

009 - Acts 3:19-26 Him You Shall Hear
GRBC 2012-01-29

Scripture Reading: Deuteronomy 18:9-19

Confession of Sin: from Isaiah 1

We were a people laden with iniquity, a brood of evildoers.
We had forsaken the Lord, provoked the Holy One to anger.
Unless the Lord of hosts had left to us a remnant,
We would have been destroyed like Sodom and Gomorrah.
Hear the word of the Lord: "Wash yourselves, make yourselves clean;
Put away the evil of your doings from before my eyes.
Cease to do evil, learn to do good.
Seek justice, rebuke the oppressor, defend the fatherless, plead for the widow."
"Come now, and let us reason together," says the Lord,
"Though your sins are like scarlet, they shall be as white as snow;
Though they are red like crimson, they shall be as wool."

Sermon: "Him You Shall Hear" Acts 3:19-26

Benediction: John 10:27-28

Acts 3:19-26 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."

In killing the Prince and Author of Life, you have shown how completely you are turned away from God. Therefore, repent and turn to God. When you do, you can expect God to do these things:

I. He will wipe away your sins---this is immediate

II. He will send times of refreshing---this is ongoing

A. the picture is of a person laboring under a heavy burden or at a difficult task, in the heat of a summer's day; someone comes to relieve him and give him a drink in the

shade

B. the work of the Holy Spirit in the life of the believer

III. He will send the Christ, Jesus---this is future

NOTE: not that if you don't repent, God will not send Jesus; but that if you do not repent, you will have nothing to look forward to in the coming of Jesus Christ

A. for now, the Christ, Jesus, must remain in heaven (21a)

a. by plan

b. by nature

B. but God will send Him at the time of the the restoration of all things (21b)

1. that is, when all have been brought to repentance who will be

2. then Jesus will come, and everything that was ruined by man's sin will be set right

a. see this expounded 2 Peter 3:9-13

C. God has told of this all along through His holy prophets (verse 21c)

1. by Moses (verse 22-23)

a. that there would be prophets

b. that there would be one prophet

c. hear how strong the charge is to listen to Him

Hear Him in all things

Everyone who does not will be destroyed

2. by Samuel and all the prophets

D. You are the people first blessed by this

1. you are the sons of the prophets

2. you are the sons of Abraham

a. the physical fulfillment is in the Old covenant

b. the spiritual fulfillment is in the New Covenant

3. and so God has sent Jesus first to bless you by turning each one away from His iniquities

E. We now are the last!

What immediate benefit?

-sins wiped away

What benefit during this life?

-times of refreshing

What benefit eternally?

-He may send the Christ, Jesus

-he was preached (or appointed) to you before

-he must be in heaven until the restoration of all things

-which God has spoken by the mouth of all His holy prophets

-Moses said it would be like this

-indeed it has been, from Samuel on

-now you

-are the sons of those prophets

-and are sons of the covenant

-which God made with your fathers

-in which He said, "and in your seed all the families of the earth shall be blessed"

-God, having raised up His servant Jesus, sent Him to bless you first

-by turning every one from your iniquities

Verse 19

so that times of refreshing may come from the presence of the Lord

RWP: to cool again or refresh

Piper:

the era beginning with Pentecost, the period of the church, the period in which forgiveness of sins

is preached on the basis of Jesus' death and resurrection, and the period in which the refreshing cleansing of the Holy Spirit comes to all who believe in Christ.

Poole:

or times of cooling; as afflictions are called a fiery trial, so deliverance from them is a season of refreshing or cooling. Such a time of refreshing shall come in this life, commonly from many troubles; but when this life ends, a deliverance comes from all afflictions to them that truly fear and serve God

Barnes:

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 Mat_17:11, "And Jesus answered and said, Elias truly shall first come, and restore," etc.; that is, the doctrine that Elijah would come was true, though he immediately adds that it had already taken place, Act_3:12. See the notes on that place.

Gill:

either seasons of spiritual refreshment, joy, and peace, through the great and precious promises of the Gospel, and by the application of the blood and righteousness of Christ, to such penitent and converted sinners; which refreshment and comfort come from the Lord, and are accompanied with his gracious presence: or else seasons of rest, and deliverance from the violent heat of persecution; which was the case of the saints at the destruction of Jerusalem; they were not only saved from that ruin, but delivered from the wrath of their most implacable enemies.

