

I mentioned last week, that we can divide Peter's sermon into three basic parts: he confronts the Jews (vv11-18); he exhorts the Jews (vv19-21); he reminds the Jews (vv22-26). And by reminding them, I mean, he reminds them of their national privileges. He does this in two ways: he reminds them of their prophets (vv22-24), and covenant (vv25-26); or, as Peter puts it in v25—"You are sons of the prophets, and of the covenant."

- I. Sons of the Prophets (vv22-24)
- II. Sons of the Covenant (vv25-26)

- I. Sons of the Prophets (vv22-24)

1. The first great privilege the OT Jews had were the prophets, who told them the word of God and foretold the Messiah.
2. He says in v25—"You are sons of the prophets"—they were "sons" in that they benefited from their ministry.
3. It's as if the prophets were a part of their inheritance—every good father desires to give his son an inheritance.
4. The prophets were given by God for their good, and this in two ways: first, they told them the word and will of God.
5. Second, they foretold the coming messiah and His salvation—they were the means whereby the promises of God were made known.
6. Rom.3:1-2—"What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God"—that is, the Holy Scriptures, that came through ministry of the prophets.
7. Rom.9:3-5—"For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the worship of God, and the promises."
8. Peter does two basic things in vv22-24—first, he identifies the first prophet (vv22-23), and then summarizes all the prophets (v24).
9. (1) Moses the first prophet, vv22-23—"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. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'"
10. In the first place, I believe it's likely, that Moses is referring to office, and not merely a single person.
11. That is, God is promising, through Moses, that He will never leave His people without prophets to teach them.
12. F.F. Bruce—"In the first place, these words of Moses refer to the institution of prophets in Israel, as a way appointed by God for making His will known to His people."
13. But I trust that it's rather evident, that Moses is ultimately promising a final Prophet that will eventually come.
14. And I believe, this is primary reason Peter quotes the passage here—he's applying the passage to Christ.
15. This is what Peter is saying—"Beginning with Moses, the first prophet, they have all foretold the coming of Christ (the great Prophet)."
16. Acts 3:22—"For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren' v26—"To you first, God, having raised up His Servant Jesus, sent Him to bless you."

17. Matt.17:3-5—"And behold, Moses and Elijah appeared to them (Peter, James, and John) talking with Him (Jesus)...v5 While Peter was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice come out of the cloud, saying, 'This is My beloved Son, in whom I am well pleased. Hear Him!'"
18. Heb.1:1-2—"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son."
19. Simon Kistemaker—"Fulfilling the OT prophecy, Christ is a prophet like Moses, speaks the words God has given Him, and demands that the Jewish people listen obediently to what He has to say. The conclusion is that everyone who refuses to listen to Jesus 'will be cut off from His people.'"
20. (2) Samuel and all the rest, v24—"Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days."
21. Peter skips from Moses to Samuel because there were no formal prophets in the timeframe between them.
22. Acts 13:20—"After that He gave them judges for about four hundred and fifty years, until Samuel the prophet."
23. 1Sam.3:19-20—"So Samuel grew, and the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD."
24. Thus, from Samuel onward, as many as have spoken, have foretold the events of Acts chapters 1, 2, 3, and following.
25. And by adding the phrase "as many as have spoken," Peter is referring to all the prophets and not merely the writing ones.
26. For example, we know of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi (became they were writing prophets).
27. But there were many others who only spoke the word and never wrote the word, and they too, foretold these days.
28. They foretold the coming of the Messiah; they foretold the salvation of an elect Jewish remnant; they foretold the salvation of a people taken from every nation.
29. Thus, all the prophets, from the first to the last, foretold these events, and they did so in one of three ways.
30. (a) By way of types and shadows—by this I mean, they used historical events as shadows of "these days."
31. (b) By way of straightforward prophecy—that is, they simply foretold these things in direct language.
32. But either way, Peter is very clear in what he says—all of the OT prophets, beginning with Moses, foretold Christ and His church.

