

**Acts 13:13-52, The Sermon in in Pisidian Antioch  
41-52, Reactions and Follow-Up  
August 8, 1992  
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**Overview**

1. Setting:
  - a) Second of three trips that Paul and Barnabas take on behalf of the church at Antioch (12, giving; 13-14, evangelism; 15, discipline)
  - b) First missionary journey
  - c) Paul's first recorded sermon.
  - d) Today: consider
    - 1) the reaction of the people to the sermon,
    - 2) and how Paul responds to that reaction.
2. Structure of the section:
  - a) 42-44, When people are receptive, give them more.
  - b) 45-49, When there is differential receptivity, focus attention where there is interest.
  - c) 50-52, When persecution makes it impossible to continue, trust God to care for his own.
3. Big lesson: the job of the Bible teacher is not over when the last hymn has been sung. Once we have presented the message, we need to be ready to deal personally with those whom God has touched through it.

**A. 42-44, Receptivity leads to further presentation**

The first paragraph is chiasitic. We see two forms of expression of interest, one public and the other private; then two ways, one private and one public, in which Paul and Barnabas respond to this interest.

1. 42, Public expression of interest: After the service but still at the synagogue, the Gentiles take the lead in expressions of interest in hearing more from the visitors. Leads to v.44.
2. 43a, Private expression of interest: The Gentiles, together with some of the jews, can't wait until the next synagogue meeting, and make their way to the apostles' lodgings.
3. 43b, Private encouragement: "continue in the grace of God." Cf. Gal. 5:4, written later to these same believers.
  - a) To "fall from Grace" is to seek justification by works.
  - b) Thus "to continue upon [lit.] Grace" is to refuse any other basis for acceptance before God.Paul knows that conventional Jewish teaching will urge them to trust in works and ritual, so he warns them to keep their faith in the right place.

This very exhortation presumes that they might "fall from Grace"! The doctrines of God's sovereignty in salvation do not

justify carelessness on our part, but urge us to diligence.

4. 44, Public instruction: The scene is set for another public exposition of the gospel.

**B. 45-49, Selective receptivity leads to selective presentation**

Here we see the beginnings of resistance, Paul's explanation of his response to that rejection, and the spiritual results that emerge under these circumstances.

1. 45, Jewish Resistance. Two contrasts command our interest.
  - a) Jew vs. Gentile. The Gentiles led in interest in 42-43, and were able to bring a few Jews along, but when rejection comes, it is centered in the Jewish group.
  - b) Time. The previous week, the Jews had invited the apostles to speak. Now they resist the message.  
Motive: jealousy. Paul and Barnabas are stirring up greater interest among the people than they, the local leaders, could! This dynamic is at the center of why human organizations are poor vehicles for the gospel. They require a commitment on the part of human leaders who thus become jealous of any work of the Spirit apart from them.
2. 46-47, Paul's response  
This paragraph is his exposition of what he writes later in Rom. 1:16, "to the Jew first, and also to the Greek," cf. Rom. 2:10.
  - a) 46a, the necessity here is that imposed by the Lord's command in Luke 24:47; Acts 1:8, to start at Jerusalem. The Simeons and Annas of Israel, devoutly waiting for Messiah on the basis of God's OT promises, must have a chance to hear, otherwise God's promises to Israel are vacuous. As we saw in 13:40-41 and 3:19,20, at this stage the apostles still believe that Israel might respond nationally and thus bring in the promised kingdom.
  - b) 46b-47, two reasons for turning to the Gentiles:
    - 1) 46b, the Jews reject the message. The gospel is never forced on anyone!
    - 2) 47, quote from Isa. 49:6, one of the servant songs, prophesying that the Messiah would bring light to the Gentiles as well as to Israel.
3. 48-49, Spiritual Results  
These verses suggest that for some undefined period of time the apostles were able to continue here, working with those who did hear.
  - a) Gentile responsiveness  
A crescendo of response: three steps, each greater than the first. Response first to the Man of God, then to the Word of God, and finally to the Spirit of God in faith.

- 1) Joy that in spite of the opposition of some, the apostles would continue among them for a season. When we express an interest in people's well-being, they are joyful.
- 2) Glorified the Word of the Lord, by receiving it reverently and responding to it. Such response is what shows its power. Cf. 2 Thes. 3:1. Moves beyond their gratitude for Paul's perseverance, to their involvement with the Word of God.
- 3) Belief. Unlike the Jews who "judge[d] themselves unworthy of eternal life" (46), the Gentiles prove that they are "enrolled for eternal life" by responding in faith.

b) 49, wider spread of the word throughout the region. When God's word really works in people, they tell others, and the news spreads.

