

new-found relationship with God through Christ. The apostles themselves taught daily in the Temple (Acts 4:1-4). They faithfully delivered the doctrine of Christ. Paul, as a missionary, attended the Temple for ceremonial intentions (Acts 21:26; 22:17).⁷⁶

Effects of Worship to Evangelism as Found
in the Book of ACTS

Believers receive an energy to witness when gathering for worship (Act 1:8; 2:5-13; 4:23-31). This provides them enthusiasm to evangelize to the lost and invite them to participate in church worship. Believers in Acts have a fundamental task and responsibility of worshiping God and evangelism.⁷⁷

⁷⁶ Segler and Bradley state that in the Old Testament worship in the Temple was built largely around a sacrificial system, and the priests put prime importance on formal apparel (23). The Temple, as a structure, symbolized the presence of God. In the New Testament, the Temple becomes a place for the Gentiles to exercise spiritual privilege. As John Piper claims, "God visited the Gentiles to take out of them a people for his name" (*Let the Nations be Glad: The Supremacy of God in Missions* [Grand Rapids, MI: Baker Books, 1993], 55). See also Paterson, 89.

⁷⁷ Kendall states that in the life of every Christian, God is worshiped when believers are edified and fed with God's word so that they reach out to him in "repentance, gratitude, and trust" (18-19). Geoff Waugh points out that in worship, the Lord moves upon his people, touching lives deeply ("Revival Worship," *Renewal Journal* 6 [1995]: 45).

This section sets forth the effects of worship on evangelism as found in the book of Acts. This includes the following four features: (1) the establishment of the church; (2) concern for the lost; (3) the expansion of the church; (4) mission to the Gentiles; and (5) the church's global missions.

The Establishment of the Church

The book of Acts unfolds the beginnings of the church which started from a few disciples of Jesus who gathered as a body of believers (Acts 1:1-6, 12-14; 2:1-4).⁷⁸ The disciples' faith that pulsed in their hearts produced the Christian community in which they shared a common life (Acts 2:42-47; 4:32-35).⁷⁹ As a core group,

⁷⁸ Tenney notes that in Acts 1-8, the first period in the history of the early church could be characterized as that of establishment. "The Birthday of the church," claims Tenney, "was Pentecost" (237-38). Jesus Christ did not finish his ministry when he ascended to heaven. In fact, he called the disciples to make them the core of the church and contracted the new covenant with them for effective witnessing. See also George E. Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids, MI: Eerdmans Publishing Company, 1959), 14-15; Mikeal C. Parsons, "Christian Origins and Narrative Openings: The Sense of a Beginning in ACTS 1-5," *Review & Expositor* 87, no. 3 (Summer 2000): 403-404.

⁷⁹ Lenski mentions that faith in Christ was the bond which made one body of these believers even outwardly (118). As the disciples were drawn together, they considered themselves as co-owners of their

this small band of believers started to grow into what is known today as the New Testament church. It is probably no surprise to this little group when Jesus announced to them that they were to continue his teachings and to become his witnesses (Acts 1:6-8; 1:22; 4:33; 10:43; 22:15; 26:16).⁸⁰

In Acts the believer's union with Christ involved a relationship with other believers. They are bound together by their common fellowship with the Lord. They discover the deepest foundation of the church, that is, the personal faith and trust in Christ which the individual disciples confess (Acts 2:13-15; 3:16; 6:10; 14:9, 22, 27; 20:21).⁸¹

belongings. This is a fine display of Christian charity.

⁸⁰ William Bright argues that one cannot live and witness apart from the Holy Spirit. He further states that a person is not able to pray and minister unless the Holy Spirit enables him or her ("The Evangelist and the Holy Spirit" in *the Work of an Evangelist*, ed. J. D. Douglas [Minneapolis, MN: Worldwide Publication 1984], 22-23). Warren concurs, by mentioning the even in Acts 2, that during Pentecost, God's presence was so manifest in the disciples that the unbelievers' attention was caught. Clearly, it is worship that spurs evangelism (242-43).

⁸¹ H. Daniel-Rops notes, "Peter drew himself up to his full height and went out to face the crowd. He was afraid no longer: never again would the cock-crow of denial sound for him. It was now that he proclaimed his faith, his steadfast faith in Jesus the Messiah" (*The Church of Apostles and Martyrs* [New York, NY: E. P.

