

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 17

Filled with the Spirit



Filled with the Spirit

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the students that the Holy Spirit lives inside all believers and helps us to do many things, including tell others about Jesus.

Key Verses

Acts 1:8; Acts 2—Main Teaching Passages
John 14:16-17, 26:15-26; 16:7-15

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians,
1&2 Thessalonians, 1&2 Timothy, Titus

Hook

On one side of the board, right words describing Peter in the Gospels (acted without thinking, denied Jesus, foolish, etc.) Then on the other side, describe him in the book of Acts (bold, telling people about Jesus, doing miracles, etc.) Ask the students to guess who the first list is describing. Then have them guess the second. Reveal to them that they describe the same person.

Ask the class how both lists could describe the same person? What is the difference between Peter in the Gospels and Peter in Acts? Today, we will learn that the difference is that in Acts, Peter had the Holy Spirit inside him.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

After Jesus' death and resurrection, Jesus remained on earth for forty days teaching his disciples before returning to heaven. Just before He left, Jesus promised His disciples in Acts 1:8 that He would send them the Holy Spirit, and the Spirit would give them power to tell others about Him. He told them to wait in Jerusalem until this Gift came. In Acts 2, we read about what happened when the Spirit did come.

The disciples were gathered together one day, on the Jewish holiday of Pentecost, when all of a sudden the sound of a rushing wind came from heaven and filled the room. Over each of the disciples, what appeared to be divided tongues of fire appeared. The Holy Spirit came upon them, and they began speaking in different languages, languages they didn't know.

Many Jews from all over the world had gathered in Jerusalem that day, and when they heard the disciples speaking their language, they were confused and wondered what was going on. Peter stood up and began to preach to them, explaining that this was the promised Holy Spirit. He also shared the Gospel with them, telling them that although they were responsible for killing the Son of God, Jesus had risen from the dead and offered them a chance to repent. When the people heard this, over 3,000 of them believed in Jesus, and along with the disciples, they formed the first Church. They were a community of people who were filled with the Holy Spirit.

LOOK

Over the past few weeks, we have studied some of the blessings of believing in Jesus. We learned how Jesus gives us everlasting life, fixes our broken relationship with God, makes us God's sons and daughters, and sets us free from the power of sin. This week, we are learning about one of the best parts about being saved: the Holy Spirit—God Himself—lives inside of you!

Acts 1:8 was not the first time Jesus mentioned that He would be sending the Holy Spirit. In John 14-16, He says a lot about who the Holy Spirit is and what He will do. In John 14:16-17, He promises to send a Helper called the Spirit of truth, who would dwell with them and in them. In 14:26, Jesus tells them that the Spirit will teach them and remind them of what Jesus said. Then in 15:26, Jesus says that the Spirit will testify about Him. We learn in 16:7-15 that the Spirit will convict the world, guide believers in the truth, and glorify Jesus. Acts 1:8 promises that the Spirit will give believers power to be witnesses for Jesus. The Holy Spirit is an incredible gift to us.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

In Acts 2, we see the power of the Holy Spirit on display in many ways. He enabled the disciples to speak different languages even though they had never learned these languages before. He gave Peter boldness and wisdom to preach a sermon. And He moved in the hearts of Peter's listeners and convicted 3,000 of them to repent of their sins and turn to Christ. The book of Acts is filled with many other examples of the Holy Spirit doing all kinds of things through believers. He performed miracles, guided missionaries, gave the apostles boldness to preach, and of course He helped the New Testament writers to write the Bible.

That same Holy Spirit who was working in the lives of the apostles in Acts is in you too if you are a believer. We might not always do miracles like the apostles did, but He gives us the power to tell other people about Jesus. He makes us bold to share our faith and gives us the words to say. He also teaches us more about Jesus, especially as we read Scripture. The Spirit helps us to know what is right and what is wrong when we are tempted and convicts us when we want to do the wrong thing. These are only a few of the benefits of having the Holy Spirit living inside of you.

TOOK

Review the lesson by asking the class about what the Holy Spirit did on Pentecost. How did He help Peter and the apostles tell others about Jesus? How does He work in our lives?

Pray: Thank Jesus for sending the Holy Spirit to live in us. Ask the Holy Spirit to help you tell others about Jesus.

