

SIX BLOOD MOONS:

2014, 2015, 2016

Pentecost: The Day of Christ

Peter quotes Joel 2 in Acts 2. Did Peter intend to infer types of New Testament applications to Joel's Second Coming Prophecy ?

This article will explore this question and suggest that the Sextet of Blood Moons are current signs of impending "end of the Age" events. The Time of Jacob's Trouble is nearing. Prior to Jacob's Trouble, God will remove "Christ's Own" in the event popularly termed the Rapture. The time of the Rapture is near, even at the door.

Peter makes an Age of Pentecost application using Joel 2's imagery as a type of foreshadow of Joel's Second Coming signs. The pendency of the six blood moons occurring on consecutive Passover and Tabernacles in 2014, 2015 and 2016 most probably represent the end of man's 6,000 year reign on Earth.

We are all familiar with the Tetrad of Blood Moons which occurred in 2014 and 2015 on Passover and Tabernacles, the first and last of the Seven Leviticus 23 festivals of the Lord. Most are probably not aware of the third set of Blood Moons in 2016 because the Jews have reconciled their lunar calendar with the solar calendar and inserted a second month of Adar II. Caution should be exercised when looking to the Jew for prophetic guidance. Paul is very clear in his statements. In this Age, the Jew is blind¹, they have a spirit of slumber, eyes that should not see and ears that should not hear². David says that their table is a snare, a trap and a stumbling block³. If you want light in this Age do not go to the Jew. The Lord surely loves them and we are called to be a blessing to them, but they are perishing for lack of the knowledge of their God⁴.

Therefore, as a result of their blindness, their Passover and Tabernacles are being observed a month late. There is no Leviticus precedent for this solar treatment. Passover should follow the Spring Equinox. The Spring festivals are about the proper planting time for grain crops so that the first fruits of the harvests could be offered to the Lord⁵. The www.torahcalendar.com correctly places Passover and Tabernacles in 2016 on March 23 and September 16⁶. There are blood moons on both of these nights.

Introduction

At the first Pentecost in 32 A.D. following the resurrection, the Holy Spirit had indwelt some 120 believers. They began to speak in foreign languages⁷. The Jewish pilgrims who were in Jerusalem for the pilgrimage Feast of Shavuot (Pentecost) accused them of being drunk on wine.

¹ Romans 11:7

² Romans 11:8

³ Psalm 69:22

⁴ Hosea 4:6

⁵ See wave sheaf offering at First Fruits and wave loaf offering at Pentecost: Leviticus 23:10-11; 17

⁶ See: <http://torahcalendar.com/Calendar.asp?YM=Y2016M1> and

<http://torahcalendar.com/Calendar.asp?YM=Y2016M7>

⁷ Acts 2:8

Peter speaks to the crowd who marveled at the foreign language skills of these Galileans. Peter says, "But this *is that* which was spoken by the prophet Joel⁸. Peter is making a first coming application to a second coming prophecy. Joel 2 is surely about the Time of Jacob's Trouble and the Second Coming of Messiah Jesus.

How can we know that this is a type of prophecy for the Age of Pentecost ? Peter changes distinct words in the Joel prophecy pointing to a Pentecostal Age application. Take notice that I underline the words that Peter changed and deleted from the quoted passage in Acts 2:21. I have italicized two words, *young* and *old* which have been switched in order. Reversing this order may be intentional and indicative of the reversing of the application from second coming to first coming.

Table 1. Joel 2:28 and Acts 2:17 Compared

Joel 2:28	And it shall come to pass <u>afterward</u> , that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your <i>old</i> men shall dream dreams, your <i>young</i> men shall see visions:"	Acts 2:17	And it shall come to pass <u>in the last days</u> , <u>saith God</u> , I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your <i>young</i> men shall see visions, and your <i>old</i> men shall dream dreams:
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Peter changed the word "afterward" to "in the last days, saith God". Peter suggests that the Age of Pentecost constitutes the "last days" or days "before the great and notable day of the Lord as quoted in Acts 2:20. Both the word and word order changes suggest a New Testament application of an Old Testament prophecy. The means that we should consider the comparison as a typology applicable to this Age.

Initially, the pilgrims commented on the foreign languages spoken by the Galileans. They were amazed thinking they were drunk at 9 a.m. on Sunday morning. Peter explained away their sudden foreign language skills as a "type" of Joel 2:28 prophecy application. This may be inferred by the use of words in Acts 2:16. Peter says: "*But this is that* which was spoken by the prophet Joel." He answers the complaint in Verse 17 as a type of "pouring out of the Spirit upon all flesh" which occur in a Second coming context.

