



Imagine If

SERMON SERIES

Imagine If

A MISSIONAL HEALTH SERMON SERIES

Series Introduction

This sermon series acts as a “Part 2” to the previously released series, “Come Home: A Missional Health Sermon Series.” Although it can be used as a stand-alone series, it picks up directly after the narrative covered in “Come Home,” with the birth of the church at Antioch in Acts 11-13.

Why this series at this particular point in our history?

We are at an intersection of great challenge and great opportunity. As in many sectors of society, the Pentecostal movement in Newfoundland and Labrador is experiencing a pastoral shortage. It has long been predicted that the demographics of our province and the impending retirement of a large percentage of our pastors would eventually lead us to a crisis point. We are praying to the Lord of the harvest to send workers into His harvest field(s).

Our desire is to see people embrace the calling to make disciples generally and the calling to vocational ministry particularly. However, this goal is not restricted to or solely driven by a crisis of pastoral drought. It is also our desire to see Spirit-filled believers all over our province, in whatever capacity they are called, to join God in His mission. It is also our desire to see churches and towns renewed and revived as God’s will is done on earth as it is in heaven and the return of Christ approaches. We are prayerfully calling for a renewal of our missional imaginations – historically we are a missional people. We will invite our congregations to imagine that they are living in the time of the birth of the church at Antioch (with references to our own early Pentecostal history), and to imagine that God is still working the same way today. To that end this series will consider three key truths about mission, discipleship, and the call to ministry:

1. **Mission: We are called to be the church where we are (Acts 11:19-21)**
2. **Discipleship: We are called to represent Christ (Acts 11:22-26)**
3. **Ministry: We are called to be gifts to the church and world (Acts 11:27-30; 13:1-3)**

In terms of how this series is used, we offer this outline as “sermon helps.” We appreciate the diversity of approaches and preaching styles in our Fellowship, and respect that you, the local church pastor, know your context far better than we ever could. Feel free to use and adapt this series as you see fit, in the timing that best fits your community, and using illustrations, textual insights, and applications that will make the sermon truly your own. These outlines are the product of serious study and research involving multiple commentaries and other sermon study tools, and in consultation with a community of fine theological minds. As always, we are here to serve you, the pastor, and the local churches of Newfoundland and Labrador as you join God in His mission.

1 *Imagine If*

WE WERE THE FIRST CHURCH IN TOWN

Text: Acts 11:19-21; cf. 8:1-3

Theme: Mission

Main Point: We are called to be the church where we are.

Introduction: Read Acts 11:19-21

Invite your congregation to imagine with you that they went to bed one night, and woke up the next morning in a completely different world. You can use humour as a device if it would be helpful. You could describe some of the overnight realities of the COVID-19 pandemic or speak to the realities of people who woke up in Ukraine on February 24, 2022, in a serious and somewhat unexpected escalation of a conflict that had been ongoing since 2014. Life can change suddenly and irreversibly, and that is a part of the human condition. Persecution, political conflicts (internal and external), famine, disease and natural disaster have created crisis points in human history since our earliest ancestors.

Relate these recent realities to the disciples who woke up the day after the stoning of Stephen, and their lives had changed completely. For many, their reality changed from resident status to refugee status overnight. Read Acts 8:1-3 as a contextual key to the beginning of the story of the church in Antioch. The gospel going to this new, unbroken ground for mission is a direct ripple of the persecution that “scattered all but the apostles.” Invite the church not to hurry from conflict to resolution, but that you are going to live for a few moments in the disciples’ reality – displaced, afraid, disconnected, and disrupted, but also demonstrating radical trust in God and commitment to the commission of Christ. Remind them that this passage isn’t talking about pastors. It’s talking about all the followers of Christ. Imagine if we were all called to be the church where we are.

“*Renewal always follows periods of crisis, change or transition.*”

-Mark Sayers, 'Reappearing Church'

1. Imagine if Crisis Was an Invitation to Correct Our Mission-Drift (v.19)

Ask the question, “what is mission drift?” Reflect on the Acts 8 text, that until the persecution that resulted from Stephen’s stoning, the church’s mission was entirely a mission to Jewish people, and largely bound to Jerusalem, despite the outpouring of the Spirit in the hearing of people from “every nation under heaven” in Acts 2, and despite Jesus’ command to “be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (1:8). In the midst of this mission-drift, the church also began to have internal quarrels with racial implications (potentially disastrous – you can recap 6:1). In the Acts 11 text, it is revealed to us that those who were scattered at first, “spoke the word to no one except Jews.” They needed a shaking.