Family Activity: Read through John 14-16. What things does the Holy Spirit do?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on Acts 2:1-21 by David Guzik

THE HOLY SPIRIT IS POURED OUT ON THE CHURCH

A. The initial experience of the filling of the Holy Spirit.

1. ([Act 2:1-4a](#)) The disciples are filled with the Holy Spirit.

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit.

a. **The Day of Pentecost:** This was a Jewish feast held 50 days after Passover. It celebrated the firstfruits of the wheat harvest.

i. In the Jewish rituals of that time, the first sheaf reaped from the barley harvest was presented to God at Passover. But at Pentecost, the firstfruits of the wheat harvest were presented to God; therefore, Pentecost is called *the day of the firstfruits* ([Numbers 28:26](#)).

ii. Jewish tradition also taught that **Pentecost** marked the day when the Law was given to Israel. The Jews sometimes called **Pentecost** *shimchath torah*, or “Joy of the Law.”

iii. On the Old Testament **Day of Pentecost** Israel received the Law; on the New Testament **Day of Pentecost** the Church received the Spirit of Grace in fullness.

iv. “It was the best-attended of the great feasts because traveling conditions were at their best. There was never a more cosmopolitan gathering in Jerusalem than this one.” (Hughes)

v. [Leviticus 23:15-22](#) gives the original instructions for the celebration of Pentecost. It says that two loaves of *leavened* bread were to be waved before the Lord by the priest as part of the celebration. “Were there not two loaves? Not only shall Israel be saved, but the multitude of the Gentiles shall be turned unto the Lord Jesus Christ.” (Spurgeon)

b. **When the Day of Pentecost had fully come:** It was now 10 days after the time Jesus ascended to heaven ([Acts 1:3](#)), and since Jesus commanded them to wait for the coming of the Holy Spirit.

i. The disciples were not strangers to the person and work of the Holy Spirit.

- The disciples saw the Holy Spirit continually at work in the ministry of Jesus.
- The disciples experienced something of the power of the Spirit as they stepped out and served God ([Luke 10:1-20](#)).
- The disciples heard Jesus promise a new, coming work of the Holy Spirit ([John 14:15-18](#)).
- The disciples received the Holy Spirit in a new way after Jesus finishes His work on the cross and instituted the New Covenant in His blood ([John 20:19-23](#)).

- The disciples heard Jesus command them to wait for a promised baptism of the Holy Spirit that would empower them to be witnesses ([Acts 1:4-5](#)).

- ii. They waited until **the Day of Pentecost had fully come**, but they didn't know ahead of time how long they would have to wait. It would be easy for them to think it would come the same afternoon Jesus ascended to heaven; or after 3 days, or 7 days. But they had to wait a full 10 days, until **the Day of Pentecost had fully come**.

- iii. The only possible Scriptural precedent for this might be [Jeremiah 42:7](#): *Ten days later the word of the Lord came to Jeremiah*. But who would have suspected that? God used this time to break them down and then to build them up. We can imagine how their patience and kindness and compassion was tested during this time, yet they all stayed together.

- iv. What this passage tells us about the gift of the Holy Spirit.

- The gift of the Holy Spirit is promised to us.
- The gift of the Holy Spirit is worth waiting for.
- The gift of the Holy Spirit comes as He wills, often not according to our expectation.
- The gift of the Holy Spirit can come upon not only individuals, but also upon groups (see also [Acts 2:4](#), [4:31](#), [10:44](#)).

- The gift of the Holy Spirit is often given as God deals with the flesh and there is a dying to self.

- v. What this passage does *not* tell us about the gift of the Holy Spirit.

- The gift of the Holy Spirit is given according to formula.
- We earn the gift of the Holy Spirit by our seeking.

- c. **They were all with one accord in one place**: They were gathered together sharing the same heart, the same love for God, the same trust in His promise, and the same geography.

- i. Before we can be filled, we must recognize our emptiness; by gathering together for prayer, in obedience, these disciples did just that. They recognized they did not have the resources in themselves to do what they could do or should do; they had to instead rely on the work of God.

- d. **Suddenly there came a sound from heaven**: The association of the sound of a **rushing mighty wind**, filling the **whole house**, with the outpouring of the Holy Spirit is unusual. But it probably has connection with the fact that in both the Hebrew and Greek languages, the word for *spirit* (as in *Holy Spirit*) is the same word for *breath* or **wind** (this also happens to be true in Latin). Here, the **sound from heaven** was the sound of the Holy Spirit being poured out on the disciples.