The church, from her beginnings, experienced problems and difficulties which led the members to form definite standards of conduct and to define doctrines to follow (Acts 6:1-7; 15:19-31).⁸² The congregation grew, however, and changed as people grew. At first, there was diversity and later standardization of church policies. As the church developed her government, she expanded and systematized her practical activities and enriched her forms of worship (Acts 6:7-8; 15:1-20; 16:4-5).⁸³

Concern for the Lost

From the start, worship in Acts involves witness. Worship, per se, is a by-product of the Gospel. Through

Dutton & Co., 1960], 12).

⁸² Daniel-Rops supports the idea that the Early Church raised a number of very mundane problems concerning administration and the distribution of the community's wealth. The Hellenists were afraid of being treated as second-class Christians, especially in the allocation of relief. Complaints that were raised became so pressing that a solution to the problem was a matter of urgency (30). Viertel attests thus: "As the church increased in number, the administrative responsibilities of distributing food to the needy became a heavy burden" (44). As to the issue of the relations of Jews and Gentiles in the church, the author of the book of Acts implies that this issue may not have been completely solved (Acts 15:36-41).

⁸³ Tenney observes that the first church in Jerusalem was not a highly-organized body, but that the government of the church was essentially democratic (239).

worship, God offers salvation and fellowship (Acts 2). Salvation from sin comes through no other name except the name of Jesus Christ (Acts 4:12). Acts 1:8 gives a detailed plan for the expansion of the early church. Acts 2:41-47 vividly describes the united level of the excellence of life of the early Christians in the first century, which formed the foundation for successful evangelism.⁸⁴

The significant profile of the believers served as a powerful witness to the life-changing power of Jesus. Their motivation led to unselfish voluntary service that created an atmosphere for the gospel of Christ to spread rapidly (Acts 2:47; 4:33; 5:42; 6:7; 8:4; 13:49; 14:21;

⁸⁴ Geevarghese Mar Osthathios claims that the reason for the steady growth of the early church was the "Christ-like life" of the believers. They pursued an exemplary life through purity, integrity, and humility (*Sharing God and a Sharing World* [Thirovalla, India: Christhava Sahithya Samithy, 1995], 128). See also Jesus Alvarez Gomez, *A New Evangelization for the Third Millennium* (Quezon City, Philippines: Claretian Publications, 1997), 71. Ernest C. Reisinger refers to evangelism as a good work owing to the following three reasons: (1) a good work is to be done by a right rule, and in the case of evangelism, that rule is the word of God; (2) a good work is to have a right end in view; and (3) a good work is to have a right motive (*today's Evangelism: Its Message and Methods* [Phillipsburg, NJ: Craig Press, 1982], 2-3). See also Craig A. Loscalzo, "How Are They to Hear? Evangelism and Proclamation," *Review & Expositor* 90, no. 1 (Winter 1993): 102.

16:5).⁸⁵ The believer's life is a life of willingness to obey the truth and share the saving gospel of Christ to the lost. The Scriptures testify that, as believers share their faith, people respond to the gospel of Christ (Acts 2:10-12; 11:18-21).⁸⁶

David F. Detwiler notes that Paul and Barnabas were successful in evangelism and highly significant in the results of their preaching (Acts 14:21). In the book of Acts, shepherding of believers was the main thrust in Paul's understanding of the Lord's ministry. Paul was realistic as he equipped and nurtured the believers in Christ. Spiritual leadership is a key to effective local church evangelism, and Paul and Barnabas provided for this need as they preached and established churches.⁸⁷ In the early church, evangelism was made a priority, and

⁸⁵ Peter Atkins, *Good News in Evangelism: A Study Guide to the Issues during the Decade of Evangelism* (Auckland, New Zealand: The College of SAINT John the Evangelist Publisher, 1992), 27.

⁸⁶ Arlo Durba, "The Relationship between Worship and Evangelism," in *The Complete Library of Christian Worship*, vol. 2, ed. Robert Webber (Nashville, TN: Star Song, 1994), 429. See also L. R. Scarborough, *With Christ after the Lost* (Nashville, TN: Broadman Press, 1952), 3.

