

2. Acts 2:17–18 takes place during the Millennium. It is a separate paragraph from the three verses that follow and reveals the spiritual status quo in the Millennium characterized by the filling of the Holy Spirit upon all those who enter the kingdom. These believers emerged from the baptisms of fire that took place between the end of the Tribulation and the Millennium.

Acts 2:17 - ‘And it shall be in the last days,’ God says, ‘That I will pour forth of My Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

3. The verse begins with the time designation of “in the last days.” In this context, it refers to the millennial reign of Christ.
4. The phrase, “I will pour forth My Spirit on all mankind” has both Jews and Gentiles in view. Each category has emerged from the baptisms of fire[†] having been confirmed as those who believed in Jesus as Messiah during the Tribulation.
5. Only those that are believers are allowed to enter into the millennial kingdom. On arrival, they each receive the filling of the Holy Spirit.
6. This means that the millennial dispensation begins with believers only and each is filled with the Spirit.
7. The baptisms of fire eliminate all unbelievers who are alive at the end of the Tribulation each of whom is cast into the Torments compartment of Hades.
8. There are three categories of believers that enter the millennial kingdom and indicate that the filling of the Spirit is not based on merit but that all receive Him by grace.

[†]Note: Illustrations of the baptisms of fire for both Jews (Matthew 25:14–30) and Gentiles (vv. 31–46) are given by our Lord describing events that will occur at the end of the Tribulation. This is the system the Lord uses to separate the sheep (believers) from the goats (unbelievers)

9. The first category is “sons and daughters.” This paring should make all the women’s rights advocates extremely happy.
10. Gender is not an issue regarding who receives the filling of the Spirit. Boys and girls, men and women, all qualify.
11. What they all receive by grace is the ability to prophesy. What they prophesy will be revealed to them as the Holy Spirit directs.
12. “The young men shall see visions.”

This phenomenon places emphasis on those dimensions which are extra-physical—something seen otherwise than by ordinary sight or revealed as to a prophet; a visual image without corporal presence.²

13. Secondly, the verse reads, “And your old men shall dream dreams.”

Dream. A series of thoughts, images, or emotions occurring during sleep; any seeming of reality occurring in one sleeping. The major use of the word “dream” in the Old Testament is that of it being a medium of a message from God. Another use of the word “dream” in the Old Testament concerns the prophetic function, the foretelling of events.³

Acts 2:18 - ‘Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.’

14. This makes reference to the social structure of the Millennium. The reason it is mentioned is because in the Old Testament no slave was ever provided the enduement of the Holy Spirit.

The outpouring of the Spirit upon slaves was not to be expected. Not a single case occurs in the whole of the Old Testament of a slave receiving the gift of prophecy. The communication of this gift to slaves was irreconcilable with the position of slaves under the Old Testament.⁴

² J. M. Lower, “Vision,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:889.

³ Ibid., “Dream,” 2:162–63.

⁴ Carl Frederick Keil, “Joel,” in *Biblical Commentary on the Old Testament: The Twelve Minor Prophets*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), 1: 211–12.

15. The distinction between slaves in the dispensation of Israel and those that enter the Millennium is emphasized by Joel.
16. **Enduement** was imputed to a very select number of Jews in the Old Testament. The noun “enduement” has several synonyms, each having similar definitions: imbue, transfuse, and infuse: **(1) imbue**: to permeate or influence; implies the introduction of a quality that fills and permeates the whole being, **(2) transfuse**: to diffuse into or through, and **(3) infuse**: to pour in; implies the pouring in of something that gives new life or significance.
17. Biblically, the doctrine of enduement may be defined as “the enabling power of the Holy Spirit to certain Old Testament believers to provide wisdom, doctrine, leadership, administration, prophecy, skill, and communication.
18. Most critically, this power was given to every human author of the Tanakh, which is indicated by the doctrine of inspiration:

God the Holy Spirit so supernaturally directed the Old Testament writers of Scripture that without waving their intelligence, their individuality, their personal feelings, their literary style, or any other factor of personal expression, God’s complete and coherent message to mankind in the Old Testament canon was recorded with perfect accuracy in the original languages, the very words bearing the authority of divine authorship.
19. The definition of enduement and its synonyms imply the filling or indwelling of the Holy Spirit. In actuality, the men who received enduement were simply provided divine power, supplied by the Holy Spirit, to record with perfect accuracy the tripartite Tanakh.
20. Those that received enduement of the Holy Spirit include the following.

