

## **ACTS THREE NINETEEN EXAMINED**

**Ac.3:19-26**

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**Note: Keep this in mind as we study V.19. Peter is speaking to Jews. This is important! See:**

**Acts 3:12: “Ye men of Israel”**

**Ac.3:25,26: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”**

**Definition of “times of refreshing”**

- 1. Thayer, p.43: “a cooling, refreshing”**
- 2. Young’s Concordance: “a cooling or refreshing again”**
- 3. Arndt-Gingrich, 63: “breathing space, relaxation, relief, fig., of the Messianic age...times of rest.”**

**Definition of “presence of the Lord”**

- 1. Thayer, 551: “countenance, look” – “the refreshing which comes from the bright and smiling countenance of God to one seeking comfort.”**
- 2. Arndt-Gingrich, 728: “face, countenance” –“from the presence of someone”**

**Ac.3:19, “times of refreshing” as explained by J.W. McGarvey, New Commentary On Acts of Apostles:**

**“The ‘seasons of refreshing’ are placed here where ‘the gift of the Holy Spirit’ was placed in the first discourse (Ac.2:38, ejd), and the reference is to the refreshing of the soul effected by the joys of the Holy Spirit.”**

**Note: He is evidently suggesting that “seasons of refreshing” is the equivalent of “the gift of the Holy Spirit” in Ac.3:38.**

He is doing what others do. They parallel Ac.3:19 with Ac.2:38 in the following manner and make “seasons of refreshing” of Ac.3:19 refer to “the gift of the Holy Spirit” of Ac.3:38

<u>Ac.2:38</u>	<u>Ac.3:19</u>
Repent	Repent
Be baptized	Be converted (and turn)
Remission of sins	Sins blotted out
Gift of the Holy Spirit	Seasons of refreshing

As thus laid out and so repeated, it looks good. And sounds good. But it is pure assumption!

**The Holy Spirit is not discussed in Ac.3:19!**

Think! Both Ac.2:38 and Ac.10:45 contain the exact same expression “the gift of the Holy Spirit,” with Ac.10:46 showing that such a gift was miraculous in nature: “For they heard them speak with tongues, and magnify God.”

**If it is miraculous in Ac.10:45, why is it not miraculous in Ac.2:38?**

Moreover, the entire context of Ac.2 proves that Peter is dealing with the miraculous in Ac.2:38 when he promised “the gift of the Holy Spirit,” because he is proclaiming to these Jewish believers that what Joel has prophesied is now available to penitent, baptized believers in Jesus Christ; namely, two things: (1) salvation, in connection with calling upon the Lord to be saved, which is done by their faith, repentance and baptism, and (2) concerning God pouring out his Spirit upon all flesh. See Ac.2:16-21.

Also, we know from Ac.8:14-19 that baptized believers did not receive the Holy Spirit at the point of faith and baptism for the remission of sins. They received the Holy Spirit by the laying on of the apostles’ hands *after* being baptized for the remission of sins. Cf. Ac.19:6; 2Tim.1:6; Rom.1:11.

Even if “times (seasons) of refreshing” in Ac.3:19 could be referring to “the gift of the Holy Spirit”, it would still have to fit into the pattern established in Ac.2:38; 8:14-19; 19:6; 2Tim.1:6 as stated above!

## NOTE WHAT OTHERS HAVE SAID ABOUT Ac.3:19 AND ITS CONTEXT

Keeping in mind that Peter is speaking to Jews in this context, take note of :

**Barnes Notes** commenting on Ac.3:19 “the times of refreshing” and its context:

“The main inquiry, therefore, is, what did Pete refer to by *the times of refreshing*, and by the *restitution of all things*? Did he refer to any particular manifestation to be made then, or to the influence of the gospel on the earth, or to the future state, when the Lord Jesus shall come to judgment?

“The idea which I suppose Peter intended to convey as this: ‘repent, and be converted. You have been great sinners, and are in danger. Turn from your ways, that your sins may be forgiven.

