



*The* **MOVEMENT STRATEGY** *of* **JESUS**  
*in the* **EARLY CHURCH**

[www.movementbuilders.com.au](http://www.movementbuilders.com.au)



By Peter Roennfeldt

NEWCHURCHLIFE



© Peter Roennfeldt. Used with permission.

[www.movementbuilders.com.au](http://www.movementbuilders.com.au)

**Jesus cultivated a movement of disciple making which continued beyond His ascension to heaven.** SHIFTm2M is a process by which Christian leaders walk through the span of Jesus' life to learn from His movement building and to apply the principles to their lives – to intentionally shift from doing ministry to cultivating movements. The purpose of this overview of the book of Acts is to explore how the early apostolic church cultivated the movement building of Jesus.

## ESSENTIAL FRAMES OF JESUS' MOVEMENT BUILDING

Jesus came to save – and also to show how to make disciples. Fully God, Jesus became fully human – and through Him, the incarnation of God, both the gospel of the kingdom (the message) and the process of movement building (the method) are revealed. He equipped disciples and then commissioned them to make others.

On the evening of Resurrection Sunday Jesus met His disciples and said: 'As the Father has sent me, I am sending you'. (John 20:21, cf. 17:18)<sup>1</sup> His final commission could be paraphrased: My disciples, I have equipped you – so now go and make other disciples of my kingdom from all relational streams. Disciples make disciples. (Matt 28:19).

Jesus' life – beginning with the preparation phase – provides two frames for SHIFTm2M movement builders<sup>2</sup> –

1. A strategic disciple making method.
2. A sequential movement building process.

In these, we see key priorities for movement builders.

When He ascended Jesus handed over His work to His disciples, saying: 'If you have faith in me you will do what I have been doing. You will do even greater things, for I am going to my Father' (John 14:12). That which He did while physically present, disciples continue to do – as His body!

## SHIFTm2M CORE CONVICTIONS IN ACTS 1:1-14

Luke's two letters are almost equal in length to the sum of Paul's New Testament epistles. His prologue in Luke 1:1-4 may more directly relate to his Gospel, but it also applies to his record of the activities of the body of Christ in Acts<sup>3</sup> – 'carefully investigated' and 'an orderly account'. (Acts 1:3) The introduction to Acts picks up from his conclusion to his Gospel (Acts 1:1-14, cf. Luke 24:50-53) – affirming the priorities of Jesus and the future for His movement building. The core convictions of SHIFTm2M – outlined in *Movement*

*Building from the life of Christ* (2012:5-50) – are reaffirmed in this introduction. These include:

### The Person – Jesus

This is the movement of Jesus. In his Gospel Luke wrote of 'all that Jesus began to do and teach until the day he was taken up to heaven' (Acts 1:2). In Acts Luke records that after His resurrection Jesus 'showed Himself (to the apostles) and gave many convincing proofs that he was alive' – appearing, speaking and eating with them (Acts 1:3-4); and outlining the future of His movement (Acts 1:4-11). He is real – fully God and fully man. He had chosen to veil His divinity in His humanity, living and ministering as man – the ultimate example of a Holy Spirit baptized man. He is our example in attitude and ministry for movement building (Phil 2:1-11).

### The Purpose – our mission

On Resurrection Sunday evening Jesus appeared to His disciples, explaining that Scripture had foretold His suffering, death and resurrection, and that 'repentance and forgiveness of sins will be preached in His name to all nations' (Luke 24:47). As 'witnesses of these things' – they were to wait for what the 'Father has promised', to be 'clothed with power from on high' (Luke 24:49). A short time later in Galilee Jesus again met them, declaring: 'All authority in heaven and on earth had been given to me', commanding them to do what He had been doing: 'Therefore go and make disciples of all nations' (Matt 28:19). Luke records:

*On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father has promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.' ... you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'* Acts 1:4-8.

This is our mission: to be a witness of Jesus, to make disciples who can make disciples – starting in our Jerusalem and reaching to 'the ends' of our world.

## The Passion – our motivation

The greatest, ‘most important’ commandments are: ‘Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength’ and ‘Love your neighbor as yourself’ (Mark 12:30, 31). Luke indicates Jesus stretched this motivation to the limits just before His ascension, declaring: ‘you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.’ (Acts 1:8). His ‘prediction and promise of the way this divine plan will be fulfilled’<sup>4</sup> echoes Isaiah 49:6 – being ‘a light for the Gentiles’, bringing God’s ‘salvation to the ends of the earth’.

They were not to put down roots in Jerusalem, ‘waiting for the world to flood in’. They were to ‘move out’.<sup>5</sup> Luke outlines how this happened, from Jerusalem (chapters 2-7) into Judea and Samaria (chapters 8-12), and then to the ends of the earth (chapters 13-28). This movement of God’s people would encompass enemy Gentiles – even Romans, the barbarians beyond, all *ethne*. From a Jewish perspective, impossible; but this is the movement building of Jesus – a movement motivated by love for God and others!

## The Product – disciples making disciples for eternity

Disciple making is a total process of connecting, following, equipping, training, sending, and multiplication or reproduction in disciples going to make further disciples. Jesus’ words reminded them of His disciple building movement: ‘For John baptized with water, but in a few days you will be baptized with the Holy Spirit’ (Acts 1:5). The transition from His *preparation years* had been marked by His baptism and anointing by the Spirit, with His cousin forecasting the day when Jesus would baptize disciples ‘with the Holy Spirit and with fire’ (Matt 3:11; cf. Mark 1:8; Luke 3:16; John 1:33). That day had now come. Jesus reminded them of the promise, repeated His mandate, and ‘after he had said this’ He ascended with the promise of His return (Acts 1:9-11). The mission of making disciples rests not only on Jesus’ mandate but also on His living presence in heaven and His presence on earth by the Holy Spirit. The sure promise of His return underscores the eschatological and eternal nature of His movement.<sup>6</sup>

The end product is measured by asking:

- *How many became Christians through my witness during the past year?*
- *How many of these led others to Christ during the year?*

- *Did any become Christians from their witness in the year?*

## The Process – a strategic disciple making method

There is no movement without disciple making – with disciples making disciples who make disciples! Jesus’ method is the most effective. He mingled with people – desiring the best for them. He won people’s trust, displaying genuine sympathy and meeting their needs. He then extended the invitation, ‘Follow me’.<sup>7</sup> SHIFTm2M identifies a five-step process: connect, win, build, equip, and send-multiply; reflected in the five invitations of Jesus’ disciple making – ‘come & see’, ‘follow me’, ‘fish with me’, ‘deny self’ and ‘receive the Spirit’.

