



The Resurrection of Jesus Christ Acts 13:30-52 (Lesson #20)



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14-point outline of the remainder of Paul's sermon:

- 1) Paul comes to the point in his sermon where he declares that God raised Jesus from the dead (13:30).
- 2) First Paul declares that he appeared to those who followed him, who now serve as witnesses that He rose from the dead (13:31).
- 3) Paul then reiterates that today we are bringing you good news that God raised Jesus from the dead as he promised in Psalm 2 (13:32-33).
- 4) Paul then states an obvious conclusion, but uses the Old Testament to prove it, namely the Messiah would never see corruption (13:34-35).
- 5) He proves that David could not have been talking about himself as the one who would not see corruption (13:36-37).
- 6) He then declares that forgiveness of sins and being freed from everything we have done is possible only through Jesus, something even the law of Moses could not do (13:38-39).
- 7) He then warns his hearers not to let happen what the prophets foretold and he quotes Hab 1:5 (13:40-41).
- 8) As the meeting broke up people were begging to hear more the next Sabbath day (13:42).
- 9) Then we are told following the meeting many Jews and Jewish proselytes followed Paul and Barnabas and Paul and Barnabas urged them to continue in the grace of God (13:34).
- 10) The next Sabbath, nearly the entire city gathered to hear the message from Paul, this created great jealousy in some of the Jews present who began to contradict what Paul was saying (13:44-45).
- 11) Paul and Barnabas then declared that it was necessary to start with the Jews, but now, they were turning to the Gentiles, quoting (Is 49:5-6) as evidence that the Lord had commanded them to (13:46-47).
- 12) When the Gentiles heard that they too could be saved through the work of Jesus, they rejoiced, and many believed in Jesus and the word of the Lord began to spread through that region (13:48-49).
- 13) But the Jews who did not believe excited people and stirred up persecution against Paul and Barnabas (13:50).
- 14) But, Paul and Barnabas, shook the dust off their feet and went to Iconium and we are told in passing that the disciples (likely in Antioch of Pisidia) were filled with joy and with the Holy Spirit (13:51-52).

Vs 29 - And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. 30 - But God raised him from the dead,

We **rejoice** Paul's longest sermon in the book of Acts as he shifts from a **history lesson** about Israel, to the **Promised Messiah**, and how the nation of Israel rejected and murdered Him, without a cause, hanging him on a tree. **OHHHHH, but God did the unthinkable. God raised him from the dead.**

This **doctrine is the central point of the teaching of the early church**, it was the central teaching of the apostles, it was the central teaching of Peter and now of Paul. Remember the very first sermon (Act 2:22-24).

31 and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

Paul makes **three points** here:

- 1) **First**, for many days, **Jesus appeared, alive**. Now we **know the duration of his appearances**, it was for **forty days** (Acts 1:3).

The same amount of time that Moses was on the mountain, Jesus communed with His followers. It was the same amount of time that Jesus fasted in the wilderness, before he was tempted.

Jesus presented himself alive from His resurrection until a few days before Pentecost.

- 2) **Second, He appeared alive to those who came up from Galilee**, the apostles and his closest followers. The New Testament gives a clear outline of many to whom Jesus appeared alive:
 - Mary (Joh 20:11-17; Mar 16:9)
 - The other Mary and Salome (Mat 28:8-9; Mar 16:1)
 - Simon Peter (Luk 24:34; I Cor 15:5)
 - The two disciples (one named Cleopas) walking on the road to Emmaus (Luk 24:13-32)
 - The 10 apostles less Thomas (Luk 24:33-49; Joh 20:19-24)
 - The 11 apostles (Joh 20:26-28)
 - More than 500 people at one time (I Cor 15:5-6)
 - James (the Lord's half-brother) (I Cor 15:7)
 - The apostle Paul (I Cor 15:8)

Here Paul is telling us about a number of different eyewitnesses, at a minimum the 12, although Paul is likely referring to the 120. **Paul's second point is that Jesus has appeared alive to many people.**

- 3) **Third**, this list of people, 12, 120, or more than 500 strong who saw him alive following His passion, are **eyewitnesses that Jesus rose from the grave.**

JUST A QUESTION: If you are not convinced that Jesus rose from the grave, how many eyewitnesses, will it take for you to be convinced of the resurrection?

