<u>Proof of Promise Fulfilled, Part 1—Acts 13:33—11/8/26</u>
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Open your Bibles to Acts 13 as we continue through Paul's sermon in the synagogue Pisidian Antioch on his 1st missionary journey.

> Let's read part of this sermon again where Paul was proving that Jesus is the Savior—let's read Acts 13:16-39. [READ]

My original plan for today was to dig into Paul's 3 OT quotes in Acts 13:32-37 to train our minds to follow faithful interpretation.

> But as I studied the flow of thought for the first quote, I realized that it may be helpful to spend more time on it.

The first quote in verse 33 is from Psalm 2, which is a passage you may have read or shared or seen shared for comfort this past week.

> After the tragic news of Tuesday's election resulting in increasingly evil leaders & policies, Psalm 2 offers hope.

And it's interesting how the perspective in Psalm 2 flowed into Paul's thinking for perspective in his time.

> It's always encouraging to see the implications of God's big picture applying similarly at diverse points in history.

As we study Acts, I pray that you are learning how to trace theological themes & applications from the reasoning of the preaching in Acts.

> Sermons in Acts are incredibly insightful to follow the OT theology of the Apostles & to grasp their use of prophecy.

That's why I try to show the reasoning in the original OT context.

> I want you to be able to turn back to that OT passage and read it & understand why Paul would quote it & apply it as he did.

And I want you to be able to explain it evangelistically to others.

> I want you to be confident that you are explaining the author's intent & not just parroting what you heard or read somewhere.

So I don't know how this will go, but we're going to read Psalm 2 to grasp its message & then see that message applied by the Apostles.

> And those applications in OT & NT times are timely for us as we see the evidence of evil abounding.

I mean—what do I say to young people who have barely started into adulthood when the current trends for our nation do not look good?

> How do I explain God's supremacy when it seems that those who hate Him & His Word are gaining more followers?

Most of our young adults are away this weekend at the Devoted Conference with others from likeminded churches, but how can we guide them in sound priorities when the future is so uncertain?

> Young people need hope to press on even the most basic areas.

As we continue celebrating new marriages & rejoicing in more children, we don't want anything to discourage such investments.

> At every age & stage of life, we need God's perspective to stay faithful in His ways no matter what's going on around us.

So I want to offer a bit of that perspective this morning from Psalm 2 & then connect that same perspective to Paul's sermon in Acts 13.

> I pray that doing so will bolster our faith in Jesus as the One true promised Savior who really is the hope of all history.

I pray our faith will be deepened in Jesus the Christ as the One who **<u>is</u>** & **<u>always has been</u>** worthy to trust & follow & worship above all else.

As I was praying this passage, it occurred to me that we might think of Paul's proving Jesus here as the pivot point of history.

You know how some people come along in history & it's said that they change the way we play or think about the game, change what we expect or how we think about some product or process or profession.

When I say that, your personal hero or mentor or example or celebrity may come to mind.

Whether in your sport or skill or profession or hobby, you look up to that person & would love to meet him or her & be like him or her.

You may pattern that area of your life after him or her.

And when you talk, you refer to how he or she was a game-changer or pioneer or revolutionary with an invention or skill or ability.

But far above any such hero, Jesus changes everything because He resets our expectations & fuels our hopes like no one else.

So I pray we will honor Jesus' uniqueness & significance today as we ponder 2 perspectives that point to Him as the one true Savior.

I'll just outline 2 points in that sense today—1st we'll consider **an OT perspective for hope in troubled times**.

And then we'll trace the quotes from Psalm 2 in the NT to consider **a NT perspective for hope in troubled times**.

This is different than our normal exposition, but I pray it will prove insightful in seeing the consistency of God's revelation.

And I also pray that we will be moved to a richer worship of Jesus that exalts Him as the focus of our trust & affections.

He is so much greater than all the other things that vie for our attention & we don't want to miss Him or minimize Him.

So let's turn back to Psalm 2 to grasp the OT perspective for hope in troubled times that set up multiple references to Psalm 2 in the NT.

Follow along with me in Psalm 2:1-3 to start. [READ]

The psalmist asks why such foolish rebellion occurs when it is useless.

Vain means empty & yet that's what the peoples ponder.

Nations are restless & raging in an uproar & their kings & rulers make coalitions to oppose Yahweh God & His Anointed King.