Clarke:

signifies a breathing time, or respite, and may be here applied to the space that elapsed from this time till the destruction of Jerusalem by the Romans. This was a time of respite, which God gave them to repent of their sins, and be converted to himself. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, peace, love, joy, and communion with himself.

JFB:

that long period of repose, prosperity and joy, which all the prophets hold forth to the distracted Church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon the national conversion of Israel.

Verse 20

and that He may send Jesus Christ, who was preached to you before

NIV, ESV: appointed (instead of preached)

Poole:

This refers especially to Christ's second coming, which is here promised, to encourage us to do good, and to deter us from doing evil; as also to move us to repentance, and to comfort us when penitent.

RWP:

The reference is naturally to the second coming of Christ as Act_3:21 shows.

Gill:

here it regards his being sent, and his coming in the ministration of the word, and by his Spirit, to the comfort of their souls:

Clarke:

by believing in him, as thus suffering and dying for their sins, he should be again sent, in the power of his Spirit, to justify and save them.

Piper:

It will have its beginning when God sends Christ to earth the second time. This will be the time for establishing, or bringing to final consummation, all that God spoke through his prophets. Christ will reign as king supreme on earth and of his kingdom there will be no end to all eternity.

Verse 21

whom heaven must receive

Poole:

that is, contain after it hath received him, as a real place doth a true body; for such Christ's body was, which was received into heaven:

Gill:

Hold and retain in his human nature

until the times of restoration of all things

Poole:

when all things shall be restored to that condition from which sin put them: for the fall hath maimed and disordered the whole universe . . . man especially, who shall be then restored unto God, and to a blessed immortality

Gill:

not of all created beings to their original estate . . . but of the accomplishment of all promises and prophecies concerning the bringing in the fulness of the Gentiles, and the conversion of the Jews, and so the gathering in all the elect of God

Clarke:

it must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken . . . Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning.

Barnes:

that the heavens must receive the Lord Jesus until all thums spoken by the prophets in relation to his work, his reign, the spread of the gospel, the triumph of religion, etc., shall have been fulfilled. It also conveys the idea of the predicted recovery of the world from sin, and the restoration of peace and order . . . All things which have been foretold by the prophets. The expression is limited by the connection to this

Calvin:

As touching the force and cause, Christ hath already restored all things by his death; but the effect doth not yet fully appear;

which God has spoken by the mouth of all His holy prophets since the world began

Barnes:

The apostles were desirous to show that they, as well as the Jews, held entirely to the prophets, and taught no doctrine which they had not taught before them.

Verse 22

For Moses truly said to the fathers,

THE LORD YOUR GOD WILL RAISE UP FOR YOU A PROPHET

Gill:

not to be applied to Joshua, as some (d), or to Jeremiah (e) as others, or to David (f); but to the Messiah,

MacLaren:

it does not refer to Jesus only . . . the direct reference is to the institution of the prophetic order as the standing means of imparting the reliable knowledge of God's will . . . that primary reference of the words does not exclude, but rather demands, their ultimate reference to Him in whom the divine word is perfectly enshrined, and who is the bright, consummate flower of the prophetic order

Barnes:

You shall not be left to this false and uncertain guidance in times of perplexity and danger, for the Lord will raise up, from time to time, a prophet, a man directly commissioned in an extraordinary manner from heaven, like me, who shall direct and counsel you. The promise, therefore, pertains to the serges or, prophets which God would raise up; or it is a promise that God would send his prophets, as occasion might demand, to instruct and counsel the nation. The design was to keep them from consulting with diviners, etc., and to preserve them from following the pretended and false religious teachers of surrounding idolatrous people. In this interpretation most commentators agree. See particularly "Calvin" on this place. Thus explained, the prophecy had no "exclusive" or even "direct" reference to the Messiah, and there is no evidence that the Jews understood it to have any such reference,

LIKE ME

FROM YOUR BRETHREN

HIM YOU SHALL HEAR IN ALL THINGS

WHATEVER HE SAYS TO YOU.

Verse 23

AND IT SHALL BE THAT EVERY SOUL WHO WILL NOT HEAR THAT PROPHET

SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE

Verse 24

Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.

Verse 25

You are sons of the prophets,

Barnes:

not that they were literally the “descendants” of the prophets, but that they were their “disciples,”

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

Genesis 22:18; 26:4; 28:14

Verse 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.