

# Paul's First Missionary Journey



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## SABBATH AFTERNOON

**Read for This Week's Study:** *Acts 13, 2 Cor. 4:7–10, Rom. 10:1–4, Rom. 3:19, Acts 14:1–26, Romans 9–11.*

**Memory Text:** “‘Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses’ ” (*Acts 13:38, 39, NIV*).

Most certainly, the gospel was to go to the Gentiles as well as the Jews. This was a message that, slowly but surely, the early Jewish Christians were starting to grasp.

Our first explicit report of Gentiles joining the faith in large scale relates to Antioch. In other words, it was in Antioch that the first Gentile church was founded, even if it also had a substantial contingent of Jewish believers (*Gal. 2:11–13*). Due to the missionary zeal of its founders and the new impetus provided by the arrival of Barnabas and Paul, the church there grew rapidly, and it became the first important Christian center outside Judea. In fact, in some aspects it even surpassed the church in Jerusalem.

With the apostles still stationed in Jerusalem, Antioch became the birthplace of Christian missions. It was from there, and with the initial support of the local believers, that Paul left on all three of his missionary journeys. It was because of their commitment that Christianity became what Jesus had intended: a world religion, one in which the gospel would be spread to “every nation, tribe, tongue, and people” (*Rev. 14:6, NKJV*).

\* Study this week's lesson to prepare for Sabbath, August 18.

## Salamis and Paphos

In Acts 13, Luke shifts the scene back to Antioch in order to introduce Paul's first missionary journey, which occupies two entire chapters (*Acts 13, 14*). From here through the end of the book, the focus is set on Paul and his Gentile missions.

This is the first missionary endeavor in Acts that is intentional and carefully planned by an individual church; yet, Luke is careful in highlighting that such endeavor originated in God, not in the believers' own initiative. The point, however, is that God can operate only when we willingly place ourselves in a position where He can use us.

**Read** Acts 13:1–12. What main points does Luke want to stress concerning Barnabas and Paul's activities in Cyprus?

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A period of intercessory prayer and fasting preceded the departure of the missionaries; in this context, the laying on of hands was basically an act of consecration, or a commendation to God's grace (*Acts 14:26*) for the task at hand.

The island of Cyprus is in the northeastern corner of the Mediterranean Sea, not far from Antioch. It was a natural place to start, as not only was Barnabas from Cyprus but the gospel had also already reached the island. Yet, certainly there was still much to be done.

Once in Cyprus, Barnabas and Paul—and John Mark, Barnabas's cousin (*Acts 15:39, Col. 4:10*), who was with them—preached in the synagogues of Salamis. This was Paul's regular practice: to preach first in the synagogues before turning to Gentiles. Because Jesus was Israel's Messiah, it was more than natural to share the gospel with Jews first.

After Salamis, they moved westward, preaching (we can assume) as they went, until they came to the capital, Paphos. The narrative then revolves around two individuals: a Jewish sorcerer named Bar-Jesus, also known as Elymas, and Sergius Paulus, the local Roman governor. The story provides a good example of how the gospel was met with contrasting responses: on one hand, open opposition; on the other, faithful acceptance even by highly prestigious Gentiles. The language of Acts 13:12 clearly implies conversion.

**Think how, in this case, it was a Jew who resisted the truth while a Gentile accepted it. How might this help us understand why sometimes those of other Christian denominations are harder to reach with “present truth” than are those of no faith at all?**

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## Pisidian Antioch: Part 1

From Cyprus, Paul and his companions sailed to Perga, in Pamphylia, on the southern coast of modern Turkey. Before they moved on to Pisidian Antioch, Luke reports two significant incidental changes: Paul becomes the leading figure (up until here, Barnabas always is mentioned first) and Luke stops using Paul's Jewish name ("Saul") and starts referring to him only as "Paul" (*Acts 13:9*). This is probably because from now on Paul finds himself mostly in a Greco-Roman environment.

Acts 13:13 records John Mark's going back to Jerusalem. We are not informed in the texts themselves of the reason for John Mark's desertion. Ellen G. White wrote that, faced with fear and discouraged because of the hardship ahead of them, "Mark was intimidated and, losing all courage, refused to go farther and returned to Jerusalem."—*The Acts of the Apostles*, p. 170. God never promised it would be easy. On the contrary, Paul knew from the very beginning that his service for Jesus would involve much suffering (*Acts 9:16*), but he learned to rely entirely on God's power, and in that lay the secret of his strength (*2 Cor. 4:7–10*).