That word for anointed in verse 2 is the word for Messiah, which is translated Christ in Greek.

So this rebellion is against God & His promised Savior & King.

Verse 3 describes what abounds today in breaking off the bonds of God's good order & trashing its constraints.

So if you wonder how feminists can join with Muslims who oppress women, for example, realize that they partner to fight against God.

The common enemy of all evil is the one true God & His plans.

But God remains in charge & His character & plans never waver.

Read verses 4-6 to see God's reply. [READ]

God is sovereign & no rebellion can unseat His supreme rule.

His scorn for such foolishness comes with frightful warnings that His plan for His promised King will not be stopped.

The consecration of His King was done in His decree.

God had chosen the greater King from David's line.

So note here how the hope for an OT saint in troubled times started with remembering God's sovereignty over all things.

> Since God was not shaken by rebellion, His people could trust Him for stability & not be shaken in despair.

Verses 4-5 describe God's actions & verse 6 records God's speech that's all in the past tense because it's settled & unquestionable.

> Then the speaker changes to the promised King in verse 7 as He recounts what Yahweh God had said to Him.

Read verses 7-9 to see that. [READ]

> Yahweh had decreed for His Son to rule righteously.

God's answer to man's rebellion is His sure promise of His King who will rule the nations with unquestionable supremacy.

> Those verses are rooted in God's covenant promises to David in 2nd Samuel 7 for an eternal king & a universal kingdom.

That passage even speaks of the Father-Son relationship.

> In 2nd Samuel 7:13-16, God said "*I will establish the throne of his kingdom* ***forever***. ***I will be a father to him and he will be a son to Me****; … Your house and* ***your kingdom shall endure before Me forever****; your throne shall be* ***established forever***."

This forever King must somehow transcend time to live forever.

> And God will have a Father-Son relationship to with that King.

Think about that—that eternally lasting relationship is something more than any mortal earthly king from David's line could accomplish.

> To be this eternal Son, He must be like His eternal Father.

And that timeless relationship is seen as resting in God's decree.

> Since the divine decree is eternal & outside of time, the sense of "Today" in verse 7 is eternally outside of time.

So it conveys a timeless eternal relationship of the Father with the Son.

> It is not speaking of another act of creation or some strange beginning of existence for the Son.

God's Son was never began or was created—He was always the unique one & only Son equal to the Father.

> And what is predicted in Psalm 2 is the **announcement** of God's Son coming and the **proof** of God's Son right to reign.

The hope of OT saints was in that coming righteous Ruler.

> Yahweh's King & Son were the hope for the future.

And that's supported by the closing call of the psalm to honor the Son.

> The Son's rule was not only a message of judgment—it was also an offer of salvation.

Read the commanding calls of to find refuge in verses 10-12. [READ]

> Those in rebellion in verses 1-3 are spoken to directly in verse 10 & a way of salvation from judgment is offered.

That path is gladly serving Yahweh & bowing honor to His Son.

> And note that the escape is from the wrath of the Son & the blessed refuge is also in the Son.

The Son is both the judge & the Savior—so He is the object of trust & source of salvation.

So with that brief overview of Psalm 2, what does it offer as the OT hope in troubled times?

Try this summary—God overrules rebellion & sends a Savior.

As we **consider 1st** today **the OT hope in troubled times**, note what that hope is—it is that **God overrules rebellion & sends a Savior**.

We could say God **offers salvation**, but that salvation comes specifically **in God's Son** who is also the Anointed King.

And think of that—if this Son of God is worthy of trust and worship, we must say He is equal to God.

Do you see this OT perspective for hope in troubled times?

What did people need in OT times when nations & peoples all around them were rebelling against God & His promised Christ & His Word?

What did believers need & what did unbelievers need?

Where should God's people turn & focus their priorities in such times?

Do you see the answer?—OT saints needed God & His Christ.

People in OT times—believers & unbelievers—needed to hear God's Word & run to His Promised Christ for rescue & refuge.

Does that sound useful **today** as our nation rages against God?

Does that sound like anything that can help **focus your prayers & priorities** for the stability of your soul & the good of others?

Just remember—**God overrules rebellion & sends a Savior**.

But to continue, what if that Savior came & was rejected & killed?

What then?—would **that mean the rebellion won**?

Turn to **Acts 4** to see where Psalm 2:1-2 were quoted by the Apostles.

