

*Part 1: Compilation of OT passages Pointing to Suffering of Jesus Acts 3:18*

Messianic Prophecies in the Psalms:<sup>1</sup>

	Prophecy	Psalms	Fulfillment
1.	God will announce Christ to be His Son	2:7	Matthew 3:17; Acts 13:33; Hebrews 1:5
2.	All things will be put under Christ's feet	8:6	1 Corinthians 15:27; Hebrews 2:8
3.	Christ will be resurrected from the grave	16:10	Mark 16:6, 7; Acts 13:35
4.	God will forsake Christ in His moment of agony	22:1	Matthew 27:46; Mark 15:34
5.	Christ will be scorned and ridiculed	22: 7, 8	Matthew 27:39-43; Luke 23:35
6.	Christ's hands and feet will be pierced	22:16	John 20:25, 27; Acts 2:23
7.	Others will gamble for Christ's clothes	22:18	Matthew 27:35, 36
8.	Not one of Christ's bones will be broken	34:20	John 19:32, 33, 36
9.	Christ will be hated unjustly	35:19	John 15:25
10.	Christ will come to do God's will	40:7, 8	Hebrews 10:7
11.	Christ will be betrayed by a friend	41:9	John 13:18
12.	Christ's throne will be eternal	45:6	Hebrews 1:8
13.	Christ will ascend to heaven	68:18	Ephesians 4:8
14.	Zeal for God's temple will consume Christ	69:9	John 2:17
15.	Christ will be given vinegar and gall	69:21	Matthew 27:34; John 19:28-30
16.	Christ's betrayer will be replaced	109:8	Acts 1:20
17.	Christ's enemies will bow down to Him	110:1	Acts 2:34, 35
18.	Christ will be a priest like Melchizedek	110:4	Hebrews 5:6; 6:20; 7:17
19.	Christ will be the chief cornerstone	118:22	Matthew 21:42; Acts 4:11
20.	Christ will come in the name of the Lord	118:26	Matthew 21:9

Jesus in Isaiah:<sup>2</sup>

<b>The Suffering Servant</b>	<b>Jesus</b>
Would be widely rejected (Is. 53:1, 3)	Jesus "came to His own, and His own did not receive Him" (John 1:11; compare 12:37, 38).
Would be disfigured by suffering (Is. 52:14; 53:2)	Pilate had Jesus scourged (beaten); Roman soldiers placed a crown of thorns on His head, struck Him on the head with a stick, and spat on Him (Mark 15:15, 17, 19)
Would voluntarily accept the pain, suffering and death that sinners deserve (Is. 53:7, 8)	As the Good Shepherd, Jesus laid down His life for His 'sheep' (John 10:11; compare 19:30).
Would make atonement for sin through His blood (Is. 52:15)	Believers are redeemed and saved through the blood of Christ (1 Pet. 1:18, 19).

<sup>1</sup>John MacArthur, *The MacArthur Bible Handbook*, (Nashville, Tenn. [Orlando, Fla.]: T. Nelson; Published in association with the literary agency of Wolgemuth & Associates, 2003), 157.

<sup>2</sup>Earl D Radmacher, Ronald Barclay Allen, and H. Wayne House, *Nelson's New Illustrated Bible Commentary*, (Nashville: T. Nelson Publishers, 1999), 1305.

Would take upon Himself the grief of human sin and sorrow (Is. 53:4, 5)	Jesus was “delivered up because of our offenses” (Rom 4:25); He “bore our sins in His own body on the tree,” and by His stripes we were healed (1 Pet. 2:24-25).
Would die on behalf “of the iniquity [sin] of us all” (Is. 53:6, 8)	God made Jesus “who knew no sin to be sin for us” 2 Cor 5:21
Would die in order to make “intercession for the transgressors” (Is 53:12)	Jesus was crucified between two robbers, one on His right and the other on His left (Mark 15:27-28; compare Luke 22:37). More generally, He is the one “Mediator between God and men” (1 Tim. 2:5).
Would be buried in a rich man’s tomb (Is 53:9)	Joseph of Arimathea placed the body of Jesus in his own new tomb (John 19:38-42)
Would bring salvation to those believed in Him (Is. 53:10, 11)	Jesus promised that whoever believes in Him would not perish but have everlasting life (John 3:16). The early church proclaimed that same message (Acts 16:31)
Would be “exalted and extolled and be very high” (Is. 52:13)	God has “highly exalted [Jesus] and given Him the name” of Lord, to whom “every knee should bow” (Phil 2:9-11).

