

**Hour of Prayer**

- 9<sup>th</sup> Hour = 3pm
- Ps 55:17; Dan 6:10
- One of three daily hours of prayer
- Public event

**In the Name Of Jesus**

- Upon his authority

**Take him by the...hand**

- Demonstrates Peter's confident expectation that the power of Jesus would heal this man

**Feet and Ankles**

- Luke the physician notes the specific way Jesus' power works

**Solomon's Portico**

- A shaded area along the eastern wall of the Court of the Gentiles. It was used for commerce and theological dialogue.
- The people come to the portico to learn the theological implications of the miracle.

**I. Correction  
Section (11-13,16)**

- Same outline as in Acts 2 sermon
- Peter immediately takes the focus off of himself.

**II. Conviction  
Section (13-18)**

**Servant Jesus (13,26)**

- Isa 42:1 & 52:13
- Jesus is both God's humble servant and His effective instrument

<sup>1</sup>Now **Peter** and **John** were going up to the temple at the *hour of prayer*, the *ninth hour*.

<sup>2</sup>**And a man lame from birth** was being carried, whom they *laid daily at the gate* of the temple that is called the **Beautiful Gate** to ask alms of those entering the temple.

<sup>3</sup>Seeing **Peter** and **John** about to go into the temple, he *asked to receive alms*.

<sup>4</sup>And **Peter** directed his gaze at him, as did **John**, and said, "Look at us."

<sup>5</sup>And he fixed his attention on them, *expecting to receive something from them*.

<sup>6</sup>But **Peter** said, "I have no silver and gold, but what I do have I give to you. *In the name of Jesus Christ of Nazareth, rise up and walk!*"

<sup>7</sup>And he *took him by the right hand* and raised him up, and immediately *his feet and ankles were made strong*.

<sup>8</sup>And leaping up he stood and began to walk, and entered the temple with them, *walking and leaping and praising God*. <- Continual Action

<sup>9</sup>And *all the people saw him* walking and praising God, <- Public Miracle

<sup>10</sup>and *recognized him* as the one who sat at the **Beautiful Gate** of the temple, *asking for alms*. And they were *filled with wonder and amazement* at what had happened to him.

<sup>11</sup>While *he clung* to **Peter** and **John**, all the people, utterly astounded, ran together to them in the *portico called Solomon's*.

<sup>12</sup>And when **Peter** saw it he addressed the people: "Men of Israel, *why do you wonder at this*, or why do you stare at us, *as though by our own power or piety* we have made him walk?"

<sup>13</sup>The **God of Abraham**, the **God of Isaac**, and the **God of Jacob**, the **God of our fathers**, *glorified his servant Jesus*, whom you delivered over and denied in the presence of **Pilate**, when he had *decided to release him*. <- Luke 23:16-20

**And a Man...**

-Lame from birth (2)

\*Condition was irreversible

\*Not a condition that came late in life and might heal

\*More than 40 years (**Acts 4:22**)

-Daily at the Gate (2)

\*He would have been familiar to the people gathered for the "hour of prayer"

\*"recognized him" (10)

-Beautiful Gate (2)

\*Door that led from the court of the Gentiles to the court of the women

\*Further establishes the public nature of the miracle.

-Asked to Receive Alms (3)

\*Establishes that Peter and John did not conspire with the lame man

\*Having no prior relationship with the disciples, the lame man treats them like everyone else (2)

Peter describes God in terms of His relationship with Israel. This language would be familiar to his Jewish audience.

Ironic Contrast

-Matt 27:20  
 -Mark 15:11-14

Peter continues to put the focus on Jesus.

Luke 23:34 ->

III. Conversion Section (19-26)

**Repent:** Change of Mind  
**Turn:** Change of Conduct

Those in Jerusalem would have seen daily what type of conduct was required to "turn" to the Lord (2:47)

Moses envisioned a line of prophets culminating in the Messiah. The Jews of Jesus' time ask John the Baptist if he is the prophet (John 1:21-25) Samuel establishes David as the king of Israel. The prophets continue to proclaim the promises of God that point to the Davidic dynasty.

Alludes to Isa 42:1; 53:10-12

<sup>14</sup>But you denied the Holy and Righteous One, and *asked for a murderer to be granted to you,*

<sup>15</sup>and you killed the Author of life, whom God raised from the dead. To this *we are witnesses.* <- Acts 1:22

<sup>16</sup>And *his name*—by faith in his name—*has made this man strong* whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

<sup>17</sup>"And now, brothers, *I know that you acted in ignorance*, as did also your rulers.

<sup>18</sup>But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.

