

Acts 13:13-52, The Sermon in in Pisidian Antioch
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A. Overview

1. Setting:
 - a) Second of three trips that Paul and Barnabas take on behalf of the church at Antioch (12, 13-14, 15)
 - b) First missionary journey
 - c) Paul's first recorded sermon.
2. Value: take NT gospel preaching as pattern for our own.
3. Structure of the sermon:

Most of Paul's letters follow this same instruction/imperative division. Note

 - a) Vocatives at 16, 26, 38
 - b) Performative at 32
 - c) Time reference at 20 (cf. 1 Kings 6:1).
 - a) 16-37, Instruction
 - 1) 16-31, Statement of the case
 - a> 16-25, Consistent with OT history, God sent Jesus as savior.
 - b> 26-31, Through Jewish ignorance of that history, Jesus died and rose from the dead.
 - 2) 32-37, Scriptural support
 - a> 32-33, Jesus as savior
 - b> 34-37, Resurrection of Jesus
 - b) 38-41, Imperative
 - 1) 38-39, Be saved.
 - 2) 40-41, Beware coming judgment.

B. 13-15, Setting

1. Note John Mark's departure.
 - a) We have seen that he alone of the team is not said to be sent forth by the HS; can't last the distance.
 - b) Leads to rift between Paul and Barnabas at end of ch. 15.
 - c) Yet God can restore the years that the locust has eaten--Mark ends up being "profitable" to Paul "for the ministry," 2 Tim. 4:11.
2. Their part: go to synagogue--where they are most likely to find interested people.
3. God's part: provide them with an invitation to address the company.

C. 16-25, Jesus as Savior

The temporal disjunction at v.20 shows two clear parts. Even without the detail of grammar, you can see in the first paragraph an

emphasis on what God himself does, and in the second, on the people he raises up. Seems to be deliberate, else how could he omit Moses in 16-19?

1. 16-19, God as his people's savior.

- a) Each event in the series illuminates God's salvation.
 - 1) "chose": salvation always begins with God's choice!
 - 2) "exalted": allowed them to flourish, delivering them from famine in Canaan.
 - 3) "brought them out": delivering them from Pharaoh's army.
 - 4) "suffered their manners": delivering them from the consequences of their own sin--the plagues that followed their disobedience.
 - 5) "Canaan": delivered them from the pagan inhabitants of the land.

- b) With the sequence of statements, compare Deut. 26:5ff, the confession every Israelite made when bringing the offering of firstfruits. Functions of this summary in Paul's sermon:
 - 1) Establishes his orthodoxy. Like reciting the apostles' creed. *Application*: link up with hearers wherever we can.
 - 2) Emphasis on Jewish title to the land; sets up for second imperative, 40-41.
 - 3) Together with 20-25, sets up puzzle: Who is savior, God or men? Resolved in v.33, Jesus the man, as God's Son.

2. 20-25, God provides a series of human saviors for his people. Note progress in the verbs: 2x "give" with no elaboration, then "raise up" one whom he has "found," with scriptural attestation; then "lead forth" with a forerunner.

- a) 20, "gave them Judges": called "saviors" in LXX. Neh. 9:27; Judges 3:9, 15.

- b) 21, "gave them Saul": 1 Sam. 10:19, the people see him as a replacement for God as *swthr*

- c) 22, "raised up David": Unlike the previous two, this one comes with special attestation, which Paul gleans from three separate passages of scripture.
 - 1) "I have found...", Ps. 89:19,20. God converts a stripling into a king; transforms a "nobody." Emphasizes that he was nothing before God brought him into this work; contrast the leading forth of Christ.
 - 2) "a man after my own heart," 1 Sam. 13:14.
 - 3) "who shall do all my will." This one is not stated in the OT of David, but of Cyrus (Isa. 44:28; 48:14)!

- a> Link to David: Cyrus carries on David's role.
 - 1> 44:28, "shepherd"
 - 2> 45:1, "anointed"
- b> In Isa, prototype of "servant of the Lord," which is ultimately a picture of the Lord Jesus.
- c> Cyrus as savior, thus continuing the theme of the judges and Saul.
 - 1> 44:28, rebuild Jerusalem
 - 2> 45:13, "release captives"
- d) 23-25, "led forth Jesus": New verb in broader set of mss, and fits with the narrative of John B. Not just the exaltation of someone he found in a lowly position, but the ceremonial introduction of one prepared for this work.

