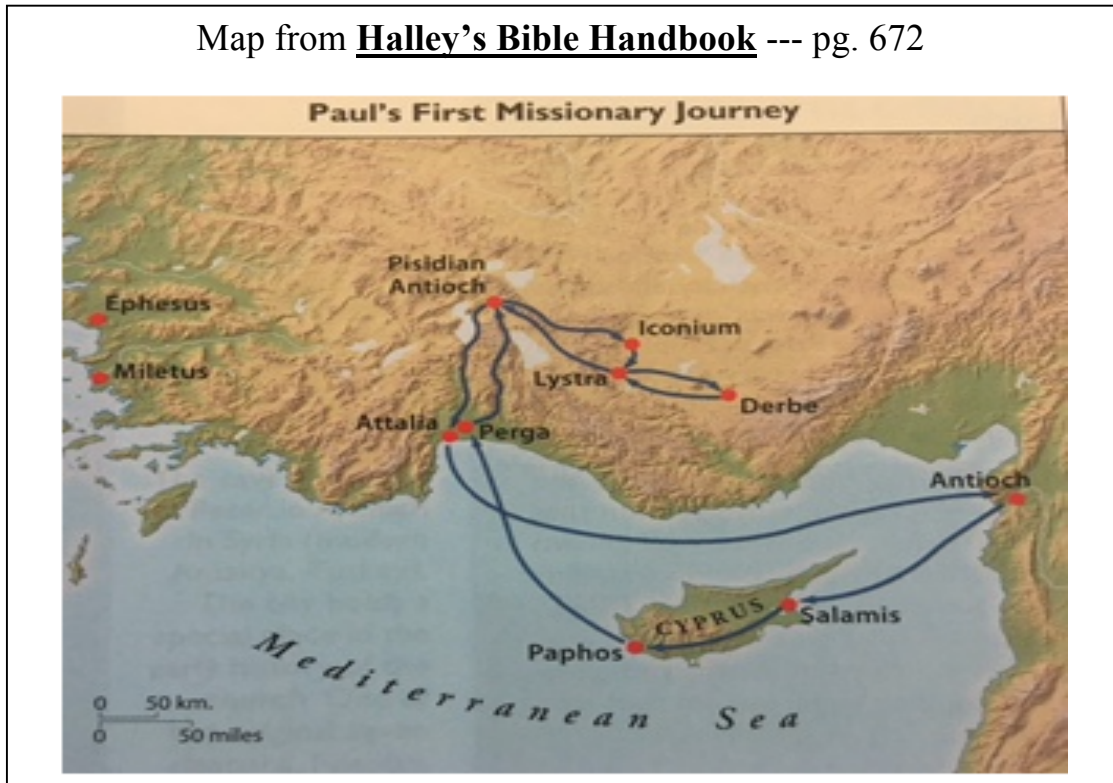


¹ Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

² As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

³ Then, having fasted and prayed, and laid hands on them, they sent *them* away.

Map from Halley's Bible Handbook --- pg. 672



From – The One Stop Bible Atlas

(by: Nick Page pg. 107)

JOURNEYS (All distances direct)	
Antioch to Cyprus (Salamis)	144miles / 232km
Salamis to Paphos	94miles / 151km
Paphos to Attalia	174miles / 280km
Attalia to Perga	8.5miles / 14km
Perga to Pisidian Antioch	94miles / 151km
Pisidian Antioch to Iconium	76miles / 122km
Iconium to Lystra	20miles / 32km
Lystra to Derbe	35miles / 56km
Return journey to Attalia (retracing steps)	233.5miles / 375km
Perga to Antioch	328miles / 528km
TOTAL	1207miles / 1941km

SELEUCIA (Sə lū' shī à)

Syrian city on Mediterranean coast, five miles north of the Orontes River and 15 miles from Antioch. Paul stopped there on his first missionary journey ([Acts 13:4](#)). It was founded by Seleucus Nicator, the first Seleucid king, in 301 B.C. See [Seleucids](#).

Holman Illustrated Bible Dictionary.

⁴ So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

⁵ And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as *their* assistant.

Salamis A city on the south-east coast of Cyprus ([Acts 13:5](#)), where Saul and Barnabas, on their first missionary journey, preached the word in one of the Jewish synagogues, of which there seem to have been several in that place. It is now called Famagusta. **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History**, Biography, Geography, Doctrine, and Literature.

..... John Mark, as Luke calls him in Acts, was the son of Mary, in whose house the church was meeting when Peter was miraculously freed from prison in [Acts 12](#). Commonly called by his Greek name, Mark, in the NT, John was probably his Jewish name. Mark was a Jew, Barnabas' cousin ([Col. 4:10](#)), and a companion of Barnabas and Paul on their first missionary journey. On the first missionary journey Mark ministered with the group on Cyprus, the home territory of Barnabas, and also a place with family connections for Mark. However, when they left for Pamphylia, Mark returned to Jerusalem. Mark was the cause of the split between Paul and Barnabas when Mark's participation in the second missionary journey was debated ([Acts 15:39](#)). **Holman Illustrated Bible Dictionary**.

