

# When Will God Pour Out His Spirit on All Flesh?

---

By Art Braidic and Terry Moore

© 2009, 2015 the Eternal Church of God

All Scriptures are from the New King James translation unless otherwise noted.

On the day of the New Testament Church's first Pentecost, tremendous miracles of rushing wind and fire had taken place. Peter likened these events to the prophecy of Joel, stating:

But this is what was spoken by the prophet Joel: And it shall come to pass in the last days, says God, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy (Acts 2:16-18).

Quoting Joel 2:28-32, Peter was speaking of the time when Christ will establish Himself as the ruler over Jerusalem and the world. At that point, He will bring Israel back to the Promised Land in a "second exodus" and begin to give God's spirit to all who choose to revere God.

At this point, Peter and Joel both retrogress to speak of the time just prior to Christ's second coming when the sixth seal of heavenly signs is opened and the sun will be turned dark and the moon into blood (Rev. 6:12). This introduces the 7 trumpet plagues in which there will be hail mingled with fire, smoke, and blood. There will also be an angel that will go around the earth proclaiming the "everlasting gospel" in various languages to every nation and tongue (Rev. 14:6). Peter continued to quote Joel:

I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved (Acts 2:19-21).

Why did Peter appear to speak of these events as beginning at His time when in fact their fulfillment will be found nearly 2,000 years later? There are two reasons for this.

First, the disciples understood they were actually living in what was considered "the last days." This was the belief of the Jewish people at the time. They rightly taught that there were to be seven ages of mankind with each age consisting of 1,000 years. The first 6,000 years was divided into three segments—each of which contained approximately 2,000 years. There were 2,000 years before the law was declared at Sinai, 2,000 before Christ was born, and 2,000 years until the Messiah comes to reign on the earth for 1,000 years. The Jewish Encyclopedia explains this concept:

The Perso-Babylonian world-year of twelve millenniums, however, was transformed in Jewish eschatology into a world-week of seven millenniums corresponding with the week of Creation, the verse "A thousand years in thy sight are but as yesterday" having suggested the idea that the present world of toil is to be followed by a Sabbatical millennium, "the world to come." Of these the six millenniums were again divided, as in Parsism, into three periods: the first 2,000 years devoid of the Law; the next 2,000 years

under the rule of the Law; and the last 2000 years preparing amid struggles and through catastrophes for the rule of the Messiah (*The Jewish Encyclopedia*, vol. V, pp. 210-211).

Thus, the apostles realized that they were living during the last period of 2,000 years before the millennium. This was a relative period of time considered to be the “last days.” For this reason the Scriptures continue to speak of our present time as the final days:

But know this, that in the last days perilous times will come (2 Timothy 3:1).

Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour (1 John 2:18).

Knowing this first: that scoffers will come in the last days, walking according to their own lusts (2 Peter 3:3).

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds (Hebrews 1:1-2).

Second, there is always a duality in prophecy. There is the first fulfillment that is a symbolic type of a latter, larger and more complete fulfillment. The Bible gives us many examples of this. For example, God recreated the face of the earth in Genesis and we see that He will do it again during the millennium. Abraham was a type of God the Father and Isaac a type of Christ. Abraham had to be willing to sacrifice Isaac, his only begotten son, and through Him the nations of the world would be blessed—just as they will be through Christ.

Physical Israel foreshadowed spiritual Israel—the Church. During the first exodus, the freedom of the people cost the lives of the firstborn and Christ was the lamb, the firstborn son whose blood had to be shed in order for us to obtain freedom from the bondage of sin. Then, Israel wandered through the Wilderness of Sin before coming to the Promised Land this prefigured each of us wandering through our society which is a wilderness filled with sin before we are able to enter the Kingdom of God—our future Promised Land. We see Joshua—whose had the same name as the Savior, and he was Christ like in that his job was to be a guide to the people throughout the Promised Land and establish God’s government.

In addition, Israel did not fulfill their covenant with God after being established in the land of Canaan. Because of this, God allowed other nations to conquer Israel and their land became like a desolate wilderness. He warned them about this ahead of time, and also prophesied of a future event when Israel would return to their land of plenty:

Tremble, you *women* who are at ease; Be troubled, you complacent ones; Strip yourselves, make yourselves bare, and gird *sackcloth* on *your* waists. People shall mourn upon their breasts for the pleasant fields, for the fruitful vine. On the land of my people will come up thorns *and* briers, yes, on all the happy homes *in* the joyous city; Because the palaces will be forsaken, the bustling city will be deserted. The forts and towers will become lairs forever, a joy of wild donkeys, a pasture of flocks—**until the Spirit is poured upon us from on high**, and the wilderness becomes a fruitful field, And the fruitful field is counted as a forest (Isaiah 32:11-15).

The list could go on, but the point is well taken. Peter was convinced that the events that took place on that historical Pentecost were a type of their ultimate fulfillment during Christ's millennial rule spoken of by God through the prophet Joel.