<sup>19</sup>*Repent* therefore, and *turn back*, that your *sins may be blotted out*,

<sup>20</sup>that times of refreshing may come from the *presence of the Lord*, and that he may send the Christ appointed for you, Jesus, <- 1 Thes 4:13-18

The second coming will be at the time appointed by the Father (Mt. 24:36-37)

<sup>21</sup>whom heaven must receive *until the time* for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

<sup>22</sup>Moses said, '*The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.*' <- Deut 18:15-19

<sup>23</sup>*And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.'*

<sup>24</sup>And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.

<sup>25</sup>You are the *sons of the prophets* and of the covenant that God made with your fathers, saying to Abraham, '*And in your offspring shall all the families of the earth be blessed.*'

<sup>26</sup>God, having raised up *his servant*, sent him to you first, to *bless you by turning every one of you from your wickedness.*"

Holy & Righteous One

-Psa 16:8-11  
 -Mark 1:24  
 -Isa 45:21  
 -Zech 9:9

Peter has alluded primarily to Isaiah throughout this sermon (see vv. 13-14). Other prophets do discuss Jesus' redemptive suffering and its implications (compare Dan 9:25-26; Zech 12:10)

Acts 2:38

- (1) Repentance
- (2) **Baptism**
- (3) Forgiveness
- (4) Holy Spirit

Acts 3:19, 20

- (1) Repentance
- (2) **Turn Back**
- (3) Forgiveness
- (4) Presence of the Lord

*How do we reconcile these two passages?*

<- Covenant

\*Gen 12:3; 18:18; 22:18  
 \*Rom 4; 9:5  
 \*Gal 3:7-9, 15-18, 29

### Hour of Prayer

#### **Psalm 55:17 (ESV)**

<sup>17</sup> Evening and morning and at noon I utter my complaint and moan, and he hears my voice.

#### **Daniel 6:10 (ESV)**

<sup>10</sup> When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.

The Jewish "day" comprised 24 hours and was divided into 12 hour periods called night and day, respectively (John 11:9).

The first hour of "darkness" began at 6 P.M. and ended at 7 P.M. (of the first 12 hour period).

Correspondingly, the first hour of "daylight" (of the second 12 hour period) began at 6 A.M. and ended at 7 A.M.

*\*Reference Unger's Bible Dictionary pages 1098-1099.*

Logically, this defines "Hours of Prayer" specifically as:

3rd Hour - 8 A.M. to 9 A.M.

6th Hour - 11 A.M. to 12 Noon

9th Hour - 2 P.M. to 3 P.M.<sup>1</sup>

### Lame from Birth

#### **Acts 4:22 (ESV)**

<sup>22</sup> For the man on whom this sign of healing was performed was more than forty years old.

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<sup>1</sup> <http://www.awarenessministry.org/biblicalthoursofprayer.htm> (June 16, 2014)



### Beautiful Gate

**Beautiful gate**—the name of one of the gates of the temple (Acts 3:2). It is supposed to have been the door which led from the court of the Gentiles to the court of the women. It was of massive structure, and covered with plates of Corinthian brass.<sup>2</sup>

### Solomon's Portico

**Solomon's Portico**, a colonnade thought to have been situated along the east side of the Temple enclosure built by Herod the Great as part of his restoration of the Temple of Jerusalem. If so, the portico would have been directly above the Kidron Valley, facing the Mount of Olives. With the destruction of the Temple in a.d. 70, nothing from this colonnade remained standing, and there have been no excavations along the east side of the Temple Mount. Jesus was familiar with this porch (John 10:23), and, after his resurrection, the apostles gathered there with the people (Acts 3:11; 5:12). **See also** Temple, The. M.K.M. 'S<sup>3</sup>

<sup>2</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>3</sup> Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary*. San Francisco: Harper & Row.

**Porch, Solomon’s**—a colonnade on the east of the temple, so called from a tradition that it was a relic of Solomon’s temple left standing after the destruction of Jerusalem by the Babylonians. (Comp. 1 Kings 7:6.) The word “porch” is in the New Testament the rendering of three different Greek words:

- (1.) Stoa, meaning a portico or veranda (John 5:2; 10:23; Acts 3:11; 5:12).
- (2.) Pulon, a gateway (Matt. 26:71).
- (3.) Proaulion, the entrance to the inner court (Mark 14:68).<sup>4</sup>

### **Servant Jesus**

#### **Isaiah 42:1 (ESV)**

<sup>1</sup> Behold my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my Spirit upon him;  
he will bring forth justice to the nations.

#### **Isaiah 52:13 (ESV)**

<sup>13</sup> Behold, my servant shall act wisely;  
he shall be high and lifted up,  
and shall be exalted.

