

Hope Revolution- Part four – This is THE way.

April 23, 2023

Glenn Garvin

BIG IDEA – The hope revolution is a pattern, not a path.

scripture focus - Acts 9:1-9 NLT

“Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord’s followers. So he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the **arrest of any followers of the Way he found there**. He wanted to bring them—both men and women—back to Jerusalem in chains. **As he was approaching Damascus on this mission, a light from heaven suddenly shone down around him. He fell to the ground and heard a voice saying to him, “Saul! Saul! Why are you persecuting me?” “Who are you, Lord?” Saul asked. And the voice replied, “I am Jesus, the one you are persecuting! Now get up and go into the city, and you will be told what you must do.”** The men with Saul stood speechless, for they heard the sound of someone’s voice but saw no one! Saul picked himself up off the ground, but when he opened his eyes he was blind. So his companions led him by the hand to Damascus. He remained there blind for three days and did not eat or drink.”

We've been talking about Jesus making such a revolutionary change in our world and our lives because of his resurrection from the dead. Followers of Jesus believed God and set out to **actually live the life of Christ through their beliefs and most radically, through their behaviors.** It was that change in their immediate way of seeing the world and the glimpse of the Kingdom of God being fulfilled then and the future that made them stand out. I've been saying it was more than a cause, or even a promise of a “better” life it was the transformation of our heart that ignited and inspired this hope and the grit and determination to continue to walk with Jesus until our life

here is completed. In the beginning faith looks daunting and nearly impossible. But as we grow and see the changes in our life it gets more and more exciting. There comes a time when we need our faith to grow as well, even if it is just to remain faithful to God despite what others say or do.

To live this life of faith we need both an internal perseverance as well as external encouragement to keep moving forward.

Believe me, this is not a solo race nor meant to be exhausting. The first followers of Jesus were given a unique identifier describing their affinity with the one who had lived, died, and rose again. This nickname was given to those who did not physically follow Jesus as his disciples did. Instead, they followed what was simply called “the way.”

Luke drops this affiliation in Acts five different times. And it looks like this was the name used by secular, non-believers in Jesus to describe this new group. They were followers of the way.

First of all, you’ve got to see the irony in this story written by Luke.

Saul, the high-level hatchet-man for the Pharisee, was livid about these wild rumors about the blasphemer Jesus still having a huge following despite his death by crucifixion – no one’s reputation makes a comeback after being tortured and humiliated on a criminal’s cross. Someone or something else must be driving this wretched gossip – so Saul thought.

Acts 9:1-9 NLT

“Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord’s followers. So he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the **arrest of any followers of the Way he found there.** He wanted to bring them—both men and women—back to Jerusalem in chains. **As he was approaching Damascus on this mission, a light from heaven suddenly shone down around him. He fell to the ground and heard a voice saying to him, “Saul! Saul!**

Why are you persecuting me?” “Who are you, Lord?” Saul asked. And the voice replied, “I am Jesus, the one you are persecuting! Now get up and go into the city, and you will be told what you must do.” The men with Saul stood speechless, for they heard the sound of someone’s voice but saw no one! Saul picked himself up off the ground, but when he opened his eyes he was blind. So his companions led him by the hand to Damascus. He remained there blind for three days and did not eat or drink.”

“Saul traveled on the way against the Way, yet he was stopped on the way to join the Way”

This is so interesting that the very first time this phrase, “followers of the Way” is used, it is done so while God recruits its number one enemy to **JOIN** the Way!

Up until Acts 11:26, Jesus followers had several names they referred to themselves. It is believed that a Roman ruler nicknamed them Christians.

Acts 11:25-26 NLT

“Then Barnabas went on to Tarsus to look for Saul. When he found him, he brought him back to Antioch. Both of them stayed there with the church for a full year, teaching large crowds of people. **(It was at Antioch that the believers were first called Christians.)**”

Why does that matter? It only matters to the degree that the group themselves preferred something else, like brethren, saints or of the Way.

And people “of the Way” fit nicely into several references made by Jesus describing Himself, as well as a few Old Testament writings using the phrase.