Ask: What about our church? Who do we exist for? Are the people in the room representative of the demographics of the community? Do we know where our Jerusalem, Judea, Samaria and ends of the earth are? (You can use data from realtor.ca, or the 2021 census to illustrate and challenge or celebrate this).

“*Though the Jerusalem apostles and believers accepted the fact that Gentiles in Caesarea were saved and had become part of the church, this did not excite them very much. There was no rush to go out and win more Gentiles to the Lord*”

-Stanley Horton, 'The Book of Acts'

2. Imagine if God called Ordinary People to Do Extraordinary Work (v.20)

Read the next section of text: “Some of them, however, men from Cyprus and Cyrene, went to Antioch, and began to speak to Greeks also.” You could share the story of your calling to that community (or your first call to your first town), and what it is like for a pastor to move to a new town and feel that sense of missional excitement and calling. Ask if God intended it to be different for pastors than for other disciples. Ask: If you were the first Christian who ever moved to your town, and people here had no idea what the gospel was, what do you feel like your calling would be? **The calling of every Christian to be the church where they are.**

The omission of names here is probably purposeful. One theme of the book of Acts that God uses “un-schooled, ordinary people” (Acts 4:13) – literally here agrammatos idiots, to do some of his best work (note that he also used the highly educated Paul and Barnabas mightily). There is a powerful application for us today as a local assembly and as individual disciples. We are not to wait for super-apostles or pastors to come from somewhere else to reach our communities or surrounding areas. Whether we were born here or brought here for various reasons, we are called here together to join God in His mission. These Greeks had a natural affinity with the Greek culture in Antioch. There is no one better suited to reach our towns than the people who live in our towns and know the culture, network of relationships, vices, and needs. Remind your people that that is them.

A community ready for the gospel: Verse 20 illuminates the power and simplicity of the gospel: “They began to speak to Greeks also, telling them the good news about the Lord Jesus.” Here is an important question for us as a church: Do we believe that people in our town are open to, and will respond to, the gospel? This might be a loaded question depending on the reputation of your town generally, and the church in the community specifically. There are a couple of historical details that might be helpful for maintaining the essential hope while you confront the brutal facts:

- Antioch was considered to be an incredibly immoral city. There is even a passage in Juvenal that laments the city’s influence on the great capital of Rome (which didn’t exactly have the best reputation itself).¹
- In the Summer of A.D. 38, there was a period of hostility against the Jews. In response, High Priest Phineas sent thirty thousand men to Antioch to attack the city and to kill Gentiles. The emperor had to intervene to quell the hostilities. It is in this context that this new message with strong Jewish connections is being preached. No matter what the history of religion or the gospel in our towns, it can still be a place of response.

“*The Gentiles took to the Christian message as the very thing they had been waiting for, as something that exactly suited their case...*”

-F.F. Bruce, 'Acts'

How can we communicate the good news to the people in our town in a way that they are ready to receive it? What idols have failed them recently? (E.g., Money, power, fame, addictions, dependence on other people, distraction, technology?). How does sin's power feel / manifest in their lives? Is it boredom, hopelessness, purposelessness, loneliness, the inability to cope, anxiety, depression, an "ever-increasing craving for an ever-diminishing pleasure"?²² In what ways has God shown himself to be already faithful, loving, gracious to them, and what would change about your town if everyone decided to follow Jesus?

3. Imagine if the Lord's Hand was with Us? (v. 21)

Being in God's will – In verse 21 we read that, "the Lord's hand was with them, and a great number of people believed and turned to the Lord." Ask your congregation what kind of image that conjures up in their minds. What does it look like when we are centered in God's will, when we are confident that He is with us and that the work we are doing, we are doing right alongside of Him. If you had a day in your regular work week like this, what do you imagine you would be doing? Perhaps there are even some here who have felt called to a different role or place or ministry throughout their lives and have been resistant to God's nudge. Encourage them that it is never too late to step into the calling God has for you, and that God's intentions for your life, though they might not be safe or comfortable, are for your good and His glory.