- i. The **sound** of this fast, **mighty wind** would make any of these men and women who knew the Hebrew Scriptures think of the presence of the Holy Spirit.

- In [Genesis 1:1-2](#), it is the Spirit of God as the breath/wind of God, blowing over the waters of the newly created earth.

- In [Genesis 2:7](#), it is the Spirit of God as the breath/wind of God, blowing life into newly created man.

- In [Ezekiel 37:9-10](#), it is the Spirit of God as the breath/wind of God, moving over the dry bones of Israel bringing them life and strength.

- ii. This single line tells us much about how the Holy Spirit moves.

- **Suddenly:** Sometimes God moves suddenly.
- **Sound:** It was real, though it could not be touched; it came by the ears.
- **From heaven:** It wasn't of earth; not created or manipulated or made here.
- **Mighty:** Full of force, coming with great power.

e. **There appeared to them divided tongues as of fire, and one sat upon each of them:** These **divided tongues, as of fire**, appearing over each one, were also unusual. It probably should be connected with John the Baptist's prophecy that Jesus would *baptize you with the Holy Spirit and with fire* ([Matthew 3:11](#)).

i. The idea behind the picture of **fire** is usually purification, as a refiner uses fire to make pure gold; or fire can burn away what is temporary, leaving only what will last. This is an excellent illustration of the principle that the filling of the Holy Spirit is not just for abstract power, but for *purity*.

ii. In certain places in the Old Testament, God showed His special pleasure with a sacrifice by lighting the fire for it Himself – that is, fire from heaven came down and consumed the sacrifice. The experience of the followers of Jesus on Pentecost is another example of God sending fire from heaven to show His pleasure and power, but this time, it descended upon *living sacrifices* ([Romans 12:1](#)).

iii. The Holy Spirit **sat upon each of them**. "The word 'sat' has a marked force in the New Testament. It carries the idea of a *completed preparation*, and a certain *permanence of position and condition*." (Pierson)

iv. Under the Old Covenant, the Holy Spirit rested on God's people more as a *nation*, that is, Israel. But under the New Covenant, the Holy Spirit rests upon God's people as *individuals* – the tongues of fire **sat upon each of them**. This strange phenomenon had never happened before and would never happen again in the pages of the Bible, but was given to emphasis this point, that the Spirit of God was present with and in and upon *each individual*.

f. **And they were all filled with the Holy Spirit:** Essentially, the **rushing mighty wind** and the **tongues, as of fire**, were only unusual, temporary phenomenon, which accompanied the true gift – being **filled with the Holy Spirit**.

i. While it would be wrong to expect a **rushing mighty wind** or **tongues, as of fire**, to be present today when the Holy Spirit is poured out, we can experience the true gift. We, just as they, can be **all filled with the Holy Spirit**.

ii. But we should do what the disciples did before and during their filling with the Holy Spirit.

- The disciples were filled *in fulfillment of a promise*.
- They were filled as they *received in faith*.
- They were filled *in God's timing*.
- They were filled *as they were together in unity*.
- They were filled *in unusual ways*.

iii. This coming and filling of the Holy Spirit was so good, so essential for the work of the community of early Christians, that Jesus actually said that it was *better* for Him to leave the earth bodily so He could send the Holy Spirit ([John 16:7](#)).

2. ([Act 2:4b-13](#)) The phenomenon of speaking in tongues.

And began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak

Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs; we hear them speaking in our own tongues the wonderful works of God.” So they were all amazed and perplexed, saying to one another, “Whatever could this mean?” Others mocking said, “They are full of new wine.”

a. **And began to speak with other tongues:** In response to the filling of the Holy Spirit, those present (not only the twelve apostles) **began to speak with other tongues**. These were languages that they were never taught, and they spoke these languages, speaking **as the Spirit gave them utterance**.

b. **Devout men, from every nation under heaven:** The multitude from many nations gathered in Jerusalem because of the Feast of Pentecost. Many of these were the same people who gathered in Jerusalem at the last feast, Passover, when an angry mob demanded the execution of Jesus.