Christ had claimed to be Himself the “Way,” as well as the “Truth” and the “Life” (John 14:6)

or in His language as to the “strait way” that led to eternal life (Matthew 7:13)

or, perhaps, again, in the prophecy of Isaiah (Isaiah 40:3) cited by the Baptist (Matthew 3:3; Mark 1:3), as to preparing “the way of the Lord.”

Prior to the general acceptance of the term “Christian” (Acts 11:26) it served as a convenient, neutral designation by which the disciples could describe themselves, and which might be used by others who wished to speak respectfully, or, at least, neutrally.

Why talk about an ancient phrase only seen in five verses out of Acts?

Because this phrase, of being “people of the Way” helps describe patterns more than just a path. It is interesting that **the phrase the Way can be used literally**, like “go down the way on Candlewood and make a right on Woodruff, then go until you see Mi Casa on your left. This is giving directions, following a specific path to a destination.

Alternatively, it can also be used to describe a set of patterns or principles describing cultural or decision points that are more of a way of life. This is more like, a family commonality. **It might be said that when my family eats dinner, everyone seems to need more than one napkin, it's like a foodie safety blanket. Or, somehow, salsa or hot sauce seems to always be on the table. These would be seen as the Garvin Way.**

Maybe people of the Way did not specifically follow Jesus exact footsteps, only going where he went and repeating exactly what he said and how he said it. Maybe they were more like this familia commonality, they did things the Jesus Way.

Folks have tried to do that, and it's been a little comical. Say you are praying for someone who is blind, and you follow the “way,” the exact method of Jesus. You spit into some dirt in your hand, making

a little mud pile, then smear it onto the blind eyes of the person you're praying for. Is that the "way" to pray for every blind person? Or say you follow the way of Jesus by letting compassion drive your faith and your understanding of God's power to heal verses your own. Maybe you whisper to the Holy Spirit, "how do you want to do this?" You lay hands on them and believe God to heal their blindness.

What about the "way" a person comes to faith in Christ? Is it a way of exact, prescriptive steps, saying the exact words of belief, repentance, and acceptance? Sure. That's great. Say the prayer and thou shalt be saved? Yeah. That's how some of you came to Jesus.

But is that "way" the only way it can happen? The thief on the execution hill of crucifixion with Jesus said, "remember me when you come into your Kingdom." Jesus said back, "you're in – today you will be with me in paradise."

The famous John Wesley, preacher, evangelist in the early 1900's wrote in his journal, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. **About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.**"

He was saved. The next morning, he woke up saying, "Jesus, Master," was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon Him and my soul waiting on Him continually."

I am simply telling you, the way to be a part of the revolution of hope is to follow in the patterns and path of principles of Jesus. It is not always linear. The Way is filled with massive highs and lows, and a ton of baby steps forward and two, four or five failure steps backward!

There are processes of maturity as a believer, but it is not based on age or church attendance. It's not even based on your knowledge of the Bible, but it is based on your obedience to God's Word.

These past several months I have struggled to find a simple way to describe, step by step, what a disciple, a follower of Jesus should take to become a fully mature believer. There's not a list out there that anyone really agrees with!

I created a list, but maybe it's not a list at all, because folks just don't follow the steps as I see them or anyone else sees them.

I've created a diagram, signs of discipleship. Sure, you can find an orderly pattern if you'd like, but God doesn't seem to mind folks skipping around, out of order to have these steps or processes show up in their life.

A friend of ours, Bill Dogterom, uses the word, "apprentice" instead of "disciple," what do you think about that?

Here's the graphic of what I see as being people of the Way. These are in the notes today, so you can download them.

Patterns of the Way

Process and signs of BEING a follower of Jesus

- Pre belief – Engel Scale
- Believe
- Start your walk with Jesus
 1. Regular reading or listening to the **Bible**, studying to know God and hear his voice better, **praying**, and learning to do what He says. (2 Timothy 3:16, Proverbs 30:5, Psalm 56:4, Psalm 119:130, Psalm 119:9-10, Isaiah 55:10-11, Psalm 119:11, John 8:32, 1 Thessalonians 5:16-18, 1 John 5:14-15, 2 Chronicles 7:14, Ephesians 6:18, James 5:13)
 2. **Baptism**, death to life and into the body of Christ as we gather (1 Peter 3:21, Acts 2:41, Acts 8:12, Acts 19:4, Acts 22:6, Colossians 2:12, Acts 10:48, John 3:5).

