Preparing to Teach Acts 14-15

If you remember the principle of spiritual warfare, you know that for every major advancement in God’s kingdom, the Enemy attempts a counterattack. We’re going to see that in triplicate in Acts 14 and we’ll see a bit of it in the inner church politics of Acts 15.

After the lengthy sermon we outlined at the end of the last session in Acts 13, Luke invested 10 verses (13:42-52) to describe what happened in Antioch of Pisidia, a relatively minor city compared to Iconium that we’ll encounter in today’s text. Why? I like one New Testament scholar’s answer: “Here he paints in miniature what had happened on a grand scale—the Jews rejected the Gospel, and the Christian missionaries turned to the Gentiles. …In this highly stylized scene, Luke depicts the rising hostility of the Jews, the joyful reception of the Gospel by the Gentiles, and Paul’s decision to turn his ministry toward reaching not his own people but the Gentiles (13:46).” [Culpepper, R. Alan, “Paul’s Mission to the Gentile World: Acts 13-19” in *Review & Expositor* (Louisville, KY: The Faculty of The Southern Baptist Theological Seminary, 1974), p. 489.]

I mention this because the missionaries’ experience at Iconium (modern Konya) is almost an exact duplicate (though told more concisely) to that at Pisidian Antioch. In fact, I like C. K. Barrett’s method of translating an obscure phrase [pretty much “according to them”] as “as usual” [cited in Schnabel, Eckhard J., *Zondervan Exegetical Commentary on the New Testament: Book 5: Acts* (Grand Rapids, MI: Zondervan Academic, 2012), p. 1053.] Actually, considering the response in Antioch of Pisidia, it’s probably kind of surprising that Paul and Barnabas kept up this same pattern [Marshall, I. Howard, *Tyndale New Testament Commentaries: The Acts of the Apostles: An Introduction and Commentary* (Grand Rapids, MI: William B. Eerdmans, 1983 reprint), pp. 231-232; Willimon, William H., *Interpretation: A Bible Commentary for Teaching and Preaching: Acts* [Atlanta, GA: John Knox Press, 1988), pp. 125-126.], so it should be clear that they weren’t ignoring the Jews to focus exclusively on the Gentiles. That will prove important in the next chapter.

There isn’t much to reflect Paul’s ministry in modern Konya today. It is predominantly Muslim influence with the big mosque being related to the mystic (and poet), Rumi. Rumi was the founder of the Whirling Dervishes. Yet, it was a significant location in Paul’s day. If you look at this map of ancient Roman Roads, we can locate the three cities we find in Acts 14: Iconium, Lystra, and Derbe. Iconium is significant because it is part of a big plateau as you’re coming down from the Taurus Mountains. It is connected to Lystra by a Roman military road, but if you notice on the map, there are six (6) other roads leading in and out of Iconium (which was also known as Claudiconium after Caesar Claudius before becoming Konya—[Conzelmann, Hans, *Hermeneia: A Critical and Historical Commentary on the Bible: Acts of the Apostles* (Philadelphia, PA: Fortress Press, 1987), p. 107.].

Some ancient sources (Strabo and Ptolemy) place Iconium in Lycaeonia, but Sir William M. Ramsay in the early 20th century declared it to be an insignificant city in the region surrounding Antioch of Pisidia [Ramsay, Sir William M., *St. Paul the Traveller and the Roman Citizen* (Grand Rapids, MI: Baker Book House, 1982 reprint, original 1925), pp. 109-110.]. Luke doesn’t list Iconium along with Lystra and Derbe as cities of Lycaeonia—[Lightfoot, John B., *Commentary on the Acts of the Apostles* (London: J. F. Dove, 1823), p. 473.] Fortunately, Pliny is an ancient source which clarifies matters for us. Iconium was the administrative center for a tetrarchy of cities in what would have been the Roman province of Galatia [Schnabel, p. 1053.]. This is significant because: “Paul and Barnabas consistently sought to establish churches in metropolitan so that in a short time the whole region could hear the message.” [Arrington, French L., *The Acts of the Apostles: Introduction, Translation, and Commentary* (Peabody, MA: Hendrickson Publishers, 1988), p. 142.]

