**Fishing For Men: Evangelism In The Book Of Acts   
*David Banning***

**Introduction:**

1. As part of my research for a sermon I was putting together last year, I went to Amazon and entered the phrase “church growth” into the search box. My search returned almost 7,000 titles.
   1. I’m not sure what to do with this number. Does this mean there are more than 7,000 books available through Amazon about the subject of church growth? I’m not sure. But it is certainly true that many books have been written in recent years touting strategies to help churches grow, probably far more than 7,000.
   2. I have more than a dozen in my personal library. I remember as a younger preacher being enamored with the church growth literature. I was fascinated by the stories of a group that started with twelve people in someone’s living room, and then grew to number in the thousands.
      1. In fairness I ought to admit that I have picked up some useful information in these works.
      2. They have helped me better understand the crowd of unbelievers I am trying to reach and to appreciate the importance of taking care of guests when they visit our assemblies.
   3. But over the years it has also become clear to me that most of the men and women who write these books do not share the basic agenda that Jesus had.
      1. It seemed to me that many simply offer clever gimmicks to help churches draw and keep large crowds on Sunday. For much of the religious world, growth is about ONE THING – getting the big crowd.
      2. By contrast, Jesus was never interested in merely drawing a crowd. He called upon people to be truly committed to Him. In fact there were times when He intentionally did things to sift through His followers and to force a decision from those who were just hanging on … who were not truly with Him (John 6).
   4. I’m not suggesting that we give up reading all books on church growth.
      1. I do think we need to be concerned about helping the congregations where we labor to grow. Numerical growth needs to be part of this. We need to be helping lost people find their way to Jesus and adding to our number (Acts 2:47). As they represent lost souls, numbers matter!
      2. I am suggesting discretion when we read. Often we will find ourselves with a very different agenda than those who are writing about church growth. If we are not careful, it is easy to find ourselves slipping into a strategy (and more importantly, a mindset) that may be very different from Jesus’. We may find ourselves working an agenda that is different from His, or worse yet, in conflict with His.
      3. I would also suggest that we balance our reading in these works with a careful consideration of the biblical text. I know that point is obvious, but it is worth repeating again and again. There is no better manual to help teach us how churches grow than the Bible.
      4. And perhaps the best book among the sixty-six on which to focus when thinking about this subject is the book of Acts.
2. Acts is a continuation of Luke’s gospel.
   1. Marshall suggested that “…it was common in the ancient world for a writer to organize a work into several shorter sections (known as ‘books’) and to furnish each with its own brief introduction.”**1**
   2. This helps us identify the purpose of Acts. Luke is providing us with a historical record of the beginning of Christianity (Lk. 1:1-4; Acts 1:1-2). His gospel tells the story of Jesus up to his ascension. With Acts he picks up the story and tells us how that message was taken to the world. It continues the story of all that Jesus did and taught, except now He is working through His followers.
   3. Consider the value of what we have in this book as it relates to this topic.
      1. It is a book inspired by the Spirit.
      2. It is a record of the work of Spirit-guided men.
      3. These men were fulfilling the mission given by Jesus to take the gospel to the world (Lk. 24:45-49).
      4. Their work was very effective (Acts 5:14).
   4. If we are concerned with fulfilling the mission that Jesus gave His disciples; if we want to be very effective at reaching lost people, we simply cannot find a better church growth manual than Acts. I realize that this is an idea to which we all pay lip service, but I wonder how much we truly look to this book to help formulate our strategies and execute our work.
3. With that thought in mind, let me pose two questions.
   1. First, what does Acts teach us about evangelism?
   2. Second, how can the material in this “very old book” help 21st century disciples reach the lost?