Vs 32-33 - And we bring you the good news that what God promised to the fathers, 33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have begotten you."

Then Paul says, we bring you good news. That what **God promised** our fathers He has **fulfilled to us, their children.** The good news is shorthand for the gospel. Paul said to those in Antioch of Pisidia, we bring you "good news."

Fourth Point: Here Paul brings that word of encouragement, and it is the "good news" that what God had promised to the Fathers, He has **FULFILLED!**

HE THEN UNDER THE FOURTH POINT, PROVIDES TWO DIFFERENT FULFILLED PROMISES:

Point 4a: God raised Jesus from the dead in fulfillment of a promise God made in the Scriptures!

To prove this promise Paul quotes Psalm #2 and what we know as verse 7b.

Point #4a in Paul's sermon is that resurrection from the dead was a prophecy made in the Old Testament to the Fathers. It was fulfilled in the resurrection of Jesus.

We often think of the day when Jesus was begotten as the incarnation. That is not where Paul links that Jesus is the begotten of the Father (from Psalm 2), rather he links it to the resurrection and subsequent ascension.

The Hebrew and Greek word translated "bring forth" normally mean birth, but here Paul ties it more specifically to the resurrection. Paul says Psalm 2:7b is when God brought forth the Messiah from the grave in fulfillment of prophecy.

Vs 34 - And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David."

Point 4B: God raised Jesus from the dead, to never see corruption! As for proof that God raised Him from the dead (Psalm 2:7), to never see corruption, **God had promised that too**, namely in **Is 55:3**.

Point #4b in Paul's sermon is that in the Old Testament, God promised to not only raise Jesus from the dead, but to **give Jesus the sure blessings of David**. Namely, God would from David's lineage bring forth **one who would set on the throne and rule forever**.

The only way one can rule forever is if one has an endless life, this means Paul recognizes that the Messiah could never see corruption. Here Paul is saying, Jesus is the one with the endless life, as **evidenced by the blessings of David being passed to him**.

Vs 35 - Therefore he says also in another psalm, "You will not let your Holy One see corruption."

Further on point 4b, God declared outright his Holy One would not see corruption (at all)! To further prove Point #4b, Paul quotes Psalm 16:10.

Vs 36 - For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption,

Perceiving that some might object and say no, that Psalm of David, Psalm 16 is not about Jesus, David was writing about himself. Paul makes it clear, that cannot be:

- 1) David served the purpose of God which involved his own generation.
 - a. He had a specific time of service.
- 2) David died (he fell asleep).
- 3) He was placed with his fathers in a tomb.
- 4) David's **body saw corruption**.

By the way, no one would argue, no one would say, no let's open his tomb for we believe David did not see corruption. **Paul's point is self-evident**, David had to be writing **prophetically about the coming Messiah**.

Vs 37 - but he whom God raised up did not see corruption.

For Psalm 16:10 to be true, which every Jew and Jewish proselyte in the synagogue that day would declare with absolute certainty it was true. **For it to be true, Paul is saying, it must apply to the one who God raised from the dead and who did not see corruption.**

Jesus is that One and there can be no doubt that David was not talking about himself but talking about Jesus, the Messiah!

Paul makes it clear, **David could not be writing about himself** because after David had served God, in his own generation, he fell asleep (died) was laid in a tomb with his fathers, and he saw corruption. Paul's point: The Hebrew Bible, when rightly understood demands a resurrection of the Messiah!

Vs 38 - Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, 39 and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.

Let it be known, therefore, based on all that I have said and then Paul makes two big points. Now we come to the **punchline**, here is where the **whole sermon has been going**.

FIRST, let it be known to you brothers, you can be absolutely sure, that through this man (Jesus) is proclaimed to you forgiveness of sins.

Peter said the identical thing, on multiple occasions (Acts 2:38; 3:19; 5:31; 10:43). Forgiveness of sins if found only in Jesus!

APPLICATION: How many here today have done things you wish you had never done? Maybe said things you wished you had never said. How many of you have sinned and you know it?