⁸⁷ David F. Detwiler, "Paul's Approach to the Great Commission in Acts 14:21-23," *Bibliotheca Sacra* 152 (January-March 1995): 34-38.

every member was expected to be a witness for Christ. Thus, worship and evangelism are not for a privileged few but the expression of obedience natural to any Spirit-directed believer.⁸⁸

Expansion of the Church

In Acts, true worship experience deepens the believer's consciousness so as to respond to the evangelistic call of the church.⁸⁹ Warren W. Wiersbe

⁸⁸ Acts 4:31 narrates, "After they prayed, the place where they were meeting was shaken and they were all filled with the Holy Spirit and spoke the word of God boldly." The apostles' eagerness to witness is manifested by the filling of the Holy Spirit. John Mark Terry notes that the apostles' preaching was empowered by the Holy Spirit (*Evangelism, A Concise History* [Nashville, TN: Broadman & Holman Publishers, 1994], 7). Kuiper claims that the role of the Holy Spirit is to empower the church to become a witnessing church. Not only that Peter was converted into a courageous preacher, but also every disciple became an evangelist. Acts 2:4 stresses, "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." Some three thousand Jews and proselytes, through the operation of the Holy Spirit, were converted (19-21). See also Green, 112.

⁸⁹ Tom Kraeuter emphasizes that true worship experience normally leads to the fulfillment of God's desires and will (Worship is What? Rethinking Our Ideas about Worship [Lynnwood, WA: Emerald Books, 1996], 75). See also Acts 3:1-10; 4:33; 13:3-5, 42-44. See also Graham Walker, "The Worship of the Triune God: The Christian Distinctive," *Philippine Journal of Religious Studies* 1, no. 1 (June 1993): 35. Paul A. Richardson, "The Primary of Worship," *Review & Expositor* 85 (1998): 13.

states that evangelism separated from true worship could become merely a program hanging behind an "already overloaded ecclesiastical machine, or even worse, a struggle for statistics and results."⁹⁰

During the post-Pentecostal era in the book of Acts, under the guidance of the Holy Spirit, Jesus' disciples grasped the significance of Jesus' teachings and began the work of active evangelization (Acts 4:33; 5:41-42; 6:7; 8:4-8, 40).⁹¹ The early days of the church were considered a time of increase and harvest. Acts 16:5 narrates, "So the churches were strengthened in the faith and grew daily in numbers."⁹²

⁹⁰ Warren W. Wiersbe, *Real Worship: It Will Transform Your Life* (Nashville, TN: Oliver Nelson Books, 1986), 16. See Hall, 52-53.

⁹¹ Cannistraci notes that the Holy Spirit reserves the right to direct his servants as they go (96). See Acts 16:6-7. See also Mans Ramstad, "Evangelism from the Book of Acts," *Evangelical Mission Quarterly* 36, no. 2 (April 2000): 200-204.

⁹² Ibid., 98. Roland Q. Leavell mentions that soul-winning is not just simply to awaken the faith of a person but a turning point from the pagan lifestyle into Christ-like lives (*Evangelism: Christ Imperative Commission* [Nashville, TN: Broadman Press, 1979], 21). See Colin C. Whittaker, *Great Revivals* (Springfield, MO: Radiant Books, 1984), 21-22. See David S. Dockery, "Acts 6-12: The Christian Mission beyond Jerusalem," *Review & Expositor* 87, no. 3 (Summer 1990): 423-27.

The church in the book of Acts grew from a few into thousands of believers (Acts 2:47; 6:7). Some churches like Antioch, Ephesus, Philippi, and Rome experienced spiritual power and excellent growth in their evangelistic enterprises domestically and internationally (Acts 13:13; 14:21, 26-28; 16:12; 19:17-18; 20:17-21; 23:11; 28:16).⁹³ One factor of church expansion was checking up on the converts to see them established in Christ (Acts 15:36). Thus, a strong ministerial ability is required to protect and expand the church with precision (Acts 2:42; 15:1-31).⁹⁴

In many cases, more believers are encouraged to witness after being challenged by the minister in worship. Every local congregation that gathers for worship is similar to the people of Berea who examined the Scriptures to find out if everything Paul proclaimed was true (Acts 17:11).⁹⁵ God calls his church to make

⁹³ Piper notes that the power of the missionary enterprise is to be caught up into God's fuel and God's goal. And that means being caught up in worship (31). See Blevins, 439-49.