**Body:**

1. **Disciples Have A Mission.**
   1. The roots of this mission run deep in Scripture.
      1. We see hints of it in the celebration song of the saved in Isaiah 12 (“Make known His deeds among the peoples” and “Let this be known throughout the earth”).
      2. Moving to the gospels, the nature of the gospel message itself implies that it must be shared. If Jesus is Lamb of God who takes away *the sin of the world* (Jn. 1:29), then the world will need to hear that message.
      3. Then there is the work of Jesus to consider (Mt. 4:23-25, 9:35-38, Lk. 19:10). He spent His days “proclaiming the gospel of the kingdom.”
      4. He called on His followers to share in this mission (Mt. 28:18-20, Mk. 16:15-16; Lk. 24:45-49). Luke reiterates this mission in the opening of Acts (Acts 1:7-8).
      5. Early disciples were faithful to His call. Acts is the record of their work. It is here that we see the mission given by Jesus in action.
         1. Beginning on Pentecost, they preach the gospel in Jerusalem (Acts 2).
         2. By the time we reach Acts 8 and 9 they have taken the gospel to Judea, Samaria and Galilee (Acts 8:5; 9:31).
         3. With the conversion of the Eunuch, the gospel is headed for Ethiopia (Acts 8:39).
         4. In Acts 11 we learn that it has reached Phoenicia, Cyprus and Antioch (Acts 11:19).
         5. From Antioch, Paul would begin his journeys that would take the gospel throughout the Gentile world (Acts 13-21).
      6. Summary: Jesus gave them a mission. Early disciples answered His call.
   2. We must answer the call.
      1. As disciples of Jesus, it is up to us to be imbibed with a sense of mission, to answer the call in our own generation and add our own chapter to the Acts story.
         1. I need to go out every day with a heavenly worldview – one that enables me to see that I am surrounded by lost people who desperately need to know the story.
         2. I need to develop strategies to keep this in the forefront of my mind. I keep names of people I’m trying to reach on a post-it note and put it on my computer monitor so I am forced to look at it all day, every day.
         3. I need to be praying about the mission every day (Col. 4:2-6). I need to pray that God will help me SEE the lost around me, open DOORS for me to reach them, give me COURAGE to seize the opportunities when they come and WISDOM to handle my opportunities well.
         4. I need to be processing this work mentally, all the time, every day. I need to be thinking of strategies to reach people, watching for open doors and searching every interaction for opportunities to turn the conversion to spiritual things.
         5. I need to be talking with other disciples who are doing this work, sharing new developments, praying for each other. Some congregations have formed teams of people passionate about evangelism who meet regularly for encouragement and support.
         6. The bottom line is this: God’s people need to be consumed with this mission. It is the most important work being done on the planet. The people of God have lost their sense of mission. We need to find it again.
      2. Several factors should stir our passion for this work.
         1. We should feel a sense of duty. We are called to do this work (Mt. 28:19).
         2. We are debtors. We know the gospel because someone helped us learn it. We should feel a sense obligation to do the same for others (Rom. 1:14).
         3. We are imitators of Christ (Mt. 10:24-25). We should imitate His love for lost souls and His passion for reaching them.
         4. We strive to get back to New Testament Christianity. Christians in the New Testament were evangelistic (Acts 8:4).
         5. We have good news. Good news needs to be shared.
         6. We care about lost people. We understand better than they do the awful predicament they are in. How can we withhold these truths that can change their eternal destiny?
2. **The Scope Of This Mission Is Broad.**
   1. Hints about the scope of this mission run throughout the Bible story.
      1. God clearly shows concern for the Gentile nations (Jon. 4:10-11).
      2. The prophets also hint that the Gentiles share in the messianic hope (Isa. 11:10, Rom. 15:12).
      3. Of course, one of the major themes of Acts is Gentile inclusion.
         1. The conversion of Cornelius in Acts 10 is certainly the most significant contribution to this theme. But Luke actually works for several chapters to set up this story.
         2. There is an interlude between Acts 8:4 and Acts 11:19 where Luke records four conversion stories. These are not random stories. They all help build up to the climatic moment in Acts 10 where Peter sees the light.
            1. In Acts 8:5-24 we have the conversion of the Samaritans which begins to push the gospel beyond the Jews.