### **Pilate...release Him**

#### **Luke 23:16–20 (ESV)**

<sup>16</sup> I will therefore punish and release him.”  
<sup>18</sup> But they all cried out together, “Away with this man, and release to us Barabbas”— <sup>19</sup>  
a man who had been thrown into prison for an insurrection started in the city and for murder. <sup>20</sup> Pilate addressed them once more, desiring to release Jesus,

### **Holy & Righteous One**

#### **Psalm 16:8–11 (ESV)**

<sup>8</sup> I have set the LORD always before me; because he is at my right hand, I shall not be shaken.  
<sup>9</sup> Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.  
<sup>10</sup> For you will not abandon my soul to Sheol, or let your holy one see corruption.  
<sup>11</sup> You make known to me the path of life; in your presence there is fullness of joy;  
at your right hand are pleasures forevermore.

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<sup>4</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

**Mark 1:24 (ESV)**

<sup>24</sup> “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.”

**Isaiah 45:21 (ESV)**

<sup>21</sup> Declare and present your case;  
let them take counsel together!  
Who told this long ago?  
Who declared it of old?  
Was it not I, the LORD?  
And there is no other god besides me,  
a righteous God and a Savior;  
there is none besides me.

**Zechariah 9:9 (ESV)**

<sup>9</sup> Rejoice greatly, O daughter of Zion!  
Shout aloud, O daughter of Jerusalem!  
Behold, your king is coming to you;  
righteous and having salvation is he,  
humble and mounted on a donkey,  
on a colt, the foal of a donkey.

**Ironic Contrast**

**Matthew 27:20 (ESV)**

<sup>20</sup> Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus.

**Mark 15:11–14 (ESV)**

<sup>11</sup> But the chief priests stirred up the crowd to have him release for them Barabbas instead. <sup>12</sup> And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” <sup>13</sup> And they cried out again, “Crucify him.” <sup>14</sup> And Pilate said to them, “Why, what evil has he done?” But they shouted all the more, “Crucify him.”

**Acted in Ignorance**

**Luke 23:34 (ESV)**

<sup>34</sup> And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.

**Foretold by the Mouth of...Prophets**

**Daniel 9:25–26 (ESV)**

<sup>25</sup> Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. <sup>26</sup> And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

**Zechariah 12:10 (ESV)**

<sup>10</sup> "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

**Conversion Section**

**Acts 2:38 (ESV)**

<sup>38</sup> And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

**Turn Back**

**Acts 2:47 (ESV)**

<sup>47</sup> praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

**Acts 3:19 (KJV 1900)**

<sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

**Acts 3:19 (NASB95)**

<sup>19</sup> "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

**Acts 3:19 (NIV)**

<sup>19</sup> Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

**Acts 3:19 (NIV84)**

<sup>19</sup> Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

**Acts 3:19 (NKJV)**

<sup>19</sup> Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

*See appendix for Commentaries*

**Second Coming**

**1 Thessalonians 4:13–18 (ESV)**

<sup>13</sup> But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. <sup>14</sup> For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. <sup>15</sup> For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. <sup>18</sup> Therefore encourage one another with these words.

**Matthew 24:36–37 (ESV)**

<sup>36</sup> “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. <sup>37</sup> For as were the days of Noah, so will be the coming of the Son of Man.

**Moses Said**

**Deuteronomy 18:15–19 (ESV)**

<sup>15</sup> “The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— <sup>16</sup> just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.’ <sup>17</sup> And the Lord said to me, ‘They are right in what they have spoken. <sup>18</sup> I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. <sup>19</sup> And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

**John 1:21–25 (ESV)**

<sup>21</sup> And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” <sup>22</sup> So they said to him, “Who are you? We need to

give an answer to those who sent us. What do you say about yourself?" <sup>23</sup> He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

<sup>24</sup> (Now they had been sent from the Pharisees.) <sup>25</sup> They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?"

### Covenant to Abraham

#### **Genesis 12:3 (ESV)**

<sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

#### **Genesis 18:18 (ESV)**

<sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

#### **Genesis 22:18 (ESV)**

<sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

#### **Romans 4 (ESV)**

<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh?

<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup> "Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

<sup>8</sup> blessed is the man against whom the Lord will not count his sin."

<sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the

adherents of the law who are to be the heirs, faith is null and the promise is void.<sup>15</sup> For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,<sup>17</sup> as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.<sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”<sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb.<sup>20</sup> No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,<sup>21</sup> fully convinced that God was able to do what he had promised.<sup>22</sup> That is why his faith was “counted to him as righteousness.”<sup>23</sup> But the words “it was counted to him” were not written for his sake alone,<sup>24</sup> but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,<sup>25</sup> who was delivered up for our trespasses and raised for our justification.

#### **Romans 9:5 (ESV)**

<sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

#### **Galatians 3:7–9 (ESV)**

<sup>7</sup> Know then that it is those of faith who are the sons of Abraham.<sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”<sup>9</sup> So then, those who are of faith are blessed along with Abraham, the man of faith.