**C. 50-52, Forceful rejection still cannot block the Spirit's provision for his own**

1. 50, Jewish opposition.  
Focused through Gentile women who were among the synagogue attenders and whose husbands were civic leaders. Like the serpent misleading Adam through Eve; cf. 1 Tim. 2:14 on the woman's tendency to deception, and 2 Tim. 3:6 on women as the focus of the false teachers. There certainly are exceptionally rational women and deeply emotional men, but the general tendency is the other way around.
2. 50-51, Result: forcible expulsion of Paul and Barnabas. They could no longer continue their ministry among those who were open.
3. 52, Because the work is of the Spirit and not of man, when the teachers are withdrawn, the disciples continue in joy.

**Summary:**

Evangelism (and by extension, public teaching) is only half the task. Follow-up is essential. Should be

1. focused on those who show interest, not casting pearls before swine;
2. leading to faith in God rather than continued dependence on the teacher.

**Hymn:** 412, "Holy Spirit, Faithful Guide"

**Analysis**

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

- A. 13-14, Setting [Last Message]
- B. 16-41, quote p: Paul's sermon [Last Message]

C. 42-52, Three Kinds of Reaction

In each case, note Paul's response and the outcome.

1. 42-44, Receptivity leads to further presentation.

Chiastic

- a) Public expression of interest: 42 )Ecio/ntwn de\ ek ths sunagwghs tw'n Ioudaiwn, pareka/loun ta eqnh ei)s to\ metacu\ sa/bbaton lalhqh^nai au)toi^s ta\ r(h/mata tau^ta.
- b) Private expression of interest: 43 luqei/shs de\ th^s sunagwgh^s h)kolou/qhsan polloi\ tw^'n )Ioudai/wn kai\ tw^'n sebome/nwn proshlu/twn tw^'| Pau/lw| kai\ tw^'| Barnaba^'|,
- c) Private encouragement: oi(/tines proslalou^ntes au)toi^s e)/peiqon au)tou\s prosme/nein th^'| xa/riti tou^ qeou^.
- d) Public instruction: 44 Tw^'| de\ e)rxome/nw| sabba/tw| sxedo\n pa^sa h( po/lis sunh/xqh a)kou^sai to\n lo/gon tou^ kuri/ou.

2. 45-49, Selective receptivity leads to selective presentation.

a) Jewish Resistance

- 1) 45 i)do/ntes de\ oi( )Ioudai^oi tou\s o)/xlous e)plh/sqhsan zh/lou
- 2) kai\ a)nte/legon toi^s u(po\ Pau/lou laloume/nois blasfhmou^ntes.

b) Paul's response

46 parrhsiasa/menoi/ te o( Pau^los kai\ o( Barnaba^s ei)^pan,

- 1) (Umi^'n h)^'n a)nagkai^'on prw^ton lalhqh^nai to\n lo/gon tou^ qeou^:
- 2) chiastic reason p
  - a> reason-1: e)peidh\
    - 1> a)pwqei^sqe au)to\n
    - 2> kai\ ou)k a)ci/ous kri/nete e(autou\s th^s ai)wni/ou zwh^s,
  - b> result: i)dou\ strefo/mega ei)s ta\ e)/qnh.
  - c> reason-2: quote p
    - 1> quote f: 47 ou(/tws ga\r e)nte/taltai h(mi^'n o( ku/rios,
    - 2> quote: Te/qeika/ se ei)s fw^s e)qnw^'n tou^ ei)^nai/ se ei)s swthri/an e(/ws e)sxa/tou th^s gh^s.

c) Spiritual prosperity

1) Gentile responsiveness

- a> 48 a)kou/onta de\ ta\ e)/qnh e)/xairon
- b> kai\ e)do/cazon to\n lo/gon tou^ kuri/ou,
- c> kai\ e)pi/steusan o(/soi h)^san tetagme/noi ei)s zwh\n ai)w/nion:

2) Word prospers

49 diefe/reto de\ o( lo/gos tou^ kuri/ou di' o(/lhs th^s xw/ras.

3. 50-52, Forceful rejection still cannot block the Spirit's provision for his own.

a) Jewish opposition

- 1) 50 oi( de\ )Ioudai^oi parw/trunan ta\s sebome/nas gunai^kas ta\s eu)sxh/monas kai\ tou\s prw/tous th^s

po/lews

2) kai\ e)ph/geiran diwgmo\n e)pi\ to\n Pau^lon kai\  
Barnaba^n,

3) kai\ e)ce/balon au)tou\s a)po\ tw^n o(ri/wn au)tw^n.

b) Impact on the believers

1) Paul and Barnabas: 51 oi( de\ e)ktinaca/menoi to\n  
koniorto\n tw^n podw^n e)p' au)tou\s h)^lqon ei)s  
)Iko/nion,

2) Local believers: 52 oi(/ te maqhtai\ e)plhrou^nto xara^s  
kai\ pneu/matos a(gi/ou.