Conclusion

Call the congregation to imagine that this is their first meeting as a church, and God has called them together to reach the community and region around them. Invite them to a first step, to covenant together to pray for those who are not here yet. Optional: This would be a great time to invite the congregation to join you in a course about sharing faith like, "Life Shared" by Alpha, or "When the Dead Live" by PAOC Mission Canada worker Connie Jakab.

2 *Imagine If*

WE WERE THE FIRST CHRISTIANS

Text: Acts 11:22-26

Theme: Discipleship

Main Point: We are called to represent Christ

Introduction

In the text today we will be introduced to the first Christians – well, at least the first disciples who were identified as Christians. In this early church context, the decision to follow Jesus wasn't like joining a church. It was like starting one. There were no passive bystanders or religious consumers at Antioch – the decision to follow Jesus redefined their lives in the same way today as it redefines it for pastors. Invite your congregation to imagine with you that every person in the church was called into full time vocational ministry. If your congregation likes humour, this might be an opportunity to introduce the message with a moment of levity. It is just simply impossible to imagine some people as pastors, and that is part of God's good design (sermon 3). It is not hard, though, to imagine a world now where God might be calling more people to vocational ministry.

Story: Feel free to share the story of when you felt called to ministry, and the very different world that probably existed for pastors at that time. As I (Jeremy) write this, I reflect on finishing Bible College in 2005 with absolutely no ministry prospects and waiting 2 years to receive a call to a church. You could use your story to draw attention to any number of facets of God's call as you queue this up: that God calls unlikely people, that he equips those he calls, or even that he calls people at all stages of life and work. Highlight that while not everyone is called to full time, vocational ministry (thankfully), we are all called to represent Christ.

1. We Represent Christ when we Recognize Grace (vv.22-24)

One Pharisee Could Have Ruined Everything – Read verse 22-24, about the Jerusalem apostles sending Barnabas to Antioch. The importance of this decision for the early church and the Jerusalem apostles cannot be overstated. We read in Acts 11:2, just a few short verses before this narrative, about the mixed response Peter received about a household of Gentiles joining the church (11:2-3). This theme continues throughout the Acts story and remains a constant point of tension throughout the volume and throughout the history of the early church as recorded in the Epistles (15:1-5; 16:1-3; 17:5, 13; 18:4-6; 21:21-29; Galatians 2:11-14, etc.). Though a decision was rendered by the Jerusalem Council in Acts 15, there was still obvious and evident division regarding how, exactly, Gentiles were to become followers of Jesus. Imagine if the apostles had sent a Pharisaical believer to Antioch?

Segue – Lessons from Pentecostal History – What if Jerusalem did not bless Antioch?

There is a parallel story from our own history that should be instructive for us when we consider the excitement and challenge of the pioneer spirit, how to respond to new works of God, and the importance of sending the right people. In 1925, the Pentecostal message had just spread to the West Coast (Corner Brook). Two laypeople, Charles L. March, and Herbert Eddy, felt the call to move to Corner Brook to do business and to spread the gospel. Burton Janes reports, "March declared that following his conversion he

“got the ‘Go-Tell’ in my bones.” He had no greater desire than telling others about what had happened in his own life. He and his friend, Herbert Eddy, often talked about Newfoundland’s West Coast.”³

Side note: God is still calling people in Newfoundland and Labrador who have the ‘Go-Tell’ and a business background, even if they have no formal training currently.

In this story from our history, two visits to the new work in Corner Brook are recorded. The first is by Eugene Vaters (who has a lot of history and context in the PAONL that can’t be all unpacked in one sermon). He noted that “their meetings ‘were unusual, stirring, unpredictable – but so really of God.’” The second visit was by “two men from St. John’s” (hmmm nameless men are always instructive in a historical document). Unlike Vaters, they did not attend the meetings, but rather talked with people from the street. They did not bring back a favourable report. Janes records: “Ironically, the expansion of the Pentecostal Movement to Newfoundland’s West Coast did not receive the blessing of Bethesda Mission, and would not for two years.”⁴

Are We a Barnabas Church? – Fortunately for you and I and all other Gentiles, the Church in Jerusalem sent the right person. It is noteworthy that Barnabas’ real name is Joseph. Barnabas is actually a nickname that means “Son of Encouragement.”