⁹⁴ The apostles addressed the need to teach and lead the members and took action in the doctrinal division that arose in the church.

⁹⁵ Dawn observes that each community is part of the constant process of preserving the faith throughout time and space (151). Ralph W. Quere states that incorrect theologies about evangelism is "currently in

every effort to accomplish the great task, and to demonstrate and declare his purposes (Acts 13:42; 14:21-23; 16:4-5).⁹⁶

Mission to the Gentiles

The book of Acts records the gradual preparation of the early Christian church for her great mission among the Gentiles. It became clear to the church that God accepted the Gentiles into God's Kingdom. The persecution that arose in connection with the martyrdom of Stephen (Acts 7:58-60) scattered the Jewish Christians among their traditional opponents.⁹⁷ The

circulation" (*Evangelical Witness: The Message, medium, Mission, and Method of Evangelism* [Minneapolis, MN: Augsburg Publishing House, 1975], 11). See also G. A. Fritchard, *Willow Creek Seeker Services: Evaluating a New Way of Doing Church* (Grand Rapids, MI: Baker Books, 1996), 157.

⁹⁶ Kenneth L. Charfin, "Evangelism in the 70's," In *How To Win Them*, ed. John R. Bisagno, and others (Nashville, TN: Broadman, 1970), 29. Kenneth L. Chafin notes that every church he knows that has made effective progress in evangelism for the past five years "has basically done it on the basis of equipping lay people to go out and witness for Jesus Christ." See also Ben Johnson, *An Evangelism Primer: Practical Principles For Congregations* (Atlanta, GA: John Knox Press, 1973), 57-62.

⁹⁷ Acts 8:1 narrates, "On that day, a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria." Maddox observes that new converts who fled from Jerusalem went to the outer regions of

Samaritans, who were a mixed race, accepted the gospel through the preaching of Philip, a Grecian Jew (Acts 8:4-8). Through Philip's evangelistic ministry, Samaria and the coast land of Judea were evangelized. Through the conversion of the "Ethiopian eunuch," the gospel spread even to distant Ethiopia (Acts 8:26-40).⁹⁸

The mission to the Gentiles marked a new era of great importance for the church. The Lord called Paul to be a witness to the Gentiles (Acts 9:1-18); his conversion to Christianity created a breakthrough to further extend the gospel to non-Jews.⁹⁹ Saul was not

Judea and even into Samaria (52). Bruce notes that persecution and dispersion ushered the beginning of the Lord's commission to his disciples (175).

⁹⁸ To fulfill the Great Commission, the Gospel of Jesus had to spread beyond Samaria to the Gentile world. The conversion of the Ethiopian eunuch was the first step to penetrating the Gentile world. Stagg explains that the Ethiopian, who belonged to a God-fearing group (Acts 8:27), was one of the results of the early expansion of Christianity. The teaching of Christianity offered monotheism, moral and ethical standards, and more. Yet, it did not require one to identify himself with a particular national group (107).

⁹⁹ The author of Acts introduces a trend in the development of the early Christian church by describing Saul's hostility and determination to destroy the church (Acts 8:3). Saul pursued the fleeing Christians to the nearby places where they had sought refuge, giving the idea that he may not have been content with killing Christians in Jerusalem. Going to Damascus, Saul's call came to him through a vision (Acts 9:3-9). When a light from heaven flashed around him. This is Paul's personal

converted irresistibly; in fact, he points out that he "was not disobedient to the heavenly vision" (Acts 26:19). The historical account in Acts states that Paul included the Gentiles as an object for evangelism (Acts 13:46-48).¹⁰⁰

After Saul's conversion, the church enjoyed peace and continued to multiply. Paul began in earnest to preach the gospel among the Gentiles; however, he did not exclude the Jews (Acts 13:5, 14, 46; 14:1, 27; 15:2, 11, 36; 16:40). Many Gentiles turned to the Lord Jesus when a door of faith had been opened to them (Acts 10:45-46; 11:1, 21, 26). One of the charter members in the Jerusalem church, Barnabas, went to a Jewish Gentile church in Antioch (Acts 11:22) together with Paul to equip the members (Acts 11:25-26). Paul and Barnabas traveled to different cities such as Pisidia, Iconium,

encounter with the Lord Jesus. Willimon notes that the author of Acts portrayed Saul as a bitter and active enemy of the church before he became an advocate for the Christian church. Saul moved from accusation to commission. Saul's story is not simply about conversion but also about vocation (76). See also Acts 26:12-19.