You can be forgiven of those things through the cleansing, atoning work of Jesus! But there is nothing else that can bring about your forgiveness. **NOTHING!**

SECOND, by Him or through Him, you can be **freed** from the things which you could not be **freed** from **under the law of Moses**.

The Greek word translated “freed” here in the ESV is **δικαίωω (dikaioo)** is normally translated justified, the word means to be **rendered and declared righteous**. (Acts 13:39). **God sees and declares us just in his sight!**

Got Questions describes justification like this:

Simply put, to justify is to declare righteous. Justification is an act of God whereby He pronounces a sinner to be righteous because of that sinner’s faith in Christ. According to one theologian, “the root idea in justification is the declaration of God, the righteous judge, that the man who believes in Christ, sinful though he may be, is righteous—is viewed as being righteous, because in Christ he has come into a righteous relationship with God” (Ladd, G. E., A Theology of the New Testament, Eerdmans, 1974, p. 437).

Gruden’s Systematic Theology has pages on justification, but he boils it down like this: *“The use of the word justify in the Bible indicates that justification is a legal declaration by God. The verb justify in the New Testament (δικαίωω) has a range of meanings, but a very common sense is to declare righteous.”*

THIS MESSAGE OF JUSTIFICATION would have been a new message to the Jews present!

Justification was not possible under the Mosaic law. You could never be **declared righteous**. That did not exist, all that the law could do was declare you guilty. The law was not designed to make you righteous. But there were hints like (Ps 51:10).

You obeyed the law and offered the appropriate sacrifices at the appropriate times. **But Justification... Unheard of!**

But here is the truth for you and I: In Christ, everyone who believes in Him can not only be forgiven of their sins, but they can be made and declared righteous (Rom 3:20-22).

This was Paul’s message that day and it is our message today!

Vs 40-41 - Beware, therefore, lest what is said in the Prophets should come about: 41 “Look, you scoffers, be astounded and perish; for I am doing a work in your days, a work that you will not believe, even if one tells it to you.”

Beware, watch out, here is a warning, that must be heeded! Beware, lest what happens to you is what the prophets warned about and then Paul quotes Hab 1:5.

Notice Paul changes **nations** to **scoffers**. He applies a text that in its original context talked about how God would **bring the Chaldeans as an instrument of judgment on the Jews**. He now says, **your own rejection of what God has done, scoffing, will be the instrument of your judgement**.

The literal fulfillment was the Chaldean judgment on the Southern Kingdom, but it also has a broader application, and that is what Paul is doing here. Do not do what they did!

This is a **hard word**, beware rejecting Jesus, beware turning away from Jesus. **BEWARE!**

APPLICATION: As this was true to the Jews, it is true for us today. For those here today and who will listen to this lesson online. Beware! Beware lest what the prophet Habakkuk declared in Hab 1:5 end up applying to you!

Vs 42 - As they went out, the people begged that these things might be told them the next Sabbath.

WOW! What a response! Paul delivered a very **strong warning**, but the people responded, and the **response was marvelous!**

Paul finishes his sermon with a stinging warning and the people (Jews and Jewish proselytes are **begging to hear more.**

I can picture this in my mind's eye. Paul and Barnabas are trying to simply get through the door of the synagogue and people are begging them to come back next Sabbath day and speak more about Jesus, more about what God has done through Jesus!

Can you imagine the **joy** and **excitement**, that God had sent forth the promised Messiah, descended from David, One who would set on His throne forever, and in him a person could be forgiven and justified!

What the Mosaic law could never do is available in the Messiah!

Vs 43 - And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.

Even after the meeting broke up, many Jews and converts to Judaism followed Paul and Barnabas.

It seems evident that **many had placed faith in Jesus** during this first sermon, thus, Paul and Barnabas spoke with them and they urged them to **continue in the grace of God**, no doubt urging them to continue trusting in the Messiah, to experience **God forgiveness** and **God's justification in His SON!**

THREE QUICK OBSERVATIONS:

- 1) Surely, we would all agree that some people got saved here. Otherwise, why would Paul and Barnabas encourage them to continue in the grace of God?
- 2) Grace is not something the believers in Antioch of Pisidia needed only when they got saved, it was something they needed to continue in! They were saved by grace and now Paul was encouraging them to live by grace.
- 3) Finally, notice there is no mention of anyone speaking in tongues.