3. **Communion** within community, participation in **regular worship and fellowship**, remembering and celebrating the words of Jesus. (Mark 14:22-25, 1 Corinthians 11:23-26, Matthew 26:26-29, John 6:53-58,
4. **Being filled with the Holy Spirit** (active in hearing and obeying) (John 1:33, Acts 11:16, Matthew 3:11, Mark 1:8, Luke 3:16, Acts 1:5, Ephesians 5:18, Acts 2:4, Acts 1:8, Luke 3:16, Acts 19:1-6).
5. **Serving with purpose** and learning to use your God-given gifts within the community of faith, to neighbors and to the greater global community through experiencing God in other countries and cultures. (! Peter 4:10, Romans 12:6, 1 Corinthians 12:1-11, Ephesians 4:11-16, 1 Corinthians 12:28)
6. **Giving and generosity** (1 John 3:17, Luke 6:38, Proverbs 19:17, Proverbs 22:9, Proverbs 28:27, 2 Corinthians 9:11, 2 Corinthians 9:7, Acts 20:35, Malachi 3:10, Matthew 6:21)
7. **Make Disciples** (Matthew 28:18-20, Romans 10:14-15, Acts 1:8)

ME

I just want to see all of us growing in our faith and maturity in Jesus! God radically change my life as a teenager, supernaturally called me to Pastor and lead people in their faith and continues to change me and challenge my faith to be obedient to Him, to follow Him in the Way.

If you have not even started your walk with Jesus and you would like to, I will certainly pray with you. If you believe in Jesus and want to grow in your faith, I believe that the Holy Spirit will lead and guide you, giving you everything you need. If you want help, I'm here – the folks at Life Center are here for you.

NOTES

Scriptures

Acts 9:1-9 NLT

“Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord’s followers. So he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the **arrest of any followers of the Way he found there**. He wanted to bring them—both men and women—back to Jerusalem in chains. **As he was approaching**

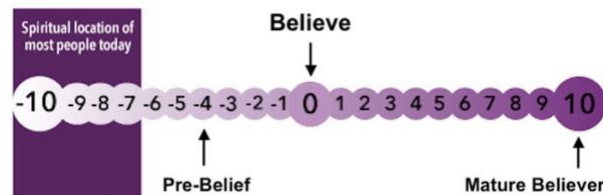
Damascus on this mission, a light from heaven suddenly shone down around him. He fell to the ground and heard a voice saying to him, “Saul! Saul! Why are you persecuting me?” “Who are you, Lord?” Saul asked. And the voice replied, “I am Jesus, the one you are persecuting! Now get up and go into the city, and you will be told what you must do.” The men with Saul stood speechless, for they heard the sound of someone’s voice but saw no one! Saul picked himself up off the ground, but when he opened his eyes he was blind. So his companions led him by the hand to Damascus. He remained there blind for three days and did not eat or drink.”

Patterns of the Way

Process and signs of BEING a follower of Jesus



- Pre belief – Engel Scale



- Believe
- Start your walk with Jesus
 8. Regular reading or listening to the **Bible**, studying to know God better, **praying**, and learning to do what He says. (2 Timothy 3:16, Proverbs 30:5, Psalm 56:4, Psalm 119:130, Psalm 119:9-10, Isaiah 55:10-11, Psalm 119:11, John 8:32)
 9. **Baptism**, death to life and into the body of Christ as we gather (1 Peter 3:21, Acts 2:41, Acts 8:12, Acts 19:4, Acts 22:6, Colossians 2:12, Acts 10:48, John 3:5).

