

# ANTIOCH BIBLE CLASS

## LESSON TOPIC

# “THIS IS THAT” PROMISE

## SCRIPTURE TEXT: ACTS 2:14-36

MEMORY VERSE; ACTS 2:16. But this is that which was spoken of by the prophet Joel.

## INTRODUCTION

There is congregated before the disciples a great multitude of people who have come from “every nation under heaven” (V5). They are watching and listening as each of the disciples speak under the power of the Holy Ghost. They are filled with wonder and amazement, doubt and disbelief at such an unusual phenomenon. What an astounding, glorious experience they are attending. The very atmosphere almost cries out, “tell us what this is and what it means”.

That is exactly what Peter did. He first allayed their doubts and accusations about them being drunk. Then he coined a phrase that would direct their attention to a particular prophecy which they should have known very well: “THIS IS THAT” which was spoken of by the prophet Joel. From there he proceeded to apply every specific detail of Joel’s prophecy to all that they were witnessing along with the many other miraculous events leading up to it. There the multitude stood, their entire being enthralled, as they moment by moment witnessed the miraculous fulfillment of Joel’s words by way of the marvelous baptism of the Holy Ghost.

From there Peter went on to connect Jesus Christ and his crucifixion and resurrection to this which “he hath shed forth, which ye now see and hear”. He used the prophecy of David to confirm this divine moment as being the product of the death, burial and resurrection of Christ.

Thus Peter, who just 53 days before, cursed and swore that he did not know Christ, now stands uncompromising, passionate and empowered by his own baptism of the Holy Ghost, proclaiming the first gospel message of the new-found church, the kingdom of God among men.

## DAILY SCRIPTURES AND COMMENTS

MONDAY. ACTS 2:14-20. THIS IS THAT

SCRIPTURES. V14. But Peter standing up with eleven, lifted up his voice, and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: V15. For

These are not drunken, as ye suppose, seeing it is but the third hour of the day. 16. But this is that which was spoken by the prophet Joel. 17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: 20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

#### COMMENTS.

These particular verses center round the prophecy of Joel, 2:28-31. Thus prophecy is directly connected to its fulfilling event. Peter did not have to try to explain this event in his own words. The prophecy of Joel, given some 800 years before, gave some very specific details about it as follows:

- a. In the “last days” God would pour out of his Spirit on “all” flesh, i.e., both Jew and Gentile. The “last days” here applies to the “last dispensation” of the grace of God, from Pentecost to the end of the world.
- b. It was not limited to a select, elite few, but was for “all flesh”, or as verse 39 explains, “as many as the Lord our God shall call”.
- c. Before this great day arrives, according to verse 20, many miraculous signs and wonders would occur; unbelievable things, attesting to the great and notable day of the Holy Spirit. This day should not be limited to the “one day of Pentecost”, but to all the extended events specifically associated with it.
- d. As to the miraculous signs and wonders consider the following: (1) All the miracles of the life and ministry of Jesus (see Jn. 20:30-31, 21:25); (2) See Mt. 27:45-54, for events precisely meeting Joel’s prophetic requirements; (3) The events of the day of Pentecost itself; (4) subsequent miracles wrought by the apostles as “that day” was extended to the “uttermost parts of the earth (Acts 1:8). Verse 22 confirms the miraculous events in “heaven and earth” which accompanied the life, death and resurrection of Jesus, as a part of Joel’s prophecy.

#### TUESDAY. Acts 2:21. Calling on the name of the Lord.

#### SCRIPTURE.

V21. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

#### COMMENTS.

I have chosen to set this verse out alone, even though it is also a part of Joel’s prophecy (Jl. 2:32). First, the point this verse makes is that “all flesh”, “whosoever”, “as many as the Lord our God shall call”, may now come to the Lord. The limitations attached to the Hebrew nation and her law, do not apply in this “notable day of the Lord”. It embraces the offer that all men may now, individually,

without priestly intervention call upon the Lord for salvation. The path to God has been made direct for all mankind, through the provisions of Christ at calvary.