c. **And when this sound occurred:** A crowd quickly gathered, being attracted by **this sound**, which was either the sound of the *rushing mighty wind* or the sound of speaking in **other tongues**. When the crowd came, they heard the Christians speaking in their own foreign languages. Apparently, the Christians could be heard from the windows of the upper room, or they went out onto some kind of balcony or into the temple courts.

i. Not many homes of that day could hold 120 people. It is far more likely that this upper room was part of the temple courts, which was a huge structure, with porches and colonnades and rooms. The crowd came from people milling about the temple courts.

d. **We hear them speaking in our tongues the wonderful works of God:** This is what the crowd heard the Christians speak. From this remarkable event, **all** were **amazed and perplexed**, but **some** used it as a means of honest inquiry and asked, “**Whatever could this mean?**” **Others** used it as an excuse to dismiss the work of God and said, “**They are full of new wine.**”

i. **Look, are not all these who speak Galileans?** People from Galilee (**Galileans**) were known to be uncultured and poor speakers. This was all the more reason to be impressed with their ability to speak eloquently in other languages. “Galileans had difficulty pronouncing gutturals and had the habit of swallowing syllables when speaking; so they were looked down upon by the people of Jerusalem as being provincial.” (Longenecker)

ii. They all spoke in different tongues, yet there was a unity among the believers. “Ever since the early church fathers, commentators have seen the blessing of Pentecost as a deliberate and dramatic reversal of the curse of Babel.” (Stott)

e. **Whatever could this mean?** What are we to make of the phenomenon of speaking in tongues? Speaking in tongues has been the focal point for significant controversy in the church. People still ask the same question these bystanders asked on the day of Pentecost.

i. There is no controversy that God, at least at one time, gave the church the gift of tongues. But much of the controversy centers on the question, “what is God’s *purpose* for the gift of tongues?”

ii. Some think that the gift of tongues was given primarily as a sign to unbelievers ([1 Corinthians 14:21-22](#)) and as a means to miraculously communicate the gospel in diverse languages. They believe there is no longer the need for this sign, so they regard tongues as a gift no longer present in the church today.

iii. Others argue that the gift of tongues, while a sign to unbelievers as stated by [1 Corinthians 14:21-22](#), are *primarily* a gift of communication between the believer and God ([1 Corinthians 14:2, 13-15](#)), and is a gift still given by God today.

iv. Many mistakenly interpret this incident in [Acts 2](#), assuming that the disciples used tongues to preach to the gathered crowd. But a careful look shows this idea is wrong. Notice what the people heard the disciples say: **Speaking... the wonderful works of God**. The disciples declared the praises of God, thanking Him with all their might in unknown tongues. The gathered crowd merely *overheard* what the disciples exuberantly declared to God.

v. The idea that these disciples communicated to the diverse crowd in tongues is plainly wrong. The crowd *had* a common language (Greek), and Peter preached a sermon to them in that language! ([Acts 2:14-40](#))

f. **We hear them speaking in our tongues the wonderful works of God**: The gift of tongues *is* a personal language of prayer given by God, whereby the believer communicates with God beyond the limits of knowledge and understanding ([1 Corinthians 14:14-15](#)).

i. The Gift of Tongues has an important place in the devotional life of the believer, but a small place in the corporate life of the church ([1 Corinthians 14:18-19](#)), especially in public meetings ([1 Corinthians 14:23](#)).

ii. When tongues *is* practiced in the corporate life of the church, it must be carefully controlled, and never without an interpretation given by the Holy Spirit ([1 Corinthians 14:27-28](#)).

iii. The ability to pray in an unknown tongue is not a gift given to every believer ([1 Corinthians 12:20](#)).

iv. The ability to pray in an unknown tongue is *not* the primary or singularly true evidence of the filling of the Holy Spirit. This emphasis leads many to seek the gift of tongues (and to counterfeit it) merely to prove to themselves and others that they really are filled with the Holy Spirit.

g. **Began to speak with other tongues as the Spirit gave them utterance**: Was this speaking in tongues in [Acts 2](#) the same *gift of tongues* described in [1 Corinthians 12](#) and [1 Corinthians 14](#)?

