

Foothills Christian Assembly Sermon June 5, 2022
Acts 3: 19 – 26 “Peter’s 2nd Sermon in Acts – Part 2”

1 Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; 3 who, seeing Peter and John about to go into the temple, asked for alms. 4 And fixing his eyes on him, with John, Peter said, "Look at us." 5 So he gave them his attention, expecting to receive something from them. 6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." 7 And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. 8 So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God. 9 And all the people saw him walking and praising God. 10 Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. 12 So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. 14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 and killed the Prince of life, whom God raised from the dead, of which we are witnesses. 16 And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all. 17 Yet now, brethren, I know that you did it in ignorance, as did also your rulers. 18 But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. 19 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, 20 and that He may send Jesus Christ, who was preached to you before, 21 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. 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' 24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' 26 To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

1 Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, 2 being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in custody until the next day, for it was already evening. 4 However, many of those who heard the word believed; and the number of the men came to be about five thousand.

I. Introduction

- a. Last week: Acts 3: 11 – 19 “Peter’s 2nd Sermon in Acts – Part 1”
 - i. V11,12 Peter Capitalizes on the Situation
 - ii. V13 Peter Points the People to God
 - iii. V13 - 15 Peter Charges the People with Christ’s Death
 - iv. V15 Peter Proclaims the Resurrection
 - v. V16 Peter Tells the People How the Lame Man was Healed
 - vi. V17-19 Peter Calls the People to Repentance
- b. Today: Acts 3: 19 – 26 “Peter’s 2nd Sermon in Acts – Part 2”
 - i. V19-21 Fruit of Repentance: Times of Refreshing and Restoration
 - ii. V22,23 The Prophet Like Moses
 - iii. V24 All the Prophets have Foretold These Days
 - iv. V25 Peter Encourages the People: Sons of the Covenant

II. V19-21 Fruit of Repentance: Times of Refreshing and Restoration

- a. 19 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, 20 and that He may send Jesus Christ, who was preached to you before, 21 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.
- b. Peter calls the Men of Israel to repent of their sins and turn back to God. Not just the sin of killing Jesus, but all their sins. And, don’t turn away from one sinful life to another. No, turn away from their life of sin and turn to God. If they repent and turn back to God, their sins will be blotted out, obliterated, eliminated, completely removed. But, there’s more. Christianity is more than just freedom from individual sin. If they repent and turn back to God, not only will their sins be blotted out, but also the Lord will send times of refreshing and times of restoration of all things.
- c. Times of Refreshing
 - i. Times: καιρός = a measure of time, a larger or smaller portion of time
 1. “**1. occasion**, points of time **2. period of time**, indefinite period of time **3. era**, age”¹
 - ii. Refreshing: ανάψυξις = a cooling, refreshing
 1. “**1. relief**, refreshment, relaxation from burdensome circumstance **2. encouragement**, a state of cheer, after a difficult time”²
 2. “relief from distressful, burdensome circumstances—‘relief, breathing space.’...In Ac 3:20 the phrase καιροὶ ἀναψύξεως is generally regarded as a reference to the Messianic age.”³

¹ James Swanson, [*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

² James Swanson, [*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

³ Johannes P. Louw and Eugene Albert Nida, [*Greek-English Lexicon of the New Testament: Based on Semantic Domains*](#) (New York: United Bible Societies, 1996), 245.