¹⁰⁰ Lenski writes that when Jesus declared that he is to be the salvation of the Gentiles, this was an order for all the messengers to include the Gentiles in order that the grace of God might be brought even to the farthest ends of the earth (551). See also Acts 9:15; 22:10, 14-15, 21; 26:15-18.

Lystra, and Derbe (Acts 13:14; 14:1, 8, 20). From these centers, the gospel spread to the surrounding places.¹⁰¹

From Acts 13 onwards, Paul assumed his role as a missionary. As early as Acts 9, it is clear that Paul had been called by God to share the gospel with both Jews and Gentiles. The Holy Spirit indicated that Paul had been chosen for a particular missionary work (Acts 13:9, 52; 14:3).¹⁰² Salvation is no longer for Jews alone, but it is for all people of all nations and social classes who believe in the Lord Jesus Christ. The mission to the Gentiles was being established by the power of the Holy Spirit as believers witnessed and proclaimed the good news. However, it is true worship experience that spurs the believers to witness.¹⁰³

¹⁰¹ Baker states that through the leadership of the Holy Spirit, a new direction for witnessing was begun with the inauguration of the missionary journeys of Paul and Barnabas. He further claims that Paul made at least three great missionary activities that contributed to the rise practically of all the important Christian centers of the first century (9). The message about Jesus was preached to Gentiles who were then admitted to the Christian assembly (Acts 11:26).

¹⁰² Witherington III notes that Paul and Barnabas were called to a specific work, not by the Antioch church and her leaders, but by God. Both Paul and Barnabas responded promptly to the command of the Holy Spirit (393).

¹⁰³ Kennon L. Callahan notes that worship is helping people to advance their life and destiny in Christ. Worship is for the integrity of the mission. God

The Church's Global Mission

The church received a mandate to carry out her mission in the world, a revelation in deeds as well as in words (Acts 1:8; 2:32; 4:33; 5:32; 8:4).¹⁰⁴ The first century church that committed to the evangelistic ministry grew out of the believers who gathered to worship God (Acts 2:46; 13:2). Since Christianity originated and developed in the Roman empire, its history was necessarily affected by Roman political conditions.¹⁰⁵ Yet, the churches continued to expand, and extended to the Gentiles (Acts 8:4-8, 26-39; 11:21). Global missions marked a new period when God called Paul to be a witness (Acts 13:13-52; 14:27).¹⁰⁶

calls and invites believers to grow in the mission (*Dynamic Worship: Mission, Grace, Praise, and Power: A Manual for Strengthening the Worship Life of Twelve Key Congregations* [New York, NY: Harper Collins, 1994], 9).

¹⁰⁴ Gordon D. Fee, "The Kingdom of God and the Church's Global Mission" in *Called & Empowered: Global Mission in Pentecostal Perspective*, ed. Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), 16. Wonsuk Ma notes, "Church growth will be sustained only through the Asian churches' constant involvement in evangelism and mission" ("Mission: Nine Hurdles for Asian Churches," *Journal of Asian Mission* 2 [March 2000]: 104). See also Alexander Schmemmann, *For the Life of the World* (Crestwood, NY: St. Vladimir Seminary Press, 1995), 25.

¹⁰⁵ Ferguson, 5-38. See also Tenney, 1-12; Neill, 24.

¹⁰⁶ Kuiper notes that Saul of Tarsus turned from a

From the accounts of Paul's missionary journeys and references in his epistles, Christianity experienced rapid expansion globally. In the book of Acts, witnessing was at first central to the Jews; however, when Gentiles were more responsive to the gospel, churches began to carry out global missions. The first century church perceived the call to fulfill God's mandate.¹⁰⁷ The church at Antioch encouraged her members for mission ministry by ordaining and sending Barnabas and Saul into the mission field (Acts 13:1-12).

