for my sake? Oh, that all the LORD'S people were prophets and that the LORD would put His Spirit upon them?'"
17. The Lord had told Moses to gather 70 men of the elders of Israel (v16), to assist him in overseeing the people (v17).
18. He promises to put the same Spirit upon them that was upon Moses, v25b—"and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again."
19. V26—"But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp."
20. They were a part of the 70 elders, but for whatever reason they did not accompany the other 68 to the tabernacle.
21. And yet, the same Spirit that fell upon them also fell upon these two, and as a result they both prophesied.
22. In verses 27-28, we find that Joshua the son of Nun, Moses' assistant, urged Moses to forbid them (v28).
23. V29—"Are you zealous for my sake? Oh, that all the LORD'S people were prophets and that the LORD would put His Spirit upon them!"
24. This response is both evidence of Moses' humility, and a veiled prophecy of the NC people of God (who will be indwelt and gifted by the Holy Spirit).
25. 1Cor.12:7—"But the manifestation of the Spirit is given to each one (covenant member) for the profit of all."
26. Jer.31:31-34—"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. NO more shall every man teach this neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."
27. Isa.44:1-5—"Yet hear now, O Jacob My servant, and Israel whom I have chosen. Thus says the LORD who made you and formed you from the womb, *who* will help you: 'Fear not, O Jacob My servant; and you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring; they will spring up among the grass like willows by the watercourses.' One will say, 'I

- am* the LORD's'; another will call *himself* by the name of Jacob; another will write *with* his hand, 'The LORD's,' and name *himself* by the name of Israel (Ezek.39:29)."
28. The prophet Isaiah is foretelling a time in the NT, when "water" (the Holy Spirit) shall be poured out.
 29. (a) Who the Spirit is poured upon, v3—"For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring."
 30. Notice, the Lord promises to pour out His Spirit on thirsty and baren (dry) sinners, or "your descendants" or "offspring."
 31. This is similar to Joel's prophecy—"I will pour out of My Spirit on all flesh; your sons and your daughters...your young men and old men...menservants and maidservants."
 32. This doesn't simply refer to their actual physical offspring, but to all fellow Jews who are "thirsty" for salvation.
 33. These are the true children of the covenant—or, put another way, every true covenant child has the Spirit.
 34. (b) What will happen to those upon whom the Spirit is poured, vv4-5—"They will spring up among the grass like willows by the watercourses. One will say, I am the LORD'S; another will call himself by the name of Jacob; another will write with his hand, The LORD'S, and name himself by the name of Israel."
 35. In other words, they will be regenerated, converted, align themselves to God, and take His name upon them.
 36. Acts 2:38-39—"Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.'"
 37. Notice three things: (a) to receive forgiveness and the Spirit you have to repent and believe in Christ; (b) the promise of the Holy Spirit was for them and their children (descendants or offspring – again this refer to their fellow Jews which includes their actual and literal children – anyone who believes); (c) all of those who believe, receive forgiveness and the Spirit (and are baptized in water), where called by the Spirit (a quotation of Joel 2:32).
 38. (2) A judgment upon God's OC people (vv19-20)—I mentioned these verses likely refer to the destruction of Jerusalem in AD70, which previewed the destruction of the world at Christ's second coming.
 39. Throughout the OT, we have similar imagery applied to various judgments of God (temporal and eternal).
 40. This fundamentally refers to a radical change, which is figuratively depicted by a change in the sun and moon.
 41. Lk.21:25—"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring."
 42. The entire context of this verse is the destruction of Jerusalem, v20—"But when you see Jerusalem surrounded by armies, then know that its desolation is near."
 43. Thus, v25 in the first place refers to the judgment of God upon Jerusalem (typical of the destruction of the world).
 44. J.A. Alexander—"The day meant is that great day of judicial visitation, which may be said to have begun with the destruction of Jerusalem by Titus, and is to end in what we call the Day of Judgment."
 45. Thus, if we go back to Acts 2:19-20, it first refers to the destruction of Jerusalem as an open and graphic sign of God's judgement upon the unbelieving Jews and the end of the OC.
 46. We saw this last week, if you remember, in that speaking with other tongues was an indication of judgment upon the Jews.