3. “a state of cheer and encouragement after a period of having been troubled or upset—‘refreshing, encouragement, recovery of happiness.’”⁴
 4. Exodus 8:15 (LXX) “So the LORD did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. 14 They gathered them together in heaps, and the land stank. 15 But when Pharaoh saw that there was *relief*, he hardened his heart and did not heed them, as the LORD had said.”
- iii. “In the context of vv. 19, 26, the “times of refreshing” are the lifting of the burden of sin, the “relief” from the knowledge of having been implicated in the execution of God’s Messiah, the “relaxation” in the knowledge that the promised new covenant has arrived in God’s revelation in and through Jesus, his Servant who is the Author of Life—in short, God’s blessing and the realization of the “peace” (Heb. *shālôm*) which was promised at Jesus’ birth (Luke 2:14). In the context of Acts 2:38, the “times of refreshing” are the age of salvation which has arrived with Jesus, the Messiah, who bestows the transforming presence of God’s Spirit upon his people.”⁵
 - iv. “The “times of refreshing” ...is another NT hapax expression. It looks to a period of time that includes rest and refreshment.... Ἀνάψυξις refers to a “cooling” to relieve trouble or to dry out a wound (“refreshment” in NLT; “refreshing” in NIV, RSV, NET; BAGD 63; BDAG 75; Schweizer, *TDNT* 9:664; Fitzmyer 1998: 288, “to cool by blowing” is the idea of the related verb). In the LXX the only use of ἀνάψυξις is in Exod. 8:11 LXX (= 8:15 Eng.), where it refers to relief from the plague of frogs. The verb ἀναψύχω (*anapsychō*, to refresh) is used of the Sabbath rest of slaves and animals and the soothing of Saul by David’s music (Johnson 1992: 69; Exod. 23:12; 1 Sam. 16:23). The arrival, then, is of a period of messianic refreshment, the “definitive age of salvation” (Schweizer, *TDNT* 9:664). The idea has parallels in Judaism ... and is traditional in its origin ...It refers to entry into a new and unending eschatological life before the Lord. The closest parallel in the NT is the concept of “rest” in Heb. 3–4 ...One wonders if ἀνάψυξις alludes to the Spirit’s washing work in the messianic age that points to spiritual refreshment.”⁶
- d. From the Presence of the Lord = From before the Face of the Father

⁴ Johannes P. Louw and Eugene Albert Nida, [*Greek-English Lexicon of the New Testament: Based on Semantic Domains*](#) (New York: United Bible Societies, 1996), 304.

⁵ Eckhard J. Schnabel, [*Acts*](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:20.

⁶ Darrell L. Bock, [*Acts*](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 176.

- i. ““that times of refreshing may come from the Lord” (*apo prosōpou tou kyriou*, ‘from the face of the Lord’).”⁷
- e. So, the Men of Israel, the offspring of Abraham, are called to turn away from their paths of dry-bones death, and be forgiven - A definitive forgiveness – and brought into the relief, refreshment, rejuvenation that will come to them from the Face of God. This is likely a reference to the Lord sending forth His Holy Spirit during this age of Pentecost.
- f. “20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things”
 - i. Here, Peter points to Christ ascended and enthroned, and Peter brings the people into consideration of their Messiah’s current status and future plans. Also, Peter points back to before time began. (Who was preached to you before → appointed beforehand)
 - 1. “Peter states that Jesus had been appointed as Messiah by God in his eternal plan of salvation”⁸
 - ii. That He (the Father) may send Jesus Christ
 - 1. This sending could be Christ’s visitation at AD70 or Christ’s final return at the end of history. Given the context (“whom heaven must receive until...”), this is most likely pointing to the end of the Messianic age on earth.
 - 2. “The sending of Christ to judge the world, at the end of time, will be a blessing to you; you shall then *lift up your heads with joy, knowing that your redemption draws nigh.*” It seems to refer to this, for till then *the heavens must receive him*, v. 21. As God’s counsels from eternity, so his predictions from the beginning of time, had a reference to the transactions of the last day...The institution of all things in the church had an eye to the restitution of all things at the end of time.”⁹
 - iii. “whom heaven must receive until the times of restoration of all things”
 - 1. How long will Jesus our Lord be in heaven at God’s right hand before returning?
 - a. 1 Cor 15:24-26 “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death.”

⁷ David G. Peterson, [The Acts of the Apostles](#), The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 180.

⁸ Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:20.

⁹ Matthew Henry, [Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume](#) (Peabody: Hendrickson, 1994), 2075.