D. 26-31, The Death and Resurrection of Jesus the Savior

Compare the basic points here with Paul's later outline of the gospel in 1 Cor. 15:

1 Cor. 15		Acts 13
1. 3	died	27-28
2. 4a	buried	29
3. 4b	raised	30
4. 5ff	seen	31

NB: No gospel without the resurrection!

E. 32-37, Scriptural Support for the two main points.

Pun on "raised up." Can mean "bring on the scene" or "resurrection," and both senses are used here.

- 1. 32-33, God "raised up" Jesus as savior
 - a) "raised up" < 2 Sam. 7:12, "set up thy seed." This is the "promise" of v.23. In v.14, called God's son, so links to
 - b) Psa. 2, "my son."
 - c) Thus the two lines of "savior" come together--a man (in the tradition of David, Saul, and the judges), who is Son of God the Savior.
- 2. 34-37, God "raised up" Jesus from the dead.
 - a) 34 < Isa. 55:3; "mercies" is here and in LXX "holy things." Thus the promises to David concern "holy things."
 - b) 35 < Psa. 16:10, which points out that the Holy One *par excellence* would not see corruption.
 - 1) This cannot be David himself.
 - 2) By Isa. 55:3, the promises to David concern "holy things."
 - 3) Thus it must be the promised descendant who would not corrupt.

F. 38-41, The Command

NB: It's not enough to tell people just the *facts* of the gospel. They need to hear God's *command* to repent and believe. Paul is courteous, but leaves them no doubt that a decision is required.

1. 38-39, Positive consequence of believing: justification from sin and guilt.
2. 40-41, Negative consequence if they do not believe
 - a) The quotation is Hab. 1:5, the coming destruction of Jerusalem under Nebuchadnezzar.
 - b) Immediate application: coming Roman invasion in AD 70 (this sermon about AD 47). At this early stage, Paul, like Peter in 3:19,20, expects that if the Jewish people would turn *en masse* to the Lord, the kingdom might begin and Gentile oppression cease. God gave them the land (v.19), but can take it away just as quickly.
 - c) For us today, there is also a negative consequence for failure to believe: eternal separation from God.

Summary:

1. Going to synagogue: Go where the fish are.
2. Invited to speak: Expect God to open the door.
3. Creed from Deut. 26: Identify as much with the hearers as you can
4. Four points of the gospel
5. Support your message with scripture.
6. Be sure people know that a decision is required.

Hymn:

Analysis

13-52, Pisidian Antioch--Paul's sermon

A. 13-14, Setting

1. 13)Anaxqe/ntes de\ a)po\ th^s Pa/fou oi(peri\ Pau^lon h)^lqon ei)s Pe/rghn th^s Pamfuli/as:
2.)Iwa/nnhs de\ a)poxwrh/sas a)p' au)tw^n u(pe/streyen ei)s (Ieroso/luma.
3. 14 au)toi\ de\ dielqo/ntes a)po\ th^s Pe/rghs parege/nonto ei)s)Antio/xean th\n Pisidi/an,
4. kai\ [ei)s]lelqo/ntes ei)s th\n sunagwgh\n th^| h(me/ra| tw^n sabba/twn e)ka/qisan.

B. quote p

1. quote f: 15 meta\ de\ th\n a)na/gnwsin tou^ no/mou kai\ tw^n profhtw^n a)pe/steilan oi(a)rxisuna/gwgoi pro\s au)tou\s le/gontes,
2. quote:)/Andres a)delfoi/, ei)/ ti/s e)stin e)n u(mi^n lo/gos paraklh/sews pro\s to\n lao/n, le/gete.

C. 16-41, quote p: Paul's sermon

16 a)nasta\s de\ Pau^los kai\ katasei/sas th^| xeiri\ ei)^pen:

1. 16-25, History: God provided Jesus

- a))/Andres)Israhli^tai kai\ oi(fobou/menoi to\n geo/n, a)kou/sate.

b) 17-19, God was their savior. Cf. the confession in Deut.

