

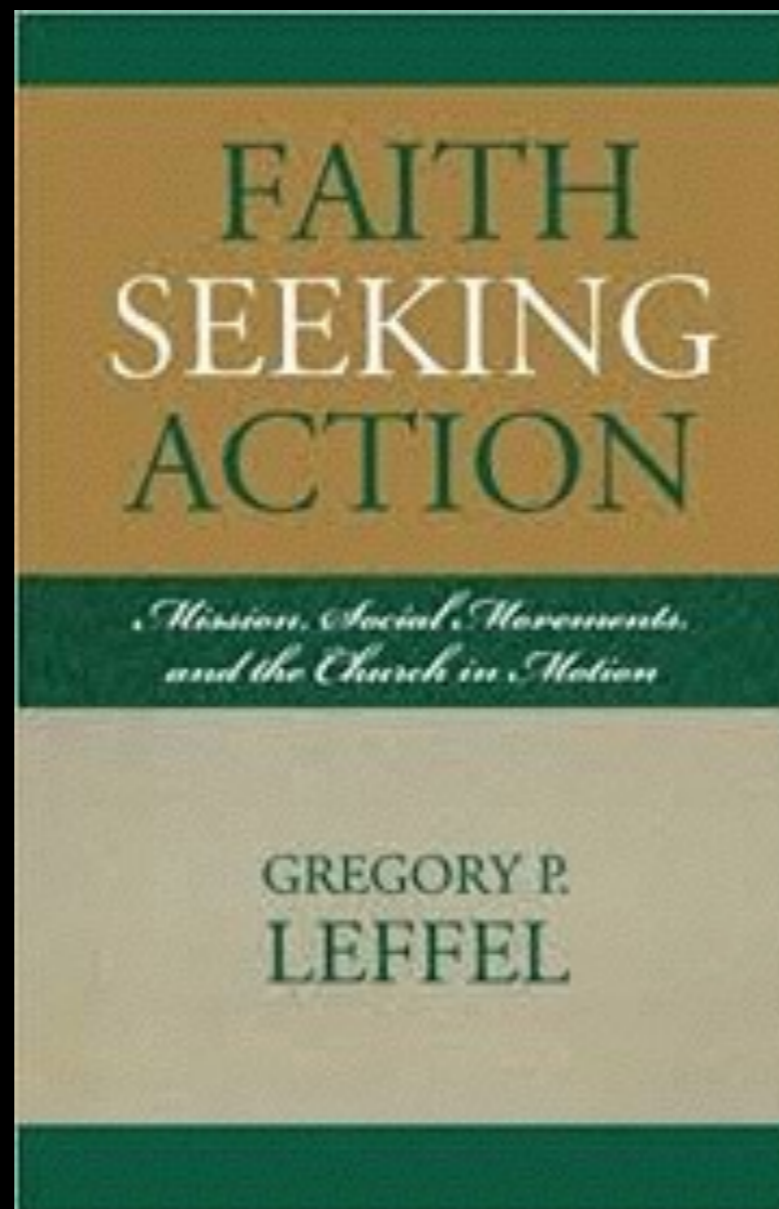
Jesus as Movement Leader

Luke 10

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- Jesus deploys waves of trained associates: 12, 70, 120, 3000, etc.
- He multiplies leaders (laborers) rather than restricting power to a few.
- Their manner is their message; they embody the message of the nonviolent, interdependent-economy kingdom
- They are a peace movement.
- They are advance “spies” for a nonviolent “conquest” by a paradoxical kingdom that heals rather than kills, shares rather than takes, and takes no revenge.

Leffel's 6 Characteristics of Vibrant Social Movements



1. Opportunity Structure
2. Rhetorical framing
3. Protest (messaging) strategy
4. Mobilization strategy
5. Movement culture
6. Participant Biography

Jesus says the kingdom of God is like gardening (an organic movement). It spreads through seeds ... sown into systems to grow.

The seeds of the message.

The seeds of people who personally embody the message.

The seeds of communities who socially embody the message.

Jesus seizes the *opportunity*
structure provided by
conflicted elites (Pharisees/
Sadducees; Herodians/
Zealots) and struggling
masses (Galilee/Judea)

He provides *rhetorical framing* on hillsides, in houses, on retreats, in public teach-ins, in debates, through parables, through rituals and practices. He repeats key themes - commonwealth of God, life to the full, life of the ages, liberation - rooted in dynamic tension with tradition.

His protest (messaging) strategy includes public demonstrations (healings & miracles), teach-ins (sermon on mount), civil disobedience (turning tables), guerilla theatre (exorcisms), festivals (feasts & feedings), naming evil (woes), naming heroes (blessings).

He develops a *mobilization strategy* based on 3, 12, 70, and multitudes. He entrusts freely with responsibility and expresses high confidence in his agents (greater things shall you do ...)

He associates his
movement culture with
love, joy, justice, risk,
hope, creativity, courage,
service, willingness to
suffer, nonviolence.

He provides his disciples
challenge, rest, retreat,
encouragement, recovery after
failures. They testify that
their *participant biographies*
have been forever changed for
the better.



What would it mean for us to understand the Christian faith more as a movement and less as an institution?

How would that affect your ministry in the years ahead?

How does that understanding affect your heart - your love for Jesus and the story of the New Testament?

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