

~ACTS~

Lesson 40- Paul's Sermon: The Promise Fulfilled in the Resurrection Acts 13:24-37

We are in chapter 13 continuing our study of Paul's first recorded sermon in Scripture. Paul and Barnabas are on their first missionary journey and at this point they are in Antioch Pisidia in the Galatian area after preaching the Gospel in the island of Cyprus. And now, Paul and Barnabas have traveled north and entering a Hellenistic Jewish synagogue in Antioch Pisidia, Paul began preaching the Gospel to them. This sermon started in verse 16 and continues through verse 41, and it can be divided into four parts. Last time we looked at the first section: **I** The Promise of the Messiah, v. 16-23. That God chose Israel to usher in the Messiah, the Seed of David, and this Savior is Jesus. Now today we will be focusing on the second part: **II** The fulfillment of this Promise through the death and resurrection of Jesus Christ, v. 24-37. Then next week we will look at the third and fourth parts: **III** forgiveness of sins and Righteousness is only through Jesus, v. 38-39; **IV** The Judgement of rejecting Jesus, v. 40-41. Today we will be looking at how the death and resurrection of Jesus fulfilled the Promise of God's Salvation to His people. Let's back up to verse 23 and read into verse 24 because verse 23 becomes the premise of Paul's sermon...

23-24) ²³ From this man's seed, according to the promise, God raised up for Israel a Savior—Jesus—²⁴ after John had first preached, before His coming, the baptism of repentance to all the people of Israel.

Paul has been showing all those who were in the synagogue that Jesus is the Savior whom God has promised to come through the Seed of David... **God raised up for Israel a Savior—Jesus.** But before Jesus entered into His ministry, John the Baptist began proclaiming His coming to all the people of Israel. John was the forerunner to Jesus, paving the way for the King's arrival. Paul's words paint the picture of a herald going before the King to announce His arrival. The NKJV says, **before His coming**, *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, literally "...before the personal appearance of His entrance." (Implying the entrance of His ministry) This is what we read in the gospels about John the Baptist saying he is, "*The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'*" Luke 3:4. He was preaching a baptism of repentance preparing the people's hearts for their salvation that was soon to come.

25) And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

John the Baptist was a humble servant preparing the Way of the Lord and he knew this to be his calling. When people thought he might be the Christ he said, **Who do you think I am? I am not He...** I am not the Christ. John says, "*He was not that Light, but was sent to bear witness of that Light...*" John 1:7-8. He was the greatest Prophet of all sent to pave the way for the Messiah. And John knew this to be his calling. He said in John 3:30- "*He must increase, but I must decrease.*"

Paul continues speaking to the people in the synagogue...

26) "Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the Word of this salvation has been sent.

Paul again addresses both the Jews and the Gentile proselytes in the synagogue and says... **to you the Word of this salvation has been sent.** This is powerful and emphatic, *ὅμιν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.* This is exactly what was prophesied in **Psalms 107:20; Isaiah 48:16-17; 55:11**. The Father sent His Word, the Logos, who is Jesus, and through Jesus we have our Eternal Healing. The Word is Eternal Life. His Word is our Salvation, and all who believe in His Word are reconciled to the Father, **John 3:30-36; 5:30; 7:16-18; 8:28-29; 17:1-3, 6-8; 20-23**. This is what Paul is saying... this Word is Life, and it has been sent to you in the person of Jesus Christ.

27) For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him.

Paul is telling them that the dishonorable vessels that killed Jesus, those Jews who were crying out, "Crucify Him," in doing so, actually fulfilled the voices of the Prophets that are read every Sabbath. Paul says...**because they did not know Him...** (τοῦτον ἀγνοήσαντες, being ignorant of this Word, having failed to understand this Word), **nor even the voices of the Prophets which are read every Sabbath**, this Word of the Prophets that are read every Sabbath, this is the same Word of Salvation that God sent, the same Word that was made flesh and dwelt among us, John 1:14. Paul says that in their ignorance, the men of Jerusalem actually fulfilled the Prophets by condemning Jesus to death. Paul continues making this point in verse 28...