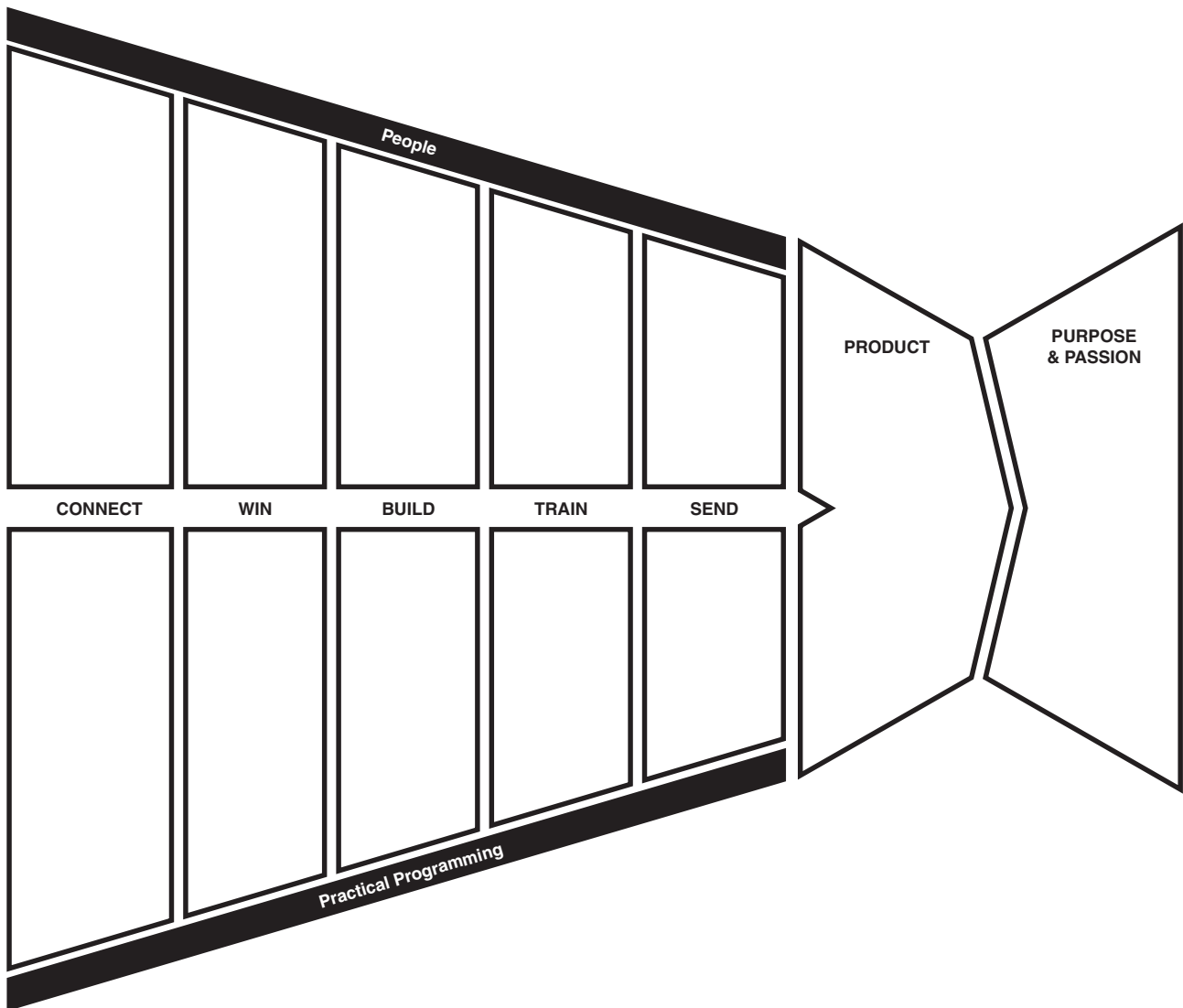
	Process	Invitation	Nature of invitation
(1)	Connect	‘come & see’	experiential
(2)	Win	‘follow me’	relational
(3)	Build	‘fish with me’	participatory
(4)	Equip	‘deny self’	sacrificial
(5)	Send / Multiply	‘receive the Spirit’	authentic presence

This strategic disciple making process is evident in the variety of conversion narratives in Acts, and most clearly in Paul’s conversion, ministry, sacrifice and movement building. It takes personal effort and witness. Just as God in Jesus was intentional in coming into our world to make disciples of His kingdom, so disciple making today involves intentionality and sacrifice.

The process involves *people* and *activities* at each step. Use Figure 1 to reflect on the journey of those with whom you are sharing.

- Who are you working with to make mature disciples – disciples who make other disciples?
- At what step are they in this process – and what invitation is needed?
- How will you adapt your testimony for each person, at each step?
- Who could be involved – and, with what activities at each step – for these people?

Figure 1: Strategic disciple making process<sup>8</sup>



### The key to movement building - The Person of Peace

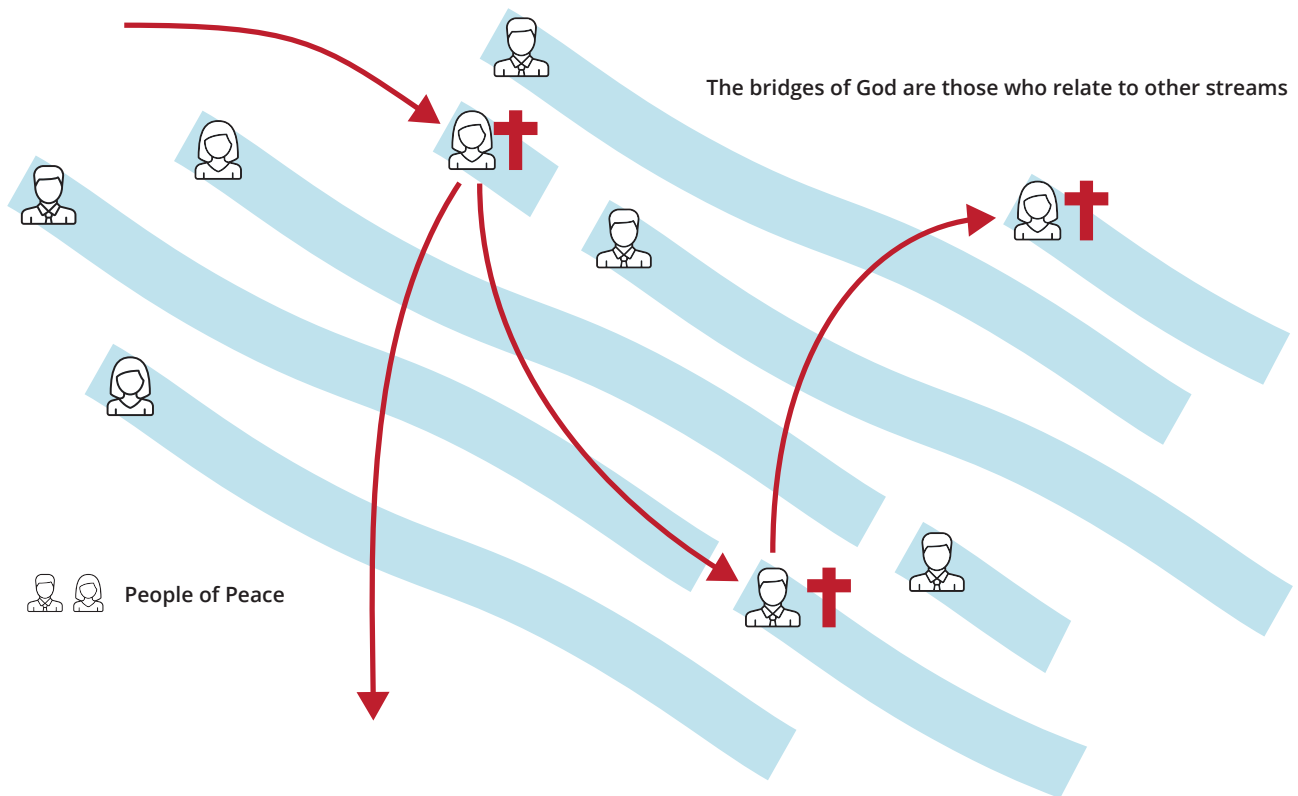
Jesus, the Prince of Peace, prepared the way for the movement of Acts; and within Luke's account are numerous stories of persons of influence and reputation who cultivated this movement:

- **Barnabas** – who encouraged Saul the apostle to the Gentiles.
- **The Ethiopian** – who returned to plant faith into his home country.
- **Sergius Paulus** – with his family connections into Pisidian Antioch.
- **Lydia** – who influenced her *oikos* at Philippi.
- **Aquila and Priscilla** – who used their influence to share their faith in Corinth and Ephesus.

Every society is a mosaic of relational streams where life is lived, support is found, families are formed and decisions are made. Jesus identified the Person of Peace (Luke 10:5) as key to making disciples in these social streams (Figure 2). They have influence – often through their hospitality and reputation (good or bad) – and, when they become disciples they lead others to Christ. Those with relationships into other streams beyond their rank, background or ethnicity might be called bridges of God to find the person of peace in those new streams.

This relational streams approach that Jesus taught and used was a multiplying plan.

**Figure 2: Relational Streams Approach**



**The Plan - a multiplying kingdom movement**

Jesus reaffirmed His kingdom plan, providing Luke with the outline for Acts – wait, receive the gift, and ‘you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth’ (Acts 1:4-8):

Jerusalem	Judea & Samaria	ends of the earth
Acts 3-7	Acts 8-12	Acts 13-28

In their witness in Jerusalem believers experienced the Lord adding ‘to their number daily those who were being saved’ (Acts 2:47, cf. 5:14); then Samaria ‘accepted the word of God’ (Acts 8:14) – and ‘the church throughout Judea, Galilee and Samaria ... grew in numbers’ and ‘all those who lived in Lydda and Sharon ... turned to the Lord’ (Acts 9:31, 35); which was followed by faith spreading across the Gentile world – with ‘all the Jews and Greeks who lived in the province of Asia (hearing) the word of the Lord’ (Acts 19:10) and the gospel being taken to Rome by Paul.