26:5ff. Function:

- 1) Establish Paul's orthodoxy as a Jew
- 2) Set up v.33, Jesus as God's Son.
- 3) Set up vv.40,41.

- 1) 17 o(qeo\s tou^ laou^ tou/tou)Israh\l e)cele/cato tou\s pate/ras h(mw^n,
- 2) kai\ to\n lao\n u(/ywsen e)n th^| paroiki/a| e)n gh^| Ai)gu/ptou, [uywsen as in Isa. 1:2, "reared, brought up"]
- 3) kai\ meta\ braxi/onos u(yhlou^ e)ch/gagen au)tou\s e)c au)th^s,
- 4) 18 kai\ w(s tesserakontaeth^ xro/non e)tropofo/rhsen au)tou\s e)n th^| e)rh/mw|,
- 5) 19 kai\ kaqelw\n e)/qnh e(pta\ e)n gh^| Xana/an kateklhrono/mhsen th\n gh^n au)tw^n

c) 20-25, God provided saviors

- 1) Judges: 20 kai\ meta\ tau^ta w(s e)/tesin tetrakosi/ois kai\ penth/konta e)/dwken krita\s e(/ws Samouh\l [tou^] profh/tou.
a> (NB: *meta tauta* points back from the end of the conquest to the beginning of the Egyptian captivity. Thus we are starting over again.) Cf. 1 Kings 6:1--would have to get Saul, David, and all the judges into 30 years!
b> Neh. 9:27 calls the judges *swthras*, Cf. LXX Judges 3:9, 15
- 2) Saul:
1 Sam. 10:19, the people see him as a replacement for God as *swthr*
a> 21 ka)kei^qen h)|th/santo basile/a,
b> kai\ e)/dwken au)toi^s o(qeo\s to\n Saou\l ui(o\n Ki/s, a)/ndra e)k fulh^s Beniami/n, e)/th tessera/konta.
- 3) David:
NOT called *swthr*! In the Psalms, he is eloquent that GOD is his savior.
a> 22 kai\ metasth/sas au)to\n h)/geiren to\n Dauid au)toi^s ei)s basile/a,
b> quote p
1> quote f: w(^| kai\ ei)^pen marturh/sas,
2> quote:
a: Eu(^ron Dauid to\n tou^)Iessai/, [Ps. 89:20]
b: a)/ndra kata\ th\n kardi/an mou, [1 Sam. 13:14]
c: o(\s poihsen/ta\ qelh/mata/ mou.
1: Isa. 46:10, God himself!
2: Isa. 44:28; 48:14, Cyrus! in rebuilding Jer.
A. 44:28, "shepherd"
B. 45:1, "anointed"
C. 45:13, "release captives"
- 4) Jesus:
a> 23 tou/tou o(qeo\s a)po\ tou^ spe/rmatos kat' e)paggeli/an h)/gagen tw^|)Israh\l swth^ra)Ihsou^n, 24 prokhru/cantos)Iwa/nnou pro\ prosw/pou th^s ei)so/dou au)tou^ ba/ptisma metanoi/as panti\ tw^| law^|)Israh/l.
b> temporal p

1> time: 25 w(s de\ e)plh/rou)Iwa/nnhs to\n dro/mon,
 2> quote p
 a: quote f: e)/legen,
 b: quote:
 1: Ti/ e)me\ u(ponoei^te ei)^nai;
 2: ou)k ei)mi\ e)gw/:
 3: a)ll' i)dou\ e)/rxetai met' e)me\
 A. ou(^ ou)k ei)mi\ a)/cios to\ u(po/dhma tw^n
 podw^n lu^sai.

2. 26-31, History: God raised Jesus from the dead.

