

Morning Worship

November 19, 2017

Hymn # 637 *Come Ye Thankful People Come* Don/People

Worship Prayer Allan Lane

Hymn # 636 *We Gather Together* Don/People

Hymn # 638 *Now Thank We All Our God* Don/People

Offering Prayer Bill Schottel

Offering Music Marcia Hart

Special Music *Wonderful, Merciful Savior* Worship Team

Scripture Reading Allan/People

Mathematics Pre-Algebra Algebra 1 Algebra 2

Acts 11:19-30

Hymn # 321 *The Savior Is Waiting* Don/People

Chorus # 425 He Keeps Me Singing Don/People

Revival in Antioch

Acts 11:19-30

Antioch was considered by many to be the third greatest city in the Roman Empire, behind Rome and Alexandria. The city of Antioch with a population of perhaps 500,000 was known for its sophistication and culture but also for its immorality. It is noteworthy that when God picked a city that would become the birthplace of foreign missions He picked a cosmopolitan, morally corrupt city like Antioch.

The first eighteen verses of chapter eleven is a retelling of the story of the conversion of Cornelius and the reaction of the church at Jerusalem to that news. Basically Peter is called on the carpet by the church in Jerusalem because of his association with Gentiles (vv. 1-3), believers or not. Peter gives an admirable defense (vv. 4-18) that so satisfied the church that verse eighteen says, "When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

Then in verse nineteen we begin to hear the story of what happened when after the death of Stephen persecution pushed Christians into carrying out the Great Commission of carrying the gospel to the uttermost parts of the Earth. Some of those Christians made their way to Antioch.

While our subject is the revival that occurred in Antioch, and the text lends itself to four factors that made the Antioch Revival great, this passage is packed full of notable information concerning the growth and development of the early church. Notice with me four factors of the Antioch church revival.

1. They declared God's Word. (11:19-20)

The Greek word for "speak" (11:19, 20) is the word for normal conversation. As the believers were scattered by the persecution they "spoke the word," sharing Christ in their ordinary conversation. Antioch was evangelized not by Apostles but by average members of the body of Christ who were willing to share their faith. They did not preach as we understand the word but rather, in their everyday contacts, they told others about Jesus Christ. They were not behind pulpits, preaching to people. They were behind their work counters, in their market places, in their shops, their social gathering talking about Jesus Christ who was the Lord of their lives.

At first it seems that they confined themselves to people like themselves. This could have been the result of a cultural block or it may have been as simple as a language barrier. But others came, perhaps who spoke the language, or were not constrained by cultural inhibitions, who took the Gospel to the Gentiles as well. This met with resounding success.

2. They were enabled by God's Power. (11: 21)

First, "the hand of the Lord was upon them" is to be understood in the sense that God had empowered their preaching so that many were saved. It can also be understood in the sense that it was because "the hand of the Lord was upon them," that they were moved to do as they had.

We see an example of impressive church growth. From a small group of persecuted refugees, the church in Antioch saw large numbers of people come to Christ. In fact, three times Luke underscores the large numbers (11:21, 24, 26). As we have seen the reason for the growth was simple: "The hand of the Lord was with them" (11:21). They were so successful that by the time of the Nicene Council in A.D. 325, there are reported to have been more than 200,000 Christian in Antioch, nearly a fourth of the entire population of the city.

However, employing the principles that this church followed will not necessarily result in numerical growth; since God does not always grant numerical growth along with His blessing. And, we would be mistaken to conclude that God is blessing every growing church, since churches can grow by using worldly techniques or a worldly message.

3. They discerned God's Grace. (11:22-26)

The news of what was happening in Antioch got back to the church in Jerusalem. "Then news of these things came to the ears of the church in Jerusalem" (v. 22a).

It took the death of Stephen and an ensuing persecution to cause the Christians to scatter out of Jerusalem. But as the believers scattered they began sharing the good news of the Gospel of Christ, and there were amazing results. According to verse twenty-one; "a great number had believed" in the city of Antioch.