Table 2. Joel 2:29-31 and Acts 2:18-20 Compared

What I find especially interesting in the following Acts passages is that Peter's explanation exceeds the scope of the initial inquiry made in Acts 2:8. Why does he continue to quote Joel 2: 29-32 in Acts 2:18-21? It seems to be unnecessary information in response to the drunkenness claim, unless Peter intends it too, to have an Age of Pentecost type of application. I think this may be what Peter intended.

Joel 2:28-31	²⁹ And also upon the servants and upon the handmaids in those days will I pour out <u>my spirit</u> . ³⁰ And I will shew wonders in the	Acts 2:18-20	And on my servants and on my handmaidens <i>I will pour out in those days of my Spirit</i> ; <u>and they shall prophesy</u> :
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⁸ Acts 2:16

	<p>heavens and in the earth, blood, and fire, and pillars of smoke.</p> <p>³¹ The sun shall be turned into darkness, and the moon into blood, before the great and <u>terrible</u> day of the LORD come.</p>		<p>¹⁹ And I will shew wonders in heaven <u>above</u>, and <u>signs</u> in the earth <u>beneath</u>; blood, and fire, and <u>vapour</u> of smoke:</p> <p>²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and <u>notable</u> day of the Lord come.</p>
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We are in the midst of experiencing these blood moons and solar eclipses on Israel's feast days and new years. The world gave notice and attention to the recent Tetrad of Blood Moons and total solar eclipses between 2014-2015⁹.

If these are intended for a type of application during the Age of Pentecost, they may be valid signs in the sun, moon and stars¹⁰. They would not be the fulfillment of similar events during the Tribulation before the "great and terrible day of the Lord", but they could be a type of sign, foreshadowing events, calling our attention to the season of the Lord's work before He turns His attention to Israel¹¹.

I believe that Peter continued with Joel's blood moons and darkened sun prophecy as a sign of the end of the Age of Pentecost. The speaking in foreign languages was the first sign of the Age, therefore, we might expect that Peter was prophetically speaking of a type of end of the Age sign with blood moon and solar eclipses. The six blood moons of 2014, 2015 and 2016 on Passover and Tabernacles are without precedent.

There is more which supports this Age of Pentecost application to Peter's words. In Verse 18 Peter changes the order of words inserting "I will pour out" in front of "those days". The order alternation could apply to the previous reversal suggesting a type of New Testament application.

How are we to interpret Peter's use of the words "of my Spirit" compared to Joel's use of "my spirit". The word Spirit is capitalized suggesting that it is a proper name, the Spirit of God. The indwelling of the Spirit is a miraculous and personal event for believers. When we compare Joel's use of an uncapitalized "spirit" we necessarily must conclude that this "spirit" is very different and lacks the personal presence of the Spirit of God. God is very personal in the Age of Pentecost. Conversely, there will be no indwelling of the Holy Spirit during the Time of Jacob's Trouble. Peter's distinguishing use of terms confirms this analysis.

⁹ In fact there are two blood moons in 2016 on the Passover and Tabernacles by strict Leviticus reckoning using the lunar calendar. In 2016, the Jews have added an extra month for a leap year which makes these additional (Sextet) Blood moons unrecognizable. See Torah Calendar.

¹⁰ Genesis 1:14

¹¹ Romans 11:24

Peter adds the direction to the location of heaven and earth with the words "above" and "below". This may simply be another example of his use of comparing and contrasting the order of words implying a first and second coming application to the imagery types.

In Verse 20, Peter substitutes the word "notable" for "terrible". The Greek term used in this verse is "epiphanes". Our common understanding of the word "epiphany" suggests the appearance of God. The word "epiphanes" is Strong's Greek word number 2016. The word is used one time in the Bible. The root of this word is "epiphaino" G2014. It means to appear or give light, to become visible literally or known figuratively. A single use demands attention and study. I believe that Peter has intentionally distinguished the "day of the Lord" in his New Testament application. I would suggest that Peter is describing the appearance of the Lord at the Rapture. Paul calls this day the "Day of Christ"¹². Paul describes this day as "his appearing"¹³. This is not a fulfillment of the Joel 2 Second Coming prophecy, but it is surely Christ coming for His own at the Rapture. It is a type only applied in the context of the end of the Age of Pentecost. We should recognize that Peter is referring to Jesus as the as the light of the world and that He has made Himself known through the indwelling of the Holy Spirit. I believe Peter's distinguishing use of "epiphanes" as a sign of the end of the Age of Pentecost teaches that the Rapture will happen on a future Pentecost. Paul teaches that the Rapture is the second order of the resurrection which will occur at Christ's appearing¹⁴.