- b. Heb 10:11-13 “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool.”
 - c. Psalm 110:1 “The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”
 - d. Jesus our Lord will remain in heaven, seated at the right hand of God, until His Father has put all His enemies under Christ’s feet.
 - 2. “until the times of restoration of all things”
 - a. Is this “times of restoration” to begin before or after Christ’s 2nd return. Should it read “until the times of restoration of all things” [are completed] or “until the times of restoration of all things” [begin]?
 - b. Well, let’s think about this together. Will the endless days of glory after the final day of history require further restorations? Or, will all the restorations be completed on that last great day of history? After Christ returns and destroys the last enemy, death, and completes the final judgment, there will be no more restorations needed. The days of endless glory = everything is restored.
- iv. So, the times of refreshing and the times of restoration of all things are both occurring during this Messianic Pentecostal age of God’s Spirit, and Peter is calling his brethren to repent, turn to God, receive definitive forgiveness and join in the times of refreshing and restoration of all things that God will bring forth in greater and great fullness until Christ returns to collect His Bride, finalize His total conquest of evil and restore God’s creation to the fullness of perfection. Peter further establishes this in v24 by subsuming these times (refreshing and restitution) under the phrase “...have also foretold these days”.
 - 1. “It should be noted that as in v. 20 (καιροί), Peter refers to a plurality of events (χρόνοι). This means that, again, Peter has in view “a period of time and a cluster of events.” And if χρόνοι is parallel to καιροί, the “times of refreshing” must be parallel to the “times of restoration,” suggesting that the two terms materially belong together, which means that “the restoration implied in the latter is the mirror image of the liberation implied in the former.” In v. 24 Peter declares that all the prophets beginning with Samuel predicted “these days” (ἡμέρας ταύτας), which is the time in which the nations are blessed through the seed of Abraham (vv. 25–26). If this third time reference is correlated with the καιροί of v. 20 and the χρόνοι of v. 21, it becomes apparent that in v. 21

Peter does not speak exclusively of the future but includes the present.”¹⁰

- g. Restoration of all things
 - i. Colossians 1:15-20 “He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. 19 For it pleased the Father that in Him all the fullness should dwell, 20 and **by Him to reconcile all things to Himself**, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.”
 - 1. Reconcile = to reconcile completely; to reconcile back again; bring back a former state of harmony
 - ii. All that was lost by Adam is being restored by Jesus. All that was lost by Adam will be fully restored by Jesus. And more. Peter wants his brethren to know this. He wants the Jews to know that their Messiah’s work extends not only to definitive forgiveness (ending the old covenant temple system), not only to the restoration of Israel, but to the restoration of all that was lost by Adam. And, that they have been called into participating in this great epic adventure flowing from heaven.
 - 1. “In sum, three blessings are offered in verses 19–21: the forgiveness of sins, the promise of times of refreshing, and the opportunity to participate in the return of the Messiah. Jesus brings all of this over time. Stott (1990: 94) calls these total forgiveness, spiritual refreshment, and universal restoration. The process starts with forgiveness and runs through Jesus’s return.”¹¹
 - 2. “So the blessings offered in vv. 19–21 are the definitive forgiveness of sins, spiritual refreshment through the Holy Spirit, and ultimately a share in the restoration of all things. These blessings are made possible by the suffering, heavenly exaltation, and return of Messiah Jesus.”¹²
- h. “which God has spoken by the mouth of all His holy prophets since the world began.”

¹⁰ Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:21.

¹¹ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 178.

¹² David G. Peterson, [The Acts of the Apostles](#), The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 183.