#### **Galatians 3:15–18 (ESV)**

<sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.<sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.<sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.<sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

#### **Galatians 3:29 (ESV)**

<sup>29</sup> And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

**His Servant**

**Isaiah 42:1 (ESV)**

<sup>1</sup> Behold my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my Spirit upon him;  
he will bring forth justice to the nations.

**Isaiah 53:10–12 (ESV)**

<sup>10</sup> Yet it was the will of the LORD to crush him;  
he has put him to grief;  
when his soul makes an offering for guilt,  
he shall see his offspring; he shall prolong his days;  
the will of the LORD shall prosper in his hand.  
<sup>11</sup> Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.  
<sup>12</sup> Therefore I will divide him a portion with the many,  
and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors.

## Appendix – Commentaries on 3:19-21

### J. W. McGarvey - A Commentary on Acts of Apostles (1863)

19-21. Having now fully demonstrated the Messiahship of Jesus, and exposed the criminality of those of who had condemned him, the apostle next presents to his hearers the conditions of pardon. (19) "*Repent, therefore, and turn, that your sins may be blotted out, and that seasons of refreshing may come from the presence of the Lord,* (20) *and he may send Jesus Christ, who has before preached to you,* (21) *whom heaven must retain<sup>[5]</sup> until the time of the restoration of all things which God has spoken, through the mouth of all his holy prophets, since the world began."*

Here, as in his former statement of the conditions of pardon, the apostle makes no mention of faith. But, having labored, from the beginning of his discourse, to convince his hearers, they necessarily understood that his command, based as it was, upon what he had said, implied the assumption that they believed it. A command based upon an argument, or upon testimony, always implies the sufficiency of the proof, and assume that the hearer is convinced. Moreover, Peter knew very well that none would repent at his command who did not believe what he had said; hence, in every view of the case, he proceeded, naturally and safely, in omitting mention of faith.

In the command, "Repent and turn," the word "turn" expresses something to be done subsequent to repentance. There is no way to avoid this conclusion, unless we suppose that *turn* is *equivalent to repent*; but this is inadmissible, because there could be no propriety in adding the command *turn*, if what it means had been already expressed in the command *repent*. We may observe, that the term *reform*, which some critics would employ instead of *repent*, would involve the passage in a repetition not less objectionable. To *reform* and to *turn to the Lord* are equivalent expressions, hence it would be a useless repetition to command men, *Reform, and turn*.

In order to a proper understanding of this passage, it is necessary to determine the exact scriptural import of the term *repent*. The most popular conception of its meaning is "godly sorrow for sin." But, according to Paul, "godly sorrow *works* repentance in order to salvation."<sup>[6]</sup> Instead of being identical with repentance, therefore, it is the immediate cause which *leads* to repentance. Paul says to the Corinthians, in the same connection, "Now I rejoice, not that you were made sorry, but that you *sorrowed to* repentance." This remark shows that it is sorrow which brings men to repentance, is also implies that there may be sorrow for sin without repentance. That there is a distinction between these two states of mind, and that sorrow for sin may exist without repentance, is also implied in commanding those on Pentecost who were already *pierced to the heart*, to *repent*. It is also evident from the case of Judas, who experienced the most intense sorrow for sin, but was not brought to repentance. His feeling is expressed by a different term in the original, which is [54] never used to express the change which the gospel requires, and is equivalent to *regret*, though sometimes, as in his case, it expresses the idea of *remorse*.

In thus tracing the distinction between "godly sorrow" and "repentance," we have ascertained the fact that repentance is produced by sorrow for sin, and this must

constitute one element in the definition of the term. Whatever it is, it is produced by sorrow for sin. Is it not, then, reformation? Reformation is certainly produced by sorrow for sin; but, as we have already observed, *turning*, which is equivalent to *reforming*, is distinguished, in the text before us, from *repenting*. The same distinction is elsewhere apparent. John the Immerser, in requiring the people to "bring forth *fruits meet* for repentance," clearly distinguishes between repentance and those deeds of a reformed life which he styles *fruits meet* for repentance. With him, reformation is the *fruit* of repentance, not its equivalent. The distinction is that between fruit and the tree which bears it. When Jesus speaks of repenting *seven times a day*,<sup>[7]</sup> he certainly means something different from reformation; for that would require more time. Likewise, when Peter required those on Pentecost to *repent* and be immersed, if by the term *repent* he had meant *reform*, he would certainly have given them time to reform before they were immersed, instead of immersing them immediately. Finally, the original term is sometimes used in connection with such prepositions as are not suitable to the idea of reformation. As a general rule it is followed by *apo*, or *ek*, which are suitable to either idea; but in [2 Cor. xii: 21](#), it is followed by *epi* with the dative: "Many have not repented, *epi*, of the uncleanness, and fornication, and lasciviousness which they have committed." Now men do not reform *of* their evil deeds, neither will the preposition, in this case, bear a rendering which would suit the term *reform*.<sup>[8]</sup> *Reform*, then, does not express the same idea as *repent*, but, as we have seen above, reformation is the *fruit* or *result* of repentance.