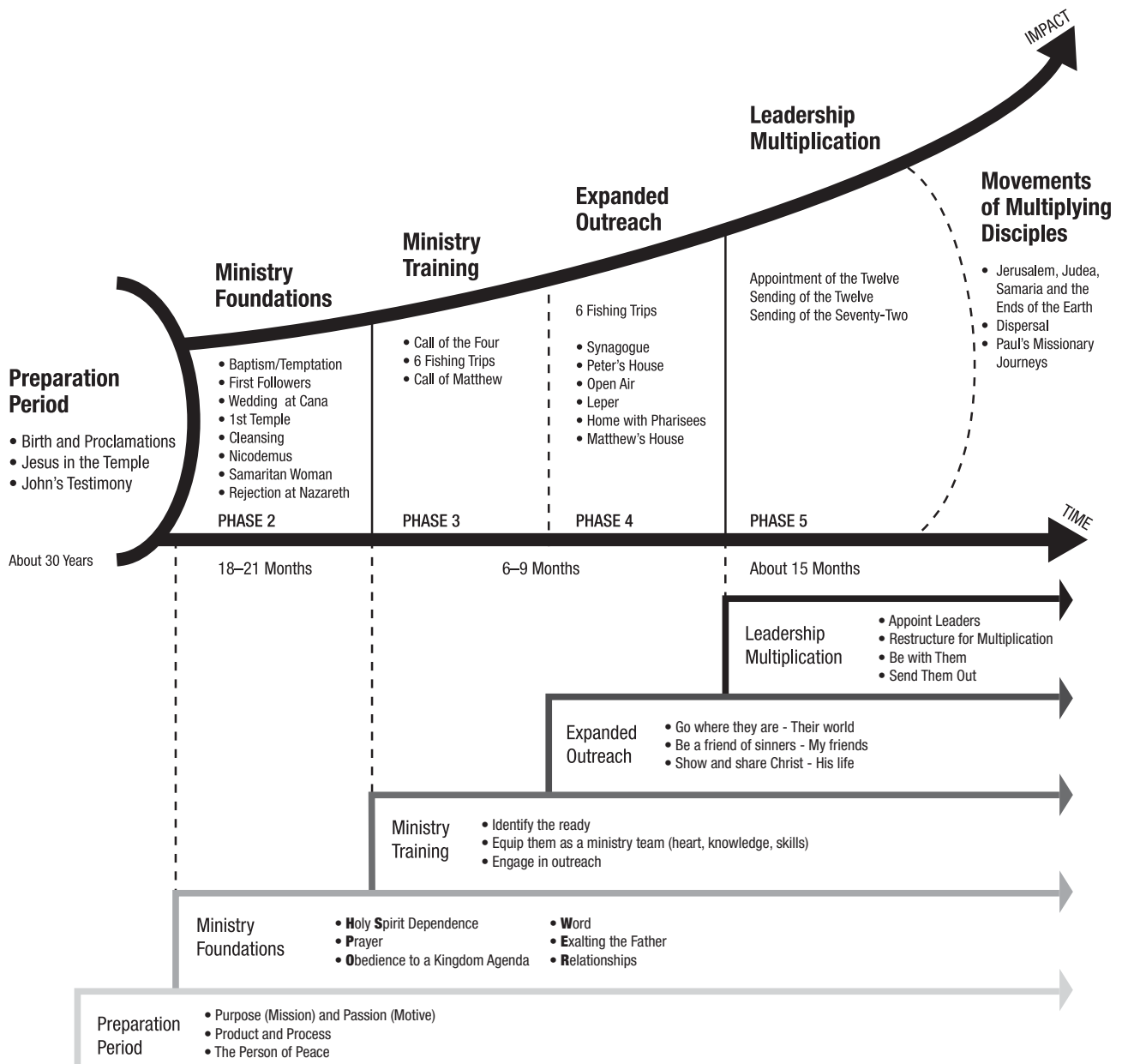
**DISCIPLE MAKING AND MOVEMENT BUILDING IN THE EARLY APOSTOLIC CHURCH**

The introduction to Luke's Gospel (Luke 1:1-3) is also the introduction to Acts – where Luke picks up on the concluding observations of his Gospel. In other words, this second letter is a continuation of his Gospel. One is the story of Jesus’ life, the second the story of His body – the church. The early apostolic church multiplied as a movement, with believers replicating the movement building processes Jesus had fostered by example and teaching.

**A sequential movement building process - seen in the structure of Acts**

Carefully researched, Luke's second letter recounts activities of selected apostles and aspects of Jesus’ disciple-making movement,<sup>9</sup> displaying parallels between the Gospels and Acts. The five phases of Jesus’ disciples making and movement building identified by SHIFm2M (Figure 3) – *preparation, foundation, ministry training, expanded outreach, and multiplication* – find parallels in the apostolic era and movement of His body, the church.

Figure 3: A sequential movement building process<sup>11</sup>



## 1. The Preparation Phase

The preparation phase of the disciple making movement of Christ's body (the church) is Jesus' life and ministry – as outlined in the gospels. The transition to the second, foundation phase, includes Jesus' reaffirmation of His mission plan (Acts 1:1-14), the prayerful waiting of the disciples (Acts 1:15-26), and the anointing of the Holy Spirit on Pentecost day (Acts 2:1-40). The parallels with Jesus' transition from *preparation* to *foundation* building are evident – waiting, baptism by the Baptist, prayer, and anointing by the Spirit.

Acts 2:42-47 is a transition – the end of the first

narrative, and preparation for the second.<sup>10</sup> This glimpse into the experience of the Jerusalem church indicates the disciples were building upon the foundational priorities of Jesus, represented by the acronym: Holy Spirit P.O.W.E.R. (explained below).

## 2. The foundation phase

The foundation phase spans the narrative of Acts 3-6, with Acts 6:7 being the next key transitional verse and Stephen's story laying the foundation for the third, *ministry training* phase. It was during His Judean ministry that Jesus lay down six foundational priorities – and cultivated a growing number of disciples. The same happened in the experience of the early church.

## Growth

In Acts, Luke recounts the dynamic quantitative and qualitative growth of early Christianity – making this one of the most exciting books of Scripture. On the day of Pentecost ‘about three thousand were added’ to the number of believers; followed by, ‘the Lord added to their number daily those who were being saved’ (Acts 2:41, 47). A short time later: ‘many who heard the message believed, and the number of men grew to about five thousand’ (Acts 4:4). And then: ‘more and more men and women believed in the Lord and were added to their number’ (Acts 5:14) – bringing opposition and the accusation by the temple authorities against the apostles: ‘you have filled Jerusalem with your teachings’ (Acts 5:28). The transition story (from the *foundation* to *ministry training* phase) includes Luke’s observation that –

*In those days ... the number of disciples was increasing ... the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.*  
(Acts 6:1, 7)

A range of factors fostered this vitality. Early believers knew:

- How to pray.
- What it was to be baptized by the Holy Spirit.
- What their message was!
- The priesthood of all – with every believer a minister.
- The significance of contextualization – and the tensions it engenders.
- The impact of faith on the path of life.
- Sacrifice or cruciformity.
- The impact of saturation witness – ‘Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ’ (Acts 5:42).

These reflect the priorities Jesus taught and modeled.

## Priorities

Six priorities, represented by the acronym Holy Spirit P.O.W.E.R (Prayer, Obedience, Word, Exalting the Father, Relationships) were featured in the transition time from *preparation* to *foundation* phases, and featured repeatedly through the building movement of patristic Christianity –

**Holy Spirit** dependence. Jesus emphasized: Do not start to witness until you have received the baptism

of the Spirit! (Acts 1:8). His disciples returned from the Mount of Olives to an upper room in Jerusalem to wait and pray for the historical event of Pentecost and the Spirit’s anointing (See Acts 2). This was the fulfillment of the prophecy of John the Baptist at Jesus’ baptism (Matt 3:11; Mark 1:8; Luke 3:16; cf. John 1:32, 33) and of Jesus’ promises – both before His trial and immediately prior to His ascension (John 14:12-23; cf. Acts 1:4-8).

