

How did Paul preach the Gospel to the people of Galatia?—part 1  
Acts 13:13-14:28  
(especially to the **Jewish** aspect of their culture—13:13-52)

Purpose: To show Paul's habit of preaching the Gospel to help us in our discipleship of unbelievers

**A quick summary of the background and setting—13:13-15**

- 1) This is Antioch in the region of Phrygia but is looking toward the region of Pisidia. It is the military and civil administration center for the province, and a Roman colony.
  - a) Perhaps Paul heads to this higher elevation city to help with a physical illness? (Galatians 4:13-14)
- 2) A large Jewish population existed in this city. Josephus says there were some 2,000 Jewish families.
  - a) The plurality of synagogue rulers (13:15) indicates either several associated synagogues or rulers who retained the title after their time of service.
  - b) The rabbis stated: the baths of Phrygia and its wine had separated the 10 tribes from their brothers. (Talmud)
- 3) Notice it says "Paul and his companions." John Mark leaves the ministry team for reasons unknown. Luke graciously omits these facts, possibly in light of John Mark's later return to usefulness (2<sup>nd</sup> Timothy 4:11).
- 4) This is the spring of 48 AD. The swans have arrived. The snow is still in the shadows of the hillsides and in the many ravines.
- 5) This is the first recorded message of Paul, and the most completely preserved. Paul most likely utilized his human credentials as a Pharisee to gain permission for him to speak. There are many similarities to Stephen's message in Acts 7, which, of course, Paul heard while he was still an unbeliever.

**Question # 1: What was the content of Paul's message to the synagogue?—13:16-41**

- ❖ In contrast to those who say, "Just preach Jesus", Paul gives more content
- 1) Paul focuses on selective events that God has done for Israel to accomplish His promise to David—13:16-25
    - a) He **chose** their Fathers (Abraham, Isaac, and Jacob)—13:17a
    - b) He **exalted** them in Egypt (Joseph)—13:17b
    - c) He **brought** them out of Egypt by His power (Moses)—13:17c
    - d) He **faithfully took care of** (not "put up with") them in the wilderness for 40 years—13:18 (cf. Exodus 16:35; Deuteronomy 1:31)
    - e) He **destroyed** the Canaanites and **distributed** their land in Canaan—13:19 (through Joshua)
    - f) He **gave** them judges for about 450 years until Samuel—13:20
    - g) He **gave** them King Saul—13:21
    - h) He **raised up** King David—13:22
      - i) After removing Saul. Saul had occasional fits of good behavior, while David was a good man who occasionally committed acts of disobedience.

- i) He **raised up** Jesus as Savior to them according His promise to David—  
13:23-25
  - i) After John the Baptist preached the immersion of repentance
- 2) Paul carefully applies this content (of what God has done) to the people of Pisidian Antioch—13:26-41 (both Jews and God-fearers [not yet proselytes])
  - a) God graciously sent the message of salvation to them—13:26-31 Why?
    - i) Because of the negative response of the Jewish leaders in Jerusalem toward Jesus—13:27-28
      - (1) Did not recognize Jesus
      - (2) Did not recognize the prophets, but fulfilled the prophets by condemning Jesus
      - (3) Did not find a basis to execute Jesus, but they asked for His death anyway
    - ii) God's promises were fulfilled concerning Jesus—13:29
      - (1) Jesus was taken down from the cross by Joseph of Arimathea and Nicodemus, both leaders among the Jews in Jerusalem
      - (2) Jesus was laid in a tomb
        - (a) Criminals were often thrown onto the garbage dump
    - iii) But God (in contrast to what the Jewish leaders did) raised Jesus from the dead—13:30
    - iv) Christ appeared to many witnesses for several days—13:31
  - b) Paul declares [εὐαγγελίζω] to them the promise [ἐπαγγελία] of the Son of David that was made to the fathers—13:32-37
    - i) The resurrection of Jesus fulfilled Psalm 2:7—13:32-33
    - ii) The resurrection of Christ fulfilled Isaiah 55:3; Psalm 16:10—13:34-35
    - iii) Why Psalm 16:10 does not simply apply to David—13:36-37
      - (1) After David served the purpose of God in his generation (not all generations like Messiah), he died and rotted in his grave—13:36
      - (2) Jesus did not rot in the grave—13:37
  - c) Paul urges a response from them—13:38-41 (cf. Galatians 3:1)
    - i) Positively: Paul announces certain truths concerning Jesus—13:38-39
      - (1) You can receive the forgiveness of sins only through Jesus—13:38
      - (2) Justification is only for those who are characterized by trusting—13:39
        - (a) Something the Law was unable to provide
    - ii) Negatively: Paul warns the listeners in Antioch of Pisidia—13:40-41
      - (1) Don't let the prophet's promise of destruction come upon you—  
Habakkuk 1:5

**Question # 2: What were the effects of this preaching of the gospel?—13:42-52**

- 1) There was a POSITIVE response—13:42-43, 48, 49, 51-52
  - a) God-fearers wanted to hear more—13:42
  - b) Faith follows election—13:48
  - c) The Word of God was spreading throughout the region (cf. 9:31)
  - d) Joy in spite of rejection—13:51-52

- 2) There was a NEGATIVE response—13:44-47, 50
  - a) The Jews were jealous, and were contradicting and badmouthing Paul's message—13:45
  - b) The Jews rejected the Word—13:46
  - c) The Jews judged themselves unworthy of eternal life—13:46
  - d) Paul states they will give the message to the Gentiles—13:46-47
    - i) He alludes to Isaiah 42:6 & 49:6.
  - e) The Jews stirred up persecution and got them thrown out of the region—13:50-51
    - i) Paul officially rejected them—13:51 (cf. Luke 9:5; 10:11)
    - ii) Moved 90 miles southeast of the city to Iconium (which we will look at next time).

**Take-home truth:**

- 1) The Gospel is the good news of what God has done, particularly in the person of His Son, to accomplish His purpose for His glory and our good.
  - a) Content: we must be careful in our statements concerning what is presented, the content of the Gospel.
    - i) Let us not wrongly assume that certain aspects of the gospel are the entirety of the gospel.
  - b) Communication: we must be careful in our statements concerning how the Gospel is to be presented.