

Acts 13:37

Authorized King James Version (KJV)

But he, whom God raised again, saw no corruption.

Analysis

But he, whom God raised again, saw no corruption (διαφθοράν, diaphthoran) —Paul's climactic contrast in his synagogue sermon. While David **saw corruption** (13:36), Jesus did not. The Greek diaphthora means decay, dissolution, the biological decomposition every human body undergoes.

This resurrection proof was central to apostolic preaching (Acts 2:27-31). Peter used the same Psalm 16:10 argument at Pentecost: David's tomb was **with us unto this day** (2:29), but Christ's tomb was empty. Paul reasons: David died, was buried, and his body decayed—therefore Psalm 16 must speak of David's greater Son. The incorruptible resurrection body proves Jesus is the Holy One of God, vindicating His messianic claims and securing our justification (Romans 4:25).

Historical Context

Paul preached this in the synagogue at Pisidian Antioch (c. AD 47-48) during his first missionary journey. His careful exegesis of Psalm 16:10 reflects rabbinic interpretive methods, arguing from Scripture to prove Jesus is the promised Messiah. The synagogue audience would have known David's tomb in Jerusalem and understood Paul's logic.

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does the physical resurrection of Jesus (no bodily corruption) serve as proof of His deity and vindication?
2. Why was the argument from David's decayed body versus Christ's incorruptible body so persuasive to first-century Jews?

Interlinear Text

ον	δε	ο	θεος	ηγειρεν	ουκ	ειδεν	διαφθοραν
he whom	But	G3588	God	raised again	no	saw	corruption
G3739	G1161		G2316	G1453	G3756	G1492	G1312

Additional Cross-References

Acts 13:30 (Resurrection): But God raised him from the dead:

Acts 2:24 (Resurrection): Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

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