Paphos After visiting Salamis and passing through the whole island, about 100 miles in length, Barnabas, Paul and Mark reached Paphos, the residence of the Roman proconsul, Sergius Paulus (for the title see [CYPRUS](#)). Here too they would doubtless begin by preaching in the synagogue, but the governor—who is probably the same Paulus whose name appears as proconsul in an inscription of Soli (D.G. Hogarth, *Devia Cypria*, 114)—hearing of their mission, sent for them and questioned them on the subject of their preaching. A Jew named Bar-Jesus or Elymas, who, as a Magian or soothsayer, "was with the proconsul," presumably as a member of his suite, used all his powers of persuasion to prevent his patron from giving his adherence to the new faith, and was met by Paul (it is at this point that the name is first introduced) with a scathing denunciation and a sentence of temporary loss of sight. The blindness which at once fell on him produced a deep impression on the mind of the proconsul, who professed his faith in the apostolic teaching. From Paphos, Paul and his companions sailed in a northwesterly direction to Perga in Pamphylia ([Acts 13:6-13](#)).

The International Standard Bible Encyclopedia.

⁶ Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus,

⁷ who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.

PROCONSUL Office in the Roman system of government. Proconsuls oversaw the administration of civil and military matters in a province. They were responsible to the senate in Rome. The NT refers to two proconsuls: Sergius Paulus in Cyprus ([Acts 13:7](#)) and Gallio in Achaia ([Acts 18:12](#))

Holman Illustrated Bible Dictionary.

⁸ But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

⁹ Then Saul, who also *is called* Paul, filled with the Holy Spirit, looked intently at him

¹⁰ and said, "O full of all deceit and all fraud, *you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?"

¹¹ And now, indeed, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

¹² Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

¹³ Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.

Perga The capital of Pamphylia, on the coast of Asia Minor. Paul and his companions landed at this place from Cyprus on their first missionary journey ([Acts 13:13, 14](#)), and here Mark forsook the party and returned to Jerusalem. Some time afterwards Paul and Barnabas again visited this city and "preached the word" ([Acts 14:25](#)). It stood on the banks of the river Cestrus, some 7 miles from its mouth, and was a place of some commercial importance. It is now a ruin, called Eski Kalessi. **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History**, Biography, Geography, Doctrine, and Literature.

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

Antioch in Pisidia In the extreme north of Pisidia; was visited by Paul and Barnabas on the first missionary journey ([Acts 13:14](#)). Here they found a synagogue and many proselytes. They met with great success in preaching the gospel, but the Jews stirred up a violent opposition against them, and they were obliged to leave the place. On his return, Paul again visited Antioch for the purpose of confirming the disciples ([Acts 14:21](#)). It has been identified with the modern Yalobatch, lying to the east of Ephesus. **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History**, Biography, Geography, Doctrine, and Literature.

¹⁵ And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have any word of exhortation for the people, say on."

¹⁶ Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and you who fear God, listen:

¹⁷ The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.

¹⁸ Now for a time of about forty years He put up with their ways in the wilderness.

¹⁹ And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.

²⁰ After that He gave *them* judges for about four hundred and fifty years, until Samuel the prophet.

Acts 13:19-20 (NASB) ¹⁹ "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about four hundred and fifty years. ²⁰ "After these things He gave *them* judges until Samuel the prophet.

Acts 13:20 (ESV) All this took about 450 years. And after that he gave them judges until Samuel the prophet.

Acts 13:20 (NIV) All this took about 450 years. "After this, God gave them judges until the time of Samuel the prophet.

The KJV indicates that the period in which the judges ruled spanned 450 years. There is a difficulty reconciling this with I Kings 6:1, which says that Solomon began building the temple during the 480th year after the children of Israel came out of Egypt. This does not leave enough time for the judges to have ruled 450 years. There are other possible translations of the text, however, that eliminate this problem. The NASB connects the 450 years with what was said in vv. 17-19. At the end of v. 19 it reads, "all of which took about four hundred and fifty years." Expressing the same thought, the NIV, at the beginning of v.20, says, "All this took about 450 years." Hence, most commentators believe the meaning to be that the land was distributed to Israel 450 years after their beginning as a nation. The 450 years, then, would cover the approximately 400 years of oppression (Gen. 15:13), 40 years in the wilderness, and 10 years conquering the land before it was divided.

Truth Commentaries --- **Acts** --- by Johnny Stringer pg. 266

²¹ And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

²² And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, *I have found David the son of Jesse, a man after My own heart, who will do all My will.*'

The exact wording ***"I have found David the son of Jesse, a man after My own heart, who will do all my will"*** is not an exact quote, however this statement is clearly brought forth in **1st Samuel 13:14, 1st Samuel 16:1, 1st Samuel 16:7-13 & Psalm 89:20**

²³ From this man's seed, according to *the* promise, God raised up for Israel a Savior--Jesus—

²⁴ after John had first preached, before His coming, the baptism of repentance to all the people of Israel.