But there is a problem here. A great number of Gentiles believed. But the whole idea that Gentiles could become Christians without first becoming Jews was to many of the Jewish Christians a scandalous idea. The defining issue was circumcision. Since Christianity originated in the Jewish community and the first Christians were Jews their natural and yet erroneous conclusion was the path to becoming a Christian included circumcision. When the news reached Jerusalem, Barnabas was dispatched to check things out.

a. Barnabas sent to investigate . (vv. 22b-24)

No better man could have been chosen to go than Barnabas, the encourager. Barnabas was himself originally from Cyprus just as some of those who had evangelized Antioch were. Note that it is stated that Barnabas was a good man, it does not tell us that was talented, cultured, educated or intelligent and he may have been all of those. But it tells us he was a "good man" – that is he was a man of proven character. And he was a "good man" because he was a man "full of the Holy Spirit," that is controlled by the Holy Spirit. And a man "of faith" believing in and reacting to the leading of the Lord. What Barnabas found when he came to Antioch was he witnessed "the grace of God" (v. 23). The grace of God may be invisible but you can certainly see its effect, changed people.

We're told that when Barnabas saw the evidence of the grace of God "he was glad" (v. 23). But it was not a foregone conclusion that a Jew, particularly a Levite (Acts 4:36), like Barnabas would rejoice in this situation. God was working and Gentiles were being converted, without first having to become Jews. But true to his name when he saw that the grace of God was obvious at work in the people he was glad.

Verse twenty-three says that Barnabas "encouraged" (parakaelei) the new believers he found in Antioch, that they would "cleave to the Lord," that is keep on remaining loyal (present active infinitive). Persistence is indeed needed in such a pagan city.

b. Barnabas searches for Paul. (v. 25)

Barnabas was humble enough to know when he needed help. It is a wise person who knows his or her own limitations and is willing to ask for help. It has been 8 to 10 years since Paul left Jerusalem for the safety of Tarsus (Acts 9:30) and finding Saul may have been far from easy. This was no casual trip, but it was a diligent, determined search for Saul—one that would not be terminated until Saul was found and persuaded to go to Antioch. The term which is used here, rendered "to seek" or "to look for" is found elsewhere only in Luke 2:44-45 where it refers to the diligent search for the missing Jesus by His parents when he was twelve years old.

Verse 26 tells us "And when he had found him, he brought him to Antioch." This is the second time Barnabas has intervened in Paul's life (9:27). We do not know for certain what transpired during Paul's time in Tarsus, perhaps it then that he experiences the "loss of all things" (Philippians 3:8) which may have been a reference to his being disinherited by his Jewish family. Certainly he would have continued preaching and perhaps it was at this time that he received five sets of thirty-nine stripes at the hands of synagogue officials (2 Corinthians 11:23-27). But whatever he has experienced God has been preparing Paul for this time. What a joy to realize that even our pain has purpose.

At first it was the team of Barnabas and Paul (Saul)(11:30, 12:25, 13:2) but before very long we notice in the account in Acts that it is Paul and Barnabas (13:43, 46, 50). Barnabas was willing to give up the limelight. Paul takes over from Barnabas as the recognized leader of the team. It is a rare individual who can be like Barnabas and John the Baptist can say, "I must decrease that he might increase" (John 3:30). God honors the person who cares more that the work is done than who gets the credit.

c. Barnabas and Paul instruct new believers. (v. 26b)

The initial success in Antioch had been in part because the believers began to carry out The Great Commission (Matthew 28:18-20). Because English translations put the word "go" first in verse nineteen, sometimes is even capitalized and set apart by a comma, readers incorrectly assume the emphasis of the Great Commission is on "going." We know we should be going so we emphasize this aspect of Jesus' instructions. However we should really read that as "even as you go" the going is assumed.

The real emphasis is on "make disciples." Evangelism is just one of the things the followers of Christ were to do. But the second part of the Great Commission is "teaching them to observe all things that I have commanded you." That is we are to instruct them or disciple them in the fundamentals. We are not talking about just teaching a set of doctrines but of a way of life. This phase always takes longer, according to verse twenty-six, Barnabas and Paul spend an entire year on the process.

The end result was the many people were "taught" (v. 26), discipled and grounded in their faith through the efforts of Barnabas and Saul.

d. They were Christians first. (v. 26)

The term "Christian" was not used until it was coined at Antioch (Acts 11:26). Prior to this believers had been called several things. The first word used to describe them was "disciples." They were disciples of their Master. They were disciples or "learners" after their master Jesus. That name existed throughout the ministry of Jesus.

