

- (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.”
29. There was no indwelling or filling of the Holy Spirit in the dispensations of Gentiles or Israel. The indwelling and filling ministries in the Church Age were provided only to those who believed in Christ.
30. The Tribulation is the last heptad of Daniel’s which concludes the dispensation of Israel to which only enduement is allowed and restricted to a few.
31. The baptisms of fire for both Jew and Gentile following the Second Advent removed all unbelievers of the Tribulation to the Torments compartment of Hades.
32. The only human beings left on the planet are Jews and Gentiles who are saved. Once they enter the millennial kingdom, the first thing God does is provide them with the filling of the Holy Spirit.
33. Consequently, the only people alive on the earth at this moment are believers to which each is given the filling of the Spirit. This global population constitutes “all mankind.”
34. With the filling ministry of the Spirit functional, what transpires among these believers?

Acts 2:17c - ‘And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

34. Men and women will have spiritual empowerment to prophesy, the predictive future of the verb **προφητεύω** (**prophēteúō**): to communicate doctrine related to events that will transpire in the future.
35. This prophecy was non-functional without the filling of the Spirit. There was no effective way to communicate prophetically without knowledge of doctrine.
36. In the Millennium, the knowledge of God will be universal:

Isaiah 11:9 - For the earth will be full of the knowledge of the Lord as the waters cover the sea [see also **Habakkuk 2:14**].

37. Among the ways by which prophecy is communicated to believers was by visions and dreams:

The modes of communication between God and man are clearly stated on the occasion of the sedition of Aaron and Miriam: “And he said, ‘Hear now My words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. ‘My servant Moses is not so, who is faithful in all my house. With him I will speak mouth to mouth, even apparently, and not in dark sayings, and he beholds the form of the Lord’” (Numbers 12:6–8). Three modes are here given: (1) Vision; (2) dream; (3) direct communication.¹

38. A similar situation is renewed in the Millennium. In the latter case, those that prophesy include “sons and daughters,” i.e., young people and this is done verbally.
39. Doctrine will be communicated by the Lord to young people through visions and to old people through dreams.
40. The gift of prophecy in the Church Age was a function toward believers only and was related to divine guidance, warnings of judgment, or events that would occur in the near future.

¹ Merrill F. Unger, “Prophet,” in *Unger’s Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 892.

41. In the incipency of the Church Age, Paul draws a strict contrast between the gift of prophecy and that of speaking in languages:

1 Corinthians 14:2 - One who speaks in tongues does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries.

v. 3 - But one who prophesies speaks to men for edification and exhortation and consolation.

v. 4 - One who speaks in in a tongue edifies himself; but the one who prophesies edifies the church.

42. Paul then summarizes his dissertation on the two gifts in:

1 Corinthians 14:22 - So then tongues are for a sign, not for those who believe but to unbelievers; but prophecy is for a sign not to unbelievers but to those who believe.

43. What we discern from the Church-Age gifts of tongues and prophecy is that the former was used for communicating the gospel of salvation to unbelievers while the latter was used to communicate doctrine to believers.
44. Note that the gift of tongues is not utilized in the Millennium, but prophecy will be. This is a system that will utilize the filling of the Spirit to teach doctrine to those who require the instruction.
45. The mention of prophecy with visions and dreams indicates that the reason for these spiritual assets is to communicate truth. They are considered to be charismatic in the sense they are supernatural since they exceed one's normal human powers.
46. They are used by Joel and Peter to draw a distinction between what is occurring in the streets of Jerusalem in A.D. 33 and what will occur in the future in the millennial kingdom.
47. That which is common to each is the filling of the Holy Spirit. Nobody is drunk!

48. Jesus spoke on several occasions about the First Advent of the Holy Spirit. The night before His execution, Jesus spoke on the subject at the very site where the Holy Spirit would indwell those eleven men then gathered in the Upper Room.

John 14:16 - "I will ask the Father, and He will give you another Helper, that He may be with you forever;

v. 17 - that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

49. What the Lord communicated to these eleven men were the ritualistic illustrations of what was to transpire over the next fifty-three days. He spoke of the Passover in:

John 14:1 - "Do not let your heart be troubled; believe in God, believe also in Me.

v. 2 - "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

v. 3 - "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

v. 4 - "And you know the way where I am going."

v. 5 - Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

v. 6 - Jesus said to him, "I am the way, the truth, and the life; no one come to the Father but through Me.

50. Following this promise, the Lord then introduces to the eleven the promise of the Holy Spirit in verses 16-17.
51. In John 14:2, Jesus tells the men, "I go to prepare a place for you" indicating the crucifixion, spiritual death, spiritual death, burial, resurrection, ascension, and session.
52. The time period between the resurrection and the birthday of the Church Age is fifty days.

53. The first day of the sequence is First Fruits. It was the day of the resurrection from which fifty days were counted for the celebration of Pentecost.
54. These two events occur on major feast days on the Jewish religious calendar.
55. J. Dwight Pentecost discusses the significance of this sequence both to Israel and to the beginning of the Church Age:

According to God's revelation given to Israel through the cycle of the Levitical feasts, two divine works were essential before Israel could experience the covenanted kingdom blessings.

As revealed in Passover, the Lamb of God must be sacrificed to take away the sin of the world. And according to the Feast of Pentecost, the Holy Spirit must be given to unite the people of God just as the flour was united into a loaf. The Spirit also would enable those who were God's people to walk in obedience to the demands of God, in order to be eligible for the blessings God had covenanted to give to them. Because the Feast of Pentecost was counted off fifty days after Passover, these two acts were viewed as two parts of a single divine provision. (p. 267)

Clearly the death of Christ fulfilled that which was anticipated in the Feast of Passover (1 Corinthians 5:7); but the full divine work would not be fulfilled until the Holy Spirit had been given. During the latter portion of Christ's earthly ministry, He spoke frequently concerning His approaching death (Matthew 20:17–19; Mark 10:32–34; Luke 18:31–34). In the upper room on the eve of His crucifixion, however, Jesus spoke not concerning His approaching death, but rather concerning the coming of the Holy Spirit in which the feast of Pentecost would be fulfilled. He told the men gathered with Him there that He would return to His Father (John 16:17). He also had informed them that after He returned to the Father, He would ask the Father to send the Holy Spirit to them (14:16). He then gave the promise that the Spirit who had been with them would be in them (v. 17). This Spirit would join with them in their testimony concerning the person of Jesus Christ and to the salvation that He had provided through His death and resurrection (15:26–27). (pp. 267–68)

Just before His ascension Jesus "gave them this command: 'Do not leave Jerusalem, but wait for the gift My Father promised, which you have heard Me speak about'" (Acts 1:4).² (p. 268)

² J. Dwight Pentecost, *Thy Kingdom Come* (Grand Rapids: Kregel Publications, 1995), 267–68.

56. We must have some sympathy with the apostles, all of whom were Jews steeped in knowledge of the Mosaic Law, the unconditional covenants to Israel, messianic prophecies, and the promise of a Davidic kingdom.