“But then, what (further, ejd) encouragement would there be for this? Or why should this be done? (i.e., in view of common Jewish thinking and Jewish concept of things pertaining to the coming Messiah, ejd). Answer: ‘You are (now) living under the times of the gospel, the reign of the Messiah, the times of refreshing. This happy, glorious period has been long anticipated, and is to continue to the close of the world. The period which will *include* the restitution of all things, and the return of Christ to judgment, has come, and is, therefore, the period when you *may* find mercy, and when you *should* seek it, to be prepared for his return.

“In this sense the passage refers to the fact that this time, this dispensation, this economy, *including all this*, had come, and they were living under it, and *might* and *should* seek for mercy.

“It expresses, therefore, the *common belief of the Jews* that such a time *would* come, and the comment of Peter about its nature and continuance.

“The belief of the Jews was that such a time *would* come. Peter affirms that the belief of such a period was well founded – a time when mercy may be obtain. That time *has* come. The doctrine that it *would* come was *well founded*, and has been fulfilled. This was a reason why they should repent and hope in the mercy of God.

“Peter goes on then, to state further *characteristics* of that period. It would include the restitution of all things, the return of Christ to judgment, etc. And *all this* was an additional consideration why they should repent, and turn from their sins, and seek for forgiveness.

“The meaning of the passage may therefore be thus summed up: ‘Repent, since it is a true doctrine that such times would come: they are clearly predicted; they were to be expected; and you are now living under them.

“The idea...that the times of the Messiah would be times of rest, ease, and prosperity, was a favorite one among the Jews, and was countenanced in the Old Testament. See Isa.28:12. They anticipated the times of the gospel (or the Messiah, ejd) as a period when they would have rest from their enemies, a respite from the evils of oppression and war, and great national prosperity and peace (even though they erred by not understanding that it would be spiritual in nature; their whole concept of the times of the Messiah was material and physical in nature, ejd)

(Here Peter seeks to correct their thinking, and, ejd) “Under the idea that the (true, ejd) happy times of the Messiah had come, Peter now addresses them, and assures them that they might obtain pardon and peace.” (just as Moses had said, as well as “all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days”, that “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities,” vv.22-26, ejd)

Barnes continues: “Shall come”. This does not mean that this period was still future, for it had come; but that the expectation of the Jews that such a Messiah would come was well founded. A remarkably similar construction we have concerning Elijah in Mt.17:11; that is, the doctrine that Elijah would come was true, though he immediately adds that it had already taken place, V.12.

“From the presence of the Lord”. Greek, “From the face of the Lord”

“The expression means that God was its author...from the Lord himself. Cf. Mal.3:1; Lk.1:76.

“And he shall send Jesus Christ”

“Under this economy of things, he shall send Jesus Christ, that is, the Messiah, to teach men; to redeem them; to save them; to judge the world; to gather his people unto himself; and to condemn the wicked.

“Under this economy they were then. This, therefore, was an argument why they should repent and turn to God, that they might escape in the day of judgment.

“Until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said...

“It means properly to restore a thing to its former situation, as restoring a sprained or dislocated limb to its former soundness. Hence it is to restore, or to heal in the N.T....and hence it is applied to the preparation or fitness for the coming of the Messiah which was to attend the preaching of John in the character of Elias in Mt.17:11; Mk.9:12.

“The word has also the idea of consummation, completion, or filling up. Until the complement or filling up of the times; that is, of all the events foretold by the prophets, etc. Until the times which shall establish the perfection or completion of all the predictions of the prophets, etc.

“In this sense the passage means that the heavens must receive the Lord Jesus until all things spoken by the prophets in relation to his work, his reign, the spread of gospel...shall have been fulfilled.” End of Barnes’ comments.

Note: To me Barnes makes more sense than all other scholars I have examined. Furthermore, his explanation fits with Ac.3:38; 8:14-19; 19:6; 2Tim.1:6; Rom.1:11 on the matter of “the gift of the Holy Spirit”.