When Peter & John were released from prison, they prayed with praise to God who had planned Jesus' rejection & death.

And their praise quoted Psalm 2:1-2 as proof of how God overrules rebellion & sends a Savior.

Read Acts 4:24-28. [READ]

So what are we to think if we're thrown in prison or threatened or beaten for speaking of God & His Christ?

We are to think that **God overrules rebellion & sent a Savior**.

The Creator God in verse 24 is the One whose Spirit inspired David's words in Psalm 2 about such rebellion.

That rebellion was so great against Jesus as God's Anointed that the rulers & the Gentiles & the Israelites banned together.

Yet they did precisely God's powerful & predestined purpose.

They did not escape God's sovereignty & they did not stop the preaching of God's Promised Christ.

The Apostles were anchored with the **same OT perspective for hope in troubled times** that Psalm 2 offered centuries before.

God overrules rebellion & sent a Savior.

And in Acts 13, that's how Paul was answering the question about Jesus being rejected & unjustly crucified by Jewish leaders & people.

He quoted Psalm 2 as evidence that it was expected & yet that Jesus was proven to be the Son of God by His resurrection.

Jesus had been unjustly crucified, but <u>He had also risen from the dead</u> to prove His supremacy over the raging evil against Him.

It was no surprise that people would rage against God & His Christ & God's response was for His Son to overcome death.

Think of it—God had promised a forever king & forever kingdom—but that was impossible unless someone overcame death, right?

Death stops all of us from existing forever in our current body.

So God's promise that David's Son would be a king forever meant that the Anointed King also had to overcome death.

And that's exactly what Jesus did.

That is the logic we follow in Acts 13 as we return in verse 33 today.

As Paul had said, Jesus had risen & appeared to His witnesses.

Their testimony was Good News of **<u>the promise</u>** made to the fathers.

That's where we left off in verse 32 last week & verse 33 explains **<u>what the message was</u>** as the content of the promise.

Read Acts 13:23-33 to follow that explanation. [READ]

This was a promise—singular—as it was first stated in verse 23 as the promise of a Savior & restated as a promise in verse 32.

As you know, that promise began with the Seed to crush sin in Genesis 3:15 & it was built upon & specified with additional prophecies.

Yet it was still one central promise, one singular theme.

So when verse 33 began to explain "***<u>this</u>***", it was referring back to **<u>this promise</u>** as you see the word '***promise***' in italics to make that clear.

The Good News of the promise in verse 32 was in verse 33 the promise God had fulfilled.

This promise, the one true God had completed in that generation.

Then Paul noted that God did so ***<u>BY raising up Jesus</u>***.

We know that refers to raising Him from the dead because the same word is used in verse 34 & makes that clear.

The promise of a Savior was fulfilled by God raising up Jesus.

Think about that—how is that so?

It must be that you can only know that the Savior was successful if the Savior had conquered sin & Satan.

And since the curse of sin was death, the Savior could only be proven when He had conquered death, when He had overcome death.

So victory over death & sin was proven by the resurrection, by God raising Jesus from the dead.

And it was proven to the children of that generation because they had the firsthand witnesses who resurrection preached to them.

Then Paul quoted 3 OT proofs of that promise being fulfilled.

That 1st OT proof was in verse 33 with that quote of what stands written from God's revelation in Psalm 2.

The Promised Savior had to be God's Son because of Psalm 2.

So in proving that Jesus fulfilled the promise of a Savior that verses 23 & 32 refer to, Paul clarified that Jesus is God's Son.

And recall how the resurrection proved that Jesus is God's Son.

The resurrection proved that Jesus had power over death, that He had overcome sin's curse of death & lived to tell of it.

Remember—Jesus was not resuscitated like Lazarus & others who were raised from the dead.

Jesus was not raised out of His tomb like Lazarus was only into the same old kind of earthly body that would die again.

Jesus was raised imperishable—He was resurrected in a new, immortal body that would never die again.

So Jesus' resurrection was distinct from others who were brought back to life in their same old mortal bodies.

Jesus' appearances to witnesses proved that His body was not subject to death or the same limitations of other earthly bodies.

So His witnesses testified that His resurrected body was glorified.

And what did His resurrection body prove?

It proved victory over death & sin & power over Satan & sin's curse.

And to have that kind of power—to have the power of life & death—is to have the power of God Himself.

That level of creating & controlling life & death is at the level of God.

