

Text: Various

Title: He Rose

Truth: As prophesied, Jesus suffered, then rose from the dead.

Date/Location: Easter Sunrise Lord's Table Svc, Sun April 4, 2021 at FBC

Introduction

In the order of service, we read Matt 28:1-10, Luke 24:1-12, John 20:1-18.

Mk. 16:9 Now when **He rose** early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

1 Cor. 15:4 and that He was buried, and that **He rose again** the third day according to the Scriptures.

Acts 10:38, 40-41 ³⁸God anointed Jesus of Nazareth with the Holy Spirit and with power...³⁹And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. ⁴⁰Him God raised up on the third day, and showed him openly, not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after **He arose** from the dead.

Nearly 30 times the New Testament mentions that Christ was “raised from the dead” (John 21:14, Acts 3:15, 4:10, 13:30, 13:34, 26:8; Rom. 4:24, 6:4, 6:9, 7:4, 8:11, 10:9; 1 Cor. 15:4; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 2 Tim. 2:8; 1 Peter 1:21) or “risen from the dead” (Mat. 17:9, 27:64, 28:7; Mark 9:9; Luke 24:46; John 2:22, 20:9; Acts 17:3, 26:23; 1 Cor. 15:20). If Christianity is about anything, it is about a bodily crucified and bodily risen Jesus Christ. There is absolutely no question about this. Easter is not a remembrance of the annual arrival of Spring—it is a remembrance of Jesus coming back to life from the dead.

I. Our Text: Acts 26:22-23

A. Focus in on Acts 26:22-23 in Paul's speech to Agrippa. "Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the

prophets and Moses said would come—that the Christ would suffer, that He would be the first to **rise from the dead**, and would proclaim light to the *Jewish* people and to the Gentiles."

- B. Paul was being accused of a nonsense crime. In fact, he was a messenger proclaiming what the Jewish Scriptures said was going to come, and had in fact now happened: that the Messiah would come, suffer, die, rise from the dead, and—through His apostles particularly—proclaim light to the Jewish people and the Gentiles.
- C. This is a tremendous summary of the Christian faith. The first installment of Scripture, the Old Testament, Moses and the prophets and the writings said that these things must be fulfilled (Luke 24:25-27, 44-46; John 1:45; Acts 28:23).

II. The Prophets and Moses Said He Would Come

- A. Where did Moses speak of Messiah? Acts 3:22 and 7:37 tells us that Moses spoke of Messiah in Deut. 18:15. There, God promises to raise up a prophet like Moses among the people, and they must give their full attention to Him.
- B. Where did the prophets speak of Messiah? Acts 8:32-35 tell us that it is found in Isaiah 53. Isaiah was not speaking of himself, but of Another, the Messiah.
- C. Where did the Old Testament writings (including the Psalms) speak of Messiah? We can use the book of Acts as a crutch to help us find those places.
 1. Acts 2:23-32 tells us that David spoke of Jesus in Psalm 16:8-11. Acts 2:34-35 quotes David in Psalm 110:1.
 2. Acts 4:25 tell us that David spoke of Jesus in Psalm 2.
 3. Paul tells us in Acts 13:23 that God promised to raise up from David a Savior in 2 Samuel 7:12. The concepts of Savior and King are related to one another.
 4. In Acts 13:33-34 (context 26-38) Paul preaches that Messiah was raised up from the dead, declared to be God's Son (Psalm 2:7 again), and promised Him the sure mercies of David according to Isaiah 55:3.

D. What we are saying is that Good Friday and Resurrection Sunday were foretold by God—history written in advance of it happening—many centuries before the events occurred. Acts 3:18 says the same: the things God told us beforehand would happen have happened! In fact, because God foretold it, it HAD to come to pass. Some of the prophecies are more general, others quite specific. But Paul was not telling some new, unheard-of thing. He was showing the continuity of recent events in their time to the Jewish Scriptures of old. Any charge against Paul that he was opposing the Jewish faith was patently false—in fact, he was supporting it and showing how it came to fulfillment in Christ.

If you hold to the Jewish faith and get offended at the fulfillment idea, I can't help you. Your own holy writings tell you to look for a coming Messiah; a Priest in the order of Melchizedek; a Prophet like Moses; a King like David; a Kingdom better than Solomon's, a restoration of the nation of Israel, a Day of the Lord, and so forth. The Christian holy writings in the New Testament tell of those very things and fill in some details. We still await much of the fulfillment of them, but some have come to pass already.

E. It is precisely the same with us today—we are not telling of some new thing. Easter is old news, but it is still good news! The events of it were predicted long ago. And they happened just as God promised they would.

III. Christ Suffered

- A. Clearly Paul has Isaiah 53 in mind here. Christ was despised, rejected, acquainted with grief, unesteemed, stricken, smitten, wounded, afflicted, beaten, oppressed, slaughtered, cut off, bruised, put to grief, made an offering for sin, and buried.
- B. Suffering without a purpose would be useless and utterly frustrating. But Christ suffered with a purpose. He experienced all those things to bear our griefs, to carry our sorrows, to take our transgressions, to be crushed for our sins, to be chastised so we could have peace, to be beaten so we could be healed. He took our sins in His own body on the tree (1 Peter 2:24, 3:18) so that we could live for God and with God instead of being enemies of God.

IV. Christ Was First to Rise from the Dead

- A. In another ongoing preaching series, we have been carefully studying the 15th chapter of 1 Corinthians. 1 Cor. 15:23 says that Christ was the first fruits, the first born from the dead. Revelation 1:5 says similarly. See also Romans 8:29 and Col. 1:18.
- B. Christ is **first** in terms of priority and preeminence and was first to proclaim the new gospel light to the Jews and Gentiles. I take *this first* to be first chronologically from the dead as in firstfruits, in agreement with the majority of English translations (except for NASB). Yet there is no need to contrast the two **firsts** as if they are unrelated. Christ is first in preeminence because He was first-born from the dead. He is thus first place, heir of all God's things, and so forth. Consider Psalm 89:27.
- C. The preeminence/first theme is found in Psalm 72:11 (and surrounding verses, which speak of more than just Solomon).

V. Christ Proclaimed Light to the Jews and Gentiles

- A. Isaiah 42:6 and 49:6 are two key passages to keep in mind on this point. Light refers to truth and holiness as opposed to deception and sin, lies and evil. The nations need that kind of salvation. Note by the way Isaiah 42:9 where the Lord says that he is declaring new things before they happen! That is what was up with the Messiah.
- B. These words were the mantra of Paul and Barnabas (Acts 13:47). Simeon awaited the fulfillment of these words as well (Luke 2:32). Jesus began that work, but He continues it through His followers both in the first century all the way through the 21st century. We are His proclaimers, proclaiming light to the nations. We tell of salvation from sin and a coming kingdom that will right all the evils of this world. We tell of a world to come in which righteousness dwells and sin is banished.

Conclusion

There is nothing new here friends—just the good old message of the resurrection of Jesus Christ and how it saves our souls. MAP