Seeing now that repentance is produced by sorrow for sin, and results in reformation, we can have no further difficulty in ascertaining exactly what it is; for the only result of sorrow for sin which leads to reformation, is a *change of the will* in reference to sin. The etymological meaning of *metanoia* is a *change of mind*; but the particular element of the mind which undergoes this change is the *will*. Strictly defined, therefore, repentance is a *change of the will, produced by sorrow for sin, and leading to reformation*. If the change of will is not produced by sorrow for sin, it is not *repentance*, in the religious sense, though it may be *metanoia*, in the classic sense. Thus, Esau "found no place for *metanoias*, a *change of mind*, though he sought it carefully with tears."<sup>[9]</sup> Here the word designates a change in the mind of Isaac in reference to the blessing which he had already given to Jacob; but this change did not depend upon sorrow for sin, hence it was not repentance, and should not be so translated. Again, if the change of will, though produced by sorrow for sin, is one which does not lead to reformation, it is not *repentance*; for there was a change [55] in the will of Judas, produced by sorrow for sin, yet Judas did not *repent*. The change in his case led to *suicide*, not to *reformation*; it is, therefore, not expressed by *metanoia*, but by *metamelomai*. Our definition, therefore, is complete, without redundancy.<sup>[10]</sup>

We can now perceive, still more clearly than before, that in the command, "Repent and turn," the terms *repent*, and *turn*, express two distinct changes, which take place in the order of the words. Their relative meaning is well expressed by Dr. Bloomfield, who says that the former denotes "a change of *mind*," the latter "a change of *conduct*." Mr. Barnes also well and truly remarks: "This expression ('*be converted*,') conveys an idea not at all to be found in the original. It conveys the idea of *passivity*--*BE converted*, as if

they were to yield to some foreign influence that they were now resisting. But the idea of being *passive* in this is not conveyed by the original word. The word properly means to *turn*--to return to a path from which one has gone astray; and then to turn away from sins, or to forsake them." That *turn*, rather than *be converted*, is the correct rendering of the term, is not disputed by any competent authority; we shall assume, therefore, that it is correct, and proceed to inquire what Peter intended to designate by this term.

As already observed, it designates a change in the conduct. A change of conduct, however, must, from the very necessity of the case, have a beginning; and that beginning consists in the first act of the better life. The command to *turn* is obeyed when this first act is performed. Previous to that, the man has not turned; subsequent to it he *has* turned; and the act itself is the *turning* act. If, in turning to the Lord, any one of a number of actions might be the first that the penitent performed, the command to *turn* would not specially designate any of these, but might be obeyed by the performance of either. But the fact is that one single act was uniformly enjoined upon the penitent, as the first overt act of obedience to Christ, and that was to *be immersed*. This Peter's present hearers understood. They had heard him say to parties like themselves, "Repent and be immersed;" and the first act they saw performed by those who signified their repentance, was to be immersed. When, now, he commands them to repent and *turn*, they could but understand that they were to turn as their predecessors had done, by being *immersed*. The commands *turn*, and *be immersed*, are equivalent, not because the words have the same meaning, but because the command, "Turn to the Lord" was uniformly obeyed by the specific act of being immersed. Previous to immersion, men *repented*, but did not *turn*; after immersion, they had *turned*, and immersion was the *turning act*.

We may reach the same conclusion by another course of reasoning. The command *Turn* occupies the same position between repentance and the remission of sins, in this discourse, that the command *Be immersed* had occupied in Peter's former discourse. He then said, "Repent and *be immersed* for the remission of sins;" now he says, "Repent and *turn* that your sins may be blotted out." Now, when his present hearers heard him command them to *turn* in order to the [56] same blessing for which he had formerly commanded them to be immersed, they could but understand that the generic word *turn* was used with specific reference to immersion, and the the substitution is founded on the fact that a penitent sinner *turns* to God by *being immersed*.

This interpretation was first advanced, in modern times, by Alexander Campbell, about thirty years ago, and it excited against him then an opposition which still rages. The real ground of this opposition is not the interpretation itself, but a perversion of it. The word *conversion* being used in popular terminology in the sense of a *change of heart*, when Mr. Campbell announced that the word incorrectly rendered in this passage, *be converted*, means to *turn* to the Lord by *immersion*, the conclusion was seized by his opponents that he rejected all change of heart, and substituted immersion in its stead. He has reiterated, again and again, the sense in which he employed the term *convert*, and that the heart must be changed by faith and repentance *previous* to the *conversion* or *turning* here commanded by Peter; yet those who are determined

upon doing him injustice still keep up the wicked and senseless clamor of thirty years ago. The *odium theologicum*, like the scent of musk, is not soon nor easily dissipated. There are always those to whose nostrils the odor is grateful.

