

Restitution and the Temple

Commentary for September 15, 2014 — That is, a “Restitution of All Things”

There is a direct relationship between the Temple and the restitution of all things spoken of in Acts chapter 3. This is because the Temple is part of that restitution.

The context is as follows. The apostles Peter and John were in **“the temple at the hour of prayer, being the ninth hour”** (Acts 3:1). This relates to 3 p.m. our time. They encountered a man who was lame **“from his mother’s womb”** (verse 2). This may indicate he had some congenital deformation of the bones, likely both legs. They healed him in the name of Jesus Christ (verse 6).

The lame man was not only healed, but he gained the ability to walk. The man never walked before! That means his muscles, nerves, blood, lymph system, and brain were all suddenly and fully coordinated so that he could walk — and more:

“... immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.”

• Acts 3:7–8

He was leaping as well as standing and walking. This indicates a miraculous strength to his legs, considering he did not even know how to leap, walk, or stand. He never did these before. This caused quite a stir. The people knew the man: **“they knew that it was he which sat for alms at the Beautiful gate of the temple”** (Acts 3:10). He was “a regular” at that place of the Temple.¹ Note what he did next:

“And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering.”

• Acts 3:11

The formerly lame man was clinging to the two apostles. The Rotherham translation says the man **“he held fast Peter and John”** (Acts 3:11). Then Peter began to preach to the gathered crowd from “Solomon’s Porch.”

“... you denied the Holy One and the Just, and desired a murderer to be granted unto you; And [you] killed the Prince of life, whom God has raised from the dead; whereof we are witnesses. And his name through faith in his name has made this man strong, whom you see and know: ...”

• Acts 3:14–16

The reason God had Peter and John heal the lame man in the outer part of the Temple was to attract the attention of the people so they would listen to the preaching of Peter (and John).

“And now, brethren, I wot [know] that through ignorance you did it, as did also

¹ Perhaps he was carried to and from that location every day, or he used crutches.

your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he has so fulfilled. Repent you therefore, and be converted,

[1] **that your sins may be blotted out,**

[2] **when the times [kairoi] of refreshing shall come from the presence of the Lord;**

[3] **And he shall send Jesus Christ, which before was preached unto you:**

Whom the heaven must receive until the times [kronoun] of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began [Greek: 'from the eon']."

• **Acts 3:17–21**

Understand the two highlighted phrases, and note the two different Greek terms translated "times." *Kairoi* means eras or time periods. *Kronon* means the passage of time.²

- **"The times of refreshing"** (verse 19) will occur **"from the presence of the Lord** [God the Father]; **And** [then] **he shall send Jesus Christ."** This refreshing will occur **BEFORE** Christ returns, when God **"shall send Jesus"** (verse 20). Their conversion will result in the occurrence of the times of refreshing.
- **"The times of restitution of all things,"** will also occur **BEFORE** Christ returns, **"whom the heaven must receive until ..."** the times are fulfilled (verse 21). John the Baptist was a type of Elijah at Christ's first coming (Matthew 17:1–13; Mark 9:11–13). This restitution will involve another **"Elijah to come"** before Christ's second coming, leading to the fulfillment of Malachi 4:4–6, who will **"restore all things"** (Matthew 17:11; Mark 9:12).³

The events of Acts chapter 3 took place in the Temple environs. Christ told his apostles that very structure would be destroyed (Matthew 24:1–8, Mark 13:1–8, Luke 19:41–44 and chapter 21). Another temple must be built as part of the **"restitution"** that will come.

Knowledge of the correct location of the Jewish Temples through history is part of the **"restitution."** The legacy of the temples goes back to the legislation, rituals, times, and seasons of the festival years of Moses. We now know where the Temples were located.⁴ This information begins the **"restitution,"** but its full impact will take time. The Jews rejected the Gospel at the time of the apostles (Matthew 21:42; Mark 8:31; Luke 9:22, 17:25; 1 Peter 2:4, 7; Romans 11:25–26). Before Christ returns God's Spirit will pour out upon the people of Jerusalem and they will accept and recognize **"Him who they have pierced"** (Zechariah 12:10–14; Psalm 22:16; John 19:34–37). They will then **"Repent ... and be converted"** (Acts 3:19).

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² Two verses use both terms: **"Times [kronous] or seasons [kairous]"** (Acts 1:7, no definite articles in Greek) and **"the times [kronoun] and the seasons [kairoun]"** (1 Thessalonians 5:1).

³ See Dr. Ernest L. Martin's articles, ["The Elijah to Come"](#) and ["The Coming Revolution in Knowledge"](#) which explain what is involved in the restoration and restitution of all things.

⁴ See Dr. Martin's book, [The Temples that Jerusalem Forgot](#), and the visual presentation of much the same information on the DVD, [Jerusalem and the Lost Temples of the Jews](#).