Some ancient manuscripts seem to have been massaged by those who were concerned that persecution in verse 2 precedes the success that caused Paul and Barnabas to spend extra time there in verse 3 [Ramsay, p. 107.]. Yet, it seems reasonable to conclude that Luke is recounting this to underscore the ongoing pattern we see in this missionary journey [Conzelmann, p. 108; Marshall, p. 232.] The missionaries preach in the synagogue, both Jews and Gentiles (Greeks) believe, the Jewish leaders are upset and establish opposition, and, eventually, Paul and Barnabas are forced to flee. Naturally, as I’ve observed on many occasions, this reflects the inevitable opposition that arises whenever God’s Kingdom is advancing.

This opposition shows itself in three verbs used in verse 2. The first verb is an aorist participle, ἀπειθήσαντες. I mention the aorist tense because it is a Greek state of being we don’t express as precisely in English grammar. Aorist refers to a past event or activity that has ongoing consequences. This participle literally means “the ones who were not, hence are not, obedient.” [Robertson, A. T., *Word Pictures in the New Testament: Volume III: The Acts of the Apostles* (Nashville, TN: Broadman Press, 1930), p. 204.]. Many translations make this the ones who didn’t believe as opposed to the ones who didn’t obey, but that is a backward extrapolation since those who don’t obey clearly don’t believe. We should also recognize that where there are those who don’t obey, there are definitely going to be those who are hostile because they are “defensive” in the psychological sense.

The second verb is another aorist. Arrington suggests that ἐπήγειραν “translated ‘stirred up’ be understood as an ingressive aorist marking the beginning but not the result as accomplished.” [Arrington, p. 142.] In other words, starting the fire.

The third verb is the fire that they lit when they stirred up the coals of hostility. The verb **ἐκάκωσαν** means to cause something bad or, by extension, cause evil to occur. In this case, the evil is to occur in the minds of the Gentiles. I like Schnabel’s translation, “poisoning the minds against the brothers.” [Schnabel, p. 1054.] But let’s put them all together and we see a pattern. Clearly, those who didn’t want to obey God by becoming part of “The Way” did not want to be associated with the Gospel. But, they weren’t content to make the decision for themselves, they disrupted those who were listening to the preaching of Paul and Barnabas and turned others against the missionaries. You’ve heard me say before that sin is not a solitary activity. When people decide to disobey, they turn others toward sin and against God’s Word and God’s people.

So many times, I’ve seen church fights start with people who didn’t want to give financially like they should, so they “stirred up” people over the style of worship music, the pastor’s preaching style, the Sunday School literature being used, or even over a church retreat or the menu at a church social. It doesn’t matter when people have already decided to disregard God’s teachings in one way or another. Of course, a lot of times, the issue is just about who is going to be in power and have their say-so.

For example, this is an old and silly illustration but it’s a true story. One family in a rural church in Oklahoma got upset at another family, The second family had a church social in their home for the youth and they played a rhythm game. They were clapping and tapping when someone started playing music—I don’t remember if it was on a piano or a fiddle. But that musical accompaniment to the clapping and tapping gave the first family the excuse they needed. Suddenly, it had turned into a church dance and, in a small Baptist church in rural Oklahoma, dancing was clearly sin. There was a big church fight and the second family and those who were associated with them were “disciplined” by being removed from church membership. I know it’s a ridiculous story, but it is true. The church isn’t there anymore and the church’s cemetery has a different name as pictured here. My grandparents and several uncles and aunts were members of that church during that period. And, I can say that they didn’t cause the problems here.

Regardless of the trouble in Iconium, the ministry advanced. One of my older commentaries observed the following: “In this instance in Iconium, and in many another, there are signs that the work of the Lord was done in spite of circumstances. Sometimes a [person] makes [their] most lasting impression under circumstances which seem to be completely unfavorable.” [Ferris, Theodore P., “Exposition, Acts of the Apostles” in Buttrick, G. A., *The Interpreter’s Bible: Volume 9: Acts-Romans* (Nashville, TN: Abingdon Press, 1984), p. 185.] I also like the fact that the missionaries were speaking boldly despite the opposition. That’s a present participle that you could translated as “they kept on speaking with confidence.”

In fact, the awkwardness of the successful work of the gospel being divided by the opposition in verse 2 “…seems to arise from Luke’s desire to emphasize that it was precisely because of the rise of the opposition that the missionaries felt they must stay as long as possible to consolidate the infant Christian community and departed only when they were absolutely forced to do so.” [Marshall, pp. 232-233.] Notice also that the missionaries’ work was affirmed by signs and wonders, miraculous events which occurred at their hands (v. 3). Some have suggested that it was because of the signs and wonders that the stand-off described in verse 4 lasted as long as it did.