APPLICATION: Can I urge you, continue in the grace of God, press into the grace of God, pursue after God with all that you have. As you started, in the grace of God, may you continue day-by-day marveling that your **standing before God is because of His grace.**

Vs 44 - The next Sabbath almost the whole city gathered to hear the word of the Lord.

An entire week has gone by, and can you imagine this, the talk of the town all week has been the things that Paul and Barnabas said in the synagogue the prior Sabbath. The next Sabbath day comes, and Luke tells us that **almost the whole city** is gathered to hear the word of the Lord.

Almost the whole city, **Jew, Jewish converts, and Gentiles** have turned out to hear more of what Paul is teaching. By the way history tells us there were more Gentiles in Antioch of Pisidia than Jews. Here we read almost the entire city turns out to hear the word of the Lord!

To the Jew, the fulfilment of so all of the prophecies involving the promised Messiah. To the Gentiles, they have been hearing about this message where they can be forgiven of their sins and made righteous.

Vs 45 - But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.

The prior Sabbath there had been great interest by the Jews and Jewish proselytes in the gospel of Jesus.

Here, the next Sabbath almost the entire city comes out to hear more of what Paul and Barnabas are teaching, but something happens.

When the Jews saw the crowds, they likely saw more Gentiles than Jews and they became **filled with jealousy**.

Being filled with the Spirit highlights how the Spirit has control, being **filled with jealousy** indicates how this **very strong emotion took control of many**.

It seems that many of the Jews in Antioch did not like the idea of sharing salvation in Jesus the Messiah with cursed, filthy, Gentiles and seeing the crowds they were **filled with jealousy**.

What caused the jealousy? Their **racial biases**, their prejudices against Gentiles. They **resented**, no they **hated** and **detested the idea** of Jews and Gentiles being together in anything.

The jealousy of many Jews and Jewish proselytes in the crowd led them to begin to **contradict**, to **oppose**, to **speak against** the things that were being spoken by Paul. But they also began to speak evil of the message!

Jealousy has driven them to reject the most amazing thing God has ever done and the spoke blasphemy against God and against Jesus. The **verb tense** of the word translated contradict is **imperfect**. They **contradicted** and **kept contradicting** what Paul was teaching.

By speaking evil of God, of Christ, and of the message of salvation they were rejecting all of the promises of God in Christ, they were rejecting the message of salvation in Christ, they were rejecting the only way they could be forgiven of their sins and made right in God's sight. (Joh 3:36).

APPLICATION: Jealousy is a horrible and strong emotion. It can cause us to do things that are counter-productive to our own wellbeing (Pro 6:34; 27:4; I Cor 3:3).

You and I need to watch for jealousy, it can cause us to do really stupid things, in this case, their jealousy drove them to reject Jesus, and the free forgiveness found in Him!

Vs 46 - And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

But Paul and Barnabas, **spoke out boldly** to them and said: It was necessary (that the **word of God**) (salvation in **Jesus**), **be first spoken to you**.

Since you thrust the **message of salvation aside**, and judge yourselves unworthy of eternal life in Jesus, **BEHOLD, we turn to the Gentiles!**

First, we see this **model that will be repeated by Paul** and a model that Paul even writes about, **namely to the Jew first and also to the Gentile** (Rom 1:16-17).

Secondly, sadly, it turns out they did exactly what Paul warned about (Act 13:40-41).

The Jews and proselytes in Antioch of Pisidia had been given the privilege and the opportunity to respond to the gospel, and instead they have rejected the gospel, rejected the word of God, rejected salvation in Jesus.

The **long-awaited Messiah** had come, and like the residents and leaders in Jerusalem, many Jews and Jewish proselytes in Antioch of Pisidia rejected Him!

Vs 47 - For so the Lord has commanded us, saying, “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”

Notice, the Gentiles being offered salvation through the promised Jewish Messiah was always the plan! What is interesting is that Paul says, the Lord has commanded us, and then he quotes (Is 49:5-6).