There are several facts connected with the use of the original term, *epistrepho*, in the New Testament, worthy of notice. It occurs *thirty-nine* times, in *eighteen* of which it is used for the mere physical act of *turning* or *returning*. Nineteen times it expresses a change from evil to good, and twice<sup>(11)</sup> *from good to evil*. The term *convert*, therefore, were retained as the rendering, a man could, in the scriptural sense, be converted to *Satan* as well as to *God*. But *be converted* can never truly represent the original, though it is so rendered six times in the common version. The original is invariably in the active voice, and it is making a false and pernicious impression on the English reader to render it by the passive voice. If we render it truthfully by the term *convert*, we would have such readings as these: "Repent and *convert*;" "lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should *convert*, and I should heal them," &c. In a correct version of the New Testament, the expression *be converted* could not possibly occur; for there is nothing in the original to justify it.

Not less worthy of observation is the fact, that while the change called *conversion* is popularly attributed to a divine power, as the only power capable of effecting it, and it is considered scarcely less than blasphemy to speak of a man converting another, or converting himself, yet the original word never does refer either to God, or Christ, or the Holy Spirit, as its agent. On the contrary, in *five* of its nineteen occurrences in the sense of a change from evil to good, it is employed of a human agent, as of John the Immerser, Paul, or some brother in the Church;<sup>(12)</sup> and in the remaining *fourteen* instances, the agent is the *person who is the subject of the change*. Thus, men may be properly said to *turn* their fellows, yet the subjects of this act are [57] never said to *be* turned, but to *turn* to the Lord. The term invariably expresses something that the sinner is *to do*. These observations show how immeasurably the term *convert* has departed, in popular usage, from the sense of the original which it so falsely represents, and how imperious the necessity for displacing it from our English Bibles. The word *turn* corresponds to the original in meaning, in usage, in inflections, and translates it unambiguously in every instance.<sup>(13)</sup>

Peter commands his hearers to repent and turn, in order to three distinct objects: *first*, "That your sins may be blotted out;" *second*, "That seasons of refreshing may come from the presence of the Lord;" *third*, "That he may send Jesus Christ who was before preached to you." It is supposed, by the commentators generally, that the last two events are contemplated by Peter as cotemporaneous, so that the "seasons of refreshing" spoken of are those which will take place at the second coming of Christ. That there will be seasons of refreshing then, is true; but there are others more immediately dependent upon the obedience here enjoined by Peter, to which the reference is more natural. The pardon of sins and the gift of the Holy Spirit, which were immediately consequent upon repentance and immersion, certainly bring "seasons of refreshing," which might well be made the subject of promise to hearers supposed to be trembling with guilty apprehension. The reference of these words is, doubtless, to the

gift of the Spirit; for they occupy the same place here that the gift of the Spirit did in the former discourse. Then, after repentance, immersion, and the remission of sins, came the promise of the Holy Spirit; now, after the same three, somewhat differently expressed--*i. e.*, repentance, turning to the Lord, and blotting out of sins--comes the promise of "seasons of refreshing from the presence of the Lord." They are, then, the fresh and cheering enjoyments of him whose sins are forgiven, and who is taught to believe that the presence of the approving Spirit of God is with him.

The third promise, that God would send Jesus Christ, who was before preached to them, was dependent upon their obedience, only in so far as they would thus contribute to the object for which he will come, to raise from the dead, and receive into glory, all who are his. It is qualified by the remark, "whom heaven must retain until the times of the restoration of all things of which God has spoken by the mouth of all his holy prophets since the world began." It is difficult to determine the exact force of the term *restoration* in this connection. It is commonly referred to a state of primeval order, purity, and happiness, which, it is supposed, will exist just previous to the second coming of Christ.<sup>[14]</sup> But the apostle speaks of a restoration of all things of which God has spoken by the mouth of *all* his holy prophets. Now, there are many things spoken of by the prophets beside those which refer to the final triumphs of the truth, and *all* these are included in the expression. Some of these things will not consist, individually considered, in *restoration*, but in *destruction*. Still, the prevailing object of all the things of which the prophets [58] have spoken, even the destruction of wicked nations and apostate Churches, is to finally *restore* that moral saw which God originally exercised over the whole earth. It is doubtless this thought which suggested the term *restoration*, though reference is had to the fulfillment of all the prophesies which are to be fulfilled on earth. Not till all are fulfilled will Christ come again.<sup>5</sup>

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<sup>5</sup> McGarvey, J. W. *A Commentary on Acts of Apostles*, 1863