**Read Acts 13:38.** What was the essence of Paul's message in the Antioch synagogue?

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Acts 13:16–41 contains the first of Paul's sermons recorded in the New Testament. It was not, of course, the first sermon Paul gave, and there is no question that it represents only a brief summary of what he said.

The sermon is divided into three main parts. It begins with shared beliefs about God's election of Israel and the kingship of David (*Acts 13:17–23*); this part is intended to establish a point of contact with his Jewish audience. Next, it presents Jesus as the fulfillment of God's promises of a descendant of David who could bring salvation to Israel (*Acts 13:24–37*). The concluding part is a warning against rejecting the salvation that is offered through Jesus (*Acts 13:38–41*).

The climax of the sermon is verses 38, 39, which enclose the core of Paul's message on justification. Forgiveness and justification are available only through Jesus, not through Moses' law. This passage does not say that the law has been abrogated. It only highlights its inability to perform what the Jews expected it to do; namely, justification (Rom. 10:1–4). Such prerogative rests solely with Jesus Christ (*Gal. 2:16*).

**What does it mean that salvation is only through Jesus? How do you reconcile the necessity to keep God's moral law with the fact that the law is unable to justify?**

## Pisidian Antioch: Part 2

Acts 13:38, 39, presents the issue of the law's inability to justify, an important doctrinal concept. Despite the binding character of its moral commandments, the law is unable to bring justification because it cannot produce perfect obedience in those who observe it (*Acts 15:10, Rom. 8:3*). Even if the law could produce perfect obedience in us, that perfect obedience cannot atone for past sins (*Rom. 3:19; Gal. 3:10, 11*). This is why justification cannot be earned, not even partially. We can receive it only by faith in Jesus' atoning sacrifice (*Rom. 3:28, Gal. 2:16*), a gift that we do not deserve. However central it may be to the Christian life, obedience cannot earn us salvation.

**Read** Acts 13:42–49. How did the synagogue receive Paul's message?

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Notwithstanding the harsh way Paul ended his message, the reaction of most in the synagogue was highly favorable. The following Sabbath, however, things changed drastically. It is highly probable that "the Jews" who were rejecting the gospel message were the synagogue leaders, those who represented official Judaism. Luke ascribes their ruthless attitude toward Paul to jealousy.

In the ancient world, several aspects of Judaism, such as monotheism, lifestyle, and even the Sabbath, exerted a strong attraction among non-Jews, and many of them joined the Jewish faith as proselytes. Circumcision, however, was a serious hindrance, as it was considered a barbaric and disgusting practice. Consequently, many Gentiles would attend the synagogues to worship God but without formally converting to Judaism. These were known as "God-fearers," and it might have been the God-fearers, as well as the proselytes, of the Antioch synagogue (*Acts 13:16, 43*) who helped to spread the news about Paul's message among the people in general, and they came in great numbers. The possibility to experience salvation without first having to adhere to Judaism was no doubt particularly attractive to many.

This may help to explain the jealousy of the Jewish leaders. In any case, by rejecting the gospel they were not only excluding themselves from God's salvation but also liberating Paul and Barnabas to turn their full attention to the Gentiles, who rejoiced and praised God for including them in His saving plan.

## Iconium

Under the instigation of the Jewish leaders in Antioch, the local authorities incited a mob against Paul and Barnabas and ran them out of town (*Acts 13:50*). The disciples, however, were filled with joy and the Holy Spirit (*Acts 13:52*). The missionaries then headed to the city of Iconium.

**Read Acts 14:1–7. What was the result of Paul and Barnabas’s activities in Iconium?**

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In Iconium, Paul and Barnabas continued their practice of addressing first the Jews before turning to the Gentiles. Paul’s sermon in Antioch (*Acts 13:16–41*) offers the main reason behind the Jewish priority in their ministry: the election of Israel, with all that it involved (*Rom. 3:2; 9:4, 5*), and God’s fulfillment of His promise of a Savior from David’s lineage. Despite the fact that many Jews were rejecting the gospel, Paul never lost hope of a substantial Jewish conversion.