Acts is a record of the activities of the Holy Spirit – His anointing (Acts 4:31) and witness (Acts 5:32), a record of total dependence upon His presence. Jesus was conceived, anointed and filled by Him for His movement building.

- *How will you cultivate dependence in your life?*
- *What steps will you take to ensure dependence in movement building?*

**Prayer:** Jesus’ instruction to ‘wait’ for the Holy Spirit was understood as an injunction to ‘wait and pray’. The disciples returned to Jerusalem from the Mount of Olives, went upstairs to the room where they were staying, where they ‘all joined together constantly in prayer’ – with the 120 believers of that time (Acts 1:12-15). Ten days later the Spirit came, empowering them to declare the wonders of God in the languages of multitudes (Acts 2:1-11) – His presence a testimony that Jesus who had been crucified and raised had been ‘exalted to the right hand of God’ and ‘God has made this Jesus, whom you crucified, both Lord and Christ’ (Acts 2:32-36).

Acts is a prayer book telling of the believers’ devotion to prayer (Acts 2:42) – in the temple courts, in homes, in market places, beside rivers, on the beach, and in prisons. They prayed for the outpouring of the Spirit, for courage to speak ‘the word of God boldly’ (Acts 4:23-31).

- *How would you rate the priority of prayer in your life?*
- *What will you do to cultivate prayer in your ministry/movement?*

**Obedience** to God’s kingdom agenda: It is sometimes overlooked that a major theme in Acts is God’s kingdom, yet Luke introduces this letter with these words: ‘After his suffering, (Jesus) showed Himself to (the apostles) and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the Kingdom of God’ (Acts 1:3). Jesus was obedient to His Father’s kingdom agenda, and the early believers were also. They knew what their message was – they were witnesses to a cruciform kingdom founded upon the death, burial



and resurrection of Jesus, now exalted as King at the right hand of the Father God! (See Acts 2:33; 5:31; 7:55, 56)

This is the message of many of the speeches that characterize Acts. Luke modified this rhetorical literary device to reflect a more Semitic style, but he employed these speeches to achieve his aim – to get his message across: Jesus and the Christian church were God’s faithful fulfillment of his kingdom promises to Israel – for Jews and Gentiles.<sup>12</sup> The focus of the major speeches was the death, burial and resurrection of Jesus:

1.	Acts 2:14-41	v. 23, 24, 32	death & resurrection
2.	Acts 3:12-26	v. 15	killed & raised
3.	Acts 4:8-12,19,20	v. 10	crucified & raised
4.	Acts 5:29-32	v. 30, 31	killed, raised, exalted
5.	Acts 7:2-60	v. 52, 55	murdered & at God’s right
6.	Acts 8:30-39	v. 35	the good news about Jesus
7.	Acts 10:26-48	v. 39, 40	killed & raised (cf. 11:5-17)
8.	Acts 13:16-41	v. 28-31	executed, raised, seen
9.	Acts 17:18, 22-31	v. 18, 31	good news – Jesus raised

Paul’s testimonies boldly drew attention to the resurrected Christ (Acts 22:1-21; 25:19; 26:2-29). The believers saw themselves as ‘witnesses’ to the resurrection (Acts 1:22; 3:15; 10:39, cf. 1:1-8) – and, ‘proclaiming in Jesus the resurrection of the dead’ (Acts 4:2). They knew what their message was: ‘Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved’ (Acts 4:12).

Philip preached ‘the good news of the kingdom of God’ (Acts 8:12). Paul and Barnabas endured ‘many hardships to enter the kingdom of God’ (Acts 14:22). In Ephesus, for three months, Paul argued ‘persuasively about the kingdom of God’ (Acts 19:8, cf. 20:25). When under guard in Rome, ‘from morning till evening’ Paul ‘explained ... the kingdom of God’, ‘*Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ*’ (Acts 28:23, 31).

- *In what ways does your life reflect obedience to God’s kingdom agenda?*
- *Are changes needed for your ministry/movement to reflect this?*

**Word of God:** The speeches are used by Luke to emphasize this priority – with Peter declaring: ‘the Scripture had to be fulfilled’ (Acts 1:16). Most quotes from the Old Testament in Acts are in the speeches. For example, Peter used the Scriptures to explain the Pentecost event (Acts 2:14-36) – and this speech is foundational to this letter, just as Jesus speech in Luke 4:16-30 is for understanding Luke’s Gospel.

In Acts the progress of ‘the Word of God’ is a feature of church growth. The Word is spoken of as growing, spreading or increasing<sup>13</sup> –

Acts 6:7 – ‘the word of God spread’, the ‘number of disciples ... increased rapidly’.

Acts 12:24 – ‘the word of God continued to increase and spread’.

Acts 19:20 – ‘the word of the Lord spread widely and grew in power’.

- *In what way is the Word a feature of your daily speech?*
- *Is the Word spreading/increasing in your movement?*

**Exalting the Father:** The sovereignty of the Father was emphasized by Jesus: ‘It is not for you to know the times or dates the Father has set by His own authority’ (Acts 1:7). He exalts Jesus – the heavenly Christ featured in Acts. The Father raised Him (Acts 10:40), chose the witnesses (Acts 10:41), and appointed Jesus ‘as judge of the living and the dead’ (Acts 10:42, cf. 17:30, 31). Paul understood the commission of Jesus to be the call of ‘the God of our fathers’ (Acts 22:14). Before Felix he declared: ‘I admit that I worship the God of our fathers as a follower of the Way’ (Acts 24:14). Jesus lived to exalt the Father, as did the first believers.

- *In what ways is it seen that you exalt the Father?*
- *How does your ministry/movement exalt the Father?*

**Relationships:** Jesus’ method was intentionally relational. His catch-cry was: *Go, and as you are going make disciples in all relational streams* (See Matt 28:19). They devoted themselves to witness and fellowship – celebrating in the temple courts and sharing the Lord’s meal, prayer and fellowship in homes (Acts 1:8; 2:42-47). They prayed for ‘great boldness’ in speaking for God (Acts 4:29-31). Their faith was household or *oikos* based, with multiple home gatherings (*ecclesia*) in crowded urban centres - in close proximity to the people. The earliest church building, found at Duro Europos on the banks of the Euphrates River between Syria and Iraq, was a modified house dating from 235

CE. Church was on the path of life – with faith shared openly and intentionally.

- *With whom are you intentionally speaking of Jesus and making disciples?*
- *In what ways are those in your movement intentionally building relationships to make disciples?*

These priorities are reflected throughout Acts, but established in the *preparation* and *foundation* phases. The foundation phase for Jesus' movement featured His celebration of a family wedding, His visits to the Jerusalem temple, a night interview with the Pharisee Nicodemus – 'a member of the Jewish ruling council' (John 3:1), an increasing number of disciples, and His interaction with Samaritans (John 1-4). For His body this phase involved daily fellowship and the breaking of bread – the common meal as a celebration of the Lord (Acts 2:42-47), healing at the temple (Acts 3:1-26), confrontation with priests at the temple – and a night imprisoned by the temple guard (Acts 4:1-3), growth in the number of disciples (Acts 4:4) – with the resultant reactions and tensions. (Acts 5-6)

The transition from Jesus' *foundational* phase of movement building to *ministry training* were marked by the imprisonment of John the Baptist – and Jesus' move from Nazareth to Capernaum. That of the early church was marked by the execution of Stephen – and the church's move from Jerusalem to Judea and Samaria.

### 3. The Ministry Training Phase

The ministry training phase involved four fishing trips – for Samaritans, an Ethiopian eunuch, Saul (their most feared interrogator and persecutor), and the Italian centurion Cornelius (a Gentile). Following the martyrdom of Stephen believers suffered 'great persecution' and were scattered from Jerusalem (Acts 8:1). Luke notes that: 'Those who had been scattered preached the word wherever they went' (Acts 8:4).

#### The Samaritans

Jews and Samaritans did not speak or associate,<sup>14</sup> yet Philip went to a city in Samaria, and 'proclaimed the Christ'. This was radical – not like a believer taking the gospel to a new territory today – and, on the basis of His message and miracles the people 'accepted the word of God'. When Jewish believers heard this, the apostles Peter and John went there to pray that the Samaritans 'might receive the Holy Spirit' – to confirm to all that the same Spirit of Pentecost had come upon the hated Samaritans. (Acts 8:5-17).