After the church released Saul and BARNABAS, THE Holy Spirit directed both of them to go to Cyprus.¹⁰⁸ Their missionary journey to Asia Minor created a new stage of development in the early church's global mission. Paul and Barnabas would appear in the

persecutor of the church into the greatest Christian missionary of all times (18). Neill concurs that Paul was the greatest, and probably, the most systematic of all early missionaries (26). See also Acts 9:15.

¹⁰⁷ William J. Abraham notes that evangelism in the early church was embedded in the eschatological activity of God which started in the "life, death, and resurrection of Jesus of Nazareth and continued in the Acts of the Holy Spirit" (*The Logic of Evangelism* [Grand Rapids, MI: Eerdmans Publishing Co, 1989], 92). See also Green, 22-25; Tenney, 29-30

¹⁰⁸ The author of the book of Acts notes that Saul was also known as Paul. Saul was his Hebrew name and Paul was his Roman name (Acts 13:9).

synagogues to proclaim the gospel and persuade the Jews and Gentiles to believe in Jesus Christ. The synagogue became the focus of Paul's mission because it was the place where the Jews worshiped God.¹⁰⁹ Thus for Paul, it was crucial to see worship as a factor for his evangelistic endeavor (Acts 14:26-27).

In Iconium, Paul and Barnabas, once again, attended the synagogue and proclaimed Christ. A great number of Jews and Gentiles believed through their preaching (Acts 14:1-4).¹¹⁰ They continued to proclaim Christ in different cities such as Lycaonia, Lystra, and

¹⁰⁹ Geoffrey W. Bromiley, "History of New Testament Worship" in *The Biblical Foundation of Christian Worship*, ed. Robert Webber (Nashville, TN: Star Song Publication, 1993), 105-110; James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon Press, 1980), 34. See also Acts 13:14; 14:1; 17:1, 10, 17; 18:4, 19; 19:8.

¹¹⁰ Willimon notes that Acts 14 opens with the evangelist back in the synagogue proclaiming Christ both to Jews and Gentiles (125-26). Carter and Earle point out that Paul and Barnabas went to the synagogue to worship and to present the Gospel (193-94). Max Lucado explains the importance of telling the impossible thing, thus: "Silence is not an option, the wonder is not kept a secret." The witness is to speak. Testimonials are to be shared. Whether ad-libbed or prepared, it is only natural to tell the world when the incredible has occurred ("See What the Lord Has Done: Worship and Evangelism" in *In Search of Wonder: A Call to Worship Renewal*, ed. Lynn Anderson [West Monroe, LA: Howard Publishing, 1995], 141).

Derbe. Then both of them returned to Antioch, where they strengthened the members of the church (Acts 14:21-28). Paul's missionary experiences relate to the intimacy of worship and evangelism in the book of Acts (Acts 17:1-3, 10, 11, 17; 18:4, 19).

In Acts 16, another phase of evangelistic campaign was performed by the apostles. They carried the gospel to different provinces. One of the events was the conversion of Lydia (Acts 16:13-15). One of the events was the conversion of Lydia (Acts 16:13-15). She became prominent in the evangelistic work of the church at Philippi and extended the gospel up to Europe.¹¹¹

The apostles traveled from city to city without ceasing (Acts 17:1-3, 16, 17; 18:1-6). They followed the same strategy in establishing contacts in each city. The word of God spread as proclaimed from Thessalonica to Berea. The Bereans received the message with great

¹¹¹ Maddox, 95. See also Lenski, 655-59. When the missionaries spoke at the prayer place, all the women listened but none heeded as Lydia did. Ralph D. Winter, as an example, cites Hudson Taylor's missionary journeys to evangelize the left-out people, by such groups as the China Inland Mission, which were characterized by faith principles, but even more significantly, by their yearning to go to the frontiers. Thus, these were not just "faith missions", they were "frontier missions" (Billy Graham Center, *An Evangelical Agenda 1984 and Beyond* [Pasadena, CA: William Carey Library, 1979], 135-40).

eagerness (Acts 17:11-12). Sometimes, it may appear as though they had not followed a carefully mapped-out plan. At times, their plans were thwarted, and they had to change their route (Acts 16:7-8), but the apostles' determination to carry the gospel to the uttermost ends of the earth was never shaken.¹¹²