In Romans 9–11, Paul makes it clear that “not all who are descended from Israel are Israel” (*Rom. 9:6, NIV*) and that it is only because of God’s mercy that some of the Jews believe at all. God has not rejected His people, but “at the present time there is a remnant chosen by grace” (*Rom. 11:5, NIV*). Paul continued to preach the gospel to Gentiles, though he believed that one day more Jews would come to faith in Jesus.

“Paul’s argument in Romans 9–11 offers a further explanation of the mission strategy he pursues in the narrative of Acts and confronts every generation of Christians with the theological importance of bearing witness to unbelieving Jews.”—David G. Peterson, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 2009), p. 401.

The situation was not much different from that in Antioch. The first reaction of both Jews and Gentiles to Paul’s gospel was highly positive, but again the unbelieving Jews, possibly the leaders of the local Jewish community, stirred up the Gentiles and poisoned their minds against the missionaries, causing a division among the people. As the opponents were planning to attack and lynch Paul and Barnabas, the two missionaries decided to leave the town and move to the next one.

**More than just hearing the gospel, Jewish people need to see it lived among those who profess the name of Jesus. If you have Jewish acquaintances, what kind of witness are you presenting to them?**

## Lystra and Derbe

The next place Paul and Barnabas visited was Lystra, an obscure village some 18 miles (about 29 km) southwest of Iconium. Though they spent some time there (*Acts 14:6, 7, 15*), Luke reports only one story and its developments: the healing of a lame man, probably a beggar, who suffered from that malady from birth.

**Read Acts 14:5–19.** What did their reaction to Paul reveal about just how steeped in ignorance the people were?

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The crowd was so impressed by the miracle that they mistook Paul and Barnabas for gods—Barnabas for Zeus, the supreme god of the Greek pantheon, and Paul for Hermes, Zeus’s attendant and spokesman. In fact, the people wanted to offer them sacrifices.

Latin poet Ovid (43 B.C.–A.D. 17/18) had earlier recorded a legend of these same two gods disguised as humans visiting a town in the same area (“the hills of Phrygia”) and seeking a place to rest. According to the legend, a humble, elderly couple treated them kindly and with hospitality; the rest of the people were indifferent. Because of their kindness and hospitality toward the incognito visitors, the couple had their house transformed into a temple and themselves into priests, while the rest of the town was completely destroyed (*Metamorphoses* 611–724).

With such a story circulating in this region, the reaction of the people to Paul’s miracle comes as no surprise. The story also helps to explain why the crowd assumed that the missionaries were those two gods, and not Asclepius, for example, the god of healing. Paul and Barnabas, however, were able to stop their false worship of themselves. In the end, some opponents from Antioch and Iconium caused a complete reversal of the situation, and Paul was stoned and left for dead.

**Read Acts 14:20–26.** Where did Paul and Barnabas finish their journey? And what did they do on their way back?

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Paul said: “ ‘We must through many tribulations enter the kingdom of God’ ” (*Acts 14:22, NKJV*). What does that mean? How have you, perhaps, experienced what he is saying there? Most important, how can you learn to grow in faith from whatever “tribulations” you are facing?

**Further Thought:** “During the life of Christ on earth he had sought to lead the Jews out of their exclusiveness. The conversion of the centurion and of the Syrophenician woman, were instances of his direct work outside of the acknowledged people of Israel. The time had now come for active and continued work among the Gentiles, of whom whole communities received the gospel gladly, and glorified God for the light of an intelligent faith. The unbelief and malice of the Jews did not turn aside the purpose of God; for a new Israel was grafted into the old olive-tree. The synagogues were closed against the apostles; but private houses were thrown open for their use, and public buildings of the Gentiles were also used in which to preach the word of God.”—Ellen G. White, *Sketches From the Life of Paul*, p. 51.

“In all their missionary endeavors Paul and Barnabas sought to follow Christ’s example of willing sacrifice and faithful, earnest labor for souls. Wide-awake, zealous, untiring, they did not consult inclination or personal ease, but with prayerful anxiety and unceasing activity they sowed the seed of truth. And with the sowing of the seed, the apostles were careful to give to all who took their stand for the gospel, practical instruction that was of untold value. This spirit of earnestness and godly fear made upon the minds of the new disciples a lasting impression regarding the importance of the gospel message.”—Ellen G. White, *The Acts of the Apostles*, p. 186.