10. **Communion** within community, participation in **regular worship and fellowship**, remembering and celebrating the words of Jesus. (Mark 14:22-25, 1 Corinthians 11:23-26, Matthew 26:26-29, John 6:53-58,
11. **Being filled with the Holy Spirit** (active in hearing and obeying) (John 1:33, Acts 11:16, Matthew 3:11, Mark 1:8, Luke 3:16, Acts 1:5, Ephesians 5:18, Acts 2:4, Acts 1:8, Luke 3:16, Acts 19:1-6).
12. **Serving with purpose** and learning to use your God-given gifts within the community of faith, to neighbors and to the greater global community through experiencing God in other countries and cultures. (! Peter 4:10, Romans 12:6, 1 Corinthians 12:1-11, Ephesians 4:11-16, 1 Corinthians 12:28)
13. **Giving and generosity** (1 John 3:17, Luke 6:38, Proverbs 19:17, Proverbs 22:9, Proverbs 28:27, 2 Corinthians 9:11, 2 Corinthians 9:7, Acts 20:35, Malachi 3:10, Matthew 6:21)
14. **Make Disciples** (Matthew 28:18-20, Romans 10:14-15, Acts 1:8)

Questions

- Q: What is a few radical changes Jesus has made in your life?
- Q: What do you think about this phrase “of the Way?” What Way?
- Q: Does it matter to you that Jesus’ followers went by different names?
- Q: How do you see a differences in “the Way” as a path versus a pattern?
- Q: What do you believe are the essentials of being a disciple of Jesus?
- Q: A friend, Bill Dogterom, uses the word, “apprentice” instead of “disciple,” what do you think about that?

COMMENTARY REFERENCES

Strong’s Concordance

STRONGS NT 3598: ὁδός hodos: a way, road

Usage: a way, road, journey, path.

Metaphorically: according to the familiar figure of speech, especially frequent in Hebrew and not unknown to the Greeks, by which an action is spoken of as a proceeding, ὁδός **denotes a course of conduct, a way (i. e. manner) of thinking, feeling, deciding:** a person is said to show the way, is one who shows him how to obtain a thing, what helps he must use.

The Lexham Bible Dictionary

WAY, THE (ἡ ὁδός, hē hodos). One of the primary terms used in the book of Acts to describe the early Jesus movement (e.g., Acts 9:2).

Earlier followers of the Jesus movement are also described as “the disciples” (οἱ μαθηταί, hoi mathētai; e.g., Acts 11:26), “the church” (ἡ ἐκκλησία, hē ekklēsia;

e.g., Gal 1:13; 1 Cor 1:2), and “Christians” (Χριστιανός, Christianos; e.g., Acts 11:26; 26:28; compare 1 Pet 4:16).

Origin of the Term

The origin of the term “the Way” (e.g., Acts 9:2; 19:9, 23; 22:4; 24:14, 22) **as an early name for the Jesus community is not fully clear, although there is parallel usage to define a community.** For example, the term “the Way” is used in Qumran literature (1QS IX, 17; compare VIII, 14 and IX, 19–20), and there is comparable usage in philosophical texts (e.g., Lucian, Menippus 4; Epict. Diatr. 1.4.29). In Qumran literature, **the term designates the mode of Jewish life lived by the community at Qumran, involving strict observance of the Mosaic law** (Fitzmyer, Acts of the Apostles, 424). These sectarians are thought to have chosen the way (of truth and righteousness) and to be part of Isaiah’s highway in the wilderness (Isa 40:3; Keener, Acts 2:1627; compare Mark 1:3).

Transposed to the account in Acts—to **the early Jewish sect soon to be labeled Christianity** (Acts 11:26)—the use of **“the Way” may to some extent be taken as referring to the mode of Christian life and morals** (compare Did. 1.2, 4.14, 5.1; Barn. 5.4, 11.7, 19.1–2, 12; 20.1; Herm. 35.2), which resonates as well with central scriptural themes (compare, e.g., Exod 18:20; Deut 9:16; Prov 12:28; Keener, Acts 2:1626). It seems that “the Way” is used in Acts because of **the claim of Jesus’ followers that they had found “the way” through Christ.** Keener observes that this is “the distinctive element by which they defined themselves as heirs to the way of truth and righteousness as distinct from others” (Keener, Acts 2:1627). “The Way” is also applied in Christ-related, exclusivist terms (compare John 14:6), meaning Christ is viewed as the only “way” who demands exclusive loyalty; this proclamation and the faith-based and self-sacrificial lifestyle it demanded became a marker for the early church of identity and membership.