Alternately, Joel uses the Hebrew term for "terrible" which is "yare". This is Strong's Hebrew word number 3372. This word has the following meanings and frequency of occurrences: fear 188, afraid 78, terrible 23, terrible thing 6, dreadful 5, and reverence 3. The events of the Book of Revelation are indeed terrible.

Table 3. Joel 2:32 and Acts 2:21 Compared

These last two verses continue to confirm that Peter intends an Age of Pentecost, New Testament application of types as he finishes his reference to Joel 2.

Joel 2:32	And it shall come to pass, that whosoever shall call on the name of the LORD shall be <u>delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.</u>	Acts 2:21	And it shall come to pass, that whosoever shall call on the name of the Lord shall be <u>saved.</u>
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Peter stops short quoting the balance of Joel 2:32 because it speaks to Messiah's deliverance of Israel at the Second Coming. Peter substitutes the word "saved" in place of "delivered". This is huge. This is the most powerful distinguishing difference in Peter's quoting of Joel 2. In the Age of Pentecost, all who call on the Lord shall be saved. This is pure New Testament Pauline salvation doctrine. In Romans 10:13, Paul states: " For whosoever shall call upon the name of the Lord shall be saved." He continues to explain in Verse 14: "How then shall they call on him in whom they have not believed? and how shall

¹² 2 Thessalonians 2:2, the "Day of Christ" only appears in the KJV

¹³ 1 Corinthians 15:23

¹⁴ 1 Corinthians 15:23; 52, 1 Thessalonians 4:17

they believe in him of whom they have not heard? and how shall they hear without a preacher? " This is not the salvation doctrine of the Time of Jacob's Trouble as described in the Book of Revelation.

Jesus clearly testifies that those who are saved during the Time of Jacob's Trouble in the Tribulation are those who (1) keep the commandments of God, (2) have the testimony and faith of Jesus, and (3) do not take the mark of the beast¹⁵. This is the form of Tribulation salvation. It is works and faith form of salvation, unlike the Age of Pentecost, where it is faith alone, apart from works.¹⁶ God is going to forgive the sins of the remnant of Jacob. He is going deliver them and then save them in the context of the Second Coming¹⁷.

Paul confirms Peter's use of substituting the word "saved". Paul frequently alters and substitutes words when he quotes Old Testament prophecies making his New Testament applications. Paul does this in Romans 11:26 and 27 where he quotes Isaiah 59:20 and 21. Isaiah 59:20 states that a "Redeemer" will come out of Zion. Paul changes "Redeemer" to "Deliverer". Paul places the "Deliverer" in a Second Coming context whereas Isaiah's original use of the word "Redeemer" referred to Christ's sacrificial death on the cross at His first coming. Israel will need and get the Deliverer at the Second coming. The remnant of true Israel¹⁸ shall be saved.¹⁹

Conclusion:

There will be signs in sun, moon and stars during the "latter days" which will be signs of the Lord's coming for Israel. The recent and current blood moon events are signs worthy of prophetic watching. They are a type of "end times" signs heralding the closeness of end of the Age of Pentecost. This Age will end with the removal of Christ's own.

We are in the 70-year window following the "Super Sign" of the "End Times", that is, the formation of the State of Israel. Israel became a nation in a day²⁰ in Hebrew Year 5707 (1947/48). This Year 2016 includes Hebrew Year 5777. Year 5777 minus 5707 equals 70 years.

The 70-Year visitation patterns of God are upon us²¹. Depending on how God reckons time, the World will see God act in a glorious manner upon Israel as He will very likely manifest a 70-Year visitation upon the Nation of Israel.

The World, however, may experience the most amazing sign of the seasons, the sudden and miraculous disappearance of a few hundred million people.

Those people, who are known as "Christ's Own²²", will have an epiphany (G2016). The Lord Jesus will call their names as He called the name of disciple Mary when He had risen in John 20:16. Then, will see Him as He is.

¹⁵ Revelation 12:17; 14:12

¹⁶ Ephesians 2:8-9

¹⁷ Jeremiah 31:34, Romans 11:26-27, Isaiah 59:20-21

¹⁸ Romans 9:6; 27

¹⁹ Romans 11:27

²⁰ Isaiah 66:8

²¹ See Authors Article: The 70-Year Visitation Patterns of God and 70-70-70: The Times of Jerusalem

²² 1 Corinthians 15:23

Will this happen at Pentecost 2016 (May 15, 2016) ?

Come quickly Lord Jesus !