i. Some say we are dealing with two separate gifts. They argue that the 1 Corinthians gift must be regulated and restricted, while the [Acts 2](#) gift can be used any time without regulation. Those who believe they are two separate gifts emphasize that the speech of [Acts 2](#) was immediately recognized by foreign visitors to Jerusalem, while the speech of 1 Corinthians was unintelligible to those present except with a divinely granted gift of interpretation.

ii. However, this doesn't take into account that the differences have more to do with the *circumstances* in which the gifts were exercised than with the gifts *themselves*.

iii. In Jerusalem, the group spoken to was uniquely multi-national and multi-lingual; at least time (Pentecost), Jews of the dispersion from all over the world were in the city. Therefore, the likelihood that foreign ears would hear a tongue spoken in their language was much greater. On the other hand, in Corinth (though a rather cosmopolitan city itself), the gift was exercised in a local church, with members all sharing a common language (Greek). If one had the same diversity of foreigners visiting the Corinthian church when all were speaking in tongues, it is likely that many would hear members of the Corinthian church **speaking in our own tongues the wonderful works of God**.

iv. As well, it should never be assumed that each person among the 120 who spoke in tongues on the Day of Pentecost spoke in a language immediately intelligible to human ears present that day. We read they *all... began to speak with other tongues*; therefore there were some 120 individuals speaking in tongues. Since the nations spoken of in [Acts 2:9-11](#) number only fifteen (with perhaps others present but not mentioned), it is likely that many (if not most) of the 120 spoke praises to God in a language that was not understood by someone immediately present. The text simply does not indicate that someone present could understand *each person* speaking in tongues.

v. However, we should not assume those who were not immediately understood by human ears spoke “gibberish,” as the modern gift of tongues is sometimes called with derision. They may have praised God in a language completely unknown, yet completely human. After all, what would the language of the Aztecs sound like to Roman ears? Or some may have spoke in a completely unique language given by God and understood by Him and Him alone. After all, communication with God, not man, is the purpose of the gift of tongues ([1 Corinthians 14:2](#)). The repetition of simple phrases, unintelligible and perhaps nonsensical to human bystanders, does not mean someone speaks “gibberish.” Praise to God may be simple and repetitive, and part of the whole dynamic of tongues is that it bypasses the understanding of the speaker ([1 Corinthians 14:14](#)), being understood by God and God alone.

vi. All in all, we should regard the gift of [Acts 2](#) and the gift of tongues in 1 Corinthians as the same, simply because the same term is used for both in the original language (*heterais glossais*). Also, the verb translated *gave them utterance* in [Acts 2:4](#) is frequently used in Greek literature in connection with spiritually prompted (ecstatic) speech, not mere translation into other languages.

B. Peter’s sermon on the day of Pentecost.

1. ([Act 2:14-15](#)) Peter begins his sermon.

But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is *only* the third hour of the day.”

a. **Peter, standing up with the eleven:** Peter stood and preached to the crowd as a representative of the whole group of apostles.

i. We should notice that the speaking in tongues stopped when Peter began to preach. The Holy Spirit now worked through Peter’s preaching and would not work *against* Himself through tongues at the same time.

b. **Raised his voice:** There was a remarkable change in Peter. He had courage and boldness that was a complete contrast to his denials of Jesus before being filled with the Holy Spirit.

i. On the Day of Pentecost Peter didn’t teach as the rabbis in his day usually did, who gathered disciples around them, sat down, and instructed them and any others who might listen. Instead, Peter proclaimed the truth like a herald.

ii. This remarkable sermon had no preparation behind it – it was spontaneously given. Peter didn’t wake up that morning knowing he would preach to thousands, and that thousands would embrace Jesus in response. Yet we could say that this was a well-prepared sermon; it was prepared by Peter’s prior life with God and relationship with Jesus. It flowed spontaneously out of that life, and out of a mind that thought and believed deeply.

iii. It is good to remember that what we have in [Acts 2](#) is a small portion of what Peter actually said. [Acts 2:40](#) tells us, *And with many other words he testified and exhorted them*. Like almost all the sermons recorded in the Bible, what we have is a Holy Spirit inspired abridgment of a longer message.

c. **For these are not drunk:** Peter deflected the mocking criticism that the disciples were drunk. In that day it was unthinkable that people would be so drunk so early in the day (about 9:00 in the morning).

i. Commentator Adam Clarke says that most Jews – pious or not – did not eat or drink until after the **third hour of the day**, because that was the time for prayer, and they would only eat after their business with God was accomplished.