Coffman Commentaries on the Bible

**Verse 19 - Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.**

On Pentecost ([Acts 2:38](#)), Peter had preached: (1) repent ye, (2) and be baptized, (3) for the remission of sins, and (4) ye shall receive the gift of the Holy Spirit. Exactly the same four factors are in view here: (1) repent, (2) turn again, (3) that sins may be blotted out, and (4) that refreshing from the Lord's presence would follow. It is universally admitted that (1), (2), and (4) of the above factors in both sequences are synonymous; and, if we had known nothing at all concerning any of these things, the incidence of "be baptized" and "turn again" in exactly corresponding places in these sequences would prove that they mean the same thing. As De Welt expressed it:

The thought behind "turn again" was nothing short of baptism. The Jews no doubt had witnessed the baptism of persons every day ([Acts 2:47](#)); and thus when Peter called upon them to "repent and turn again," they knew exactly what he inferred.[14]

Boles also agreed, declaring that: "The blotting out of sins is equivalent to remission of sins; and being baptized is tantamount to turning again." [15]

It is, however, to the great Restoration preacher, Benjamin Franklin, that we turn for one of the most impressive analyses regarding "turn again." It actually means "be converted," as the translators of the **KJV** rendered it in three different passages thus:

1. The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted (turn again), and I should heal them ([Acts 28:27](#)).

2. At the same time came the disciples unto him, saying, Who is the greatest in the kingdom of heaven. ... Verily I say unto you, Except ye be converted (turn), and become as little children, ye shall not enter the kingdom of heaven ([Matthew 18:1,3](#)).

3. Repent ye therefore, and be converted (turn again), that your sins may be blotted out ([Acts 3:19](#)).

Significantly, the command, however it is read, whether "turn again" or "be converted," was used by the inspired writers to indicate something that men must do; and the status of those to whom these several words were addressed shows what was meant. In (1), the people commanded to be converted were unbelievers; in (2) they were already believers; and in (3) the people were already believers and had been commanded to repent; and therefore, "converted" in this instance refers to some further action following repentance and faith.

Thus it is clear that "turn again" may refer to any of the necessary actions by which one becomes a Christian. In (1) it means that he should believe, repent, and be baptized; in (2) it meant that the apostles should repent; and in (3) it has the meaning that people who had already believed and repented were yet required to be baptized. Thus the

actual meaning of "turn again," as used by the inspired writers, is "complete whatever is lacking" to bring one into Christ. In this verse, the thing lacking after faith and repentance was most certainly their being baptized into Christ.

But the question arises, Why did Peter use this rather indirect way of stating what they must do, especially in view of what he had so flatly said on Pentecost? The answer must lie in the fact of his inspiration. God always gives the skeptic, the willful, and the unbeliever a way out. Our Lord said shortly before raising the daughter of Jairus, "The maid is not dead, but sleepeth!" ([Mark 5:39](#)), thus leaving men room to make their own moral decision. So it is here. If one is determined to reject baptism as clearly binding upon all men, this verse gives him a straw to catch at, the excuse to refuse what is morally impossible for him already.

The notion advocated by Ramsay and discussed earlier in this chapter, to the effect that Peter switched his position to new ground in this passage, "stressing faith," is refuted by the simple truth that faith is not even mentioned here. Just as it was on Pentecost, the people already believed; and Peter was concerned here with further instructing men regarding how they might "save themselves" by complying with the God-given terms of redemption.

For those who desire a fuller discussion of the questions regarding this verse, reference is made to J. W. McGarvey's New Commentary on Acts.

[14] Ibid., p. 60.

[15] H. Leo Boles, op. cit., p. 59.

### **Verse 20**

**And that he may send the Christ who hath been appointed for you, even Jesus, whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been of old.**

Whereas in [Acts 2:38](#) Peter had promised that remission of sins and the gift of the Holy Spirit would follow their obeying the gospel, there is here assigned another consequence, namely, that (God) may send the Christ, etc. Christ had already come and completed the work of his First Advent, making this a reference to the Second Coming, which in this verse is promised as an event that would be hastened by the people obeying the gospel, indicating, as McGarvey said, that:

A certain amount of work in the saving of men was to be accomplished before his coming. This is indicated by the qualifying remark, "whom the heavens must receive until the restoration of all things whereof God spake by the mouth of his holy prophets."**[16]**

There is a definite hint here that Christ's Second Advent will not appear until a certain number of souls have been redeemed; and, that being true, one of the reasons for the severe weeping of Jesus over the fate of Jerusalem due to their rejecting him is evident. IF the Jews had received Christ, there can be no doubt that Christianity would have been the choice of far greater numbers of men, and God's purpose could have been realized

much sooner; and Peter definitely says as much right here. The tragic rejection of Israel, however, had the effect of extending the long agony of mankind, vastly increasing the numbers of men who would be born, and thus fulfilling the curse upon Eve that God would "multiply thy sorrow and thy conception" ([Genesis 3:16](#)). Thus, the human race blew its second chance in Israel's rejection of the Christ, the same being a disaster for humanity, fully comparable to the original debacle in Eden. Here, Peter pleaded with the people to obey the gospel that God might send the Christ, etc., in his Second Advent.

