

46. Paul Spoke About the Death and Resurrection of Christ

In our last topic, we saw that Paul gave us an example of the way to help our physical and spiritual children learn to introduce Christ to others by starting with the Old Testament. With people who are familiar with parts of the Old Testament, we can begin with the parts they know to introduce Christ. With those who know nothing about the Old Testament, we can begin with the book of Genesis to give a background of where sin came from and why we have a need for One to save us from our sin. In this topic, we are going to see how Paul built on the foundation of the Old Testament to introduce the death and resurrection of Christ.

Acts 13:26 says, “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 began this section of his sermon the same way that he began the first part of the sermon. Paul wanted both groups present to know that he was speaking to all of them. Paul spoke to the Jews by saying, “Men *and* brethren, sons of the family of Abraham.” Then, he made it clear that he was also speaking to the Gentiles as he said, “Those among you who fear God.” He told both groups present that day that the word of this salvation had been sent to all of them. Paul wanted everyone in the synagogue to know that Christ died and rose again for everyone present.

As a result, Acts 13:27-29 says, “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*. And though they found no cause for death *in Him*, they asked Pilate that He should be put to death. Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.” Here, we see that the people of Jerusalem did not know the descendent that came from David to fulfill the promise made to David. This was true of both the people and the rulers.

In addition, neither the people nor the rulers understood what the Prophets had written about Christ. Isaiah 8:13-15 says, “The LORD of hosts, Him you shall hallow; *Let Him be* your fear, and *let Him be* your dread. He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem. And many among them shall stumble; they shall fall and be broken, be snared and taken.” Isaiah wrote that Christ would be a stone of stumbling and a rock of offense to both Israel and Judah. These and many other verses in the Old Testament pointed forward to Christ. Even though the people of Israel and some Gentiles heard the Prophets read in the synagogues every Sabbath, they did not understand what the prophets wrote about Christ. Instead, the Jewish religious leaders fulfilled those prophecies by condemning Christ to death.

When Pilate told those same religious leaders that he found no fault in Christ, they asked Pilate to put Christ to death. John 19:5-7 says, “Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, ‘Behold the Man!’ Therefore, when the chief priests and officers saw Him, they cried out, saying, ‘Crucify *Him*, crucify *Him*!’ Pilate said to them, ‘You take Him and crucify *Him*, for I find no fault in Him.’ The Jews answered him, ‘We have a law, and according to our law He ought to die, because He made Himself the Son of God.’” That day,

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more than 30 Old Testament prophecies about the death of Christ were fulfilled and then Christ died. The body of Christ was then taken down from the cross and placed in a tomb.

Paul went on to say in Acts 13:30-32, ““But God raised Him from the dead. He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we declare to you glad tidings—that promise which was made to the fathers.”” Peter had earlier said to the Jews in Jerusalem in Acts 3:14-15, ““But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses.”” Here, we see that Peter and Paul said it was God who raised Christ from the dead.

Both Peter and Paul also said that they and others were witnesses to the resurrection of Christ. Peter said in Acts 2:31-32 said, ““He, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses.”” Paul later wrote in 1 Corinthians 15:4-8, ““And that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.”” Both Peter and Paul made it very clear that there were many witnesses of the resurrection.

Paul pointed out the fact that most of these witnesses were those who came with Christ from Galilee to Jerusalem. Here, Paul said that he and Barnabas were sharing this good news about the resurrection of Christ with the people that day. He said that God had fulfilled the promise that He had made to the fathers. These promises had been made to Israel through the Old Testament writers.

We go on to read about some of these Old Testament promises about the resurrection of Christ. Acts 13:33-37 says, ““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.”” 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. For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He whom God raised up saw no corruption.””” Here, we see several of the promises that had been made to the people of Israel during the time when their fathers had lived.

Paul said that God had fulfilled these promises in Christ and that they, as the children of those who had received the promises, could know that God had raised up Jesus from the dead. Then, Paul quoted Psalm 2:7 which says, ““I will declare the decree: the LORD has said to Me, “You are My Son, today I have begotten You.””” In the Old Testament, Christ is often called the Angel of the Lord or the Lord of hosts. This is the one place in the Old Testament where Christ is called the Son. In Hebrews 1:5, we see this verse quoted in relationship to the birth of Christ. That verse

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says, “For to which of the angels did He ever say: ‘You are My Son, today I have begotten You’? And again: ‘I will be to Him a Father, and He shall be to Me a Son’?” Then, in Hebrews 1:8, we see that the Father calls Christ God when that verse says, “But to the Son *He says*: ‘Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your Kingdom.’”

God had promised the Jews that His Son would rule forever and ever. That is why this statement in the synagogue at Antioch of Pisidia is so important. This verse makes it clear that the Father would make it possible for Christ to rule forever by raising Christ from the dead. The next two verses are also quotes from the Old Testament and point to the fact that Christ would not see corruption. The word translated “corruption” speaks of the fact that the body would decay after death. Isaiah 55:3 says, “Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you—the sure mercies of David.” The everlasting covenant is the New Covenant and the blood which Christ shed on the cross made it a blood covenant (everlasting covenant).

Psalms 16:10 says, “For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.” This was an Old Testament promise that the Father would raise Christ from the dead. The angel announced this resurrection to the women in Mark 16:6-7 where we read, “But he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.’” Paul made it clear in Acts 13:36-37 that David was not speaking about himself when he made that statement.

David served his own generation according to the will of God. Then, David fell asleep. 1 Kings 2:10 says, “So David rested with his fathers, and was buried in the City of David.” Here, we see that David did die and that he was buried. In contrast, the One that God raised up from the dead saw no corruption. On the Day of Pentecost, Peter said in Acts 2:27, “‘For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.’” Then, Peter said in Acts 2:31, “‘He, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.’” Here, in these verses, we see that Paul points out that same fact in his first recorded sermon in Acts. Both men wanted to make very certain that every person understood the full impact of Christ’s resurrection. Both men quoted from Psalm 16:10 to show that Christ fulfilled the Old Testament.

We also want to help our physical and spiritual children learn to explain clearly the importance of the resurrection. As they hear us speak regularly of the resurrection of Christ, they will realize that it is an important message to us. Then, we can help them to understand why it is an important message for all people. May the Lord richly bless you as you help your children learn to explain the importance of the resurrection.