With the gospel reaching outside the bounds of Judaism the potential for schism was great, and Luke sought to affirm *one body* – anointed by the one Spirit (Cf. Eph 4:1-6). This story is followed by three dramatic conversion experiences, two initiated by the Holy Spirit and one by the resurrected Jesus. All are beyond the bounds of acceptability for Jewish believers, contribute to God's transformational kingdom movement, are pivotal to the shift from Jerusalem to the ends of the earth – and, all are typical of what Jesus did and would do! This was His activity through His body!

#### The Ethiopian eunuch

An angel of the Lord (Acts 8:26) instructed Philip to go down to the Gaza road, where the Spirit (Acts 8:29) told him to approach an Ethiopian treasury official, a eunuch. He had been 'to Jerusalem to worship', but Luke doesn't tell of his exclusion from God's chosen assembly. The Old Testament rules were clear: no eunuch ('made that way' by 'crushing or cutting' or accident; or 'born that way'<sup>15</sup>) could come near the priestly ministries of the temple (Lev 21:18-20; Deut 23:1).

It was not at all surprising then, that on his homeward journey he was reading Isaiah's promise: because the Suffering Servant of God was crushed and wounded, salvation would also be available to foreigners and eunuchs – the ethnically and sexually different would no longer be excluded!<sup>16</sup> When Philip approached, the Ethiopian had just read: 'he was pierced for our transgressions, he was crushed for our iniquities' (Is 53:5); and was reading: 'He was oppressed and afflicted ... he was cut off from the land of the living; for the transgression of my people he was stricken' (Cf. Acts 8:32, 33 with Is 53:7, 8). 'Was Isaiah writing of himself – or another?' the Ethiopian eunuch wondered. He could relate!

Luke records: 'Then Philip began with that very passage of Scripture and told him the good news about Jesus' (Acts 8:35). The Ethiopian was baptized – and: 'When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing' (Acts 8:39).

This experience is unique. Of all New Testament stories of conversion, this is the only one of a person baptized not being incorporated into a local *ecclesia*. But, whatever difficulties believers may harbor, the Spirit draws the alienated into the body of Christ – with history recording that one of the earliest movements of Christian faith was in Ethiopia, perhaps first fostered by this man!

### Saul – the persecutor

The resurrected Jesus personally confronted the murderous Saul (Acts 9:5, 17), engaging Ananias to seek him out at the home of Judas on Straight Street, Damascus, saying: ‘This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name’ (Acts 9:11, 15, 16, cf. 22:14-16). The visit of Ananias brought sight, the filling of the Holy Spirit and baptism (Acts 9:17, 18). Saul spent time with the believers in Damascus, but: ‘At once he began to preach in the synagogues that Jesus is the Son of God ... proving that Jesus is the Christ’ (Acts 9:20, 22). The response: a conspiracy to kill Him – but ‘the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord’ (Acts 9:23, 29, 31).

### Cornelius – an Italian

As with Saul’s conversion, that of Cornelius was the result of the intentional intervention of God. ‘He and all his family were devout and God-fearing’ Gentiles, who ‘gave generously to those in need and prayed to God regularly’ (Acts 10:2). An angel of God appeared to him in a vision and directed him to send for Peter – a Jewish apostle (Acts 10:3-8, cf. 10:22). The next day, while praying, Peter received a disturbing vision. While against their laws or customs to associate with Gentiles, the Holy Spirit told him to go with them (Acts 10:19, 20). John Stott explains: ‘Peter felt at liberty to break this traditional taboo’ – to have Gentiles stay and to go to Cornelius’ house – for God had

shown he should not consider any person ‘impure or unclean’ (Stott 1990:189, cf. Acts 10:28). He entered the home of Cornelius, and began: ‘God does not show favoritism but accepts men of every nation who fear him and do what is right’ (Acts 10:34, 35). He shared the message of God – the good news of Jesus: anointed, killed, risen, ‘the one whom God appointed as judge of the living and the dead’, in whom is ‘forgiveness of sins through his name’ (Acts 10:36-43).

Luke records: ‘While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles’ (Acts 10:44, 45). Peter reported to Jewish critics in Jerusalem: ‘As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: “John baptized with water, but you will be baptized with the Holy Spirit.” So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?’ (Acts 11:15-17). ‘When they heard this, they had no further objections and praised God, saying, “So then, God has granted even the Gentiles repentance unto life!”’ (Acts 11:18).

These conversion stories are pivotal to Luke’s narrative. They demonstrate the initiative of the Spirit, the response and activity of believers, and the priorities of Holy Spirit dependence, prayer, obedience to God’s kingdom agenda, the centrality of the Word, exalting the Father, and intentional relationships to His movement building (See Figure 4).

**Figure 4: The transition stories of Acts - illustrating movement priorities**

	Initiator	Activity	Priorities
<b>Samaritans</b> (Acts 8:4-26)	Philip	Philip ‘went down’ to Samaria, preached Christ – with miracles.	<b>Holy Spirit</b> dependence, <b>Prayer</b> , <b>O</b> bedience to kingdom agenda, <b>W</b> ord, <b>R</b> elationships
<b>Ethiopian eunuch</b> (Acts 8:26-40)	Angel of the Lord - the Spirit	Philip told to go to desert road to Gaza – to find a man reading Scripture.	<b>Holy Spirit</b> dependence, <b>Prayer</b> , <b>O</b> bedience to kingdom agenda, <b>W</b> ord, <b>R</b> elationships
<b>Saul</b> (Acts 9:1-31; 22:1-21; 26:2-29)	Jesus	The resurrected Jesus directly confronted Saul – who was out to destroy the movement of Christ.	<b>Holy Spirit</b> dependence, <b>Prayer</b> , <b>O</b> bedience to kingdom agenda, <b>W</b> ord, <b>E</b> xalting the Father, <b>R</b> elationships
<b>Cornelius</b> (Acts 10:1-11:18)	Angel of the Lord - the Spirit	Peter received visions to confront his prejudices – then going to Gentiles to share faith!	<b>Holy Spirit</b> dependence, <b>Prayer</b> , <b>O</b> bedience to kingdom agenda, <b>W</b> ord, <b>E</b> xalting the Father, <b>R</b> elationships

- *What type of person or group are you most uncomfortable about accepting into fellowship in your church?*
- *What rules, traditions or taboos in your church might keep some people out?*
- *On what basis is it right to move away from the 'rules' of Scripture, as with the Ethiopian?*

## Discussion

These four fishing expeditions (among Samaritans, for the Ethiopian eunuch, and for Saul and Cornelius) form the transition to Luke's wider Acts account – shifting the movement from Jerusalem, to Judea and Samaria, and then to 'the ends of the earth'. He retells the stories of Saul and Cornelius three times<sup>17</sup> as he moves to the *expanded outreach* phase of the movement – with Saul a major player in the gospel multiplication among Gentiles. These stories of the Spirit's activities are bracketed by intense persecution and scattering (Acts 8:1-4), with those scattered planting the church in Antioch, an outpost of the Gospel among Jews and Gentiles (Acts 11:19-30) – the church in Antioch became the base of expanding missionary movements. In this church – planted by members, not apostles; established upon 'the good news about the Lord Jesus'; encouraged and equipped by Spirit-led leaders – Barnabas 'saw the evidence of the grace of God'. Luke records: 'a great number of people believed and turned to the Lord' – people from Cyprus and Cyrene, Jews and Greeks (Acts 11:19-26). In the diversity of this church Barnabas saw that 'the grace of God that brings salvation has appeared to all men' (Tit 2:11).

This church plant was not a break from Jerusalem – independent and separatist. There was not to be a Gentile church distinct from the Jewish-heritage church. There is one body of Christ. In the face of impending famine these disciples – first called Christians at Antioch – rallied financial support for 'the brothers living in Judea', sending 'their gift' to Jerusalem believers by Barnabas and Saul (Acts 11:27-30). Their offerings provided a tangible declaration of unity, gifts from brothers to brothers!

The transition from Jesus' *ministry training* to His *expanded outreach* phase of movement building was marked by more missionary journeys. That of the early church was marked by the development of a wider movement – the witness by unnamed believers, the formation of a new base (Antioch), and the release of new apostles (Barnabas and Saul) – for their missionary journeys across the Roman Empire.