Afterward they were called "saints." Jesus gave them this word, calling them literally "the holy ones, or the set apart ones." A saint is not one who is perfect, not one who has been credited with so many miracles as in the Catholic understanding of the word. A saint is one who is committed to or devoted to God, which are all the followers of Jesus Christ.

They were called "believers." This does not refer only to an intellectual adherence to a set of facts, but to a joyous reception to the gospel.

They were called "witnesses." Jesus said, "You will be my witnesses" (Acts 1:8). They were to be witnesses of what they had seen and heard, of the truth about Jesus Christ to the rest of the world.

It is in Antioch that for the first time the followers of Jesus are called "Christians." The word means "Christ's ones" or "Christ's people" or "belonging to Christ." Some

believe that it was intended as a sneer, an insult. But once given to them, it was felt to be too appropriate and too precious to be ever allowed to die.

Here for the very first time these, disciples, saints, believers, witnesses, are called Christians. No longer is the church considered a sect of Judaism. The church is recognized as being distinct from Israel.

Dr. James Montgomery Boice make a valuable point when he wrote, "When the text says that 'the disciples were first called Christians at Antioch' it means that Antioch is the first place that they were given that name. But taking that sentence another way, we might also observe rightly that they were Christians first of all, before anything else."

It is somewhat amazing to recognize that it is the city of Antioch where the disciples are first called Christians. Antioch was a city that was noted for its depravity and wickedness. But it was Antioch, which was chosen to be the birthplace of foreign missions. God's light often shines brightest against a dark background.

4. They were dedicated to generous giving. (11:27-30)

The message of Agabus was extraordinarily simple: a famine is coming (v. 28). We are never told that Agabus told the church at Antioch what to do. They could have started stockpiling food, but instead when the Antioch church heard this message they responded immediately. "Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea (30). This they also did, and sent it to the elders by the hands of Barnabas and Saul" (vv. 29-30).

This seems like such a simple thing unless you think about the implications. The prophecy is that a famine is coming upon the whole region this means of course that the famine is also coming upon the land and the people of Antioch. When the saints at Antioch gave to the saints in Judea, they did so at their own risk. It is one thing to give to others when you know you have more than enough for yourself, but it is entirely another when you give knowing you might suffer as a result of that giving.

This offering was not given out of the surplus of a few wealthy members but rather according to verse twenty-nine, "each according to his ability" – it was a widespread effort of shared sacrifice.

Live Up to the Name!

Thanksgiving Celebration

The traditional Thanksgiving as a time to focus on God and His blessings dates back over 400 years in America. For example, such thanksgivings observances occurred in:

- 1541 at Palo Duro Canyon, Texas with Coronado and 1,500 of his men;
- 1564 at St. Augustine, Florida with French Huguenot (Protestant) colonists;
- 1598 at El Paso, Texas with Juan de Oñate and his expedition;
- 1607 at Cape Henry, Virginia with the landing of the Jamestown settlers;
- 1619 at Berkeley Plantation, Virginia.

So there were several times and places where groups of European Christians gave thanks after the discovery and early settlement of America, but it is primarily from the Pilgrim's Thanksgiving celebration of 1621 that we get our current tradition of Thanksgiving Day.

You remember their story. The Pilgrims were basically a part of an independent church that separated from the Church of England, and met secretly in a town called Scrooby. King James I demanded that breakaway groups like theirs conform to the official church or he would: "Harry them out of the land." Well, the Pilgrims left England in search of religious freedom and reestablished their church in Holland. But after their young people began to be lured away by the wickedness there, their Pastor, John Robinson, prayerfully led the church to consider re-

locating in the New World of America.

After several setbacks, the first group of church members joined with a group of adventurers and set sail for America on September 6, 1620 in the Mayflower. For two months they braved the harsh elements and storm-tossed sea, missed their target of Virginia, and landed at Cape Cod in what is now Massachusetts. Before they disembarked, they huddled beneath the deck and drafted a self-governing document they called the Mayflower Compact that begins: "In the Name of God" and gave this reason for their coming: "For the Glory of God and the Advancement of the Christian Faith."