Consider this observation about verse 3: “Nevertheless” (μὲν οὖν) is taken to be adversative (“rather”) and not as expressing result. Luke affirms that “opposition did not daunt the two, who dug in their heels” since “the brothers needed their support, and the greater the opposition the bolder they became.” [Schnabel, p. 1055.] Indeed, the miracles may have diluted the effects of the anti-gospel propaganda to some degree.

“Later, when writing to the converts of Iconium and the other cities evangelized at this time in South Galatia, Paul appeals to the mighty works performed by the power of the Spirit in their midst, as evidence that the message of faith, and not the preaching of the law, was the gospel approved by God (Gal. 3:5).” [Bruce, F. F., *The New International Commentary on the New Testament: The Book of Acts* (Grand Rapids, MI: William B. Eerdmans, 1974—original 1954), p. 287.].

Indeed, even though Luke’s account is relatively short here, you might be interested to know that there is a non-biblical book called “The Acts of Paul” that allegedly shares one of these miracles at Iconium. I find it interesting and I share it with you, though I warn you that the Holy Spirit would have inspired Luke to record it if it was very important. It seems that there was a woman of Iconium who believed in the Lord and wanted to be baptized. Since baptism was performed in the nude in those days and we don’t have any record of prominent sisters in the church at this point, one wonders if Paul did baptize her and thus, become charged with something scandalous.

What we do know is that the woman, Thecla, was dragged before the city magistrates and Paul was whipped while she was supposed to be burned to death. When they tried to execute her, a rainstorm occurred and saved her. She escapes, dresses up as a boy and attempts to follow Paul. Eventually, she is condemned to be devoured by wild beasts, but as you see in this painting, she seems to be a female version of Daniel because she is unharmed. The truth is, we don’t know what the miracles in Iconium were, but we know they existed because Luke not only mentions them but, as noted earlier, Paul refers back to them in his letter to the Galatians. My belief about miracles is that they happen when God wants to accomplish something for God’s kingdom and not just when it is convenient for an individual.

Now, while it’s very interesting that Paul and Barnabas get word of the plan to stone them in time to escape, some people have the audacity to question the history because of the sparseness of details. Frankly, they miss the point. The point is that: “We are reading a theological work meant to say and do something to the church of Theophilus’ day and our day, not a logbook of Paul’s journeys. What Luke tells us is that while there is joy over the acceptance of the gospel there is also pain at its rejection and the constant threat of its extinction—such is the movement of the gospel.” [Willimon, p. 126.]

There is one other thing that people tend to take issue with here. Only in verse 4 and in verse 14 of this chapter does Luke refer to Paul and Barnabas as apostles. Elsewhere, Luke only refers to the original twelve as apostles [Bruce, p. 287, n. 6; Conzelmann, p. 108], but others suggest that apostles also seems to be a term for missionaries [Arrington, p. 142, n. 4; Foakes-Jackson, F. J., *The Moffatt Commentary: Acts* (New York: Harper & Brothers, 1931), p. 124; Marshall, p. 234.]

On our visit to Turkiye, we stopped at a caravansary on our way to Iconium/Konya. It was a medieval building, built as a fortress where people on the silk route or any other trading venture could safely spend the night. Obviously, it is not from Paul’s time, but it was in the traditional location where caravans would stop, even in Paul’s day. Technically, it is north of Iconium where our next episode in Acts is south, on the way to Lystra. But I wanted to give you a feel for how busy the area would have been in the ancient world.

Also, you may have thought I was making too big a deal about the fact that Iconium was not Lycaeonian at the beginning of this chapter. It’s very important at this point because Lystra and Derbe were not part of the same province and subject to the same authorities as those at Iconium. So, it made very good sense for Paul and Barnabas to leave the influence of the Iconian magistrates and flee to those of a different establishment.