            2. In Acts 8:25-40 Phillip shares the gospel with the Ethiopian Eunuch. It is interesting that there is disagreement about the Eunuch’s background. Bruce says he “was probably a Gentile worshiper of the God of Israel”**2** Stott seems convinced that he is Jewish.**3** The mystery may be intentional. Perhaps we are meant to wonder.
            3. In Acts 9 Saul is converted. He will become the point man in this work to bring the gospel to the Gentiles (Acts 9:15).
            4. In Acts 10 we have the fourth conversion story. The detailed account of Cornelius’ conversion makes clear that it was God’s plan to save both Jews and Gentiles; they are one in Christ (Acts 10:20, 28, 47).
         3. But the conversion of Cornelius would not settle this issue. The status of Gentiles would continue to be a source of controversy (Acts 11; 15).
         4. But the conclusion of these controversies was always the same; the gospel is for all (Mt. 28:18-20; Mk. 16:16, Lk. 24:47). It crosses all borders and tears down all racial barriers. We are all one in Christ (Eph. 2:11-22). At our most important level, we are all the same. We are lost sinners who need Jesus.
   2. What do we learn from this?
      1. We live in a country full of racial strife. Hardly a day goes by without some news story highlighting our racial tensions. Recent incidents in St. Louis and New York have served as vivid reminders of how deep this divide runs.
      2. But what is more disturbing is that this same divide exists among the people of God.
         1. Fifty years ago Dr. Martin Luther King said “It is appalling that the most segregated hour of Christian America is 11 o’clock on Sunday morning.”
         2. It does not appear that times have changed. In an article entitled Segregated Sundays: Taking on Race and Religion, Dan Harris claims that only 7% of American churches are racially mixed.
         3. My sampling of congregations among our brethren seems to reflect the nation. Most are overwhelmingly made up of one race. There are certainly exceptions, but they are exceptions.
         4. It should also be noted that bad attitudes on both sides have helped perpetuate the problem.
      3. It should not be so.
         1. Paul made clear that, in Christ, the racial divide is destroyed. We are all one in Christ (Gal. 3:27-29).
         2. What is happening with race in churches simply reflects what is happening in our culture. We huddle in our own communities, have our own social activities and on Sundays we gather with our own race. Rather than following Jesus, churches are taking their cue from culture.
         3. This is the opposite of what ought to be happening. Rather than FOLLOWING culture, God’s people should be LEADING the culture in doing what is right.
         4. To be plain, there is simply no justification for God’s people to divide into different congregations based on race. It is following in what is wrong, rather than leading in what is right.
      4. I’m not sure that there is a practical way to address this problem by merging groups together. However, we can begin to address it with our evangelistic work.
         1. Over the years I’ve said many times that we should share the gospel with our friends and neighbors. I’m not sure that’s the best way to say it. This spirit will likely help perpetuate this divide.
         2. I need to share the gospel with anyone who will listen, including people of different races, cultures, and backgrounds.
         3. As we reach out to different races, I need to be welcoming. My words and actions need to communicate that we are ONE in Christ.
         4. If the gospel was able to make Jew and Gentile one in Christ, it can bring together black, white, Hispanic, Asian (or whoever) and make us one in Him.
3. **Great Progress Can Be Made.**
   1. This is certainly true of the early disciples. It is a piece of the Acts story that I suspect most of us have cited repeatedly. As we read the book we are amazed by the progress of the gospel during the early days. Let’s quantify this with a sampling from Acts.
      1. Acts 2:41: 3,000 saved on Pentecost
      2. Acts 2:47: more were added to their number daily
      3. Acts 4:4: 5,000 men
      4. Acts 5:14: multitudes constantly added to their number
      5. Acts 6:7: number of disciples increased greatly
      6. Acts 9:31: continued to increase
      7. Acts 11:24: considerable numbers brought to the Lord
      8. Acts 12:24: word of the Lord grows and multiply
      9. Acts 14:27: door of faith to the Gentiles
      10. Acts 17:4: large number of God-fearing Greeks
      11. Acts 17:12: many believed
      12. Acts 19:20: word of the Lord grew mightily and prevailed
   2. What can we learn from the progress made during these early days?
      1. I think it is a mistake to dismiss their progress.
         1. Sometimes we are quick to dismiss what they accomplished by explaining that it was a different time and different circumstances, thus preventing their progress from ever being replicated in our own time.