Barnabas lived up to his name. Luke records that “when he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts.” You can ask if your church is a Barnabas church, if it is characterized by being full of faith and the Holy Spirit, encouragement, and the recognition of God’s grace in the lives of the people all around you. As people of the Spirit, we should be constantly looking for where the Spirit is bringing the new creation to situations and lives. We should never assume that people in our communities are “just the way they are,” or that they will never change. No one would have expected this kind of response to the gospel from Greeks, especially Greeks from Antioch. We need to look for God’s grace at work and join Him.

2. We Represent Christ When we Disciple Others (vv.25-26)

Pivot to the idea that there are many significant callings outside of ministry. It is not just pastors who lead significant lives, and realistically, none of us will probably know the most significant moments in our lives or the most significant things we do. Few people have heard the name Edward Kimball, because he was a carpet dealer and Sunday school teacher in Boston in the middle of the 1800’s. Many people know the name D.L. Moody, a now-famous evangelist who would never have known Christ except for the humble, day to day work of Edward Kimball, who led him to Christ. We are all called to represent Christ.

We might not know our significance now (v.25) – “Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church...” (Vv.25-26a). Of all of the things that made Barnabas feature significantly in the scriptural narrative – laying down his property and possessions (Acts 4:36-37), or bringing a good report to Jerusalem about the work in Antioch – very likely his most significant moment is recorded in 9:26-27: “When Saul came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. But Barnabas took him and brought him to the apostles...” Imagine if Barnabas wasn’t there. Imagine if Saul was turned away, carried on his little ministry in his hometown, and never carried out his mission in Antioch and beyond? Barnabas was Saul’s Edward Kimball. What if someone you are discipling or teaching today is going to be the next Apostle Paul?

We are all called to disciple others (v.26b) – Highlight in these verses, and in Acts, the connection between meeting and teaching (personal and corporate discipleship / apprenticeship), and growth: “They met with the church and taught great numbers of people.” This was probably primarily through house church meetings. ⁵We see a similar theme throughout all of Paul’s visits to strengthen assemblies. The connection is especially striking in Ephesus, where Luke records, “(Paul) took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that **all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.**”

It is readily evident in these texts that the burden of teaching and the rapid accompanying growth doesn't rest solely on Paul or Barnabas. It would take many lifetimes to individually teach "all the Jews and Greeks in Asia." It is God's design that the church would grow and flourish under the ministry of pastors and teachers who equip the saints to do the work of the ministry (Ephesians 4:12) – more on that in the next message. You might ask the congregation how many have heard over 100 sermons in their lifetime, or 500, or 1000. While acknowledging that you are glad they are here consistently, you can share confidently that the key to spiritual and numerical growth of our local churches is not tied to how many messages we hear, but how intentional we are in their application – **and in sharing them.**

One easy example of this is the difference between Bible study in our Western churches vs. those in majority world countries and among unreached peoples. Our Bible study is usually formatted as: "Text, context, meaning, personal/life application." In Discovery Bible studies, two added and essential steps are, "now practice teaching it to someone in your group, and share who you are going to teach it to in your family or community." This changes Bible study from a personal growth focus to a great commission focus

3. We Represent Christ When We are Identified with Him (v.26b)

The term Christian was primarily a derogatory term for almost the first three centuries of the church's existence.⁶ This all began with the church at Antioch. While there is nothing inherently cruel about the term (it simply means, little Christs, or Christ-followers), the inference here is that they are followers of a dead and shamed Messiah. We should take comfort in knowing that the broader culture (especially outside of Christendom) has always misunderstood the political implications of following Jesus. We should be challenged by the question of whether we are living such different lives among the world that our allegiance to Christ is the primary way we are known. **We are all called to represent Christ.**

"In Antioch, Christians were first portrayed as political partisans of the executed leader Jesus.

-Craig Keener

Conclusion: "From Cottage Meetings to Assemblies" by Burton K. Janes

"During the pioneer days of Pentecostalism in Newfoundland and Labrador, a large percentage of assemblies began as cottage meetings, or informal gatherings of people in private homes, whose occupants were responsive to the message being preached. As interest was generated and people were converted and filled with the Holy Spirit, meeting space was sought in various buildings – schools, halls, churches, even fish stores! A building would usually be then erected by residents. At other times, an individual would be converted in a Pentecostal meeting, and return home, to discover the town had no assembly."⁷

Invite your congregation to imagine that you – and all other full-time pastors - were suddenly taken out of the equation for the church, and now the burden of reaching the community with the gospel rested squarely on the shoulders of the congregation members. Would we be able to identify where God's grace is already at work in our community? Would we know how to disciple the people who come as a result of that grace? Most importantly, would we be able to continue as a church that carries the name of Christ, because the gospel is the most integral part of our lives? We've included a clip from a Ukrainian pastor named Pasha in this document for you to use if you should choose. It simply encourages every Canadian Christian to embrace their calling today.

