

# Abounding Grace Christian Church

## The Acts of the Holy Spirit through the Church – Part 43

### I. Exposition of Chapter Thirteen (Continued).

#### A. Verses 29-37 – Further Fulfillment in Christ.

1. Verses 29-30 – “Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb. But God raised Him from the dead.”

a. “...when they fulfilled all that was written concerning Him...” – This, of course, is referring to all the prophecies concerning Him regarding His life, death and resurrection. (e.g. Isaiah 53; Psalm 22:1.)

“Then He took the twelve aside and said to them, ‘Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge *Him* and kill Him. And the third day He will rise again.’” – Luke 18:31-33

b. “...they took Him down from the tree...” – Sometimes people ask why the word “tree” is used here and other places (e.g. Galatians 3:13; I Peter 2:24). This is not the typical word used for the kind of tree that’s bearing leaves. It can refer to anything made of wood.

c. “But God raised Him from the dead.” – Paul mentions the resurrection 4 times in this passage (cf. vv. 33, 34, 37). This is the consummation of the Good News! Thank God, He died for our sins, but, thank God, He didn’t stay dead and rose again to deliver us from the power of death. The resurrection of Jesus is the victory because He conquered death and the grave! (cf. Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40.)

2. Verse 31 – “He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.” – This seems to be referring to the apostles, in particular, as witnesses of His resurrection. According to Acts 1:3 He was seen of them for forty days after His resurrection and spoke to them things pertaining to the Kingdom of God.

3. Verse 32 – “And we declare to you glad tidings—that promise which was made to the fathers.”

a. “...glad tidings...” – The Greek word is the one most often used for the word “Gospel”, which means; “good news”.

“...is often used in the sense of ‘bringing news of victory’ or ‘declaring a victory.’ A messenger comes from the place of battle and declares victory over enemies or the death of the opponent. This messenger regards himself as a bearer of good tidings (2 S. 4:10), and he is regarded by others as such (2 S. 18:26)”<sup>1</sup>

b. “...promise made to the fathers.” - The “promise” is ultimately that God would send the Messiah and He would be a Redeemer (cf. Psalm 19:14, Psalm 78:35, Isaiah 41:14, 43:14, 44:6, 24, 47:4, 48:17, 49:7, 49:26, 54:5,8. See especially Isaiah 59:20, 60:16).

“From the fact of the resurrection, Paul now turns to its implications, especially that through the resurrection God’s ‘promises’ in the Old Testament have been ‘fulfilled for us,’ in particular the promise (it is singular in the text) made to David in verse 23 that one of his descendants would sit on his throne forever. This came to pass in Jesus and especially his resurrection, when he ascended into heaven and assumed his eternal throne. Paul uses three prophetic passages to make his point.”<sup>2</sup>

4. Verses 33-35 – Paul supports the Resurrection of the Messiah with the Old Testament.

a. Verse 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.’” – This is a quote from Psalm 2:7.

<sup>1</sup> Gerhard Friedrich, “Εὐαγγελίζομαι. Εὐαγγέλιον. Προεὐαγγελίζομαι. Εὐαγγελιστής.” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 707–708.

<sup>2</sup> Grant R. Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2019), 245–246.

1) Regarding how Jesus being “**begotten**” has anything to do the resurrection, Warren Wiersbe writes:

“The 'virgin tomb' (John 19:41) was like a 'womb' that gave birth to Jesus Christ in resurrection glory.”<sup>3</sup>

2) Dr. Thomas Constable adds further:

“Jesus was always the ‘Son of God’ ontologically (with regard to His being), but God declared Him to be His “**Son**” when He raised Him from the dead, and made Him the Davidic ruler (Ps. 2:7). Similarly, God had declared Solomon His ‘son’ when He gave David the Davidic Covenant (cf. 2 Sam. 7:10-14).”<sup>4</sup>

b. Verses 34-35 – “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: ‘**I WILL GIVE YOU THE SURE MERCIES OF DAVID.**’ Therefore He also says in another *Psalm*: ‘**YOU WILL NOT ALLOW YOUR HOLY ONE TO SEE CORRUPTION.**’”

1) The first quote is from **Isaiah 55:3**. Grant Osborne helps us understand the meaning when he writes:

“Isaiah 55:3 shows that God has given to his people ‘the holy and sure blessings promised to David,’ which Paul links to Jesus via the Davidic covenant in 2 Samuel 7:14–16. As the Son of David, Jesus Messiah also inherits these blessings, and through him they are made available to God’s people. So there is a twofold fulfillment here, first to the risen Jesus and then through him to God’s new Israel, the true covenant people. These promises are ‘holy and sure,’ and they come to us through faith in Jesus, Son of David and Son of God.”<sup>5</sup>

2) The second quote is from **Psalm 16:10**. Peter also quotes this verse when he preached on the day of Pentecost (cf. 2:27). The word “**corruption**” here refers to “**decay**” of the body. This definitely does not apply to David who’s body certainly did decay, but refers to the body of the Messiah not decaying in the ground because He would be resurrected.

c. Verses 36-37 – Paul explains verse 35. Dr. Stanley Horton writes about this and states:

“Furthermore, David, after he had ‘served God’s purpose [Gk. *boulē*, ‘plan’] in his own generation,’ died, and his body did decay. In contrast to David, the One whom God raised up (Jesus) did not see decay. He was raised with an incorruptible, imperishable body (as we will be; see 1 Cor. 15:52). Paul saw the same truth as Peter did, but presented it in a little different way (cf. Acts 2:29). Clearly, Paul preached the same gospel the other apostles did (see Gal. 1:8–9; 2:2, 9; see 1 Cor. 15:11).”<sup>6</sup>

## B. Verses 38-41 - Call to Repentance and Faith in Christ.

1. Verse 38 – “Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;” – Of course “...this Man...” is speaking of Jesus Christ. The word “**preached**” means; “**to declare plainly, openly or aloud**”<sup>7</sup>

a. “...the forgiveness of sins.” – “**forgiveness**” means; “**to remove the guilt resulting from wrongdoing—‘to pardon, to forgive**”<sup>8</sup> Also; “**to send off,**”... from “**to hurl**” (e.g., missiles) to “**to release,**” “**to let go,**”<sup>9</sup>

2. Verse 39 – “and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.” We are “**justified**” if we believe. “**Justified**” means; “**the act of clearing someone of transgression—‘to acquit, to set free, to remove guilt, acquittal.**”<sup>10</sup>

3. Verses 40-41 – Paul warns them not to be “**despisers**” - ‘one who feels contempt, scoffer.’<sup>11</sup> Quote in verse 41 from **Habakkuk 1:5**.

<sup>3</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*. 2 vols. (Wheaton: Scripture Press, Victor Books, 1989), 458.

<sup>4</sup>Thomas L. Constable, *Notes on Acts* (<http://www.soniclight.com>: Sonic Light Publication, 2019), 281.

<sup>5</sup>Grant R. Osborne, *Acts: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2019), 246.

<sup>6</sup>Stanley M. Horton, *Acts: A Logion Press Commentary* (Springfield, MO: Gospel Publishing House, 2001), 245.

<sup>7</sup>Spiros Zodhiates, *The Complete Word Study Dictionary*, (AMG Publishers; Revised edition, 1993)

<sup>8</sup>Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 502.

<sup>9</sup>Rudolf Bultmann, “Ἀφίημι, ἄφεσις, Παρίημι, Πάρεσις,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 509.

<sup>10</sup>Louw and Nida, 556.

<sup>11</sup>*Ibid.*, 762.