The evangelistic activities that began out of worship in Acts 13 bore fruits. Many converts were won. The apostles were asked frequently to accept the hospitality of a home where they could rest before departing to other places. Lydia, a purple seller at Philippi, and Aquila and Priscilla at Corinth are examples of such Christian hospitality (Acts 16:15; 18:2-3). The home of the converts was also the place of worship where the believers came together to praise and worship the Lord (Acts 16:15, 32-33; 18:8).¹¹³

¹¹² Robert L. Summer outlines the driving forces in the witnessing of the apostles, as follows: (1) absolute devotion to the Lord Jesus Christ; (2) a spirit of humility; (3) unflinching courage; (4) a spirit of naturalness; (5) a compassionate heart; (6) earnestness; (7) faithfulness to the Word of God; (8) dependence upon prayer; and (9) being filled with the Holy Spirit (*Biblical Evangelism in Action* [Murfreesboro, TN: Sword of the Lord Publisher, 1966], 91-101). See Acts 5:40-42; 7:54-60; 14:19; 16:22-24; 20:19; Harold S. Songer, "Acts 20-28: From Ephesus to Rome," *Review & Expositor* 87, no. 3 (1990): 451-60.

¹¹³ Foster concurs that a vital feature of the early church community was their sense of being

At Corinth, prior to Paul's mission in Jerusalem, the apostles prepared for another missionary enterprise which was to take Paul to Rome and ultimately to Spain (Acts 18:23; 19:1; 20:2, 6; 21:1-3, 7-8). While this missionary journey covered much of the territory that the apostles had traversed already, it gave Paul the opportunity not only to visit the churches he had organized but also to extend his missionary activities in various directions.¹¹⁴

"gathered" together in worship to share their sense of unity in the Spirit. In addition, when the people of God met, they nourished one another's souls and developed a kindled heart for evangelism (142-43). Joseph C. Aldrich mentions a contrasting idea that a frigid church neither produces warm people nor attracts non-believers (*Lifestyle Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World* [Portland, OT: Multnomah Press, 1981], 104). See also Piper, 14.

¹¹⁴ Murray W. Dempster notes that changed lives through conversion are foundational for activating moral behavior, missionary zeal, and social change. These tangible consequences of evangelism imitate the biblical pattern in which "Jesus' disciples were called not only to proclaim his gospel of salvation but also to substantiate its veracity." The efforts of the missionaries to nurture the church are virtually sustaining the God-given mission in the world ("Evangelism, Social Concern, and the Kingdom of God," in *Called & Empowered: Global Mission in Pentecostal Perspective*, ed. Murray A. Dempster, Byron D. Klaus, and Douglas Petersen [Peabody, MA: Hendrickson, 1991], 27). See Acts 28:30-31.

Summary of the Chapter

In this chapter, the researcher presented the significance of worship to evangelism based on the book of Acts. He divided this chapter into three major section.

The first major section presented the fundamental information about the book of Acts. In line with this, the researcher discussed five following features: (1) religious background prior to and during the time of the writing of the book; (2) political background which prevailed during the process of writing Acts; (3) cultural background that contributed to the understanding of the book; (4) the socio-economic background that affected the lives of early Christian believers; and (5) the major features of the book of Acts.

The second section presented worship as depicted in the book of Acts. To discuss the concept of worship, it was appropriate to define and introduce biblical examples taken from Acts. The nature of worship was presented in an expository manner. Worship in the book of Acts was characterized with sensitivity or emotion. Elements of worship were traced from its origin and highlighted as indicated in Acts. The following four elements in worship were presented: (1) preaching; (2)

breaking of bread; (3) prayer; and (4) hymn-singing. Two types of worship were mentioned in the book of Acts: temple and synagogue worship. The researcher noted that synagogue worship affected early Christian worship.

The last major section analyzed the effect of worship on evangelism in the book of Acts. It pointed out the establishment of the church as a result of Pentecost when the believers gathered for worship. The beginning of the early church was attributed to the personal faith and trust in Jesus the early believers had. It also showed the involvement of believers in worship that led them to witness as empowered by the Holy Spirit. Noted, too, was the expansion of the church as discussed in the light of the worship experience of the early Christians. Accordingly, mission to the Gentiles arose due to persecutions carried out by the enemies of the church. This chapter established that the church's global mission resulted from her worship experience and provided enthusiasm to the early church to be involved in missions.