d. **These are not drunk:** We shouldn't think that the Christians were acting as if they were drunk. The idea of "being drunk in the Spirit" has no foundation in Scripture; the comment from the mockers on the Day of Pentecost had no basis in reality.

i. "Nor, must we add, did the believers' experience of the Spirit's fullness *seem* to them or *look* to others like intoxication, because they had lost control of their normal mental and physical functions. No, the fruit of the Spirit is 'self-control,' not the loss of it." (Stott)

2. ([Act 2:16-21](#)) Quoting [Joel 2](#), Peter explains the strange events at Pentecost.

"But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved.'"

a. **But this is what was spoken by the prophet Joel:** In the midst of this great outpouring of the Holy Spirit, among signs and wonders and speaking in tongues, what did Peter do? Essentially, he said, "Let's have a Bible study. Let's look at what **the prophet Joel** wrote."

i. This introduces the first of three Old Testament passages Peter will quote: [Joel 2:28-32](#), [Psalm 16:8-11](#), and [Psalm 110:1](#).

ii. This focus on God's Word did not quench the moving of the Holy Spirit; it fulfilled what the Holy Spirit wanted to do. All the signs and wonders and speaking in tongues were preparing for this work of God's Word.

iii. Unfortunately, some people set the Word against the Spirit. They almost think it's more spiritual if there is no Bible study. Sadly, this is often due to the weak and unspiritual teaching of some who teach the Bible.

b. **The prophet Joel:** This quotation from [Joel 2:28-32](#) focuses on God's promise to pour out His Spirit on all flesh. What happened on the day of Pentecost was a *near* fulfillment of that promise, with the *final* fulfillment coming in the last days (which Peter had good reason to believe he was in).

i. Joel mostly prophesied about judgment that was coming to ancient Israel. Yet in the midst of the many warnings of judgment, God also gave several words of promise – promises of future blessing, like this one that announces an outpouring of the Holy Spirit.

c. **It shall come to pass in the last days:** The idea of the **last days** is that they are the times of the Messiah, encompassing both His humble coming and His return in glory. Because Jesus had already come in humility, they were aware that His return in glory could be any time.

i. Though there would be some 2,000 years until Jesus returned, until this point, history had been running *towards* the point of the ultimate establishment of God's kingdom on earth. But from this time on, history runs *parallel* to that point, ready at any time for the consummation.

ii. It may also be helpful to see the **last days** as something like a season – a general period of time – more than a specific *period*, such as a week. In the whole span of God's plan for human history, we are in the season of the **last days**.

iii. "Peter did not say of that pentecostal enduement, 'Now *is fulfilled* that which was spoken by the prophet Joel,' but, more guardedly, '*This is that* which was spoken;' that is to say, Joel's words furnish

the *explanation* of this first Pentecost, though this does not finish their *fulfillment*.” (Pierson)

d. **I will pour out of My Spirit on all flesh**: In using the quotation from Joel, Peter explained what these curious onlookers saw – the Holy Spirit poured forth upon the people. Before the Holy Spirit was given in drops, now He is *poured* forth – and **on all flesh**.

i. This was a glorious emphasis on Pentecost. Under the Old Covenant, certain people were filled with the Spirit at certain times for specific purposes. Now, under the New Covenant, the outpouring of the Holy Spirit is for all who call upon the name of the Lord, even **menservants** and **maidservants**.

ii. “There had been no provision for, and no promise of, an abiding presence of the Holy Spirit in the life of any Old Testament saint.” (Hughes). This changes under the New Covenant.

e. **Whoever calls on the name of the Lord shall be saved**: Peter also used this passage from Joel to an evangelistic purpose. This outpouring of the Holy Spirit meant that God now offered salvation in a way previously unknown – to **whoever calls on the name of the Lord**, whether they are Jew or Gentile.

i. It would be many years until the gospel was offered to Gentiles, yet Peter’s sermon text announced the gospel invitation by saying, **whoever calls on the name of the Lord shall be saved**.

ii. The idea is expressed in [Proverbs 18:10](#): *The name of the Lord is a strong tower; the righteous run to it and are safe.*

For the rest of David Guzik’s commentary on Acts 2, go to <http://www.enduringword.com>