28) And though they found no cause for death in Him, they asked Pilate that He should be put to death.

Jesus was the spotless Lamb of God, perfect and sinless, not having one fault or reason for death, but yet they asked Pilate to, ἀναιρεθῆναι, to do away with Him.

29) Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb.

Notice Paul keeps bringing it back to the Prophecies written concerning Jesus, **when they had fulfilled all that was written concerning Him**. This word "fulfilled" is ἐτέλεσαν, aorist indicative of the verb- τελέω, meaning to finish or complete. Same word that Jesus yelled out on the cross, Τετέλεσται, "It is finished!" Jesus' death fulfilled all the writings foretelling of His sacrifice. Including, and most importantly, fulfilling the Righteous requirements of the Law, Romans 8:4. Paul says in Colossians 2:14- *"having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross."* The events of Jesus death and resurrection were written down hundreds of years beforehand and read every Sabbath, and yet without even knowing it, being ignorant of God's plan, God, in His divine providence, fulfilled all of them completely.

Paul says, **they took Him down from the tree**. Who is "they?" This was Joseph of Arimathea and Nicodemus, John 19:38-39. They both took Jesus down from the cross. This was a bold, outward display showing all the Jews that they were with Jesus. This very act would have made them unclean for the Passover, but none of that mattered now because Jesus is our Passover, 1 Cor 5:7.

Something else to mention is the significance of being taken **down from the tree**, ξύλον, implying that Jesus was first hung on a tree. In Galatians 3:13, Paul quotes Deuteronomy 21:23 and says, *"Cursed is everyone who hangs on a tree, ξύλον."* And he says this to the same church he is preaching to in Galatia. Jesus became a curse for us and bore the wrath and punishment on our behalf by being hung on a tree, crucified on the cross, thus being made a curse for us. And then they **laid Him in a tomb**. Jesus was dead, buried and esteemed by the Jews that He was cursed by God, Isaiah 53:4. But then look at the next verse...

30) But God raised Him from the dead.

Man condemned Him and killed Him, but God reversed all this when He raised Him from the dead and made Him to sit at His right Hand in glory and majesty. This verse is one of the most glorious verses in the Bible because it was the resurrection that completed our Salvation. Paul says in 1 Corinthians 15:14, 17- *"If Christ is not risen, then our preaching is empty... and your faith is futile, and you are still in your sins."* Our salvation was complete through the resurrection because when Jesus was raised from the dead, the Father exalted Him as our High Priest and Jesus went into the holy of holies in heaven and presented His blood to the Father, and then from that point forward Jesus is administering the covenant of His blood to everyone who would believe in Him, Hebrews 8:3-6; 9:11-12; Phil 2:9-10; Acts 2:32-39. And He sealed

this covenant to us by sending His Holy Spirit, Eph 1:13-14; Gal 3:14, that we who believe might be born of the Spirit unto Everlasting Life, Acts 2:33; John 3:5-8; 2 Cor 5:17. This would not have been possible without the resurrection.

31) He was seen (ὤφθη, He had become visible) **for many days** (40 days) **to those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.**

Jesus didn't appear to the whole world, but only to those who loved Him, John 14:21-23, only to those chosen by God, Acts 10:40-43. Any fallen human being would have boasted this to the whole world. But not Jesus. Jesus only showed Himself to those who loved Him. And these who saw Him became the first witnesses to His resurrection. But that was just the beginning because after Pentecost, the witness began to grow. This is what the entire book of Acts is about... faithful people being led by the Spirit bearing witness that Jesus is the Risen Christ. This is what we see in the next verse...

32) And we declare to you glad tidings—

This is Paul including Barnabas as a witness to the Gospel by saying “we,” **we declare to you the good news of the Gospel**, εὐαγγελιζόμεθα. This “we” is Paul and Barnabas bearing witness in Galatia that Jesus is the Risen Savior. And this “we” goes for all of us who believe, because we who believe have the living witness abiding in us, 1 John 5:10-13.