In this part of the text, we have a biblical confirmation of a miracle. As with the healing of the lame man in Acts 3 [in front of the Beautiful Gate], this man has been lame from birth. The point of this is to show that this wasn’t a temporary condition and the cure was complete [Foakes-Jackson, pp. 125-126.]. It is very likely that just as the man in Acts 3 was sitting at the gate in Jerusalem because it was a good location for soliciting alms that his man was seated in the colonnade of the agora in Lystra for the same reason. The interesting thing to me is that he is listening and Paul is speaking (present continuous participle), which suggests that Paul was speaking for a long time [Schnabel, p. 1060.] Sometimes, we tend to think that the conversions in the Bible always take place immediately, so we get discouraged when we have to keep bearing witness over a long period of time. Frankly, we don’t know how long this fellow listened to Paul. We just know that Paul noticed him and observed that he was paying attention.

We’ll come back to that in a moment, but I just want to make sure you see that in Acts 3, the healing brought confrontation with the Jewish authorities and in Acts 14, it brings a confrontation of a different type with the pagan authorities. But before we get there, I want to make sure that you notice that here, as in Acts 3 and in the gospels, faith is necessary for healing [Bruce, p. 290.]. What did Paul observe? I would suggest that he observed that the man was listening intently and that his expression suggested that he was open to what the apostle was saying. The proof is in the wording of v. 10 where it says that he leaped or jumped upright/straight up. The Greek word is “orthos” which means “correct” or “straight.” It was regularly used by Galen the Physician and the famous Hippocrates of Hippocratic Oath fame to suggest being erect or straight [Robertson, p. 209.]. To jump straight up indicates that the man was willing to take a risk with no hesitation. He wasn’t careful. He trusted completely.

This gets the people so excited that even though Paul spoke in Greek, they begin to speak in the Lycaeonian dialect and shout excitedly that the gods were in their midst [That they were excited rather than being rural, unsophisticated locals is contra Ramsay, p. 119.]. Why might they think that? Well, for one thing, when the gods were believed to come down to men, they were supposed to have a distinctly divine stare in which they could read men’s intent. Paul fixed him with a stare before Paul realized he could be healed. Also, the gods were supposed to be endowed with a loud, impressive speaking voice. And though Paul’s eloquence may have been doubted in Corinth, we are told that Paul spoke with a loud voice here. So, it is no wonder that they were thinking in terms of the gods, especially when healing took place [Schnabel, p. 1060.]

As pictured here, the priest of Zeus came out prepared to placate Paul and Barnabas, thinking they were Hermes/Zeus (or in the Roman pantheon, Mercury/Jupiter), with garlands and a sacrifice. Why were they so anxious to placate them? It was probably because of the story of Philemon and Baucis [Bornkamm, Gunther, *Paul* (New York, NY: Harper & Row, 1971—original 1969), p. 44.]. In that story, the gods came down and no one offered them hospitality except for that elderly couple. As a result, according to Ovid’s *Metamorphosis*, the gods destroyed everyone in the city except for Philemon and Baucis. According to the story, Philemon and Baucis were made into priests at the temple of Zeus and later, experienced a metamorphosis into sacred trees.

Of course, the wonderment was even greater when Paul, assumed to be Hermes, the messenger of the gods [as described by one ancient source (Iamblicus) as “the god who is the leader in speaking”—Bruce, p. 292, n. 25.], tells them that they are just humans like the rest of them and that, after rending their garments to prove their humility and alarm, they wanted to share about the living God who made the heavens and earth with them.

Note that Lystra, being a Roman colony founded by Caesar Augustus, had no Jewish background to which Paul and Barnabas could appeal. So, while the message in the synagogues moved from the Old Testament scripture to Jesus as the Messiah, the message at Lystra (and later in Athens) built on evidence of God within creation [Foakes-Jackson, p. 127.] “A fundamental error of paganism was obliterating the distinction between the Creator and the creature. Aware of that, the apostles introduced the living God as the maker of heaven and earth.” [Arrington, p. 145.] Even so, Paul and Barnabas were barely able to restrain them from sacrificing just to make sure. I like what the former pastor of Trinity Church in Boston wrote: “Before Paul could tell the people about the revelation of God that was in Jesus, he had to tell them something about God. You cannot preach about a God who became incarnate if you have no real God to become incarnate.” [Ferris, p. 188.]