3 Imagine If

WE WERE GOD'S GIFT TO OUR TOWN

Text: Acts 11:27-30; 13:1-3

Theme: Ministry

Main Point: We are all called to be gifts to the church and world.

Introduction: Read Acts 11:27-30

In the passage today, we will be introduced to a number of different roles or “gifts” in the church. We have already been introduced to evangelists (v.20), shepherds (v.23), and teachers (v.26). In this passage we will spend a little time revisiting those, with a special emphasis on the other two Ephesians 4 gifts: apostles and prophets (as in the text). Invite your congregation to imagine with you that all of the people who are gathered here today were God's gift to the town – literally, that you were placed in this community for the benefit of the community and the world. What do you imagine God would have put you there to do, and how has He equipped you to do it? Feel free to share a story of when one of God's people was a gift to you in life or ministry, and the impact that it made on your life. This will be especially powerful if it involves a gift of encouragement, or a prophetic word on your life.

1. Imagine if Spiritual Gifts Weren't Just for the Super-Spiritual (Eph. 4:9-13)

An Introduction to the APEST Gifts – Depending on how dramatic your previous story was, you might sense some hesitancy from your congregation about being *that* kind of gift to the church and the world. You can acknowledge that not all gifts are so dramatic, but that **we are all called to be gifts to the church and the world**. This will require a short segue into Ephesians 4 to unpack some of the terms that we are about to encounter in the text. Read Ephesians 4:11-12 and ask the congregation if they still believe that God is giving these gifts today. Bring them back to verse 7 with emphasis on each one. The goal of these gifts being given is unpacked in verse 13: unity, knowledge, maturity – the fullness of Christ. Every believer is called to give apostolic, prophetic, evangelistic, teaching, and shepherding gifts in some measure to the body and world. Those particularly gifted in one area are to use it to “equip” others for works of service, since not all have all gifts in equal measure as Christ did. We sharpen, complement, strengthen, and complete each other in the body of Christ.

APEST Gifts in this passage – Backtrack in the text of Acts 11 to demonstrate that we have already seen evangelistic (v.20), shepherding (v.23), and teaching (v.26) gifts in the passage (and these are probably the best known and understood, even by Pentecostals). The men from Cyprus and Cyrene, the evangelists in this text, probably did not consider evangelism their primary vocation. They were simply given by Christ as an evangelistic gift to the church.

2. Imagine if All God's People Were “Everyday” Prophets (11:27-30)

The role of the prophetic - “Some prophets came down from Jerusalem.” This should be a fascinating sentence for us as Pentecostal Christians. It gives us a window into the life and structures of the early church. People listed as prophets feature into the Acts narrative, and often take a role alongside other leaders, especially in

13:1 (also 15:32; 21:8-10).

In a general way, we know that in answer to Moses' longing in Numbers 11:25, all of God's people are now prophets, because God has indwelt every disciple with the Holy Spirit, baptized us, and called us to be spirit-filled daily. Peter declared in Acts chapter 2 that what was happening in the outpouring of the Holy Spirit was a fulfillment of the prophecy of Joel that "I will pour out my Spirit on all people. Your sons and daughters will prophesy." Still, Paul has to instruct the church in Corinth (who were very enthusiastic for gifts of the Spirit, especially tongues) to "eagerly desire gifts of the Spirit, especially prophecy." Why desire prophecy? Because "the one who prophesies speaks to people for their **strengthening, encouraging and comfort**" (1 Corinthians 14:3). We desperately need a fresh outpouring of this kind of prophetic ministry in our local churches and in the everyday lives of believers.

It is also important to recognize that in our current Western religious context, the title, "prophet" has sometimes been tragically misused as an instrument for securing improper power or authority in the church, especially over and against pastoral leadership. The same could be said of those who have claimed the titles of apostle, evangelist, or teacher. It would be wise as us of Christians to focus less on roles and titles, and instead take the posture of servants with our various spiritual gifts.