(1) The writers of the canon:

The Torah (תּוֹרָה): The Law. Moses who also had the office of a unique prophet. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Navi'im (נְבִיאִים): The Prophets. Those who had the office of prophet. **(1) The Former Prophets:** Joshua and Samuel. **(2) The Major Prophets:** Isaiah, Jeremiah, and Ezekiel. **(3) The Minor Prophets or the Twelve:** Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The Kethuvim (כְּתוּבִים): The Writings. **(1) Poetic:** Psalms include David, Asaph, the sons of Korah, Solomon, and possibly, Jeremiah. Proverbs primarily by Solomon and one each by Agur \ā'-gur\ and Lemuel, and Job. **(2) The Megilloth or Five Rolls:** Song of Solomon and Ecclesiastes by Solomon, and Lamentations by Jeremiah. Ruth and Esther remain anonymous. **(3) Historical:** Daniel by Daniel while Ezra, Nehemiah, and the Chronicles are anonymous.

(2) Biblical Men or Groups:

Joseph. Empowered wisdom, leadership, and preservation of the Jewish patriarchs. Genesis 41:38-40)

Moses and the **seventy elders** of Israel. Leadership. (Numbers 11:17, 25)

Skillful Persons. Couturiers given wisdom to produce garments for the high priest. (Exodus 28)

Bézalel and Ohóliab. Were given wisdom and skill to superintend the construction of the Tabernacle and its furniture. (Exodus 31-39)

The Workforce for the Tabernacle. Skill and understanding. (Exodus 36:1ff)

Judges. The Book of Judges identifies Othniel (Judges 3:10), Gideon (6:34), Jephthah (11:29), Samuel (13:25, 14:6, 15:14).

David. As king of Israel. (1 Samuel 16)

Daniel. Interpreter of dreams (Daniel 4:8ff), interpreter of writings (5:10–28), as a commissioner under Darius (6:1–3).

Solomon. As king of Israel. (Proverbs 1:23–25)

21. Every Old Testament personality that received the endowment of the Holy Spirit had special functions that required divine power.
22. This empowerment was temporary. It did not constitute either indwelling or filling, but power and knowledge required to carry out their specific tasks.
23. Once the specified duties were accomplished, the endowment was withdrawn. In no case was a slave provided with endowment.
24. Joel 2:28–29 takes place, not in the dispensation of the Tribulation but in the millennial kingdom. What they receive is not endowment, but the filling of the Spirit.
25. With this understood, we now need to take a look at Joel 2:28 and verify what time it is. We will consult Peter's quotation of the Joel passage in:

Acts 2:17 - 'And it shall be in the last days,' God says,

26. Identifying the phrase "last days" tells us what time it is.
 - (1) "Last days" is used to define the last days of a believer's life when he has digressed into advanced reversionism and thus faces the sin unto death. (2 Timothy 3:1, 1 John 5:16)
 - (2) The last days may refer to the final period of a dispensation such as Israel during the Tribulation or the end of the Millennium.

- (3) The last days may refer to the playing out of the order of the Dispensations with the Millennium being the final of six.
27. If the Millennium is meant by “last days,” how do we know? Because of what follows in the verse:
- Acts 2:17b -** ‘That I will pour forth [**predictive future active indicative of the verb ἐκχέω (ekchéō)**] **of My Spirit on all mankind;**
28. “Pour forth” is used metaphorically to describe the grace provision of the filling of the Holy Spirit: “I will pour forth of My Spirit.”