The mission probably would have continued except for Jewish interference. As the pattern would continue, the hostile Jews couldn’t just let Paul and Barnabas escape. They had to teach them a lesson. Note that, without that Jewish background, the Jews didn’t set up a temple court and formally accuse the missionaries of blasphemy. Rather, they incited a Gentile mob to do their dirty work. Notice that the crowd is fickle. One moment they are ready to worship them and the next moment they are ready to kill. Don’t be fooled. Human nature is fickle. Jesus knew this and we should, too. This stoning was a mob action, not even a pretense of justice [Foakes-Jackson, p. 128.] Apparently, Paul is stunned and bleeding such that they thought he was dead, so they drag him outside the city either thinking he was already dead or intending to leave him to bleed out.

Verse 20 only tells us that the converts he had made gathered around him as he recovered. There is no mention of prayer or medical attention and there is no hint of anything miraculous [Foakes-Jackson p. 129; Marshall, p. 235.]. Luke is neither focused on Paul’s recovery nor his suffering; he simply wants to illustrate how the gospel breaks down barriers. “Once again, persecution and violence only serve to help ‘make many disciples’ (v. 21).” [Willimon, p. 127.]

So, we see how the Jews stirred up the mobs, not just Jews but Gentiles as well. “This pattern was repeated at Lystra (14;8-20), Thessalonica (17:1-10a), Beroea (17:10b-14), Corinth (18:1-18), and Ephesus (19:8-10). That Luke selected and composed his materials in such a way as to emphasize the repetition of this sequence of events in most of the cities where Paul worked demonstrates his interest in the causes and development of the conflict…in the early church.” [Culpepper, p. 489.]

Now, amazingly enough, Luke records no further incidents in this chapter. The next few verses recount a successful ministry and then, they reverse the route as per Paul’s typical pattern.

1. Revisit the churches to encourage and strengthen the young fellowships (and/or provide correspondence with further inspiration, advice, and teaching)
2. Provide for local leadership while the missionaries are away (v. 23) is the first place in Acts we hear of the formal role of elders/presbyters
3. Joined in prayer and fasting as part of the commissioning service
4. Preached wherever possible
5. Reported back to their own commissioning agency

Perge, as seen by the statues in the background of tonight’s slides and in the sarcophagus depicted on this slide was a sophisticated city, in both bad ways as suggested by the orgy carved onto this tomb and in the good way suggested in this observation: “Perge’s sophisticated culture is demonstrated by inscriptions that document the presence of physicians, philosophers, philologists, athletes, actors, poets, singers, mimes, musicians, and dancers.” [Schnabel, p. 1076.] Much like our modern culture with all of its distractions, there must have been much work that needed to be done there. However, in the Greek text, Paul’s message is described in six words (only four in English—“they preached the word”—v. 25a) [Schnabel, p. 1075.].

Please note, as well, that there was accountability at the end of the chapter. The missionaries returned to Antioch (as I noted in Point #5 above) and their conclusion (in verse 27) was that God had opened a strong door among the Gentiles.

Acts 15

And so we come to what Foakes-Jackson called: “Historically the most difficult in the whole New Testament, and also one of the most important in Acts.” [Foakes-Jackson, p. 129.] The issue involved here is one that Paul would face throughout his ministry: Judaizing. Certain people from Judea were coming into the region where Paul and Barnabas had served and they were saying, very simply that you had go be circumcised in order to be saved. In Philippians, Paul would call people from the circumcision party dogs and worse (curs, corruptors, and castrators to capture the alliteration of Philippians 3:2—Wilson, Johnny Lee, *Wytte Media Bible: Philippians* (Bellevue, WA: Wytte Media, 2004), p. 145.].

In Galatians 2:12, these are described as emissaries from James, the elder in Jerusalem [Bruce, p. 305.]. Yet, verse 2 is quite the understatement when it says that there was tremendous debate and interrogation that took place between Paul and Barnabas and these men. The church needed to decide what to do, so they sent Paul and Barnabas (the most invested in the Gentile mission) as their representatives (just as the early church had selected so many Greek-speakers for the seven when the Greek-speakers were so invested in the care of the widows). And, interestingly enough, they travel through Phoenicia (non-Israelite) and Samaria (half-breed) territory on the way to Jerusalem.