*Part 2: What is the OT concept of “times of refreshing”? Acts 3:18-26*

- Cross-references for “refreshing”: Isaiah 32:15,<sup>3</sup> see 30:25, 32:2, 35:6-7, 41:18, 44:3-5, Joel 2:28-32.

- Cross-references for “restoration”: “[T]he noun ἀποκατάστασις [restoration] occurs only here in the NT... If, however, the noun is lacking elsewhere in the Bible, the verb forms—ἀποκαθίστημι and its alternate, ἀποκαθιστάνω—do appear in both OT and NT. They reflect the meaning of the noun as described above. The OT instances mainly refer to (a) healing (Jer 15:19; Exod 4:7; Lev 13:16), (b) the restoration of Israel to the land (Jer 16:15; 23:8; 24:6; 27:19; 29:6; Ezek 17:23), and (c) the end-time work of Elijah (Mal 3:23). The NT uses are similar, referring to the restoration of a person to community (Heb 13:19), to healing (Luke 6:10; par Mark 3:5 and Matt 12:13; Mark 8:25), to the work of Elijah—restoring πάντα!—(Mark 9:12 and Matt 17:11), and occurring in the question of the disciples regarding the restoration of the kingdom to Israel (Acts 1:6). On the face of it, then, ἀποκατάστασις would seem to refer to restoration—organic or social.”<sup>4</sup>

- Cross-references for Prophetic and Covenantal Fulfillment: Dt. 18:15, 18; Gen. 22:18

<sup>3</sup> “William L. Lane suggests that the phrase, “times of refreshment,” in Acts 3:20 is to be understood in the light of an interpretation of Isa 32:15 extant in the LXX version of Symmachus. In this version, the phrase, “spirit from on high,” was translated in terms of the refreshment that the Spirit brings.” (citing Times of Refreshment: A Study in Eschatological Periodization in Judaism and Christianity' (Ph.D. dissertation, Harvard Divinity School, 1962).” Hamm, 208.

<sup>4</sup> Hamm, 209.

- Summary: Peter calls again for change in the hearts of Jews, similar to what we talked about last week in Acts 2. The Jews in Acts 2 “tasted” the Holy Spirit (“poured forth...which you both see and hear”) at Pentecost. Now the Jews in Acts 3 are told that this change will bring “times of refreshing,” looking forward to “a period of restoration of all things” that Old Testament prophets prophesied. What does this all mean? Well think of where the Jews as a people have been at this time. Remember our series in Daniel? They were in exile for so many years. And although God faithfully restored them to live in their land, they were still under the power and rule of Gentile nations. So a Jew in this Acts 3 audience, maybe having heard what happened earlier in Acts 2, hears the phrase “times of refreshing” and hears the echo of Isaiah 32:15 when “the wilderness becomes a fertile field.” The Jew then questions in his mind, “When will this thirst be quenched?” Peter responds with this “period of restoration.” And the Jew’s mind floods with hopes of healing, full restoration of Israel in the land, and the fulfillment of the end-times which we learned a little bit about in Daniel. Who makes this all possible? The One who whom the prophets prophesied about and whom God promised He would send: Jesus Christ.

Yes, we as the Church benefit from the power of the Holy Spirit which we saw work in Acts 2. But realize that God is faithful in keeping His promises, all of them. So if God promised healing to a nation of Jews, a people who have been fragmented for so many centuries to include the Holocaust of World War II, God will provide that healing. If God promised Jews a real land, they will get their land, much better than the manmade borders that exist today. If God promised blessing to Israel, they will receive blessing. This will happen because God said it would happen. We as a Church must embrace this. If God “flakes” on Israel, what could stop Him from “flaking” on the Church? We look forward to what God will do for Israel in the future because of what God is doing for the Church today.

#### Sources:

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