

As Babylon had been the oppressor of Israel, it was natural that this new power, which was oppressing the people of God, should be designated as Babylon.²

45. The Babylon in Revelation 17–18 speaks of ecumenical Babylon and refers figuratively to Rome. The prophecy that political Babylon will destroy religious Babylon is said to occur during the latter stages of the Great Tribulation.
46. The events that take place just before the Lord's arrival at the Second Advent are described in Acts 2, verses 18 through 20.
47. The chronology of verses 18 and 19 are inverted. The context of verse 18 is the Second Advent. The baptisms of fire will have removed all unbelievers from the earth and transferred them to the Torments compartment of Hades.
48. The last phrase of verse 18 also indicates that since only believers remain following the baptisms of fire, then the filling ministry of the Holy Spirit will occur.
49. Verse 19 looks back retrospectively to the hours just before the Second Advent.

Acts 2:19 - 'And it will take place that I will perform wonders [τέρας (téras): startling and ominous] in the sky above and signs [σημείον (sēmeíon): miracles] on the earth below, blood and fire and clouds of smoke [refers to acts of God, not events associated with the Armageddon campaign].' (EXT)

50. Acts 2:20 reveals things that occur on the day of the Second Advent and quotes Joel 2:31:

Acts 2:20 - 'The sun will be turned to darkness [supernatural blackout so the light of Christ may be universally seen] and the moon to blood [atmospheric pollution from the wars causes the moon to appear red], before the great and glorious day of the Lord [Second Advent] comes.'

² A. F. Fortune, "Babylon in the New Testament," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:358.

51. Here, the term “Day of the Lord” specifically refers to the Second Advent of Christ but also collectively to the Tribulation, the Second Advent, and the Millennium.
52. This term is often confused with that of “the Day of Christ” and similar expressions that refer to the Rapture of the Church.

The Day of Christ: Summary. The expression “the day of our Lord Jesus Christ,” identified with His coming, is the period of blessing for the Church beginning with the rapture. This coming day is referred to as “the day of the Lord Jesus” (1 Corinthians 5:5; 2 Corinthians 1:14), “the day of Christ Jesus” (Philippians 1:6), and “the day of Christ” (Philippians 1:10; 2:16). In all six references in the New Testament, this “day” relates to the reward and blessing of the Church at the rapture in contrast with the expression “the day of the LORD” (compare Isaiah 2:12; *marg.*; Joel 1:15, *note*; Revelation 19:19 *note*, which is related to judgment on unbelieving Jews and Gentiles, and blessing on millennial saints (Zechariah 3:18–20).³

53. We noted the error in the King James Authorized Version at 2 Thessalonians 2:2 where the Greek term, “the Day of the Lord,” is incorrectly translated, “the Day of Christ.”
54. This wrongly assigned the issue concerning the Thessalonian believers to the Rapture which would not have been a concern for them, but it is confusing for those reading the passage in English.
55. In order to amplify the assaults that the Dark Side imposes on believers in the Church Age, we examined several categories of Luciferian strategy and tactics. In opposition are those empowered by the Word of God. These are covered in lessons CR14-85–CR14-131 which include:
56. Satanic Systems of Thought followed by a synopsis of Cosmic One: The Arrogance Complex of Sins and Cosmic Two, the Hatred Complex of Sins.

³ C. I. Scofield, ed., *The Scofield Study Bible: NASB: The Day of Christ*, Summary (New York: Oxford University Press, 2005), 1580fn1:8.

57. The system that preserves a Client Nation is the Restraining Ministry of the Holy Spirit which was developed in lessons CR14-132 through CR14-204. The central passage studied was 2 Thessalonians 2:1-12.
58. In this study, we amplified the definitions, meanings, and impact of a Client Nation and the power of the Pivot, with emphasis on the Restraining Ministry of the Holy Spirit.

Acts 2:21 - 'And it shall be that everyone who calls on the name of the Lord shall be saved.' (NASB)

1. Again, in the context of the passage, Peter is quoting from:

Joel 2:32a - "And it will come about that whoever calls on the name of the Lord will be delivered."

2. No Old Testament prophet had any knowledge of the mystery dispensation of the Church. So Peter's reference to Joel's prophecy is designed to draw parallels between events unique to the Second Advent of Christ and the events that have just occurred in the streets of Jerusalem.
3. At the Second Advent, believers will be imputed the filling ministry of the Holy Spirit whereas at Pentecost believers receive both the filling *and* indwelling ministries of the Holy Spirit.
4. However, all dispensations provide the same method of salvation, namely, "whoever calls on the name of the Lord will be saved."
5. The formula for salvation is expressed by Joel and reiterated by Peter: "it will come about," which is a Qal perfect indicating future fulfillment. The time specified is at the end of Daniel's 70th heptad.
6. In Paul's Greek reference to the Joel passage, the verb is the future middle indicative which asserts that the following act will certainly come to pass.

(End CR14-64. See CR14-65 for continuation of study at p. 641)

7. Those that will receive this action are described by the word **πάς (pás)**. It is nominative singular and is thus translated “everyone” or “whoever.”
8. What follows is the requirement necessary to fulfill the prophecy indicated by the aorist middle subjunctive of the verb **ἐπικαλέω (epikaléō)** translated, “calls.”
9. The aorist tense is ingressive which denotes entrance into a state or condition. The middle voice makes the point that the one who calls will be benefitted by the imputation of eternal salvation. The subjunctive mood means the action is potential reliant on the positive volition of each person.
10. Therefore, the verb *epikaléō* becomes a synonym of faith; although salvation is available to everyone not everyone is going to be saved.
11. The key question becomes, “On whom or what am I to call upon?” The answer follows, “on the name of the Lord.” In Peter’s context, the Member of the Trinity referred to as “Lord” is Jesus Christ, the Messiah of Israel.
12. Call upon Jesus. Have faith in the name, Jesus. Believe in the Lord Jesus Christ. Having done so, that individual “will be saved,” the future passive indicative of the verb **σώζω (sōzō)**.
13. The primary meanings of *sōzō* are save, deliver, preserve safe from danger, loss, or destruction.

Apart from the religious usage, **σώζω** [verb: to save] and **σωτηρία** [noun: salvation] occur in the New Testament only in relation to an acute danger to physical life. The verb and noun denote the saving of the shipwrecked crew and passengers in the account of Paul’s shipwreck in Acts 27:20, 31, 34.

σώζω has the same sense in the story of the stilling of the storm (Matthew 8:25) and that of Peter walking on the water (Matthew 14:30), both times only in Matthew.