### Discussion Questions:

- 1 Dwell more on the story of John Mark’s fleeing when things got hard. Paul and Barnabas later had an argument over John Mark, when Barnabas wanted to use him again and Paul didn’t (see Acts 15:37). Years later, however, Paul wrote: “Get Mark and bring him with you, for he is useful to me for ministry” (2 Tim. 4:11, NKJV). What lessons are here for us regarding those who, in certain circumstances, prove unfaithful to their calling?
- 2 Review Paul and Barnabas’s response to the Lystrians when they were mistaken for gods (Acts 14:14–18). How can we respond when tempted to take credit for what God has done?
- 3 Read Acts 14:21–23. Based on Paul and Barnabas’s example, what can we individually and as a church do to nourish or strengthen the faith of new converts?
- 4 How can we make sure that we don’t let man-made traditions, or even beliefs that we have held for a long time, get in the way of advancing in truth, as did the religious leaders who opposed Paul?

## Pornography vs. Gospel

By TAKAHASHI TORU

The day was long and disappointing as I went door to door to sell Seventh-day Adventist books in the southern Japanese city of Shizuoka. No one wanted to buy a book.

Near the day's end, I suddenly found myself on a strange, dark street. Uneasily, I walked over to the nearest house. Pornographic magazines were strewn around the yard. Piles of the magazines were stacked up near the front door. The magazines were everywhere.

I backed away. Fear seized me, and I wanted to run. Then I panicked.

"Hello, my name is Takahashi Toru!" I yelled at the house. "I'm from the Seventh-day Adventist Church, and I have some books that will change your life!"

The words came from a speech that we are trained to give by Youth Rush, a student literature evangelism program. When I panicked, I began to blurt out the speech.

The front door opened, and a severely obese man stepped out. Still following my speech, I asked, "Would you like a health book?"

I expected the man to say, "No," and I was prepared to run.

But the man, his voice rumbling in a deep bass, said, "Yes, I'd like a health book."

I nervously held out a small missionary book. The man took it and opened it with interest.

"Yes, I want to get this," he said, pulling out some money.

After the sale, I fled. I was scared, and I wanted to get far away. As I ran, I prayed for the man and thanked God for His protection.

Then I stopped in my tracks. I had an epiphany. My heart was just as filthy as that man's yard. Still, Jesus had walked into my heart and offered hope. Jesus said, "I will give you a new heart and put a new spirit within you" (Ezekiel 36:26, NKJV).

As I stood on the street, gratitude overwhelmed me. I felt so thankful that Jesus had dared to enter my heart. With that newfound appreciation, I marched over to the nearest house and immediately sold a book.




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TAKAHASHI TORU, left, a 21-year-old media-journalism student, received his Youth Rush training at Tokyo's Setagaya Church, which trains Adventist young people from across Japan to share the gospel message. Part of this quarter's Thirteenth Sabbath Offering will help the church expand its work.



## *The Lesson in Brief*

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► **Key Text:** *Acts 13*

► **The Student Will:**

**Know:** Identify the places, objectives, and methods of Christian mission.

**Feel:** Appreciate that success in mission depends on reliance upon, and the guidance of, the Holy Spirit.

**Do:** Involve himself or herself in the mission task of local churches.

► **Learning Outline:**

**I. Know: The Why, the Where, and the How of Missions**

**A** How does your church support your mission? Have you got a workable plan? If so, what is it?

**B** What kind of team have you selected to assist you in your mission work? What financial and organizational provisions have been made for your mission?

**II. Feel: Executing the Mission**

**A** Even before you start your mission work, why must you seek the guidance of the Holy Spirit? Why must your team members experience the power of unity among themselves before they can reach out in mission?

**B** Consider including in your mission plan a support point in the sites that you plan to visit. Who are the people in those sites that you could count on for assistance?

**III. Do: Involving the Believers**

**A** How do you plan to involve the believers in the cities that you intend to visit?

► **Summary:** Success in mission depends on the reliance of the Holy Spirit, the backing of a sending church, and the dedication of the missionaries to the planned task.