**Whom the heavens must receive ...** means that Jesus will not appear again until a certain time future, at which time "the restoration of all things," in one sense, shall have been completed, and to be followed by certain other restorations. Here again one thinks of the primary and secondary arches of the rainbow, as so often in prophecy.

**Until the times of the restoration of all things ...** The primary and immediate thing in view here is the accomplishment of all those things which had been prophesied by the Old Testament prophets, [Acts 3:21b](#) being a qualifier of the things to be restored; and, concerning those things, the Second Advent will be at the end, not the beginning of the restoration. The premillennial views are not supported by this text. Christ explained that John the Baptist's coming to "restore all things" was fully accomplished ([Matthew 17:11,12](#)); and men "knew him not." Also, none of the outlandish things the Jews thought would happen when Elijah "restored all things" ever took place. It is, in all probability, certain that the "restoration of all things," as taught by the prophets, is now going on under the reign of Christ, and that all shall be accomplished without the majority of mankind ever being in the slightest degree aware of it. Jesus himself made the work and the events of John's ministry, in certain particulars, typical of his own. Just as John was killed, so would Jesus be crucified, etc.

Despite this, there is the definite suggestion in places like this of a further restoration of "all things," following the judgment. As Dummelow believed: "It means the restoration of the whole universe to its original and planned perfection ... as in the `new heavens and the new earth'" ([2 Peter 3:13](#)).<sup>[17]</sup>

[16] J. W. McGarvey, op. cit., p. 63.

[17] J. R. Dummelow, op. cit., p. 823.<sup>6</sup>

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<sup>6</sup> Coffman, James Burton. "Commentary on Acts 3". "Coffman Commentaries on the Bible". <https://www.studylight.org/commentaries/eng/bcc/acts-3.html>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

**Gospel Advocate – New Testament Commentary (H. Leo Boles)**

**19 Repent ye therefore, and turn again,**—Peter repeats in substance in this address what he had said in [Acts 2:38](#). [Verse 38](#) of chapter 2 is a parallel of this verse. There he had given evidence that Christ was the Son of God; they were convinced or believed his evidence; they asked what to do; Peter told them to repent and be baptized, in the name of or by the authority of Christ, unto the remission of their sins, and then they should receive the gift of the Holy Spirit. Here he tells them to "repent" and "turn again" "that your sins may be blotted out," "so there may come seasons of refreshing from the presence of the Lord." In both statements, after they believed, they were commanded to "repent"; in the first they were told to "be baptized," but in the second they are told to "turn again"; in the first they are told that their repentance and baptism were "unto the remission of your sins," but here after repentance and turning again they are promised "that your sins may be blotted out." Evidently the blotting out of sins is equivalent to the remission of sins, and being baptized is tantamount to turning again. "Blotted out" literally means "to wipe out, rub off, erase, smear out." "Seasons of refreshing," literally from the Greek, "anapsuxis," "to cool again or refresh," or "cooling, reviving with fresh air." The "seasons of refreshing" depend on their repentance and turning again and having their sins erased or forgiven.

**20 and that he may send the Christ**—This verse has called forth much controversy. The coming of Christ the second time seems to be the meaning here. What would their repentance and turning again have to do with the coming of Christ? Evidently the coming again of Christ, like the coming of the times of refreshing, depends upon their repentance and turning again; as people were converted, conditions would be more favorable for the coming again of Christ. Christ came the first time to redeem the world; his second coming will complete that redemption.

**21 whom the heaven must receive until the times**—This Jesus who is here promised to return must remain in heaven until the "times of restoration of all things." Peter has told them that this Jesus whom they had crucified had ascended back to heaven, and that now the heaven must receive and retain until the time for his return; the Messiah is to reign over God's people until he returns. "Times of restoration" comes from the Greek, "apokatasta—seos," and is a double compound word composed of "apo," "kata," and "histemi," and is only used here in the New Testament; it seems to be a technical medical term, and means complete restoration to health. The first coming of Christ marked the beginning of the period of restoration, and the second coming marks the end of that period; all who are converted and live the Christian life reproduce the Christ life in his church until all things are ready for the final restoration. The scope or the prophecies included both the first and the second coming of Christ, and therefore included the period known as the "restoration" of all things. The prophecies were those mentioned by Zacharias in [Luke 1:70](#); the writer there referred to such Messianic predictions as [Psalm 111:9](#); [Jer. 25:5, 6](#); [30:10](#); [Dan. 9:24-26](#).<sup>7</sup>

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<sup>7</sup> H. Leo Boles, *New Testament Commentary – A Commentary on Acts of the Apostles*, (Nashville, TN: Gospel Advocate Co., 1989), WORDsearch CROSS e-book, 60-61.