The Way as More than a Sect

The term “the Way” is partly explained in Acts 24:14 (“the Way, which they [outsiders] call a sect”), where **Paul seems to reject the interpretation of “the Way” as just another form of Judaism or as a Jewish sect** (αἵρεσις, haireisis, haireisis) like Pharisaism or Essenism (Fitzmyer, Acts of the Apostles, 735). Instead, it seems that **Paul sees “the Way” as its own viewpoint.**

Although irony is not explicitly thematized in Acts 9, the account of Saul’s relation to “the Way” (on his way to Damascus) makes ironic use of hodos-language: **“Saul traveled on the way against the Way, yet he was stopped on the way to join the Way”** (Bock, Theology, 307; see Acts 9:17, 27).

Some five to seven years before Paul’s conversion to “the Way,” the earliest Christian community had begun with the calling of the first disciples to follow

Jesus (Hengel, "Eye-witness memory," 75). It is this group that Paul ultimately joins.

Baker Encyclopedia of the Bible

Followers of the Way. **Christianity was far from being simply an abstract belief; it was a whole way of life.** The new way of living was obvious to those around Christians and to the Christians themselves, for they were following Jesus' life style, the way he had lived and taught. Soon the term "this Way" or "the Way" meant Christian. Thus Saul (the pre-Christian name of Paul) was sent to Damascus to arrest anyone belonging to "the Way" (Acts 9:2). Christians may also have used the term to describe themselves; Luke referred to the Christian movement as "the Way" (Acts 19:9, 23; 24:22). **It is the only name Christians and non-Christians both may have used for the new movement.**

Elliott's Commentary for English Readers

"If he found any of this way." —Literally, of the way. We have here **the first occurrence of a term which seems to have been used familiarly as a synonym for the disciples of Christ** (Acts 19:9; Acts 19:23; Acts 22:4; Acts 24:14; Acts 24:22). It may have originated in the words in which Christ had **claimed to be Himself the "Way,"** as well as the "Truth" and the "Life" (John 14:6); **or in His language as to the "strait way" that led to eternal life** (Matthew 7:13); **or, perhaps, again, in the prophecy of Isaiah (Isaiah 40:3) cited by the Baptist (Matthew 3:3; Mark 1:3), as to preparing "the way of the Lord."** Prior to the general acceptance of the term "Christian" (Acts 11:26) it served as a convenient, neutral designation by which the disciples could describe themselves, and which might be used by others who wished to **speak respectfully, or, at least, neutrally,** instead of the opprobrious epithet of the "Nazarenes" (Acts 24:5). The history of the term "Methodists," those that follow a distinct "method" or "way" of life, offers a partial but interesting analogue.

MacLaren's Expositions

The name of 'Christian' was not applied to themselves by the followers of Jesus before the completion of the New Testament. There were other names in currency before that designation—which owed its origin to the scoffing wits of Antioch—was accepted by the Church. They called themselves 'disciples,' 'believers,' 'saints,' 'brethren,' as if feeling about for a title.

Here is a name that had obtained currency for a while and was afterwards disused. We find it five times in the Book of the Acts of the Apostles, never elsewhere; and always, with one exception, it should be rendered, as it is in the Revised Version, not 'this way,' as if being one amongst many, but 'the way,' as

being the only one.

Now, I have thought that this designation of Christians as 'those of the way' rests upon a very profound and important view of what Christianity is, and may teach us some lessons if we will ponder it; and I ask your attention to two or three of these for a few moments now.

I. First, then, I take this name as being a witness to the conviction that in Christianity we have the only road to God.

II. Then there is another principle, of which this designation of our text is also the witness, viz., that in Christianity we have the path of conduct and practical life traced out for us all.

The 'way of a man' is, of course, a metaphor for his outward life and conduct. It is connected with the familiar old image which belongs to the poetry of all languages, by which life is looked at as a journey. That metaphor speaks to us of the continual changefulness of our mortal condition; it speaks to us, also, of the effort and the weariness which often attend it. It proclaims also the solemn thought that a man's life is a unity, and that, progressive, it goes some whither, and arrives at a definite goal.