## Learning Cycle

### ►STEP 1—Motivate

**Spotlight on Scripture:** *Acts 13:1–3*

**Key Concept for Spiritual Growth:** Gospel mission does not transpire at the initiative of any human being. Our Lord made that very plain just before His ascension: “ ‘You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth’ ” (*Acts 1:8, NKJV*). The plan to leave Ur did not originate in Abraham’s mind. Moses did not issue on his own the call for freedom. Joshua did not choose to split the Jordan River. Isaiah did not pick his career as a prophet. Daniel did not invent the prophetic telescope. Esther did not choose to deliver the Jews. Peter didn’t leave the fishing net on his own. Neither did Saul become Christianity’s first great missionary on his own. In each case, the Holy Spirit made the call.

**Just for Teachers:** Before we consider Paul’s first missionary journey, we would do well to note how the Holy Spirit planned Paul’s missionary task. It all began in Antioch of Syria. The church there was founded by believers who fled the persecution that followed the stoning of Stephen (*see Acts 11:19*). Antioch was among the first congregations to envision a church without walls. Although the gospel was first preached to the Jews, it was embraced by other ethnic groups. All received the gift of the Holy Spirit. This news, so unbelievable, shocked the church at Jerusalem. The headquarters decided to send a dependable leader to investigate the Antioch phenomenon. The man they chose was Barnabas. Barnabas saw what the Holy Spirit had done in Antioch. A new creation had emerged, resulting in an expanding multiethnic church. Barnabas needed assistance to minister to this growing church, and he went out to Tarsus and brought Paul. Together they ministered to the Antioch congregation. It was not exclusively Roman, Greek, or Jewish. No name could describe this new community. A new name emerged: “The disciples were called Christians first in Antioch” (*Acts 11:26*).

Along with growth, the Antioch church had in its midst prophets, teachers, and high government officials (*Acts 13:1–3*). As these believers ministered, fasted, and prayed, the Holy Spirit commanded them: “ ‘Now separate to Me Barnabas and Saul for the work to which I have called them’ ” (*Acts 13:2, NKJV*). Thus, the first missionary journey commenced.

**Discussion Questions:** Have you ever felt a tug at your heart, a whisper in your ears, or a direct command to get involved with mission? How can you plot your mission journey? Where does it begin, and where might it end? Share with your class your experience in witnessing.

## ►STEP 2—Explore

**Just for Teachers:** The risen Jesus charged the disciples to take the gospel to Jerusalem, Judea, Samaria, and to the ends of the earth. The Pentecostal outpouring and the powerful witness of Peter, Stephen, and others have already shaken Jerusalem and Judea with the message that, in Jesus, the Old Testament hope of the Messiah has been fulfilled. A strong foundation for the Christian church has been established in Jerusalem, and an equally strong opposition to the Jesus Way has initiated waves of persecution, beginning with Stephen’s death. But this opposition and persecution led to the spread of the gospel to Samaria and to the adjoining pagan territories of the Roman Empire. The Antioch church recognized that it was now time to let the Jesus mission reach out to the ends of the earth. Paul, Barnabas, and their missionary team readied to proceed.

## Bible Commentary

### I. Mission to Cyprus (*Review Acts 13:4–12 with your class.*)

1. Cyprus had already received the gospel from those fleeing the persecution unleashed after the stoning of Stephen, and it is from Cyprus that the first preachers of the gospel descended on Antioch (*Acts 11:19, 20*). Eventually, Antioch’s faith community, with the promptings of the Holy Spirit, aimed to turn a city known as the “Queen of the East” into a global center for the good news of Jesus Christ. And so, Barnabas, the native son, and Paul, the former persecutor, arrived in Cyprus to begin their first missionary journey.

2. Paul’s presentation of the gospel to Sergius Paulus, the governor of Cyprus at Paphos, was the first known such presentation of the gospel made to a Roman governor. Satan was determined to disrupt Paul’s effort. To Satan’s aid came a sorcerer in Paulus’s court, a man by the name of Bar-Jesus (son of Jesus). Paul confronted the magician for what he was: the son of the devil, an instrument in the hands of Satan in preventing the light of truth from reaching Paulus. The immediate miracle of the magician going blind convinced the governor of the veracity of Paul’s message. Paulus was “astonished,” not so much at

the magician going blind but at the “teaching of the Lord” (*Acts 13:12, NKJV*).