William Bradford described the Pilgrims' thankfulness when they disembarked: "Being thus arived in a good harbor and brought safe to land, they fell upon their knees and blessed ye God of heaven who had brought them over ye vast and furious ocean, and delivered them from all ye periles and miseries therof, againe to set their feete on ye firme and stable earth, their proper elemente... What could now sustain them but the Spirit of God and His grace?"

After trying to sail south to Virginia and being rebuffed by strong winds, the Pilgrims prayed and discerned that God would have them settle where they had originally landed. Already December by this point, they hastily began building shelters, beginning with the "common" or meeting house on Christmas Day. However, they were not prepared for such a harsh New England winter, and nearly half of the Pilgrims died before spring.

When spring came they were out of food. In March, an Indian named Samoset surprised the Pilgrims by greeting them in English, which he had learned from traders on fishing expeditions. A week later, Samoset returned with Squanto, a former captive of English slave traders, who had taken him to Spain, where a monk rescued him and taught him the Christian faith. Squanto eventually made his way to England and then back to America in 1619, a year before the Pilgrims would arrive. When Squanto returned to his native village, he found that everyone had been wiped out by a plague – no doubt brought to them by English traders. He was one of the last Patuxet Indians in America.

This was his chance for revenge, but instead, Squanto came and offered them his services. Now remember, the Pilgrims were craftsmen and townspeople in England, with little experience as farmers or hunters. In four months' time they had caught only one codfish. Squanto taught the Pilgrims how to provide for the necessities of life, including how to fish for cod, how to plant corn with a fish, stalk deer, plant pumpkins, skin beavers, and what berries were edible.

Here was this Native American who understood English fluently, understood English customs and ways, ate English foods, and was committed to the same Christ. He was the right man, at the right place, at the right time. Only God can do that. Squanto's story is not unlike Joseph in the Old Testament. Governor Bradford described Squanto as "a special instrument sent of God for their good beyond their expectation." And Squanto not only taught the Pilgrims much about how to live in the New World, he and Samoset helped forge a long-lasting peace treaty between the Pilgrims and the Wampanoag Indians, their adoptive tribe.

In the fall of 1621, the Pilgrims gathered a bountiful harvest. They invited their Indian friends for a Thanksgiving celebration. Pilgrim Edward Winslow records: "Our harvest being gotten in, our governor sent four men on fowling (turkey hunting), so that we might after a special manner rejoice together after we had gathered the fruit of our labors."

So the grateful Pilgrims declared a three-day feast in December 1621 to thank God and to celebrate with their Indian friends, which is the event widely recognized as America's first Thanksgiving Festival. Ninety Wampanoag Indians joined the Plymouth settlers for three days of feasting (which included shelffish, lobsters, turkey, corn bread, berries, deer, and other foods), of play (the young Pilgrim and Wampanoag men engaged in races, wrestling matches, and athletic events), and of prayer. As was their custom, Elder William Brewster would have led them in a prayer of thanksgiving to God for His goodness. This celebration and its accompanying activities were the origin of the holiday that Americans now celebrate each November.

As you celebrate Thanksgiving this week, don't forget to take time to genuinely and sincerely thank God for all His many blessings, material and spiritual, which has always been the spirit of this uniquely American holiday.

God Bless You!
Bro. Allan

Opportunities For Service

Living out Your Spiritual Commitment . . . and Fulfilling Christ's Divine Plan

Sunday, November 19, 2017

Choir Rehearsal..... 9:00 am

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Bill Schottel, Ken Kirkpatrick, ? ? ? ?

Alternate: Ken Nice

No Evening Worship.....

Wednesday, November 22

Prayer / Bible Study6:30 pm

No Worship Team

Thursday, November 23

W Team.....6:30 pm

Sunday, November 26, 2017

Choir Rehearsal.....9:00 am

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Fred Kerns, Ken Nice, Don Sharp, ? ? ? ?

Alternate: Larry McKahan

Diversicare.....2:30 pm

No Evening Worship.....

Monday, November 28

Workers Meeting.....6:30 pm

Wednesday, November 29

Prayer / Bible Study.... 6:30 pm

Worship Team 7:30 pm

Up-Coming Events.....

