

Part 35 – Paul’s Discourse Part 2

A sermon series by Pastor Byron Chesney Wednesday, May 18, 2016

† Acts 13:24-41

Last Wednesday we covered where Paul and Barnabas left Paphos and went Antioch of Pisidia where they attend a service in the local Synagogue. After the reading of the scripture the leader of the Synagogue asks Paul and his men if they have any words of exhortation to share with them. Naturally Paul jumps on this opportunity and stands up and starts preaching. He began by giving a narrative of the history of the Jewish people.

As we know from studying Scripture, the Jews had great pride in their History and in the fact that God had made them His chosen people. Want to strike up a conversation with a Jew, that’s what you need to talk about, and that’s exactly how Paul begins.

He starts with God making them his chosen people and worked his way through their exodus from Egypt and wandering in the wilderness, then their entrance into the Land of Canaan followed up by the Judges and then the Kings Saul and David. Then the very last thing we read in verse 23 was this: **23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:**

The next important item that the Jews like to talk about is the Promised Messiah. They know that God has promised that he would send them a redeemer, a King, a Messiah who would forgive their sins, defeat their enemies, and rule and reign over them. Paul is going to prove to them that this Messiah has already been sent and his name was Jesus.

So we pick up in verse 24 tonight with the continuation of Paul's discourse. **24 When John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.**

Of course the “John” he is talking about is John the Baptist, whom we just read about this past Sunday in the message about baptism. Jesus himself said there was no greater Prophet than John the Baptist. **Luke 7:27-28: This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.**

Paul says that “**John fulfilled his course**,” meaning that he did what he was sent here to do, to be the forerunner of Christ, to pave the way for the Messiah. When Jesus came, John’s commission was over because the Promised Messiah was now come.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Now Paul appeals to his listeners to accept that Jesus is the Messiah. He addresses them as “**the stock of Abraham**,” meaning those that were born a natural Jew, descendants of Abraham. Then he makes mention of those that “**feareth God**,” again, most likely meaning Jewish proselytes.

“**the word of this salvation sent**,” means that Jesus was the One sent as promised by God. Over in the Gospel of Matthew chapter 15 Jesus is with his disciples trying to get away for a while and a Gentile woman comes beating on the door begging Jesus to cast demons out of her possessed daughter. Listen to what Jesus told her: **Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**

So, Jesus was the One that was sent to these Jews that Paul is preaching to. He just needs to convince them of it, so he tells them of how their own religious leaders rejected him and were responsible for his death, even though all the proof was right in front of their eyes.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

He said, “**they knew him not**.” Even though they had been read the prophecy from the Scriptures every Sabbath day, they still did not recognize him as the Messiah and they condemned him to death. They brought him before Pilate to be crucified even though they found nothing wrong that he had done. Paul is cautioning these listeners not to be like them. To be like them would mean their utter destruction.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Here Paul is relaying to the listeners how Jesus was taken down from the cross and buried in a sepulchre. He is referring to this being Jews that did this. Remember, this whole discourse is focused upon the life and behavior of the Jews toward their Messiah.

We read in our King James Bible the account of this: **John 19:38-42 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.**

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Of course we have the privilege of reading about all of this because we have the New Testament, but these Jews that Paul is speaking to did not have that luxury.

30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

I'm sure Paul was excited about getting to this part in his sermon, of Jesus resurrecting from the dead. Whether you realize it or not, Paul has just shared the Gospel with these folks. He preached of Jesus life, death, burial, and resurrection. He says: *And he was seen many days of them*. This again is showing how the Jews had proof of who He was because Jesus appeared to many of them from Galilee and Jerusalem after his resurrection. Paul said in **1 Corinthians 15:6**:... he was seen of above five hundred brethren at once

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David

Paul mentions, *the promise which was made unto the fathers*. The promise, as we have already said over and over is the promise of sending the Messiah, God's Son. He says that God fulfilled the promise he gave unto their Fathers through their children, meaning them. Then he gives them proof text from **Psalms 2:1-7**

1 Why do the heathen rage, and the people imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

There is no mistaking that Jesus is God's Son and that the promise he gave in the Psalms has been fulfilled.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption.

Paul keeps mentioning their beloved King David and here shows that David was just a mortal man, capable of sin and corruption and that David and died. But Jesus, was not capable of sin and though he died, he arose again unlike David. And he gives them more proof text that the Messiah would be sinless, he says "also in another psalm." He is referring to **Psalms 16:10-11**: *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Paul starts wrapping his sermon up by telling them that it is through Jesus that their sins can be forgiven. That they cannot be justified by the Law of Moses. The law never saved anyone. The law is the law, it just dictates what is right and wrong in order to keep people in line, there was no forgiveness in the law. But through Jesus there is forgiveness of sins.

He tells them that all who believe in Jesus are justified, and that is the biggest desire of any Jew or Gentile, to be justified before God. Because if you are not justified before God then you are bound for hell and destruction. You are justified the moment you are saved.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Then Paul gives them a warning. There is danger in them not believing the Gospel and placing their faith in Jesus to be their Savior. God, through the Prophets, has prophesied through the years of this occurring. He even said that they would not believe even though it was declared unto them. Paul wants these Jews and Proselytes to know that they are in danger of being the ones that were prophesied about if they do not listen and believe.

† All Scripture from the Authorized King James Version