- i. Peter points the men of Israel, his brethren, to their own Scriptures, time and time again. Note that even the apostles did not rest upon personal authority. They rested their teaching upon God’s Word, even when they gave eye witness testimony.
 - ii. Peter also emphasizes that this is not a doctrine rarely mentioned, not a reality tucked obscurely away in dark corners of the OT. “all His prophets since the world began.”
- III. V22,23 The Prophet Like Moses
 - a. 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'
 - i. First, Peter points to Moses as an example of “all His prophets since the world began.” Since Moses was God’s prophet who wrote down the Torah, which goes back to the beginning of the world, it makes sense Peter would quote Moses first.
 - ii. By quoting this text from Deut 18, Peter proclaims that Jesus Christ is this “Prophet like [Moses] from your brethren” raised up by YHWH. Peter tells them they must hear Jesus in all things, “whatever He says to you.” And, Peter warns them that anyone who will not listen to Jesus will be utterly destroyed from among them.
 - iii. “Peter quotes this text from the Torah for three reasons. (1) It was Moses who announced the coming of Jesus as the messianic prophet of the last days. (2) It was Moses who issued a strong warning against Israelites who would refuse to listen to the messianic prophet of the future. (3) Since Jesus is the awaited prophet of the last days, Jews who do not accept his messianic-prophetic authority cease to be members of the people of God, no longer enjoying the covenant blessings.”¹³
- IV. V24 All the Prophets have Foretold These Days
 - a. 24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.
 - i. Peter again makes this sweeping claim that “all the prophets...as many as have spoken” have prophesied about “these days”. This statement also applies to the Deut 18 passage Peter cited – Moses was prophesying about these days when he spoke of the “Prophet like me from among your brethren.”
 - ii. Also, “these days” ties this sermon’s timeframe references to the current moment so that the Jews who hear this message and repent can expect to participate in the times of refreshing and times of restoration of all things.

¹³ Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:22–23.

1. “Peter asserts that not only the law, cited in vv. 22–23, but also “all the prophets” from Samuel onwards spoke of the coming period of messianic refreshing and restoration. Samuel is mentioned either because he is the next prophet after Moses,⁹⁸⁶ or because of God’s promise to David, written in the book of Samuel, that God would establish a future king from David’s dynasty as an eternal king in Israel (2 Sam 7:12–16). The phrase “these days” (τὰς ἡμέρας ταύτας) relates the prophecies of the Old Testament prophets concerning the times of refreshing and the times of restoration (vv. 20–21) to the present time, which is thus marked as the epoch of salvation that the Law and the Prophets predicted. The plural indicates that Peter is focusing not on a particular event, but on everything that is related to the life, death, resurrection, and exaltation of Jesus. These days are the beginning of the “last days” (2:17) that are characterized by Jesus’ rule on the heavenly throne at God’s right hand, by the transforming presence of the Holy Spirit, and by the restoration of Israel, the people of God.”¹⁴

V. V25,26 Peter Encourages the People: Sons of the Covenant

- a. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' 26 To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."
 - i. In closing, Peter seeks to encourage the people to understand that this great and wondrous covenant plan of God in Christ was first given to Abraham, and by extension, first to the Jews. And, even more specifically, YHWH chose to send Christ to that very generation of Jews to be the first to have their sins forgiven in Him, and then the first generation to begin the process of expressing Messianic blessings to all the families of the earth.
 - ii. Furthermore, by quoting this promise as the summary of all that has been said so far, Peter teaches them that the times of refreshing and the times of restoration of all things will occur in connection with Christ (“your seed”) blessing all the families of the earth. Restoration and refreshing shall be poured forth to all the earth and all those therein. This is our Father’s world, and His Son, the 2nd Adam, refreshes us and restores all things that Adam lost.
 1. “The context of Peter’s speech in Luke’s narrative underscores the significance of the new community of the followers of Jesus. Commitment to God, who has revealed himself in Jesus, his Messiah, thus involves a connection between Jesus, the Spirit, the community of those who have come to faith in Jesus, and salvation. Repentance and turning to Jesus, the “prophet like Moses,” has at least five parallel effects: 1. times of refreshing (v.

¹⁴ Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:24.

20); 2. the coming of the Messiah and the restoration of all things (vv. 20–21); 3. participation in the people of God (cf. v. 23); 4. blessing of the families of the earth (v. 25); 5. blessing for Israel, which manifests itself in turning from wickedness (v. 26).”¹⁵

VI. Questions to know, love and obey God

¹⁵ Eckhard J. Schnabel, [Acts](#), Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), Ac 3:11–26.