**Consider This:** The mission to Cyprus marks an important transition. For the first time, Luke mentions “Saul, who also is called Paul” (*Acts 13:9, NKJV*). From then on, the name Saul disappears, as if to note that Paul, the apostle to the Gentiles, had arrived. But the most virtuous moment in the narrative is Barnabas’s submissive and humble response to Paul’s advancement. Up until that moment, Barnabas was number one, and without him, perhaps Paul would have been a forgotten factor. But the man who brought Paul to join him now meekly takes second place without a murmur. For Barnabas, whose name means “the son of encouragement,” the mission is more important than who does it. What lessons can we learn from Barnabas?

## II. Mission to Antioch of Pisidia (*Review Acts 13:14–52 with your class.*)

Paul’s sermon at Antioch of Pisidia is perhaps the most complete sermon of the apostle on record. The sermon asserts that history is not an accident, but rather is God’s action plan to fulfill His will. This philosophy is in keeping with the thinking of other, earlier apostolic leaders, namely Peter and Stephen. Through all the sermons, one theme dominates: God is a God of history and the Lord of the universe. His universal message is that His love, mercy, and grace are applicable to all—both Jews and Gentiles—and this news has been transmitted from age to age from the time of Abraham to the time of Christ Jesus. Paul argues that the link from the old to the new, from the prophets to the gospel, from hope to fulfillment, is found in the life and ministry of Jesus. Jesus is the fulfillment of the Messianic hope of Israel, and in Him the national history of the Jews reaches its culminating point. From then on, salvation of both Jews and Gentiles is dependent on how these people groups relate to the saving grace of Jesus.

Paul’s sermon reaches its apex in Acts 13:26–39 with these salient points: (1) God has revealed, through Jesus, His salvation plan; this revelation is central to the history of Israel from Abraham to Christ. (2) Although the people for whom Christ came rejected Him and crucified Him, God could not be defeated. Indeed, in God’s plan the Crucifixion was the ultimate sacrifice for the sins of the world. (3) Not only did Jesus offer Himself as a sacrifice for sins, but He rose from the dead victorious over sin and death. He is the ultimate victor. (4) Jesus’ victory over sin and His resurrection power are made available to everyone who believes in Him—both Jew and Gentile—in order that all may enjoy the fellowship of the newness in Jesus.

**Consider This:** As the missionary team arrived in Perga on the way to Antioch of Pisidia, a sad event occurred: John Mark decided to quit the mission and return home to Jerusalem. No reason is given. However, Mark's departure became so contentious that, when the apostles planned the second missionary journey some three years later, Paul refused to take Mark. Barnabas, however, insisted on taking Mark. The dispute became so hot that the missionary pair broke up. As for Mark, the Holy Spirit eventually used him in a task no less important: he wrote the Gospel that bears his name, the first Gospel to be written incidentally. Years later, Paul, an aged prisoner in Rome, wrote to Timothy: Bring Mark "with you, for he is useful to me for ministry" (*2 Tim. 4:11, NKJV*). It took a long while for Paul to recognize that grace means giving second chances. A believer may fail at one moment, but to the one who "dwells in the secret place of the Most High" (*Ps. 91:1, NKJV*) none of our falls need be permanent.

### ►STEP 3—Apply

**Just for Teachers:** Antioch provided to its inhabitants safety, wealth, and the security of religious indifference. But the fleeing believers settled down in Antioch with a higher purpose: to make the impossible become possible. Antioch showed that Christianity could be a home without walls. It did become such. But it was not the work of the Jew that made it so. Nor was it the persistence of the Gentile, or the combined goodness of both. No, it was the "evidence of God's grace" (*Acts 11:23, CEB*).

#### Thought/Application Questions:

- ① How can such grace be seen at work in your church or community? What are some concrete ways that your church can personally foster an appreciation in your community for the outworking of God's grace?

### ►STEP 4—Create

**Just for Teachers:** Take a few moments to share testimonies. The members of the Antioch church fled to Antioch to escape persecution and oppression. Ask your members if they have ever been victims of anything that insults or diminishes one's humanity. Ask them how they faced, or felt that they should have faced, such a problem. How can we make the Antioch experience more than a dream of the wishful and, indeed, an experience of the faithful?