

Vicarious Sacrifice: The Misapplication of “Repentance” (*Metánoia*) As a Requirement for Salvation, Luke 24:47; Works Judged at the Great White Throne & Found Wanting; *Metánoia* Refers to a Change of Mind Regarding Christ; Apostles Are Eyewitnesses to Jesus As Messiah; Jesus Prophesies the Advent of the Holy Spirit, *Filióque* Inferred, Acts 24:49; at Pentecost, Peter Explains the Spirit’s Advent by Referring to Joel 2:28–29 as an Illustration; Mystery Doctrine Unknown to Joel; Unger’s Synopsis of Peter’s Quote of Joel

Luke 24:44 - Then Jesus said to them, “These are the doctrines that I spoke to you personally while I was with you, that everything written in the Tanakh—in the Law of Moses, and the prophets, and the Psalms—about Me must be fulfilled.”

v. 45 - He then opened their minds so they could understand the Scripture.

v. 46 - And Jesus said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day,

v. 47 - and that repentance [μετάνοια (*metánoia*): a change of mind] for forgiveness [ἄφεσις (*áphesis*)] of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.”

- (6) The noun *metánoia* is so often misunderstood as being associated with emotion, works, guilt, or feeling sorry.
- (7) Principle: We are all born sorry and we stay sorry until we come to an understanding that nothing we can do can change that sorriness short of changing our minds about Jesus.
- (8) The change of mind begins with the hearing of the gospel. The Holy Spirit serves in the place of the absent human spirit to insure that the unbeliever is able to comprehend the gospel presentation. This is called “common grace.”
- (9) If the individual expresses positive volition to the gospel—i.e., faith alone in Christ alone—then the Holy Spirit takes that faith response and makes it effective for salvation. This is called “efficacious grace.”
- (10) These two ministries of the Holy Spirit are mentioned by Paul in:

Ephesians 1:13 - In Him, you also, after listening to the message of truth [common grace], the gospel of your salvation [perception of the gospel message]—having also believed [efficacious grace], you were sealed in Him [the signature guarantee that the person’s name will never be blotted out of the Book of Life] with the Holy Spirit of promise.

- (11) Therefore, *metánoia* is the link between common and efficacious grace: “to change one’s mind about Jesus.”
- (12) Forgiveness of all pre-salvation sins is the instant result. All sins were judged on the cross; forgiveness occurs at salvation.
- (13) The apostles were eyewitnesses to the entire panoply of fulfilled prophecies associated with Jesus as Messiah. With this firsthand knowledge, they would begin the process of taking that message to the world, beginning in Jerusalem.
- (14) Jesus continues His remarks by reminding the eleven they were witnesses of His experiences and had come to understand their testimony of His status as Messiah.

Luke 24:48 - “You are witnesses of these things.”

- (15) There can be no greater testimony than from those who have personally witnessed historical events and then have the direct commission from Jesus Christ to communicate them to the world through the empowerment of the Holy Spirit.

Luke 24:49 - "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

- (1) Jesus promises to "send forth the promise of My Father." This promise must be discovered in the Tanakh since there is no New Testament canon at this point.
- (2) Peter heard the Lord's promise in Luke 24:49. When the Holy Spirit's advent occurred at Pentecost, he sought to explain what had occurred.
- (3) To do so, Peter references a passage in the Book of Joel to illustrate what was taking place in Jerusalem.
- (4) To understand his choice of the Joel passage, we have to know what time it is. The Church Age is only a few hours old. There is no prophecy regarding the Church Age in the Tanakh.
- (5) There is, however, prophecy about the Millennium and that is where Joel comes in. The prophet is writing about events that would commence at the beginning of the thousand-year reign of Christ in Joel 2:28-29.
- (6) In this context, the Lord is being quoted beginning in Joel 2:19 and continuing through 3:8. Peter quotes the Lord's prophecy in the middle of this passage:

Joel 2:28 - "It will come about after this [initiating the kingdom] that I will pour out My Spirit on all mankind [indwelling & filling of the Holy Spirit is not functional in the Tribulation]; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions [these gifts are universal without reference to gender or age].

v. 29 - Even on male and female servants I will pour out My Spirit in those days [likewise there is no distinction of social class].