November 19 — Business Meeting and Dinner at Noon

— Collect for the Long Family

November 23 — Thanksgiving Office will be closed 23 and 24.

November 26 — Diversicare

November 27 — Workers Meeting

December 2 — Baby Shower for Emily Jones 11:30 am

December 3-10 — Week of Prayer for International Missions

December 10 — Christmas Tea with the Lanes

GROW Team

Commit to **GROW!** **Everyone make a contact!** Invite someone to Bible Study and Worship this week. ☺

.....

Sunday Night

We will not meet tonight,

Sunday, November 19. Please join us after this morning's service for our Thanksgiving dinner and business meeting.

Wednesday Night Prayer and Bible Study

Come pray for the direction of our church. Also, we will begin a new study. Please plan to attend and pray at 6:30 pm.

THANKSGIVING DINNER AND BUSINESS MEETING

We will have our

Thanksgiving Dinner and
regular business meeting
immediately following the
morning worship service

today, November 19.

Baby Shower for Emily Jones

(Tammy Panning's Daughter)

Calvary Baptist Church

December 2, 2017

11:30am-2pm

Lunch will be provided

RSVP by November 24
660-853-9572

Servants Needed

Help! Our current van drivers need some relief! Would you be willing to drive one month (or more) out of the year? (Thanks Joe Coats for volunteering!)

CHRISTMAS TEA WITH THE LANES

December 10
2-4 pm

You are invited to enjoy an afternoon of Christmas Fellowship at the parsonage. Plan to come and relax for a moment during the busy holiday season. We're looking forward to seeing you!

For the Record-

Attendance: November 12, 2017

Sunday School.....	36
Visitors.....	1
Total.....	37
Contacts Made.....	12
Morning Worship.....	40
Children's Worship.....	11
Sunday Night	7
Wednesday Night	17

Financial Record:

Weekly Budget	\$ 2,040.52
Offering Received ...	\$ 2,209.22

Offering Received by Mail:

November Counting Team:

John Lewis and Bill Schottel

November Van Driver:

George Burgess

Remember to call 232-3747
before 8 am if you need a ride.

November Birthdays:

07...Alva Lou Schottel
13...Shirley Wilson
14...Ann Riddle
16...Nancy McCamy
22...Linda Dotson

23...Floetta Conard

27...Linda Kerns

November Anniversaries

Bill and Donna Dunn

November 3, 1995

Jack and Flo Conard

November 4, 1956

John and Dottie Wildberger

November 23, 1962

Jim and Brigida Winans

November 28, 1975

Prayer Requests ...

Brigida Winans—heel surgery

Mike Green—infection and knee

Gina Harr—surgery recovery

Joe Coats—pacemaker

Don Beavers

Van Meter family

Curtis Conard

Emily Jones & baby

Chad Bradford—heart surgery

The Waters Family—guidance

Stephanie & Jason Terpack

Shawna Hughes—home isolation

Gary and Sharon Yarbrough

Larry Danner—cancer

Rosella Davis—Flo Conard's sister

Mary Sharp's brother-in-law Jim

Bill Clinton—Don and Mae's son

Troy Griswold—cancer treatment

Gary & Peggy Fewins and family

Cynthia Burdick—cancer recovery

Karissa and Matt Long and family

Lisa Bowers—Jack and Flo's daughter

LoLeta Middleton—strength

Elvera's daughter & daughter-in-law

Zella Davis —Doris Richardson's sister

Rev. A. B. Brown Betty Campbell

George Ferbert Kevin Duty

Ellen Blanton Lois Ulmer

Jim Winans Nellie Reynolds

Madeline Swink Ann Riddle

Kathryn Beavers Keon McKahan

Louanne Laurence Leona Reynolds

Jozy Winans Kenny Duty

Pat Means Buddy Means

Bill & Juanita Debbie Sands

Pat Puckett Judy Anderson

Brenda Burgess Roscoe Lane

Carolyn Houts Tim Izer

Nickolay Nazaruk, Peski 2 Church
David and Deborah Grace
Our Nation and Leaders
Our Military Service people
Today's Prayer Requests ...

Our Nation and our Leaders ...

Five More New Families...