In that way, the resurrection proved that Jesus is equal to God.

And equality with God is part of the significance of being God's Son.

Paul quoted Psalm 2:7 to say that the resurrection proved Jesus was God's Son & **had to be** the promised Savior.

And this was not a new idea that the Promised Savior was God's Son.

It was part of Paul's message from Acts 9:20 when *"he began to proclaim Jesus in the synagogues*, … *saying, "He is the Son of God."*

And that was an expected category & description that was evident even in the birth announcements about Jesus.

Remember how Luke 1:30-35 reported that the angel told Mary: "*you will conceive in your womb and bear a son, and you shall name Him Jesus. He will be great and will be called* ***the Son of the Most High****; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called* ***the Son of God***."

Mary asked how she could conceive since she was a virgin, but she did not ask about the Son of God coming to earth.

Apparently, she must have known Psalm 2 & expected such a thing.

John the Baptist also testified that Jesus is the Son of God.

The Gospel of John records in John 1:34 when he said, "*I myself have seen, and have* ***testified that this is the Son of God.***"

That testimony came from God the Father's own words at Jesus' baptism in Matthew 3:17; Mark 1:11 & Luke 3:22.

Shortly after that, John 1:49 reports that Nathanael called Jesus the Son of God when Jesus spoke of seeing Him before they met.

Then God's words at Jesus' Transfiguration also proclaimed Jesus as God's Son in Matthew 17:5; Mark 9:7; & Luke 9:35.

So the arrival of the Son of God was expected & announced & then the resurrection proved Jesus was God's Son with even more certainty.

That's why Mark's Gospel is introduced as: *The beginning of the gospel of Jesus Christ, the Son of God*.

And the resurrection demonstrated that Jesus is God's Son more clearly than any other miracle Jesus did.

As Romans 1:4 says, Jesus "*was declared the Son of God with power by the resurrection from the dead*."

That's what people needed to know in the difficult days of persecution after the church began.

They needed to know the fullness of what we summarized from Psalm 2—that **God overruled rebellion & sent a Savior**.

That's **the NT perspective for hope in troubled times**.

The OT perspective looked **forward** to the Savior & the NT perspective looks **backward** because the Savior has been sent.

But the Savior is **also coming again** & that reminds us today where to fix our hope & focus our priorities in our own troubled times.

The rule over the nations promised in Psalm 2 is yet to come.

In Revelation 12:5, Israel is depicted as a woman who "*gave birth to a son, a male child, **who is to rule all the nations** with a rod of iron.*"

That expectation of a future return & rule by Jesus is stated even more clearly in Revelation 19:15 as it quotes Psalm 2.

Revelation 19:11-16 says this, "*And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS.*"

That's the fulfillment of Psalm 2 that is yet to come.

And that means we still set our hope on the reality that God overrules rebellion & sent a Savior.

He sent the promised Savior once & He's sending Him again to pour out His wrath & establish His kingdom.

So we look back with assurance & we look forward with hope.

And we gain further excitement knowing we will also reign with Christ as those coming back with Him in Revelation 19.

We find that promise of reigning with Christ in Revelation 2:25-26.

In Revelation 2:25-26, Jesus said: *He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces.*"

Christ's followers will rule in His kingdom when He fulfills Psalm 2.

And guess what?—that's when the government will be what we want it to be!

That's when those who rule will do so righteously.

That will only be possible because the Promised Christ will be reigning perfectly & those reigning with Him will be glorified.

So that's some further NT perspective of hope in troubled times—God overrules rebellion & sent a Savior AND HE WILL COME AGAIN.

And that solidifies the sentiments of waiting for a better King.

That anchors us in a hope that stretches beyond this mortal life.

And that fixes our gaze far above earthly rulers to the One King that we can always trust.

When we know that hope, it defines our priorities of what people need.

Believers need to know more of Christ, to trust Him & follow His ways & rest in His care.

And unbelievers need to know that Jesus is the Savior King & Promised Christ & that He is coming again.

They need to know they will face His wrath unless they run to Him for refuge with submissive trust.

He rose again & conquered death & offers salvation from sin's penalty & power now & forever for all who turn from sin to faith in Him.

So trust Him today & let us know if we can lead you to Him.

And if you do know Him, then tell others about Him.

Jesus Christ, the Savior & King, is the hope in troubled times.

Pray with me that we trust Him, seek Him, & share Him faithfully.