Christianity is a way; Christianity is the way.

It is a way. These early disciples must have grasped with great clearness and tenacity the practical side of the Gospel, or they would never have adopted this name. If they had thought of it as being only a creed, they would not have done so.

And it is not only a creed. All creed is meant to influence conduct. If I may so say, credenda, 'things to be believed,' are meant to underlie the agenda, the things to be done. Every doctrine of the New Testament, like the great blocks of concrete that are dropped into a river in order to lay the foundation of a bridge, or the embankment that is run across a valley in order to carry a railway upon it,-every doctrine of the New Testament is meant to influence the conduct, the 'walk and conversation,' and to provide a path on which activity may advance and expatiate.

And so it is the path along which we can travel. **It is the only road that corresponds to all our necessities, and capacities, and obligations.**

It is the only path, my brother, that will be approved by reason, conscience, and experience. The greatest of our English mystics says somewhere-I do not profess to quote with verbal accuracy-'There are two questions which put an end to all the vain projects and designs of human

life. The one is, "What for?" the other, "What good will the aim do you if attained?"

III. And now, one last word. This remarkable designation seems to me to be a witness also to another truth, viz. that in Christianity we have the only way home.

The only way home! All other modes and courses of life and conduct stop at the edge of a great gulf, like some path that goes down an incline to the edge of a precipice, and the heedless traveller that has been going on, not knowing whither it led, tilts over when he comes there. Every other way that men can follow is broken short off by death. And if there were no other reason to allege, that is enough to condemn them. What is a man to do in another world if all his life long he has only cultivated tastes which want this world for their gratification? What is the sensualist to do when he gets there? What is the shrewd man of business in Manchester to do when he comes into a world where there are no bargains, and he cannot go on 'Change on Tuesdays and Fridays? What will he do with himself? What does he do with himself now, when he goes away from home for a month, and does not get his ordinary work and surroundings? What will he do then? What will a young lady do in an other world, who spends her days here in reading trashy novels and magazines? What will any of us do who have set our affections and our tastes upon this poor, perishing, miserable world? Would you think it was common sense in a young man who was going to be a doctor, and took no interest in anything but farming? Is it not as stupid a thing for men and women to train themselves for a condition which is transient, and not to train themselves for the condition into which they are certainly going?

Elliott's Commentary for English Readers

The disciples were called Christians first in Antioch.—The term for "were called" is not the word usually so rendered. **Better, perhaps, got the name of Christians. The Emperor Julian (Misopog., p. 344) notes the tendency to invent nicknames, as a form of satire, as characteristic of the population of Antioch in his time,** and the same tone of persiflage seems to have prevailed on the first appearance of the new faith. The origin of a name which was afterwards to be so mighty in the history of the world is a subject full of interest. **In its form it was essentially Latin, after the pattern of the Pompeiani, Sullani, and other party-names; and so far it would seem to have grown out of the contact of the new society with the Romans stationed at Antioch, who, learning that its members acknowledged the Christos as their head, gave them the name of Christiani.** In the Gospels, it is true, however (Matthew 22:16, et al.), we find the analogous term of Herodiani, but there, also, we may legitimately trace the influence of Roman associations. As used in the New Testament, we note (1) that **the**

disciples never use it of themselves. They keep to such terms as the “brethren” (Acts 15:1), and the “saints” (Acts 9:13), and “those of the way” (Acts 9:2). (2) That the hostile Jews use the more scornful term of “Nazarenes” (Acts 24:5). (3) That the term Christianus is used as a neutral and sufficiently respectful word by Agrippa in Acts 26:23, and at a somewhat later date, when it had obviously gained a wider currency, as that which brought with it the danger of suffering and persecution (1Peter 4:16).

Tradition ascribes its origin to Euodius, the first Bishop of Antioch (Bingham, Ant. II. i. § 4), and Ignatius, his successor, uses it frequently, and forms from it the hardly less important word of Christianismos, as opposed to Judaismos (Philadelph. c. 6), and as expressing the whole system of faith and life which we know as “Christianity.”