II. Sons of the Covenant (vv25-26)

1. V25—"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.'"
2. The Jews were not only sons of the prophets, but sons of the covenant which God made with their fathers.
3. Now, again, by "sons of the covenant" means, the nation of Israel as a whole was uniquely and highly favored.
4. Peter then clarifies what covenant he means—"saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'"

5. Thus, it's in particular the Abrahamic covenant that Peter is referring (which we find stated in several places in the OT – Gen.12, 15, 17, and 22).
6. Gen.12:1-3—"Now the LORD had said to Abram: 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.'"
7. There are three promises made to Abraham in this covenant: (1) a land, v1—"Get out of your country, from your family and from your father's house, to a land that I will show you."
8. What specific land God meant, is clarified in 17:8—"I will give to you and your descendants after you the land in which you are a stranger, all the land of Canaan."
9. (2) A vast people—"I will make you a great nation"—this refers to the physical seed or offspring of Abraham.
10. Not only would God give him a vast and fruitful land, but He would also give him a people to populate it.
11. Gen.46:3—"Then God spoke to Jacob, 'I am God, the God of your father (Abraham); do not fear to go down to Egypt, for I will make of you a great nation there.'"
12. Thus, while Abraham dwelt himself dwelt in the promise land, it would be under Joshua, that they would possess the entire land.
13. Josh.21:43-45—"So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand. Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass."
14. So, God promised Abraham the land of Canaan and a vast people, both of which He fulfilled under Joshua.
15. But as we learn from the book of Deuteronomy, while God would give them the land (in fulfilment to Abraham), their enjoyment of the land was dependent upon their obedience to God (if they obeyed God, they would enjoy the blessings of the land, but if they disobeyed God, they would be removed from it).
16. In other words, we learn under the Mosaic covenant, that the possession of the land was conditioned upon their obedience.
17. And as you know, after Solomon, they kingdom would be divided into two, and eventually both would be removed from the land, and taken into captivity as a punishment for their disobedience.
18. And yet, God graciously brought back a remnant under Ezra and Nehemiah, to fulfill the promise made to Abraham, that from him would come the Messiah.
19. (3) A world-wide Savior—"and in you all the families of the earth shall be blessed"—this refers to the coming of Christ.
20. In other words, from Abraham, there would come one specific person who would be the means of blessing all the nations (or families) of the world.
21. Thus, Abraham always understood, that the promises made to him, were larger than any one nation or any one land.
22. God promised Abraham the literal and actual land of Canaan, which he received, and He also promised him a vast people, which he also received.
23. Both of these came together, as we've seen, under Joshua, when God fulfilled all the promises made to Abraham.
24. But here someone may object—Didn't God promise Abraham that he would possess the land of Canaan forever? Wasn't it given to him as an eternal inheritance?
25. Well, the simply answer to this objection is, yes! God did promise it Abraham and his true sons or offspring.

26. But here's the catch—Abraham's seed would actually be larger than his physical seed, and the land of Canaan would actually include the entire world.
27. Rom.4:13—"For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."
28. This is a very important verses for many reasons—but let me simply point out two: first, the promise of Canaan actually included the entire world; second, this was obtained by Abraham and his seed, through faith (and again, this was also true of the literal land of Canaan – as they would enjoy in so far as they believed and thus obeyed God).
29. Gal.3:7-9—"Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham."
30. V26—"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."
31. (a) Who was Jesus sent to? "To you first, God having raised up His Servant Jesus"—that is, to the sons of the prophets and covenant.
32. Peter says that the Father "raised up His Servant Jesus" and sent Him to them in order to "bless them."
33. Thus, by raising up His Servant Jesus, Peter means He raised up Christ as a prophet to call them to repentance.
34. And so, Peter isn't here referring to the resurrection, but to the fact that the Father raised Him as a prophet.
35. And again, He was first sent to the Jews, because the church was to be founded upon a Jewish foundation.
36. The church was built upon a Jewish Messiah, twelve Jewish apostles, and thousands of Jewish converts.
37. And to this elect Jewish remnant, elect Gentiles are grafted in, so that together, they partake of the blessings of Abraham.
38. (b) Why was Jesus sent to them? "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."
39. Christ, through His apostles, was sent to the Jews, especially in Jerusalem, to bless them, by turning them from their iniquities.
40. This in part, is the purpose of preaching—to bless people, in turning every one of them from their iniquities.
41. This doesn't mean that the apostles themselves, had the ability to actually turn anyone from their sin.
42. But the point is, they would exhort them, in the name of Christ, to repent from their sin, and return to God.
43. And if they did, they would be blessed by God, or, they would be forgiven and receive times of refreshing.
44. Acts 2:38—"Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'"
45. Acts 3:19—"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."
46. Notice, as I said last week, to receive the gift of the Holy Spirit, is to receive times of refreshing from the face of the Lord.
47. Acts 26:17-18—"I will deliver you from the Jewish people, as well as from the Gentiles, to whom I know send you, to open their eyes, in order to turn them from darkness to light, and from the