From the beginning of their first journey Luke's record of movement building selectively focuses upon the ministry of Saul or Paul.<sup>18</sup>

- The *preparation* phase of Paul's life was marked by an early move from Tarsus to Jerusalem to study under the best Jewish teachers, recognition within the structures and hierarchies of Judaism, strident opposition to the followers of Jesus, even complicity in their harassment, imprisonment and death. It took the direct intervention of the risen Jesus to confront him. His transition from feared persecutor to fearless defender of the Lord was marked by the call of Jesus, the anointing of the Holy Spirit, new sight, baptism, and the commission to be God's 'chosen instrument' to carry the gospel to the Gentiles (Acts 9:15-19).
- Paul's *foundation* phase of movement building began with his preaching in the synagogues of Damascus that 'Jesus is the Son of God' and 'proving that Jesus is the Christ' (Acts 9:20, 22). Before returning to Jerusalem he spent three years in Arabia – receiving instruction 'by revelation from Jesus Christ' Himself. The foundational priorities were laid during His wilderness experience – his past prejudices and traditions addressed, his future calling confirmed by the grace of God, who Paul said: 'was pleased to reveal his Son in me so that I might preach him among the Gentiles' (Gal 1:11-17). This he no doubt did in Arabia – throughout the cities of Decapolis and maybe down into Petra. Certainly by his return to Damascus the governor of the city under King Aretas (2 Cor 11:32, 33; cf. Acts 9:23-25) knew of his preaching and sought to kill him.
- Following a brief visit to Jerusalem Paul's *ministry training* continued in his hometown, Tarsus – and then in Antioch with Barnabas. The time from his conversion to the *expanded outreach* of the missionary journeys was about twelve years.

While believers at Antioch 'were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off. The two of them were then 'sent on their way by the Holy Spirit' (Acts 13:2-4).

## 4. The Expanded Outreach Phase

The *expanded outreach* phase of Jesus' movement building finds parallels in the first two missionary journeys of Acts 13-18 – in their geographical reach to the ends of the earth, their application of the movement-building principles of Jesus, as well as the development of Paul's mission thinking and practice.

### First journey (Acts 13:4-14:28)

Led by the Holy Spirit, it is not surprising that Barnabas and Paul went first to Cyprus. Paul had spent some years back in Tarsus, his hometown (Acts 9:30, cf. 11:25), but Cyprus was where the relational streams of Barnabas were to be found (Acts 4:36). They traveled across the island to Paphos. They found the proconsul Sergius Paulus 'wanted to hear the word of God'. Luke records: 'he believed, for he was amazed at the teaching about the Lord' (Acts 13:12). From Paphos they sailed to Perga and on to Pisidian Antioch, in Turkey today. This seems a strange direction to take, except that we know from history that Sergius Paulus' family had large land-holdings in this area – with an inscription in the nearby Yalvaç museum bearing his name. It seems Paul and Barnabas followed the relational streams (*ethne*) of a person of peace (Sergius Paulus) – two of Jesus' significant movement-building principles (Matt 28:19; Luke 10:1-9).

Parallels in the first journey with Jesus' *expanded outreach* in movement building:

- Being sent by the Holy Spirit (Acts 13:4, cf. 13:9; 52; 14:3).
- Following the relational streams of persons of peace (Acts 13:12-16).
- Christ preached, believers gathered, elders 'appointed' for 'each church' (Acts 14:23).
- Extreme opposition – attempts to kill Paul (Acts 14:19).

Antioch and Jerusalem

Antioch was the base for these missionary journeys, welcoming Paul and Barnabas on their return (Acts 14:28, cf. 18:22). However, some arrived from Judea teaching that unless Gentiles were circumcised 'according to the custom taught by Moses' they could not be saved – the position of 'the party of the Pharisees' in the Jerusalem church (Acts 15:1; cf. 15:5). This resulted in 'sharp dispute and debate' – with Paul, Barnabas and others appointed to visit Jerusalem to consult with 'the apostles and elders' on the matter (Acts 15:2). The tensions were resolved for a time by the judgment of James that: 'we should not make it

difficult for the Gentiles who are turning to God' (Acts 15:19).

- *What might have been reasons for the different responses from Jerusalem and Antioch?*

Tensions between Paul and Barnabas

When Paul proposed returning to visit the Gentile churches Barnabas suggested taking John Mark, who had deserted them part way into their first journey. Paul objected, and 'there was such a sharp disagreement that they parted company', Barnabas and John Mark heading for Cyprus, and Paul with Silas retracing the path of the first journey (Acts 15:39-41). Later Paul affirmed both Barnabas and John Mark (1 Cor 9:6; Col 4:10); but this was a painful split.

- *In what way was this tension turned into the basis for multiplying mission – as well as reconciliation?*

### Second journey (Acts 15:36-18:22)

Paul returned to Derbe, Lystra and Iconium, sharing the decisions of the council in Jerusalem and strengthening the new churches (Acts 16:4,5). Paul wanted to head further north but the Holy Spirit prevented this. Luke records: 'the Spirit of Jesus would not allow them to' – so 'they went down to Troas'. It was there Paul received the call in vision to cross over to Macedonia taking him into Europe (Acts 16:6-12). Paul's trade as a tentmaker and prior experience in Jewish councils gave him ready access to the marketplaces as well as understanding in how to enter synagogues. He used both as a forum for sharing the gospel when he arrived in Athens and Corinth (Acts 17:16, 17; 18:1-4). In Philippi however, the Jewish population was small and there was no synagogue. Paul no doubt first met Lydia, an Asian dealer in purple cloth, in the market area. Then, she was among those who listened to Paul outside the city, at the river on the Sabbath (Acts 16:13).

A feature of this journey was the way Paul led key people to bring their whole household or *oikos* to faith and to gather in their homes resulting in multiple churches (*ecclesia*) in each community: Lydia (Acts 16:15) and the jailer (Acts 16:31-34) in Philippi; Jason in Thessaloniki (Acts 17:5-7); with Priscilla and Aquila, Titius Justus, Crispus, Phoebe and maybe Erastus in Corinth and its port, Cencrea (Acts 18:2, 3, 7, 8; 19:22; Rom 16:1, 3-5, 23; 2 Tim 4:20).

Parallels in the second journey with Jesus' *expanded outreach* in movement building:

- Being led by the Holy Spirit.
- Connections made in market places, synagogues and political forums.
- Focus upon Persons of Peace bringing their relational streams to Jesus.
- Multiple churches planted in the cities – in the relational streams.
- Extreme opposition – beatings, imprisonment, mob violence and interrogation.
- Being called before civil authorities to explain faith.
- What insights does Paul's defense of faith at the meeting of the Areopagus provide? (Acts 17:16-34)

The transition from Jesus' *expanded outreach* to His *leadership multiplication* phase of movement building was marked by the appointment of the 12 apostles after a night of prayer (Luke 6:12, 13), with more frequent missionary journeys into Gentiles regions. It was during this phase of *leadership multiplication* that He made His only recorded references to church (Matt 16:13-20; 18:15-20), foretold His death and resurrection (Matt 16:21; 17:9, 22, 23), and challenged His disciples to sacrificial denial. (Matt 16:24)

## 5. The Leadership Multiplication Phase

The *leadership multiplication* phase of the early church, illustrated by Paul's third missionary journey, began with the anointing of 'about twelve men' (Acts 19:1-7).

### Third journey (Acts 18:23-20:38)

Returning from his second journey Paul took Priscilla and Aquila to Ephesus (Acts 18:19), making preparation for his third journey, and the next level of movement building. Paul returned to Ephesus, and stayed! He challenged the small group of disciples with the question: 'Did you receive the Holy Spirit when you first believed?' (Acts 19:2), leading them to experience His baptism (Acts 19:6). For three months in the synagogue he argued 'persuasively about the kingdom of God' (Acts 19:8) – but was forced to leave. Moving to the lecture hall of Tyrannus, for two years Paul had daily discussions, with the result: 'all the Jews and Greeks who lived in the province of Asia heard the word of the Lord' (Acts 19:9, 10).

