

Abounding Grace Christian Church

The Acts of the Holy Spirit through the Church – Part 14

I. Exposition of Chapter Three (continued).

A. Peter preaches the Gospel to the Crowd – (Verses 11-26).

1. Verse 19 – (Continued) – “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,”

a. The meaning of the words, “...blotted out...” is, “to wipe off, wipe away; to obliterate, erase, wipe out.”¹ (cf. Colossians 2:14; Revelation 3:5). This is obviously another way of expressing forgiveness of sin. (Psalm 103:12; Ephesians 1:7).

b. “...so that times of refreshing may come from the presence of the Lord”

1) The word “times” means, “season” or, “opportune time”²

2) The word “refreshing” means, “a recovery of breath” and “revival”³

“From this passage we see that repentance and a radical turning to God bring not only obliteration of sins but ‘times of refreshing’ from the Lord. Nor do we have to wait until Jesus comes back before we can enjoy these seasons of revival and blessing. We can have such times now, and as the Greek especially indicates, we can have them until Jesus comes back to earth again.”⁴

2. Verses 20-21 – “[A]nd that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.”

a. Verse 20 – “...that He may send Jesus Christ...” – It’s important to remember here that the original hearers were Jews and now Peter refers to Jesus as the “Messiah” (“Christ” being from the Greek equivalent of this.) It seems that this verse is understood in a couple of ways. Many believe that this refers only to the second coming, connecting it to the next verse. Others understand this, and it seems correct from the context, that there will be seasons of refreshing right up until the second coming of the Lord Jesus Christ. Grant Osborne suggests an additional thought and that is the meaning includes the idea that we will experience more of the Messiah during these seasons of refreshing from His presence. Osborne writes:

“He will ‘send the Messiah, who has been appointed for you’—of course, this has already taken place, but the promise is that we will experience more fully the results of Christ in us as we walk the Christian life.”⁵

b. Verse 21 – “Whom”, of course, refers to Jesus. It states here that “...heaven must receive...” Him, which means that He must be retained in Heaven “...until the times of restoration of all things...”.

1) The word “times” translated here is a different word than that found in verse 19. This word is the general word for time. It refers to a “fixed time”.⁶

2) The word “restoration” means; “to change to a previous good state”⁷

“The time of restoration refers to the coming age, the Millennium, when God will restore and renew, and Jesus will reign personally on the earth. The prophesied restoration includes further outpouring of the Spirit on the restored kingdom.”⁸

3) “...which God has spoken by the mouth of all His holy prophets since the world began.”

a) It’s important to note that the “restoration of all things” is limited to only what was prophesied by the prophets. There is no restoring of Satan, fallen angels or human beings who are unrepentant and haven’t turned to Christ.

b) Notice what Jesus did pertaining to the disciples on the road to Emmaus:

¹Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti*

²Spiros Zodhiates, *The Complete Word Study Dictionary*, (AMG Publishers; Revised edition, 1993)

³James Strong, *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible* (Bellingham, WA: Logos Bible Software, 2009), 12.

⁴Stanley M. Horton, *Acts: A Logion Press Commentary* (Springfield, MO: Gospel Publishing House, 2001),

⁵Grant R. Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2019), 75.

⁶James Strong, *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible*, 78.

⁷Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 155.

⁸Horton, Acts, 95-96.

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” – Luke 24:27.

“Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’” – Luke 24:44.

3. **Verses 22-23** – This is a quote from **Deuteronomy 18:15, 18-19**. - Peter quotes from Moses (the first writing prophet). Moses predicted that God would raise up a prophet, similar to himself, through whom He would make His will known to His people. The people had this promise in mind when they asked John the Baptist if he was the prophet spoken of (**John 1:21-25**).

“This was often taken as a messianic promise, and Peter is using it in exactly that way. Jesus, the prophet like Moses, has been ‘raised up’ by God, and it is incumbent on the part of the nation to ‘listen to everything he tells you.’”

a. Horton points out some ways Jesus was like Moses:

“God uses Moses to bring in the old covenant; Jesus brought in the new covenant. Moses led the nation of Israel out of Egypt and brought them to Mount Sinai where God brought them to himself – into a covenant relation with Himself (Exod. 19:4-5). Jesus, by shedding His blood, became the new and living (resurrected) way whereby we can enter into the very holiest presence of God (Heb. 10:19-20). Moses gave Israel the command to sacrifice the lamb; Jesus is himself the Lamb of God...”¹⁰

4. **Verse 24** – The prophet Samuel is mentioned here and some might argue that there are no explicit prophecies given by him concerning the coming Messiah. Longenecker points out:

“Now it is certainly difficult to find any prophecy of Samuel that could be applied to Jesus...But Samuel was the prophet who anointed David to be king and spoke of the establishment of his kingdom (cf. 1 Sam 16:13; see also 13:14; 15:28; 28:17). Furthermore, Nathan’s prophecy regarding the establishment of David’s seed as recorded in 2 Samuel 7:12-16 was accepted in certain quarters within Late Judaism as having messianic relevance and taken by Christians as having been most completely fulfilled in Jesus (cf. 13:22-23, 34; Heb 1:5).”¹¹

5. **Verse 25** – Now Peter, inspired by the Holy Spirit, brings in Abraham and the covenant. He says to this Jewish audience, **“You are sons of the prophets...”**. This simply means that they were descendants of the prophets. It’s also stated here that they are sons, or descendants **“...of the covenant...”**. This is speaking of the Abrahamic covenant which included the promise, **“And in your seed all the families of the earth shall be blessed.”** (See **Genesis 12:3**).

“The Jews were heirs of the prophets of the Abrahamic Covenant given to Abraham (Gen. 12:2–3; 15:18–21; 17:1–8; 22:18) and confirmed to the Jews’ fathers (e.g., Isaac [Gen. 26:4]). The Jews then could be blessed if they, like Abraham, believed (cf. Rom. 3:28–29; 4:3; Gal. 3:6–7). In fact all peoples would be blessed through Abraham (cf. Gen. 12:3; Rom. 4:12, 16; Gal. 3:29; Eph. 3:6).”¹²

“Jesus Christ was THE SEED of David, the SEED of Abraham, in whom all nations were to be blessed. This “SEED” to bless all nations is that ‘many-membered Seed’ revealed in Christ and the Church...Christ and His Church will bless ALL the Nations, through the Gospel of the Kingdom, as in operation in the Book of Acts.”¹³

6. **Verse 26** – God sent His Son to the Jew first, to bless them and turn them from their iniquities. (cf. **Romans 1:16; 2:9-10**).

“Should modern Christians evangelize Jews before they evangelize Gentiles? We are not commanded to do so. The Great Commission passages make no Jew-Gentile distinction regarding who should get the gospel first.”¹⁴

“All the first evangelists (spreaders of the good news) were Jews. They were the first to begin to fulfill the Great Commission by making disciples (Matt. 28:19). But the word ‘first’ implies that the blessing should be carried to others besides the Jews.”¹⁵

⁹Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries, 76.

¹⁰Horton, *Acts: A Logion Press Commentary*, 97.

¹¹Richard N. Longenecker, "Acts," *The Expositor's Bible Commentary*, (Grand Rapids, MI: Zondervan Publishing House, 1995), 94.

¹²Stanley D. Toussaint, "Acts," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 362.

¹³Kevin J. Conner, *The Book of Acts* (Portland, OR: Bible Press, 1973), 40.

¹⁴Thomas L. Constable, *Notes on Acts* (<http://www.soniclight.com>: Sonic Light Publication, 2019), 110.

¹⁵Horton, "Acts", 98.