This prophecy is about the coming Messiah, this is in fact an amazing Messianic prophecy about the one Isaiah calls here the **servant of God**, who **would Himself be a light to the Gentiles**, Paul saw it as a command for him to carry the Light of Jesus to the Gentiles!

This was always the plan, to **bring the Gentiles** into the tent was always God’s plan (Gen 22:18, Ps 22:27; Ps 86:9; Is 42:1; Is 55:5; Dan 7:13-14; Hos 2:23):

The nation of Israel had **plenty of verses** that told them **God’s intent was to bring salvation to the nations**. They simply chose not to see it, and even when presented with it (here in Is 49), they **rejected and blasphemed**, choosing not to believe it!

Vs 48 - And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

The **Gentiles present**, who **overheard this exchange**, who overheard what Paul had said to the Jews who were rejecting this message, they heard Paul say that he was turning to the Gentiles and even bigger than that the Lord had commanded him to turn to the Gentiles.

The Gentiles who heard that began **rejoicing**, they were **filled with joy and gladness** and also **began to glorify the Word of the Lord** as spoken by Paul.

While many of the Jews present are rejecting and speaking against the message of Paul, these Gentiles filled with joy that the work of Jesus is extended to them are glad, they rejoice, and they glorify the word of the Lord, and then Luke writes: **“as many as were appointed to eternal life believed.”**

Four points:

- 1) Those who **believed the message** were **granted eternal life**, those who believed were **justified**, those who **believed were saved!**
- 2) Once again, and we see this occasionally, we are reminded of the **sovereignty of God in salvation**. Those who **believed were those who had been appointed to eternal life**.
- 3) **This is part of the mystery of salvation**.
- 4) Notice just in passing, there is **no mention of anyone speaking in tongues**.

One of the questions often asked is, how can I know that I am appointed to life? The answer is simple: Believe on Jesus, and you will find that **God has appointed you**. See also (2:23; 3:13-16; 3:17; 4:27-28).

Vs 49 - And the word of the Lord was spreading throughout the whole region.

Luke tells us, the **word of the Lord** was spreading throughout the whole region. This is the region of Antioch in Pisidia.

The Greek word translated spreading means to carry in different directions. The **word of God** was being **carried in different directions** throughout the whole region!

No doubt Paul and Barnabas are spreading the word, but so too are those who have been changed by the Word!

Now consider this, the church in Antioch in Pisidia was born essentially a week. That brand new church was instrumental in spreading the gospel of Jesus throughout the region.

Vs 50 - But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district.

It seems that what Luke wants us to see is that those who were opposing the gospel used respected women and respected leaders there in Antioch of Pisidia to stir up persecution against Paul and Barnabas and this ultimately led to the expulsion of Paul and Barnabas.

Remember what Paul told Timothy in (II Tim 3:10-12).

This was all brought about by Jews, and they rejected the message of salvation in Jesus' name and rejected the messengers.

APPLICATION: If God is doing something great, Satan is going to do all that he can to withstand the work. If God is using us to expand the kingdom, we should expect that Satan is going to resist what we are doing!

Vs 51 - But they shook off the dust from their feet against them and went to Iconium.

But Paul and Barnabas shook off the dust from their feet against them and traveled to Iconium.

This is a **visible**, physical, and symbolic action showing how Paul and Barnabas are renouncing the Jews that have rejected Jesus there in Antioch of Pisidia.

It is also what Jesus commanded his disciples to do (see Mar 6:11).

So, they traveled about **115 miles** to the southeast to Iconium.

Vs 52 - And the disciples were filled with joy and with the Holy Spirit.

But the disciples (learners or pupils) there in Antioch of Pisidia were **filled with joy** and **filled with the Holy Spirit!**

The **verb** filled is in the **imperfect tense** and Luke is telling us that the believers in Antioch of Pisidia kept being **filled by two things:**

Hey, maybe you and I have had a tough week. But can I tell you a secret, we cannot let a rough week steel our joy or the constant filling of the Holy Spirit! **We end here (Rom 15:13; Eph 5:18):**