When they get there, v. 4 tells us that the leaders listened intently, but that doesn’t mean that everyone agreed [Marshall, p. 249.] In fact, it appears that there was quite a “free-for-all” which Luke doesn’t record, probably because it was the testimony of Peter and James that turned the tide [Marshall, p. 249.] Although they aren’t all convinced, it is fortunately that Peter (after his experience with Cornelius in Acts 11): “Peter, according to Luke, concluded his address to the conference by claiming that the Pharisaic Christians were attempting to put a yoke about the neck of the gentile believers which neither they nor their fathers had been able to bear (15:10). He himself held that both Jews and Gentiles would be saved by grace (15:12).” [Culpepper, p. 491.].

If you notice what happens in this chapter, Peter’s speech emphasizes his personal experience and observation (v. 8) that God had affirmed the salvation of the Gentiles through the gift of the Holy Spirit. Barnabas and Paul also share about the signs and wonders done through the Holy Spirit—again, sharing from personal experience (v. 12). But notice that personal experience alone isn’t enough: “As if to seal their argument, James (someone we have not seen before) rises to cite Scripture in support of the gentile mission, claiming prophetic agreement (vv. 15-18).” [Willimon, p. 129.] Willimon is correct that we haven’t seen James in action before in the Book of Acts, but Peter refers to him in Acts 12:17. Nonetheless, James cites Amos 9:11-12 from the Septuagint where God would rebuild the fallen house of David. Most likely, James and the early church interpreted that passage to refer to the church as the new place of true worship, replacing the temple [Marshall, p. 252.].

Some think James also appealed to Hosea 3:5 [“After this”] with the idea that God wasn’t finished yet and Jeremiah 12:15-16 with the idea that God would return to complete this rebuilding [Schnabel, p. 1092.] And then, James builds a plan based on the list of laws for strangers living among Israelites in Leviticus 17-18 [Arrington, p. 154.]. When the part about the dietary restrictions appears, it sounds a lot like Genesis 9:3-6, God’s covenant with Noah [Bruce, p. 312.].

Yet, what I really want to emphasize here is that personal experience, even spiritual experience alone, is not enough to base church policy upon. Rather, it is a combination of personal experience of God at work as it is confirmed by the Bible. That’s the way it worked in the early church and that’s how it should work in our church. “New *revelation* along with confirmation by *experience* and with testing by *Scripture* are the proper measurements for the church. A church without these three standards is unable to have a good argument.” [Willimon, p. 130.]

I suggested that the latter part of the chapter (the break-up of Paul and Barnabas and start of the 2nd missionary journey) from verses 30-41 be handled with Acts 16. However, I felt like I may have ended so abruptly in the session that I didn’t handle the letter sent from Jerusalem back to Antioch very well. I talked about the scriptural underpinning, but not the significance of the letter.

The first major point is that the decision was made in the Gentiles’ favor. “*The Judaizers had no official standing in the Jerusalem church* (15:24).” [Arrington, p. 156.] They stayed out there and kept trying to corrupt, but this decision went against them. The word for unsettled used in verse 24 is an aorist tense (something that happened in the past that still has consequences) of the verb for inner turmoil and confusion [Schnabel, p. 1135.]. When the letter from the Jerusalem church emphasizes this in this way, it suggests that this false teaching has shaken people’s inner faith. The next verb is in the present tense (meaning it just keeps happening) and is the word often used by debaters for “demolishing” an argument [Schnabel, p. 1135]. This suggests that the teaching of the Judaizers had an ongoing destructive effect in the church (as heresy often does.

The second major consideration is to notice how much confidence the Jerusalem church had in Paul and Barnabas [Arrington, p. 157.] Not only are they deputized to take the letter back to Antioch, but the risks they have personally taken and harm they have experienced is noted. They are called the beloved Paul and Barnabas. And, even though additional delegates are being sent to Antioch to deliver the contents of the letter (lest the Antioch church think they are biased), the Jerusalem church gives them a written and oral vote of confidence.

The third issue is the description of the solution. We discussed the solution earlier, but don’t miss the fact that the text says that this solution came from the Holy Spirit *and* the church as a whole (v. 28). “The words ‘decided by the Holy Spirit and us’ link together supernatural and ministerial authority.” [Arrington, p. 157.]. I agree with Arrington except I would make that “congregational authority” instead of “ministerial authority.” It depends upon whom you perceive as the “us” sending the letter [Bruce, p. 315; Conzelmann, p. 120.]

And as a tease to the next section, notice that one of the designees to accompany Paul and Barnabas is Silas who will accompany Paul on the next two journeys.