- power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me."
48. The phrase "among those who are sanctified by faith in Me" refers to the saved Jews who saved by faith.
 49. Paul is not to tell Gentiles that they too can and have the same inheritance as them, if they repent and believe.
 50. Thus, all Christians, be they Jews or Gentiles, receive a single inheritance, which is, the new heavens and earth (Matt.5:5 – 'Blessed are the meek, for they shall inherit the earth').
 51. And so, here I want to address a topic that's near and dear to my own heart, and is clearly taught in these several texts (and esp.v26).
 52. And that topic or theme is the Free and Universal offer of the Gospel of Christ—by this is meant, that within the preaching of the gospel, the blessings of Christ, are set before every hearer for their salvation (consider three things about this free and universal offer of the gospel of Christ).
 53. (a) It's free—by this I mean, the gospel comes to sinners as a feast—an abundant feast that costs nothing.
 54. Sinners don't have to do anything to deserve or earn it; all they have to do is to come to the feast and eat.
 55. It's true that sinners have to repent and believe, but repentance and faith are not conditions that earn salvation.
 56. If you remember, while nobody is ever saved by repentance and faith, they aren't saved without them.
 57. These are only the means, whereby sinners turn from themselves and come to Christ, in whom they find salvation.
 58. Isa.55:1—"Ho! Everyone who thirsts, come to the waters; and you who have no money, come, buy and eat, yes, come, buy wine and milk without money and without price."
 59. By "wine and milk" are meant the blessings of the gospel, and notice sinners are invited to buy these things without money and without price (the reason being, because the gospel is free).
 60. 2LBC (7:2)—"Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe."
 61. (b) It's universal—by this I mean, the gospel feast if offered or set before every sinner who hears the message.
 62. V26—"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."
 63. Notice the phrase "every one of you"—the message came to each one for the purpose of blessing them.
 64. Irrespective of who they were—it made no difference how old they were, how young they were, or how sinful they were.
 65. It made no difference if they were interested in salvation or not, and it made no difference if they were elect or not.
 66. Verse 26 does distinguish—it does not say—"God sent His Servant Jesus to bless the elect among you."
 67. Nor does Peter say—"God sent His Servant Jesus to bless and those who are sufficiently sorry for sin."
 68. Now, the very same message comes to every person who hears it—it comes indiscriminately to all men.

69. Canons of Dort (Heads 3&4, Article 8)—"As many as are called by the gospel are unfeignedly called (sincerely or truly). For God has most earnestly and truly declared in His Word what is acceptable to Him, namely, that those who are called should come unto Him. He also seriously promises rest of soul and eternal life to all who come to Him and believe."
70. Here's my point, the gospel comes to every person it addresses, as a real offer of salvation from God.
71. (c) It's from Christ Himself—this is seen in v26, in that Peter describes Christ as being sent to sinners.
72. Remember, Scripture only knows of two comings of Christ—He came the first time to save, and He's coming the second time to judge.
73. Thus, in His first coming He did two things: first, He secured salvation through His work; second, He offered salvation through His word.
74. Remember, the Father raised Him up from among His brethren (the Jews), and sent Him to them to bless them.
75. Thus, in the few minutes we have left, I want to illustrate this point, by turning you to passages in John (5:34; 6:47-58)
76. Jn.5:34—"Yet I do not receive testimony from man, but I say these things that you may be saved"—our Savior means, He has greater testimonies than John (His works testify and the OT Scripture testifies).
77. But notice the last part of this verse—"I say these things that you may be saved"—I am telling you the truth that you may be saved."
78. "I am telling you these things that I might bless you"—"that I might turn every one of you from your wickedness."
79. But I here an objection—"If Christ was sent by His Father to the Jews to bless them, did He then fail in that mission?"
80. No! Of course not! And for two reasons: first, He actually saved the elect remnant; second, He offered to save all who heard Him speak.
81. But this was Christ—what about today? What does this say to preachers today? Well, it says this—God sends us into the world to be a means of blessing to the nations!
82. We say to every sinner we speak to you—"Repent, and return to God, and times of refreshing will come from the face of God."
83. 2Cor.5:20—"Now then, we are ambassadors for Christ, as though God were pleading through us: we implore on Christ's behalf, be reconciled to God."
84. This is a summary of the message Paul preached—he pled with sinners, on Christ's behalf, to be reconciled to God.