47. And thus, in the complete destruction of Jerusalem, Christ makes very clear—the OC is ended and the NC started.
48. Now, if that's true (and it is), then unwise are those Christians who desire to resurrect that covenant in the future.
49. You may or may not know this, but likely ½ of all professing Christians actually believe this very thing.
50. They believe God will rebuild the OC temple, resurrect the OC sacrificial system, within literal Jerusalem.
51. (3) A world-wide gospel invitation, v21—"And it shall come to pass that whoever calls on the name of the LORD shall be saved."
52. This verse again has to be understood in its world-wide scope—from Pentecost, the gospel has been going to the ends of the earth.
53. It's now going into every nation, tribe, and tongue—it no longer matters if you are Jewish or Gentile, male or female.
54. Rom.10:12-13—"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the LORD shall be saved.'"
55. This begs a question—did God make a distinction between Jew and Gentile in the OC, and the answer is, yes.
56. He made a distinction in this way—the gospel was largely restricted to the nation of Israel and not Gentiles.
57. This again, doesn't mean there were no Gentiles saved in the OC, but comparatively speaking, very few.
58. This changes within the NC, for now the gospel is spreading into every nation without a single exception.

III. Its Practical Lessons

1. (1) A lesson about the nature and purpose of revelatory gifts—by revelatory I refer to the gift of prophecy.
2. Prophecy and tongue-speaking were revelatory in that God, revealed His word through these means.
3. Now, for the past 1900 years, the church has understood these gifts to be temporary and not permanent.
4. It's true that within the first century, there were men and women who had the gifts of prophecy and tongues.
5. But these both ceased with the completion of the NT—now God only speaks to us through His word.
6. (a) NT prophets, along with apostles, were a foundation of the church—and a foundation is only laid once.
7. It's for this reason, the NT couples these two offices together, as apostles and prophets were temporary.
8. Eph.2:19-20—"You are now members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."
9. Notice, Paul speaks about "the foundation of the apostles and prophets," that is NT apostles and prophets.
10. He's specifically referring to those who laid the foundation of the NT Scriptures, upon which the church is built.
11. (b) NT prophets, along with apostles, spoke infallibly the word of God—they received direct revelation.

12. Eph.3:5—"Which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets."
13. The apostle is speaking about the clarity of the NT gospel—the Spirit was now revealing this truth to the apostles and prophets (who were mouthpieces for God).
14. This means what they wrote or spoke was the word of God—it came with an absolute divine authority.
15. Thus, if there are NT prophets today, whatever they say must be obeyed as the very word of God itself.
16. Thus, if you look back to Acts 2, notice that between the prophesying of v17a and v18, we have visions and dreams in v17b.
17. This is how they were able to prophesy—they received direct revelation from God through dreams and visions.
18. (c) NT prophets, along with OT prophets, performed signs and wonders—that is, as evidence they were sent from God.
19. This may be the meaning of v19a—"I will show wonders in heaven above and signs in the earth below."
20. Throughout the book of Acts, we find the apostles and those with them (prophets), performing signs and wonders (or miracles).
21. This were intended to verify the fact they are sent by God, and thus accordingly, speak the word of God.
22. Acts 2:22—"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know (2:43; 4:29-30; 5:12; 6:8; 14:3)."
23. Thus, if we were to go back to Deut.13:1-5 which describes the requirements of a prophet, we would basically find three things: first, they needed to perform signs and wonders; second, what they said had to harmonize with previous revelation; third, everything they foretold had to come to pass.
24. Thus, for anyone to claim to be a NT prophet today, these things, of necessity, have to be true of them.
25. Do they speak infallibly the word of God? Do they foretell future events? Do they perform signs and wonders?
26. If not, then they are not true prophets, because there's no fundamental difference between Old and New Testament prophets.
27. (2) A lesson about the nature and membership of the church—it's made up of all kinds of people who all have the Holy Spirit.
28. This not only underscores a regenerate membership, but it also describes the church as diverse and unified.
29. (3) A lesson about the nature of the gospel message—this is really, a major theme of Peter's quotation of Joel 2.
30. If fact, v21 actually suggests three things about the gospel message, Christ sends His church to preach (while these three truths are hinted at in v21, as we will see in following weeks, Peter expands upon each one throughout his sermon).
31. (a) There must be a warning about judgment—I get this from the last phrase—"shall be saved"—saved from what? From sin!
32. (b) There must be a proclamation of Christ—they must be taught to call upon the name of the LORD—you can hardly call upon someone who know nothing about.
33. (c) There must be a promise of salvation—a necessary part of the gospel message is the certainty of salvation if believed (brethren, no one will ever come to God through Christ, unless they first know there is salvation for them).