32-33) ³² And we declare to you glad tidings—that promise which was made to the fathers. ³³ God has fulfilled this for us their children, in that He has raised up Jesus...

Paul says, “I declare to you good news!” This is what we have been waiting for. This is what the Prophets have foretold. This is the Gospel, that the promise of Salvation has been fulfilled because Jesus is risen from the dead!

Now Paul is going to prove the Resurrection of Jesus by quoting three Old Testament Scriptures. He starts by quoting Psalm 2:7...

33) God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, Today I have begotten You.’

Notice Paul is connecting this statement in Psalm 2 with the Resurrection. This is the Father speaking to Jesus saying, “**You are My Son, Today I have begotten You.**” This is not Jesus’ birth as a man. This is when He was born again out from the grave as the prototokos, πρωτότοκος, the first born from the dead, Psalm 2:6-9; Hebrews 1:5-6; Col 1:18. It was at the resurrection when Jesus was **AGAIN** reconciled with the Father after being separated from Him at the cross. For the first time in all eternity past Jesus was separated from the Father, and it was in this separation when God’s wrath was poured out on Him for the sins of the world. And it was in this time that He died alone, and went to hell alone, but all the while having faith in the promise that the Father would not leave His soul in hell. And of course, God fulfilled this promise and raised Jesus from the dead. But not just from the dead only to die again, but unto Everlasting Life to no more return to corruption. Notice what he says in the next verse...

34) And that He raised Him from the dead, no more to return to corruption...

Up until this point, there had been people raised from the dead, like Lazarus, but they all died again, and their bodies saw corruption. The resurrection of Jesus Christ was a resurrection unto Glory to be with the Father forever. This is why Jesus is the firstborn from the dead, the prototokos, πρωτότοκος. The first man to be born again out from the grave into Eternal Glory with the Father, John 17:5. That is what we as Christians are looking forward to, John 17:24; Col 3:4; 2 Tim 2:10; 1 Pet 1:5-9; 5:1-4; Rom 8:17-18. Paul goes on to quote two more Scriptures...

34-35) ³⁴ ...He has spoken thus: 'I will give you the sure mercies of David.' ³⁵ Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.'

Paul quotes two more Scriptures, Isaiah 55:3 and Psalm 16:10 and links them together: the sure mercies of David from Isaiah 55:3, and the promise of the Father to raise Jesus from the dead in Psalm 16:10. The sure mercies of David in Greek literally means, "the holy and trustworthy things of David." All those holy and trustworthy promises about the Messiah, including the Holy One Himself, were brought to fruition when God raised Jesus the Holy One from the dead. That's why Paul is quoting these together.

Notice the connection when you see it in Greek:

34 The **holy things** of David, the trustworthy things

34 τὰ ὅσια Δαβὶδ τὰ πιστά.

35 You will not allow your **Holy One** to see corruption

35 Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

Paul is making the connection that when Isaiah is speaking of the Holy things, he is speaking of the Holy promises of the Messiah given to David, including the Holy One Himself. These are the "sure mercies of David" those promises that were trustworthy and Holy of the Messiah.

Paul goes on to clarify, just as Peter did in Acts 2, that David was not speaking of himself when he said this, but it was a prophecy of Jesus, the Messiah, the Holy One being risen from the dead.

36-37) ³⁶ For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; ³⁷ but He whom God raised up saw no corruption.

Peter said this same exact thing, quoting the same Psalm in his sermon on the Day of Pentecost, **Acts 2:29-32**. Paul is telling them that this Jesus whom God has raised up is the Christ, the Savior of the world.

Jesus was raised from the dead as the prototokos, πρωτότοκος, the first born, the preeminent One over all creation. The One who is exalted to the right hand of the Father, the One who has been given all authority, and the One who ever lives to make intercession for us, giving the promise of Salvation to all who believe.