         2. However, I am not sure how different the times really were. They were preaching to people who were immoral, materialistic, and religiously confused. While you can argue that Christianity was fresh and new to people of that time and many of the people we are trying to reach have already heard about it, I’m not sure if this is to be counted as an advantage or a disadvantage.
         3. In addition, you would have to factor into this equation the distinct advantages we enjoy in ability to communicate and travel. Paul had no access to email and airplanes. Surely this must be factored into any discussion of how hard it is to share the gospel today.
         4. It may not be possible to determine who faces the greater challenge, but I know this with certainty:
            1. The vast majority of disciples do very little to share the gospel. The truth is people spend more time on Facebook than sharing God’s book.
            2. I also know that, when disciples are diligent, they are successful. I know of a congregation that has averaged more than twenty baptisms every year for more than a decade. I know about half of those conversions every year are due to the efforts of one man.
            3. I wonder … if we all did this work with his passion, might our progress begin to look like the progress we read about in Acts?
      2. Instead of dismissing their progress as unattainable, we ought to be inspired by it. Disciples should approach this work with great optimism.
         1. It is true that we live in evil times and lots of people are uninterested. Evangelism is a difficult work because it is loaded with the potential for rejection and feelings of failure. You have to talk with a lot of people before you find your way to those who are open and ready for change.
         2. But there are a lot of those people out there, people who have experienced sin’s dead end and are searching for something better.
         3. We are not living in the days of Noah. When God’s people go to work, progress is made. Let’s be inspired by these early laborers and take courage from their great progress.
4. **Trouble Will Be Encountered Along The Way.**
   1. This part of the Acts story does not get the kind of press that the conversion stories receive. But it is a reoccurring theme.
      1. As we read Acts, we find this constant back and forth between progress and trouble. Let me illustrate.
         1. The three thousand conversions on Pentecost (Acts 2:41) are followed by the arrest of Peter and John and threats from the authorities not to preach anymore in the name of Jesus (Acts 4:18).
         2. Their courageous response to those threats (Acts 4:31) is followed by an ugly incident of hypocrisy among the disciples (Acts 5:1-11).
         3. The growth that came after the death of Ananias and Sapphira (Acts 5:14) is followed by the arrest of the apostles (Acts 5:18).
         4. Their courageous response to this episode (Acts 5:40-42) is followed by another bout of internal discord (Acts 6:1-6).
         5. The resolution of this issue is followed by another period of growth (Acts 6:7). But the very next verse begins the story of Stephen’s arrest and murder (Acts 6:8-7:60), followed by Paul’s persecution of the disciples (Acts 8:1-3).
         6. Later, Saul’s conversion (Acts 9:1ff) is followed by threats against his life (Acts 9:23).
         7. The conversion of Cornelius (Acts 10:1ff) is followed by an internal controversy over his conversion (Acts 11:1ff).
         8. We find this pattern repeated throughout the book. Adversity was never far behind victory.
      2. Don’t miss the way their troubles seem to come from all directions. Sometimes the problems are from without (jealous Jews, worried business men, concerned authorities). Other times the problems are internal (hypocrisy, growing pains, ungodly attitudes).
      3. But never forget the single enemy was behind it all (Acts 5:3, 13:10, 26:18).
   2. What are we to learn from this ebb and flow between victory and adversity?
      1. We cannot be naïve about this work we undertake. We must anticipate that, with our progress, there will also be trouble. In fact, we should expect the same kinds of troubles that confronted these disciples.
      2. Sometimes it will come from without.
         1. We should expect that our message will be ridiculed and hated (Acts 17:32).
         2. We should expect to be unfairly accused and our teaching misrepresented (Acts 17:7).
         3. It may even be that a time is approaching when disciples will face persecution from the government.
         4. This is the kind of push back that early disciples faced as they preached the gospel.
      3. Sometimes the problems will come from within.
         1. I have encountered some disciples who were uncomfortable with talk of evangelism and church growth. I’ve heard some lament, “If we grow, we will have problems.”
         2. This concern is valid. If we grow, WE WILL CERTAINLY have problems.
            1. Reaching out to the sin-sick has consequences.