- a) 26)/Andres a)delfoi/, ui(o i\ ge/nous)Abraa\m kai\ oi(e)n
 u(mi^n fobou/menoi to\n qeo/n, h(mi^n o(lo/gos th^s swthri/as
 tau/th s e)capesta/lh.
 b) 27 oi(ga\r katoikou^ntes e)n)Ierousalh\m kai\ oi(
 a)/rxontes au)tw^n tou^ton a)gnoh/santes kai\ ta\s fwna\s tw^n
 profhtw^n ta\s kata\ pa^n sa/bbaton a)naginwskome/nas
 kri/nantes e)plh/rwsan,
 c) 28 kai\ mhdemi/an ai)ti/an qana/tou eu(ro/ntes h)|th/santo
 Pila^ton a)naireqh^nai au)to/n:
 d) 29 w(s de\ e)te/lesan pa/nta ta\ peri\ au)tou^ gegramme/na,
 kaqelo/ntes a)po\ tou^ cu/lou e)/qhkan ei)s mnhmei^on.
 e) 30 o(de\ qeo\s h)/geiren au)to\n e)k nekrw^n:
 1) 31 o(\s w)/fgh e)pi\ h(me/ras plei/ous toi^s sunanaba^sin
 au)tw^| a)po\ th^s Galilai/as ei)s)Ierousalh/m,
 a> oi(/tines [nu^n] ei)sin ma/rtures au)tou^ pro\s to\n
 lao/n.

3. 32-37, Scriptural basis for these two events.

- a) quote f: 32 kai\ h(meis u)ma^s eu)aggelizo/meqa
 b) quote: ampl p
 1) summary: th\n pro\s tou\s pate/ras e)paggeli/an genome/nhn,
 2) ampl:
 a> 33 o(/ti tau/thn o(qeo\s e)kpeplh/rwken toi^s te/knois
 [au)tw^n] h(mi^n a)nasth/sas)Ihsou^n,
 b> quote p
 1> quote f: w(s kai\ e)n tw^| yalmw^| ge/graptai tw^|
 deute/rw|,
 2> quote:
 a: Ui(o/s mou ei)^ su/,
 b: e)gw\ sh/meron gege/nnhka/ se.
 c> 34 o(/ti de\ a)ne/sthsen au)to\n e)k nekrw^n mhke/ti
 me/llonta u(postre/fein ei)s diafqora/n,
 d> quote p
 1> quote f: ou(/tws ei)/rhken o(/ti
 2> quote: Dw/sw u(mi^n ta\ o(/sia Dauid ta\ pista/.
 e> quote p
 1> quote f: 35 dio/ti kai\ e)n e)te/rw| le/gei,
 2> quote: Ou) dw/seis to\n o(/sio/n sou i)dei^n
 diafqora/n.
 f> contrast p
 1> thesis:
 a: 36 Dauid me\n ga\r i)di/a| genea^| u(phreth/sas
 th^| tou^ qeou^ boulh^| e)koimh/qh

b: kai\ prosete/qh pro\s tou\s pate/ras au)tou^
c: kai\ ei)^den diafgora/n,
2> antithesis:
37 o(\n de\ o(qeo\s h)/geiren ou)k ei)^den
diafgora/n.

4. 38-41, The People's Responsibility

a) quote p

1) quote f: 38 gnwsto\n ou)^n e)/stw u(mi^n, a)/ndres
a)delfoi/,

2) quote: o(/ti

a> dia\ tou/tou u(mi^n a)/fesis a(martiw^n katagge/lletai

b> [, kai\] a)po\ pa/ntwn w(^n ou)k h)dunh/qhte e)n no/mw|
Mwu+se/ws dikaiwqh^nai 39 e)n tou/tw| pa^s o(pisteu/wn
dikaiou^tai.

b) quote p

1) quote f: 40 ble/pete ou)^n mh\ e)pe/lqh| to\ ei)rhme/non
e)n toi^s profh/tais,

2) quote: motive p

a> command:

1> 41)/Idete, oi(katafronhtai/,

2> kai\ qauma/sate

3> kai\ a)fani/sqhte,

b> motive: o(/ti

1> e)/rgon e)rga/zomai e)gw\ e)n tai^s h(me/rais u(mw^n,

2> e)/rgon o(\ ou) mh\ pisteu/shte

a: e)a/n tis e)kdihgh^tai u(mi^n.

D. Response [Next message]