The outcome of prophetic ministry – You can read verses 28-30. They really illustrate the strengthening, encouraging, comforting that results from true prophetic ministry. The predictive message by Agabus carries both immediate and eschatological implications. Luke notes the confirmation of the prophecy during the reign of Claudius, a fact that is supported by historical evidence from a number of sources.⁸

What is really instructive in this passage is the church's response to the prophecy. These brand new disciples, many with very recent connections to the church in Jerusalem, were willing to send gifts to their brothers and sisters hundreds of miles away. They understood both that it was a natural outworking of their newfound salvation **generally** to be generous and do good to the poor and needy, and also the urgency to be obedient to this **particular** word. Invite your congregation to **imagine if** the prophetic gifts were at work in the church in your community in this way. What sorts of future crises would likely be predicted (mental health, loneliness, inflation, food insecurity), and how would the church respond if it were a genuine word from the Lord? **We are all called to be gifts to the church and the world.**

3. Imagine if We are All "Set Apart" for a Work (13:1-3)

The role of the apostle – Read this scripture for the congregation in its entirety and explain that it is included in Acts just two chapters after the text we have focused on for the last four weeks. Barnabas and Saul have taken the gift of the Antioch Church to Jerusalem and have returned. Time has lapsed, and the church is growing and flourishing because people are responding to the call, and now the church is acting as a prophetic sending agency, commissioning Barnabas and Saul to do work in new regions. Explain that the term apostle literally means, "sent one," and that Barnabas and Saul have been this gift to the church at Antioch, and now are being "regifted" to another apostolic work in another region.

The outcome of apostolic ministry – Explain that when we use the term "apostle," in terms of the church today, we are not talking about a role with authority to do things like write scripture or hold an office, as the apostles who literally saw Christ did. Instead, we are referring to a group of people who have been given the "gift" of being sent ones. Apostles are often entrepreneurs (sometimes church planters), travellers (sometimes global workers), and project starters (sometimes with non-profits). God is still calling apostolic people today as gifts to communities, churches, and the world. In fact, it is likely that this church has "sent" apostles already. Ask your congregation to imagine if every time believers from this assembly had to move on to a new area, we took time to prepare them, fast and pray with them, commission and send them? **We are all called to be gifts to the church and the world.**

Conclusion: The Call of Alice Garrigus

“In October 1908, while staying with some minister-friends at Rumney, Garrigus was approached by a stranger, Maude Griffith. Garrigus later recalled her feeling of expectancy as the woman had addressed her: “I knew God had a message for me [Garrigus wrote], possibly a call, and my mind flew to China. The first words she said were, “You are looking too far.” Then followed a message in tongues and the word, “NEWFOUNDLAND” came forth. At that word I bounded from my chair, and went leaping and dancing and praising God.”⁹

In this story from our history, we see the everyday gifts of apostle and prophet working together in the life of our founding mother. It is a result of these two gifts to Newfoundland that we are able to gather here today for this purpose in this Fellowship. Invite your congregation to imagine if we were living in the days of Acts 11, or the early days of our Pentecostal history here in Newfoundland and Labrador. It would be an opportune time to have a few moments of reflection and listening to the Holy Spirit, especially regarding opportunities to minister in the community, region, and world. You could choose to do these as prayer emphases, or invite people to come forward for anointing (setting apart) if they feel called to a particular work of service.

Endnotes

1. Clinton E. Arnold, *Acts: Zondervan Illustrated Bible Background Commentary* (Grand Rapids: Zondervan. 2002).
2. C.S. Lewis, *Screwtape Letters*.
3. Burton K. Janes, *History of the Pentecostal Assemblies of Newfoundland* (St. John's: Good Tidings Press, 1996).
4. Janes, *History of the Pentecostal Assemblies of Newfoundland*.
5. Craig Keener, *Acts: An Exegetical Commentary, Vol. 2* (Grand Rapids: Baker, 2013).
6. Tacitus, *Annals: Book XV*, 43 [Web: https://penelope.uchicago.edu/Thayer/e/roman/texts/tacitus/annals/15b*.html]
7. Janes, *History of the Pentecostal Assemblies of Newfoundland*.
8. I. Howard Marshall, *Acts* (Grand Rapids: IVP. 1980).
9. Janes, *History of the Pentecostal Assemblies of Newfoundland*.