²⁵ And as John was finishing his course, he said, 'Who do you think I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

See: **John 1:27, 34 &36**

²⁶ Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.

²⁷ For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*.

John 5:37-40 (NKJV) ³⁷ And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. ³⁸ But you do not have His word abiding in you, because whom He sent, Him you do not believe. ³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ⁴⁰ But you are not willing to come to Me that you may have life.

²⁸ And though they found no cause for death *in Him*, they asked Pilate that He should be put to death.

²⁹ Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

³⁰ But God raised Him from the dead.

³¹ He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

³² And we declare to you glad tidings--that promise which was made to the fathers.

³³ God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: *'You are My Son, Today I have begotten You.'*

Psalms 2:7-8 (NKJV) ⁷ "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You. ⁸ Ask of Me, and I will give You The nations *for* Your inheritance, And the ends of the earth *for* Your possession.

Romans 1:4 (NKJV) *and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*

³⁴ And that He raised Him from the dead, no more to return to corruption, He has spoken thus: *'I will give you the sure mercies of David.'*

The promise **I will give you the sure mercies of David** is from Isaiah 55:3. God was assuring the people that He would fulfill His promise to David that David's seed, the Messiah, would rule forever over an everlasting kingdom. The Messiah's rule would result in great blessings to the people. Paul connects the resurrection with the fulfillment of this promise, for the Messiah could not rule over an everlasting kingdom if He remained under the power of death; hence, He had to rise from the dead, **no more to return to corruption**,--- that is, never to die again.

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³⁵ Therefore He also says in another *Psalm*: *'You will not allow Your Holy One to see corruption.'*

³⁶ "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

³⁷ but He whom God raised up saw no corruption.

³⁸ Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

⁴⁰ Beware therefore, lest what has been spoken in the prophets come upon you:

⁴¹ *"Behold, you despisers, Marvel and perish! For I work a work in your days, A work which you will by no means believe, Though one were to declare it to you."*

The quotation was intended to warn them against rejecting the good tidings which he preached to them, and to show them that if they did, they would identify themselves with the class to which these fearful words of the prophet had reference. The words, *"though one should declare it unto you,"* imply that the declaration of it would contain such evidence as would make the rejection of it inexcusable. The words are quoted from Habakkuk 1:5 (Septuagint version), and the context there shows that the reference is to an impending destruction at the hands of the Chaldeans. Paul applies them to the destruction impending over all who reject the gospel; for in this the words have another fulfillment.

Commentary On Acts --- By J.W. McGarvey

⁴² So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.

⁴³ Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

⁴⁴ On the next Sabbath almost the whole city came together to hear the word of God.

⁴⁵ But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

Jews filled with envy *also note verse 50

⁴⁶ Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

James 1:21 (NKJV) Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

1 Thessalonians 2:13 (NKJV) For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

⁴⁷ For so the Lord has commanded us: *'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'*

⁴⁸ Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

⁴⁹ And the word of the Lord was being spread throughout all the region.

⁵⁰ But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.

⁵¹ But they shook off the dust from their feet against them, and came to Iconium.

ICONIUM The capital of ancient Lycaonia. It was first visited by Paul and Barnabas from Antioch-in-Pisidia during the apostle's first missionary journey ([Acts 13:50, 51](#)). Here they were persecuted by the Jews, and being driven from the city, they fled to Lystra. They afterwards returned to Iconium, and encouraged the church which had been founded there ([Acts 14:21, 22](#)). It was probably again visited by Paul during his third missionary journey along with Silas ([Acts 18:23](#)). It is the modern Konieh, at the foot of Mount Taurus, about 120 miles inland from the Mediterranean.

Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.

⁵² And the disciples were filled with joy and with the Holy Spirit.

Questions Acts 13

1. Who separated Barnabas and Saul for a work?
2. What did Barnabas and Saul do as they arrived in Salamis?
3. Who sought to hear the word of God at Paphos?
4. What do we know about Bar-Jesus/Elymas and how did Paul respond to this individual?
5. When did Mark leave Paul and Barnabas?
 - a. What do we know about Mark?
6. Who said, "Men and brethren, if you have any word of exhortation for the people say on"?
 - a. Who responded to this invitation?
7. What was Paul's opening words as he spoke to the Jews in the synagogue?

Questions Acts 13

8. From what man's seed would God raise up for Israel a Savior?
 - a. How is the character of this man described?

9. What is the common theme in Acts 13:27 and John 5:37-40?

10. List the verse in the Old Testament that speaks of the sure mercies of David as how is this explained by Johnny Stringer?

11. How does J.W. McGarvey comment on the quote in Acts 13:41?

12. Who was filled with envy and what did these individuals do?

13. List the lesson or lessons that can be learned from Acts 13:46.

14. What will you remember from your study of Acts 13?