Internet Links

6 Bible Verses about Christians Are Called Followers Of The Way

Source: <https://bible.knowing-jesus.com/topics/Christians-Are-Called-Followers-Of-The-Way>

Acts 9:1-2 NLT

“Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord’s followers. So he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the arrest of any **followers of the Way** he found there. He wanted to bring them—both men and women—back to Jerusalem in chains.”

Acts 19:8-9 NLT

“Then Paul went to the synagogue and preached boldly for the next three months, arguing persuasively about the Kingdom of God. But some became stubborn, rejecting his message and publicly speaking **against the Way**. So Paul left the synagogue and took the believers with him. Then he held daily discussions at the lecture hall of Tyrannus.”

Acts 19:23-24 NLT

“About that time, serious trouble developed in Ephesus **concerning the Way**. It began with Demetrius, a silversmith who had a large business manufacturing silver shrines of the Greek goddess Artemis. He kept many craftsmen busy.”

Acts 22:3-4 NLT

“Then Paul said, “I am a Jew, born in Tarsus, a city in Cilicia, and I was brought up and educated here in Jerusalem under Gamaliel. As his student, I was carefully trained in our Jewish laws and customs. I became very zealous to honor God in everything I did, just like all of you today. And I **persecuted the**

followers of the Way, hounding some to death, arresting both men and women and throwing them in prison.”

Acts 24:14 NLT

“But I admit that I follow the Way, which they call a cult. I worship the God of our ancestors, and I firmly believe the Jewish law and everything written in the prophets.”

Acts 24:22 NLT

“At that point Felix, who **was quite familiar with the Way**, adjourned the hearing and said, “Wait until Lysias, the garrison commander, arrives. Then I will decide the case.””

You Version – The Way

<https://www.bible.com/reading-plans/15537-the-way/day/1>

In Matthew 4:19 Jesus said “come follow me,” to his first disciple, and he says the same to us today. It’s a walk with him and we’re all just on the way. It’s not always easy but it’s always that simple.

In what ways may you have over complicated what following Jesus looks like?

John 4:6, Mathew 4:19,

The early disciples of Jesus were called followers of The Way before they were ever known as Christians. This tells us that Christianity is meant to be a journey, a daily walk, a way to walk rather than a religious institution or set of behaviors to try to be perfect. This study looks at Israel’s journey from slavery to freedom in parallel to our story and our journey with God.

Walk This Way

Walking with God is a choice we get to make. He won’t force us, coerce us, or make us follow him. He doesn’t want us as slaves, he want us as friends (John 15:15). He wants free people, choosing freely to walk with him.

What is one thing you’ve been “tripping over” that you could ask God to help you walk away from today and into freedom?

Galatians 5:1 NLT

So Christ has truly set us free. Now make sure that you stay free, and don’t get tied up again in slavery to the law.

Engel Scale of Evangelism

adapted from *What's Gone Wrong With The Harvest?*
by James F. Engel & Wilbert Norton - Zondervan 1975

- 10 Awareness of the supernatural
 - 9 No effective knowledge of Christianity
 - 8 Initial Awareness of Christianity
 - 7 Interest in Christianity
 - 6 Awareness of basic facts of the Gospel
 - 5 Grasp of implications of the Gospel
 - 4 Positive attitude to the Gospel
 - 3 Awareness of personal need
 - 2 Challenge and decision to act
 - 1 Repentance and faith
-

0 A Disciple is Born!

- +1 Evaluation of decision
- +2 Initiation into the church
- +3 Become part of the process of making other disciples
- +4 Growth in understanding of the faith
- +5 Growth in Christian character
- +6 Discovery and use of gifts
- +7 Christian life-style
- +8 Stewardship of resources
- +9 Prayer
- +10 Openness to others/Effective sharing of faith and life

Summary of Messages – Hope Revolution:

- Part One: **Right revolution, wrong throne.** What if your revolution is for the wrong cause?
- Part Two: **Maybe our cause is too small?** Hope is a person NOT a idea or a cause.
- Part Three: **Tag You're It!** Continuing the revolution that Jesus started.
- Part Four: **This is THE Way.** The hope revolution is a pattern, not a path.