The more we reach with the gospel, the more we bring in people who are trying to crawl out of the mire.

They have addictions to overcome, troubled relationships to repair, and character flaws and weaknesses that will require teaching and growth to overcome (Acts 8:18ff).

But frankly, this is our work. The church is a hospital, not a hotel.

* + - * 1. There will also be growing pains (Acts 6:1-6).

Over time as numbers increase, we will have to change some things.

Buildings will have to be expanded.

Procedures will have to be altered (announcements, Bible class arrangements, worship organization and participation).

Each change brings its own set of challenges.

* + - 1. But if you go back and examine the challenges faced by the early disciples, you will never find that the answer to their problems was to stop sharing the gospel.
         1. Instead, the problems were always addressed in a way that allowed the gospel to move forward (Acts 6:7; 15:36-41).
      2. I would also remind you that churches that DO NOT GROW also have problems.
         1. The question is, which set of problems would you prefer to have, those that come with doing God’s will, or those that result from neglecting it?

1. **Preaching Must Be Confrontational.**
   1. Acts is a book of speeches.
      1. Exactly how many speeches there are will depend on how you choose to count them (i.e. short and long, Christians and unbelievers).
         1. Simon J. Kistemaker suggests, “About half of the Book of Acts consists of speeches, discourses, and letters. Counting both the short and the long addresses, we number at least 26 speeches that are made by either apostles and Christian leaders or by non-Christians (Jews and Gentiles).”**5**
      2. There is great value in these speeches, especially those given by disciples as they shared the gospel with different audiences. It gives us an opportunity to consider how they preached.
      3. For the sake of this study, I want to focus on one aspect of these speeches and tie this back to our discussion of church growth. As I read these sermons, they strike me as being confrontational.
         1. I don’t mean to imply that these preachers were brutal or even unkind. I believe they were preaching the truth in love and their goal was to win their audiences.
         2. But it is clear that, in their efforts to do this, they did not hesitate to confront their audiences with truth even when they knew the message would be unpopular, hard to hear and perhaps provoke violent responses.
      4. Consider these samples:
         1. Acts 2:22-24 (Peter to the crowd on Pentecost): “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.”
         2. Acts 7:51-53 (Stephen to the Sanhedrin): “You men who are stiff- necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it.”
         3. Acts 8:20-23 (Peter to Simon): “But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! You have no part or portion in this matter, for your heart is not right before God. Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity.”
         4. Acts 10:34-35 (Peter to Cornelius): “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.”
         5. Acts 24:24-25 (Paul to Felix): “But some days later Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul and heard him speak about faith in Christ Jesus. But as he was discussing righteousness, self- control and the judgment to come, Felix became frightened and said, “Go away for the present, and when I find time I will summon you.”
         6. Acts 26:25-27 (Paul to Agrippa): “But Paul said, ‘I am not out of my mind, most excellent Festus, but I utter words of sober truth. For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner. King Agrippa, do you believe the Prophets? I know that you do.’”
      5. As you consider these samples, you will notice that there is variety in the audiences (Jews, Gentiles, Believers, Unbelievers) and circumstances (friendly crowds and hostile crowds). Yet their willingness to speak truth, to confront sin and to be direct is unchanged.
   2. What are we to learn from this characteristic of their speeches?
      1. There is a lot being said in the context of church growth about how we should preach.
         1. I should admit that I have very little experience with preachers and their preaching beyond our brethren. My comments about preaching in the broader religious world are based on the things being written about it and the small sampling that can be found on church websites.
         2. But there is a lot of concern being expressed over the way preaching is changing in the name of evangelism and church growth.
      2. Consider these examples.
         1. Writing for *Christianity Today*, Dorothy Greco described the way the seeker-sensitive focus has impacted preaching. “Seeker-sensitive services originally promised to woo post-moderns back into the fold. Out the stained glass window went the somewhat formal 45-minute exegetical sermon, replaced by a shorter, story-based talk to address the ‘felt needs’ of the congregants while reinforcing the premise that following Jesus would dramatically improve their quality of life.”**6**
         2. Coming at this from another angle, the website gotquestions.org described what is missing from seeker-sensitive preaching, “…rarely are sin, hell, or repentance spoken of, and Jesus Christ as the exclusive way to heaven is rarely mentioned. Such doctrines are considered ‘divisive.’”**7**
         3. Lamenting the way churches have become consumed with this “market driven philosophy,” John MacArthur described the impact on preaching this way, “Evangelism, they tell us, should therefore be viewed as a marketing challenge and the church should market the gospel in the same way that all modern businesses sell their products. Now that's going to call for some fundamental changes. The goal in all marketing is ‘To make both the producer and the consumer satisfied.’ (Barna, *Marketing the Church*) So anything that tends to leave the consumer unsatisfied must be rejected and jettisoned. Preaching, particularly preaching about sin and righteousness and judgment, is too confronting and not at all satisfying to the consumer. The church then has to learn if it's going to get truth across to couch it in ways that amuse and entertain.”**8**
         4. Perhaps the subject of hell serves as the most glaring example of this effort to avoid the controversial. Hell has disappeared from American pulpits. Kurt Selles, director of the Global Center at Samford University's Beeson Divinity School, asked participants at their Annual Pastors School how many had ever preached a sermon about hell. No one had.
         5. Surely Joel Osteen serves as the poster child for this focus on the positive and rejection of anything controversial. If he’s known for anything beyond his huge congregation, it is his unwillingness to say anything firm on any controversial issue. Although I think he represents the extreme and has received a good bit of criticism, he is only on the extreme edge of what is a very real trend.
         6. I do not believe God’s people have been unaffected by this trend.
            1. We may not be where Osteen is, but some of our own will cringe a bit when they discover that the preacher is talking about instrumental music or modesty on the Sunday their co-worker happens to visit.
            2. Some would prefer that we have a quiet understanding on these controversial issues rather than public discourses about them for fear that an uninitiated guest might be offended and not come back.
            3. Perhaps some of the “seeker-sensitive” mentality is present among us.
      3. When we lay the speeches from Acts beside this “seeker-sensitive, avoid-the-controversial” trend in preaching, I think the lesson for us is clear. No matter how strongly the “church growth currents” may push us in a more passive direction, preaching must be confrontational.
         1. Dorothy Greco cut to the heart of the matter, “Jesus understood that the irreducible gospel message—that we are [all sinners](http://www.biblegateway.com/quicksearch/?quicksearch=all+have+sinned&qs_version=NLT) in need of being saved—was, and always will be, offensive. No brilliant marketing campaign could ever repackage it.”
         2. Men and women who are lost do not need to be lured to the building with promises that, if they will just start going to church on Sunday, their marriages will get better. They need to learn that they are sinners, that this is the most serious crisis they face and that salvation is only found in Jesus.
         3. Like Simon the Sorcerer, disciples must be confronted with sin, made to appreciate the consequences of sin and called to repent.
         4. Preaching must be confrontational.
      4. I feel the need to add a little balance to this point. Please understand that I recognize that it is possible to present truth poorly.
         1. To be plain, there have been times when I have been embarrassed by the teaching of brethren with whom I agree. The problem was not with the message, but the harsh, offensive way it was presented.
         2. As those who share Jesus’ passion for saving lost souls, it ought to be our earnest desire to present truth in the most effective way possible.
         3. But we must also realize that many will find truth offensive, no matter how it is presented (Jn. 3:19-21). Like these early preachers whose speeches are recorded in Acts, we must confront the darkness with the light.