It must always be remembered that “calling on the name of the Lord” embraces all of God’s will for our salvation and is not just some nominal, superficial act. If that were not so, then any criminal, unbeliever, at the end of their life could make some vocal appeal to God and be saved. That is not the message of this verse. The message that so frequently comes from today’s pulpit is that all that is necessary to salvation is to make some superficial profession of Christ and then consider that tantamount to “calling on the name of the Lord”. There is a much broader context to this verse of scripture that requires our application.

#### **WEDNESDAY. ACTS 2:22-28. THE TESTIMONY OF DAVID CONCERNING THIS DAY.**

##### **SCRIPTURE.**

22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

##### **COMMENTS.**

The words of David, quoted here by Peter, are found in Ps. 16. David foresaw, prophetically, the amazing event of the resurrection of Christ. He described it in the words that “his soul was not left in hell, neither did his flesh see corruption”. Peter explains these words of David as being a reference to the resurrection of Christ, that Christ was not left in hell, but was resurrected from it. By what twisting of theology could this hell (where Christ went) be construed to be anything but the grave? Thus David and Peter affirm that, (1) Christ indeed went to hell, and, (2) that hell was the grave where Jesus was buried and then three days later arose from it. If hell is a torture chamber of burning fire, then Jesus was tormented there. The very thought is ludicrous.

Jesus died and was buried and in three days arose again. That was David’s prophecy and Peter’s application of that prophecy.

#### **THURSDAY. ACTS 2:29-32. THE RESURRECTION OF JESUS ASSOCIATED WITH PENTECOST.**

##### **SCRIPTURE.**

V29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32. This Jesus hath God raised up whereof we all are witnesses.

#### COMMENTS.

There are at least three points relevant to these verses. (1) David was prophesying concerning Christ and not about himself. David is still dead and buried. (2) The second important point relative to this day of Pentecost is the resurrection of Christ. (3) The third point is that every principal of the kingdom of God, including repentance, faith, hope, water baptism, Holy Ghost baptism, holiness of life, works, worship and all others are viable and productive because of the resurrection and are all totally vain without the resurrection.

The resurrection of Christ is not just a divine miracle it is the cornerstone for the entire super-structure of the entire kingdom of God.

#### FRIDAY. ACTS 2:33-36. HE HATH SHED FORTH THIS.

#### SCRIPTURE.

V33. Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. 34. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right hand. 35. Until I make thy foes thy footstool. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

#### COMMENTS.

This mighty baptism of the Holy Ghost has been made possible by the death, burial and resurrection of Jesus Christ. Jesus Christ, by his own divine power, hath shed forth "his" own Holy Spirit upon us.

David has not ascended up to heaven, to a "mansion in the sky". In fact Jesus said, Jn. 3:13, that no man hath ascended up to heaven except he who came down from heaven even the Son of Man which is in heaven.

God hath made that same Jesus both Lord and Christ. By analyzing this expression, it reveals a powerful explanation of exactly who or what Jesus was: God – the eternal God, who alone rules the universe. He has made or caused to be that this Jesus is both – Lord and Christ. He is on the one hand the Lord or ruler of the world. On the other hand he is the CHRIST, the anointed one, the savior. Not only was he both Lord and Christ, he is the only Lord and Christ. Thus is revealed and declared the predestined plan of God to come to the earth "HIMSELF", as a man and be the "God-anointed" sacrifice for our sins.

### SUMMARY

The life, prophecy and lineage of David are used to validate the event of the baptism of the Holy Ghost. It is essential that the baptism of the Holy Ghost at Pentecost be inseparably joined with the death, burial and resurrection of Christ. That is what this testimony of David does. It is theological error, or worse, to separate the event of the Holy Ghost from the work of Christ in providing our salvation. The entirety of God's provision through Christ, including his life, death, burial, resurrection and the outpouring of the Holy Ghost, all are very essential elements in the work of redemption in our lives. Eliminate any of them and you do not have a plan of redemption.

### QUESTIONS

1. How was Christ the fruit of David's loins?
2. How can it be said that Christ sits upon the throne of David?
3. What "hell" did Jesus go to?
4. What is the connection between the resurrection and the outpouring of the Holy Ghost?
5. If there was no outpouring of the Holy Ghost, what would that do to the resurrection?