- (7) This passage compared with Acts 2:4 and following indicates that the indwelling and filling ministries of the Holy Spirit initiate each of these dispensations.
- (8) Joel's prophecy does not refer to the Church Age which was a mystery to him. He could only receive prophetic knowledge of things associated with the dispensations of Israel, the Tribulation, or the Millennium.
- (9) Therefore, Peter is simply utilizing Joel's reference to a similar set of circumstances that would occur in the Millennium in order to explain what was happening that day in Jerusalem.
- (10) Dr. Merrill F. Unger summarizes the situation quite nicely:

THE LORD'S PROMISES OF THE SPIRIT AND MERCY. JOEL 2:28–32. Peter quoted this passage, saying, “This [the outpouring of the Spirit at Pentecost] is *that which* was spoken through the prophet, Joel” (Acts 2:16–17, italics added). Contrary to the common contention of commentators that Peter meant that Pentecost was “a fulfillment” or a so-called “partial fulfillment” of Joel’s prophecy, Peter purposely avoided that confusing terminology. He simply said, “this is that,” indicating merely “this is [an illustration of] that which was spoken through the prophet, Joel.” (p. 1763)

He cited the Joel passage to convince his multilingual Jewish listeners that ... one of their own prophets had predicted similar spiritual phenomena to be visited upon their race prior to Israel’s establishment in Kingdom blessing. (pp. 1763–64)

It is obvious that Peter did not quote Joel’s prophecy to claim its fulfillment. In fact, he purposely overquoted the passage beyond any possibility of its fulfillment then (cf. Acts 2:19–21), for its fulfillment will occur only in the Day of the Lord, which will include not only the time of judgment of the Tribulation but also the time of blessing in the Kingdom.

But Pentecost, in the case of the calling out of an elect remnant of the Jews (Acts 2) and the subsequent election of a people among the Gentiles (Acts 8, 10), was illustrative and adumbrative of the prophecy’s fulfillment at the restoration of Israel (Isa. 54:13; Jer. 31:9; 33–34; Ezek. 39:29; Zech. 12:10–13:1) and the consequent conversion of *all flesh*—the entire millennial earth (Isa. 2:2; 11:9; 66:18–23; Mic. 5:7; Rom. 11:12, 15, 26; Rev. 7:1–8).¹ (p. 1764)

- (11) In Luke 24:49, the Lord issues a prophecy of the coming of the Holy Spirit that is pertinent to the upcoming Church Age.
- (12) Jesus had informed the disciples that the Father would send the Holy Spirit in:

John 14:26 - “The Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

- (13) These men are to stay in Jerusalem until they are “clothed with power from on high.” The word “clothed” is the aorist middle subjunctive of the verb **ἐνδύω (endúō)**: “to be furnished with.”
- (14) The verb’s literal meaning is “to put on as a garment.” It is used figuratively here for the provision of power, the predicate adjective **δύναμις (dúnamis)**, which refers to the filling of the Holy Spirit.
- (15) This is brought out by the subjunctive mood. Even though provided with the filling of the Holy Spirit initially at Pentecost, the filling is lost by commission of personal sin and regained by rebound which requires a volitional decision to confess one’s sins to the Father.
- (16) The prepositional phrase, “from on high” indicates that the provision of the power of the Holy Spirit was provided by both God and Christ.
- (17) The use of the metonymy² “on high” is significant since the Lord’s next act is to ascend into heaven. It will be ten days before the filling of the Spirit will be made available to these men and others.

¹ Merrill F. Unger, *Unger’s Commentary on the Old Testament* (Chicago: Moody Press, 1981), 2:1763–64.

² “Metonymy: a figure of speech that replaces the name of one thing with the name of something else closely associated with it” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 135).

- (18) Therefore, under the principle of *Qui ex Patre Filioque*: “From the Father and the Son,” it indicates that the Holy Spirit will proceed at Pentecost from both.
- (19) Having now completed His instructions to the disciples, our Lord led them to Bethany.