**Conclusion:**

1. The deeper I dig, the more I’m impressed with the relevant, needed material that can be found in Acts to help us effectively share this great message. Acts is the best manual on church growth.
2. But let’s not forget that this mission must be executed. Simply sitting behind a desk and immersing ourselves in the content of this book will not get the job done. We must get up from the desk, get out of the office and lead these efforts to reach the lost. Our message will fall on deaf ears if the people we serve do not see us doing the work.
3. So like the early disciples whose work is described in this great book, let’s go make disciples of all the nations.

David Banning  
1836 Cedarwood Road  
Vestavia Hills, AL 35216  
davidabanning@aol.com

**End Notes**

**1** Marshall, I Howard, *Acts*, pg. 19

**2** Bruce, F.F., *The Book of Acts*, pg. 174

**3** Stott, John R.W., *The Message of Acts*

**4** Harris, Dan, *Segregated Sundays: Taking on Race and Religion*, abcnews.go.com/WN/ BlackHistory/story?id=4165468

**5** Kistemaker, Simon J., Criswell Theological Review 5.1 (1990) 31-41

**6** Greco, Dorothy, *How The Seeker-Sensitive, Consumer Church Is Failing A Generation*, Christianity Today, August, 2013.

**7** [www.gotquestions.org/seeker-sensitive-church.html#ixzz3PxcRwozv](http://www.gotquestions.org/seeker-sensitive-church.html#ixzz3PxcRwozv)

**8** www.gty.org/