Instead of traveling across this vast region, which the Holy Spirit had prevented him from entering on his second journey (Acts 16:6), Paul worked from the church in Ephesus, with this church becoming the hub for a multiplying movement of church planting. He equipped, appointed and sent multipliers out. This movement reached the Lycus valley, 200 kilometers east, where we have the record of at least five churches planted (in Laodicea, Hierapolis, Colosse), as well as in the home of Nympha and that of Archippus (Col 4:13-17). This amazing movement was accompanied by 'extraordinary miracles', spiritual conflict, public disturbance and riots – with 'the word of the Lord' spreading widely and growing in power (Acts 19:11-41).

SHIFTm2M identifies four objectives that Jesus sought to accomplish during this *leadership multiplication* phase.<sup>19</sup> What evidence do we find of Paul following these objectives?

1. Selecting apprentice leaders (the twelve: Mark 3:14; Luke 6:12-14).
2. Training these through hands-on experiences.
3. Commissioning these leaders.
4. Sending proven multipliers into the harvest.

Parallels in the third journey with Jesus' *leadership multiplication* in movement building:

- About 12 men anointed by the Holy Spirit (Acts 19:1-7).
- Rejection by some in the synagogue (Acts 19:8, 9a).
- A hub of equipping – reaching Jews and Greeks across Asia Minor (Acts 19:9b,10).
- Extraordinary miracles accompanying the spread of the word of God (Acts 19:11-20).
- Increasing opposition – and death threats (Acts 19:23-41; 20:3).

### How are you applying the movement building principles Paul practiced?

First journey: working within relational streams?

Second journey: identifying Persons of Peace who plant new within their relational streams?

Third journey: cultivating hubs of church planting – equipping, appointing and sending multipliers to build movements everywhere?

The transition from the *leadership multiplication* phase to movements for the *body of Christ* involves an upper room experience, the Lord's supper, resurrection power, the call of the Spirit to go to Jerusalem to face 'prison and hardships', even death – with farewell speeches (Acts 20:1-21:16); unmistakable parallels with the experience of Jesus Christ. As with Jesus' movement building, that of the early church is counter-intuitive. Just as Jesus' ministry was gaining momentum, He was cut off; and just as Paul's ministry was reaching a peak of effectiveness, he was taken out of circulation. This is a level of discipleship few today are comfortable with, but a key to movements – in contrast to simply doing ministry! This is critical to SHIFTM2M – the paradigm shift from ministries to movements.

### Movements of Multiplying Disciples

For Jesus, the equipping of the leaders of His movement and their commissioning and sending as proven multipliers into the harvest, took place amidst increased opposition, His betrayal, trial, crucifixion, resurrection, ascension and the outpouring of Holy Spirit. For His ministry to become a movement, having accomplished His purpose, Jesus needed to leave. The movement depended upon the Holy Spirit filling a multiplying number of followers of Jesus – making disciples who would make disciples! (John 14:1-16:33).

Once Paul had reached a pinnacle in multiplying leaders, creating hubs of disciple making, planting multiple churches into relational streams across the Roman province of Asia, he was 'compelled by the Spirit' to go to Jerusalem, knowing 'prison and hardships' were facing him (Acts 20:22, 23). For the early church to multiply as a movement it could not rely upon any one person – even the apostle Paul. Under the leading of the Holy Spirit, he was to live out a key principle of Jesus' movement building: the sacrifice of self – moving out of the way for others. While counterintuitive, in this way Paul's ministry expanded into fresh areas of influence while he coached and encouraged the movement he had cultivated.

Attempts to pacify Jewish believers in Jerusalem who were 'zealous for the law' did not succeed. Paul was seized and the mob tried to kill him (Acts 21:1-31). The commander of Roman troops in the city had Paul bound, but learning he was a Roman citizen of Tarsus, allowed him to speak to the riotous crowd (Acts 21:31-22:29). The next day the commander ordered the chief priests and the Sanhedrin to meet with Paul. He addressed them saying, 'I stand on trial because of my hope in the resurrection of the dead' (Acts 23:1-6). In

the uproar that followed:

- Some argued: 'We find nothing wrong with this man' (Acts 23:9).
- The Lord stood near Paul, saying: 'Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome' (Acts 23:11).
- The chief priests and elders were implicated in a plot to kill Paul, which, when heard of, resulted in Paul being transferred (protected by 200 soldiers, 70 horsemen, and 200 spearmen) to Caesarea (Acts 23:12-35).

In Caesarea, Paul was 'kept under guard in Herod's palace' for over two years (Acts 23:35; 24:27), during which time he was called before governors Felix and Festus, and King Agrippa. Before Felix and his wife Drusilla, Paul spoke about: 'faith in Christ ... righteousness, self-control and the judgment to come' (Acts 24, 25). When King Agrippa and Bernice came, Festus declared of Paul: 'I found he had done nothing deserving of death' (Acts 25:25). Sharing with Festus, Agrippa and Bernice the good news of Jesus' suffering and resurrection as consistent with 'what the prophets and Moses said would happen' – both 'true and reasonable', Paul made his appeal: 'King Agrippa, do you believe the prophets? I know you do' (Acts 26:22, 25 & 27). Leaving the room Festus, Agrippa and Bernice said to one another – the third time this declaration was made: 'This man is not doing anything that deserves death or imprisonment' (Acts 26:31). But, Paul had appealed to Caesar – and so he was sent to Rome (Acts 26:32-28:16).

- What parallels do you find Luke drawing between Jesus' last hours before His crucifixion and Paul's journey to imprisonment in Rome? (Acts 24:1-28:16)
  - Trials and declarations before governors and kings?
  - Testimonies of these rulers and wives?
  - The storm, shipwreck and *breaking of bread* (Acts 27:35, 36)?
  - The miracle (Acts 28:1-10):

Paul preached under guard in Rome for 'two whole years' (Acts 28:17-31):

- 'From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus' (Acts 28:23).

- He testified to the truth of the Holy Spirit's word through the prophets (Acts 28:25-27).
- He declared: 'I want you to know God's salvation has been sent to the Gentiles, and they will listen' (Acts 28:28).
- 'Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ' (Acts 28:31).

Paul wrote what have been called the *prison epistles* during his imprisonment:<sup>20</sup>

- His letter to the Ephesians was written to encourage the faith of believers in Ephesus, explaining the nature and purpose of the church, the body of Christ.
- His letter to the Colossians presents Christ as God – human, but Lord of creation and the head of the church.
- His letter to Philemon encourages him to forgive slave Onesimus for deserting – encouraging all believers to treat others with Christian love.
- His letter to the Philippians contains what has been called the master story of Paul's life, ministry and writing – Philippians 2:1-11.

Luke's account in Acts comes to an abrupt end. There is a sense of incompleteness, just as with his Gospel (Luke 24:50-53). It is not the end, but is how movements are built. By the end of His short ministry, as recorded in the gospels, Jesus left with the assurance of His resurrection and the promise of the Holy Spirit. Paul's relatively short ministry ends with him encouraging believers to 'in humility consider others above' themselves, declaring:

*'Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant (slave), being made in human likeness ... he humbled himself and became obedient to death – even death on a cross. Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father'* (Philippians 2:5-7).

Paul lived his master's story – status reversal, conformity to the heart of God for others, even death. He disappeared from the scene, executed, because the movement did not depend upon him. It could only be a movement if he equipped and released other

men and women for the unfinished narrative – the Acts chapter 29. This is what movement builders for the kingdom of God must do!

### **The ongoing chapter – and our involvement in Acts 29**

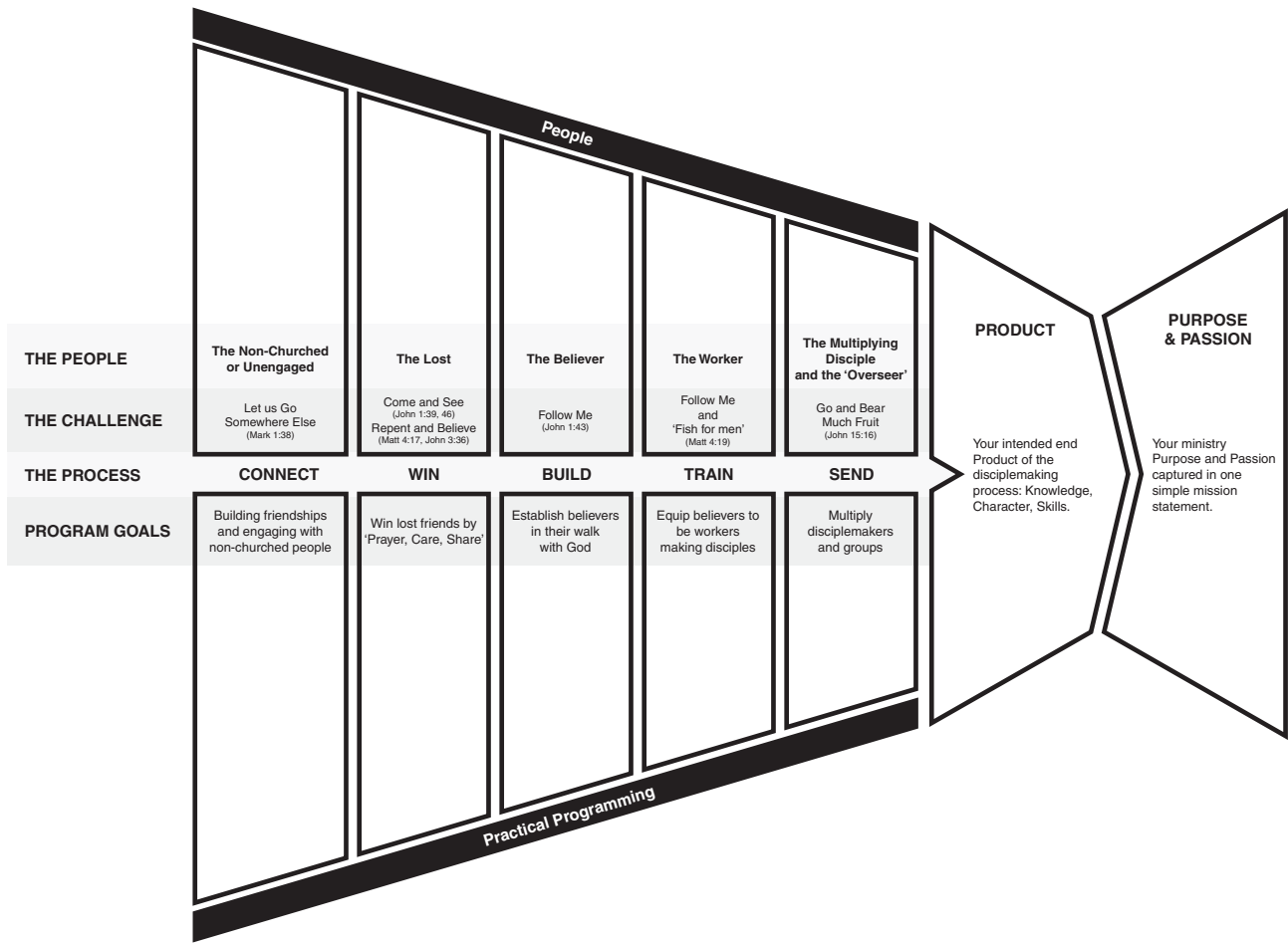
By the mid-fourth century Christians were in the majority in the Roman Empire – perhaps over 56% of the total population.<sup>21</sup> Rodney Stark sees Constantine's conversion 'as a response' to this 'massive exponential wave in progress, not as its cause'.<sup>22</sup> But the witness of believers and the spread of the Word were not limited to the Roman Empire. Philip Jenkins argues: 'Christianity was a tricontinental religion'<sup>23</sup>, developing as a movement right across Asia, Africa and Europe.

Movements don't depend upon one person. They are predicated upon those cultivating the movement being prepared to sacrifice for others to take over. Movements depend upon others. This calls for humility and conformity to the principle of denying self and taking up the cross.

- *What will your conformity to the crucifixion principle – being prepared to die so that others might take over the movement – look like for you and your movement?*
- *How will you equip, and in what time frame, for multiple others to take over from you to do a greater work?*
- *Who have you chosen for leadership multiplication – who you are prepared to give up your life for, so that filled with the Holy Spirit they can cultivate a movement for God's kingdom?*



**Figure 5: Creating a balanced environment for disciplemaking<sup>24</sup>**



## BIBLIOGRAPHY

- |                    |      |  |
|--------------------|------|--|
| Addison, Steve.    | 2012 | What Jesus Started, InterVarsity.  |
| Allen, Roland.     | 1962 | Missionary Methods: St Paul's or Ours? Eerdmans. (1927)  |
| Jenkins, Philip.   | 2008 | The Lost History of Christianity, HarperOne.   |
| Longenecker, R. N. | 1981 | 'The Acts of the Apostles', in The Expositor's Bible Commentary Volume 9 (John-Acts), ed. F. E. Gaebelin, Grand Rapids, Zondervan.   |
| McGavran, Donald.  | 1981 | The Bridges of God, Friendship Press (1955)  |
| Peterson, David G. | 2009 | The Acts of the Apostles, Eerdmans.  |
| Spader, Dann.      | 2012 | Movement Building from the life of Christ, Melbourne, CCCA.  |
| Spencer, F. S.     | 1993 | 'Acts and Modern Literary Approaches', in B. W. Winter and A. D. Clarke (eds.), The Book of Acts in Its First Century Setting, Vol. 1: Ancient Literary Setting, Eerdmans. |
| Stark, Rodney.     | 1996 | The Rise of Christianity, HarperOne.   |
| Stott, John.       | 1990 | The Message of Acts, Inter-Varsity.  |
| White, Ellen.      | 1905 | Ministry of Healing, Pacific Press.  |

## ENDNOTES

1. Scripture quotes are from the New International Version, 1986.
2. This paper assumes the reader is familiar with the Shift m2M study guides: the Movement Builders Manual, and a Harmony of the Gospels.
3. Peterson 2009:16.
4. Peterson 2009:112.
5. Spencer 1993:26; see Peterson 2009:112.
6. See Matt 28:19 and Longenecker 1981:258 – quoted by Peterson 2009:114.
7. 'Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me.'" - White 1905:143.
8. [www.movementbuilders.com.au](http://www.movementbuilders.com.au) - Campus Crusade for Christ Australia 2011.
9. See Peterson 2009:27.
10. See transitional verses Acts 2:42-47; 4:32-37; 6:7; 9:31; 12:24; 16:5; 19:20.
11. [www.movementbuilders.com.au](http://www.movementbuilders.com.au) - Campus Crusade for Christ Australia 2011.
12. See Peterson 2009:21.
13. Eight summaries of church growth: Acts 2:47; 5:14; 6:7; 11:21, 24; 12:24; 16:5; 19:20.
14. See John 4:9: 'Jews do not associate with Samaritans'. It is thought Samaritans were Jews who stayed near Shechem when the Babylonians destroyed Jerusalem. After the exiles began returning from Babylon (538 BCE), local inhabitants offered to help rebuild Jerusalem and the temple, but their offer was rejected. (Ezra 4) These 'people of the land' might have been Samaritans. Tensions increased and they built their own temple on Mount Gerizim, near Shechem. (See <http://en.wikipedia.org/wiki/Samaritans>)
15. Jesus said, 'some are eunuchs because they were born that way; others were made that way by men ...' (Matt 19:12) Today a person 'born that way' is called intergender.
16. See Isaiah 52:13-56:8.
17. Paul's in Acts 9:1-31; 22:1-21 and 26:2-29; and that of Cornelius in Acts 10:1-47; 11:1-18 and 15:7-9.)
18. It is as this journey commenced that Saul was also called Paul. (Acts 13:9) While Barnabas had been the key character – 'Barnabas and Saul' (Acts 13:7), on this journey mantle was handed over and Luke writes of 'Paul and Barnabas' (Acts 13:42) – with Paul becoming the prominent character.
19. Movement Building from the Life of Christ, 2012:126.
20. See <http://www.cru.org/training-and-growth/classics/10-basic-steps/10-the-new-testament/07-epistles.htm>.
21. Stark 1996:7.
22. Stark 1996:10.
23. Jenkins 2008:3.
24. [www.movementbuilders.com.au](http://www.movementbuilders.com.au) - Campus Crusade for Christ Australia 2011.

---

Follow my example, as I follow the example  
of Christ.

1 Corinthians 11:1

---



[www.movementbuilders.com.au](http://www.movementbuilders.com.au)