

06.22.25

Luke

Chapter 6 - An Uncommon Perspective

Mans: Need for Solitude (vs. 12-19)

Luke 6:12-19: It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor. Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

And all the people were trying to touch Him, for power was coming from Him and healing them all.

We come to this marvelous passage in Luke and it is Christ going up to pray. Sometimes you ask, “What is He praying about?” But the passage actually will tell us what He's praying about, and how wonderful it is to realize that God has a plan for our lives and that God knows all the hearts of men, and that He selects those whose heart is truly His. The key in all of this is that God is looking for those that will be used by Him, a vessel fit for His service. Who are those? Are they the great? Are they the marvelous? One of the things you see in the Gospel of Luke, and we've been talking about this, they're probably the unlikeliest; the people that you wouldn't naturally see or think that they would be in the position in which God would call them into service. I mean, imagine God calling you. That's almost inconceivable that the Creator of the universe would say, “I'll take that one,” is such a marvelous thought, and that He longs to be gracious to us. Scripture

tells us in Chronicles, the eyes of the Lord move to and fro, seeking the one whose heart is wholly His. There are days that I feel like going, “Choose me!” and He says, “I see you. I see your heart.” God is choosing within this particular passage, and He's choosing those that will be His disciples.

In 1 Corinthians 1, it tells us that God chooses to weaken the foolish things to confound the wise; the things that are not to nullify the things that are, that no man would boast. We have a tendency to once again perceive that God is going to choose the upper echelon or those that have much or those that have great ability, and God says, “I'm looking for the weak and foolish.” And I've often said to myself, “I can do that. I'm pretty good at that.” And God says, “I'm looking for the humble of heart.” Your question might be, “Why would He choose those kinds of people?” And the answer would be clear when you understand His purpose. His purpose is to save the lost.

Once again, it's been read several times even today, but if you look with me in Luke 4, as He stands up in the

synagogue in His own hometown, it says in Luke 4:18, as He quotes the passage from Isaiah,

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND,

TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

These are not the high and haughty and the condescending that could deliver a message such as this. God is looking for those that would be humble of heart, that they might convey this great message of God's, that He chooses and longs to be gracious to mankind.

We come to this passage in Luke 6, and it starts off this way,

(Luke 6:12) “It was at this time...”

That's in what is called the Greek demonstrative. What that means is the focus is on at this specific time. Now, once again, what is Jesus doing?

Well, it goes on to say in the passage,

“... that He went off to the mountain to pray, and He spent the whole night in prayer to God.”

Ok. So, there's something pretty earnest here, but it was at this time. What time? Well, what Luke has done for us is he has set the stage much like we were talking about earlier this morning, as we were looking at Genesis 10 and 11. He is setting the stage for why Jesus is going up to the mountain at this time and what we have seen is Christ coming to the world and ministering, longing to heal, longing to do good the whole time that the evil religious leaders began to subvert it.

As we go through just a couple of examples, as you look at the passages, if you look in Luke 5:21, they were calling Jesus blasphemous.

(Luke 5:30) They were grumbling and complaining over Him ministering to tax gatherers and sinners.

If you look at Luke 5:33, they were criticizing His disciples for not fasting.

In Luke 6:2, they were condemning His disciples for transgressing the Sabbath.

In Luke 6:7, they were looking for a reason to accuse Him any way they could find. In the setting, though, there are those that are in great need and Jesus is healing and concerned for them. He is caring for those that are hurting and in particular we see the paraplegic within the passage. Of course, they care not for the paraplegic, they care not for those who are outcasts and in bondage like the tax gatherers or the sinners. They don't seek to do good for those that are hurting, and they actually try to rob His own disciples of the joy of having Him in their presence. They say, "They shouldn't be happy. They should be fasting, they should be feeling bad." Some people aren't happy until they make you miserable. With no concern for the needs, and actually, literally oblivious to the presence of God Himself in the passage; preferring pain and misery on others rather than healing and good for them. It is in this context that Jesus goes away from

them and prays. What do you think He's praying for? Well, you have as the outline, "A Need for Solicitude". What we're talking about is a need for somebody that will care and somebody that will be concerned for people. That's what God is looking for. How strange that is in our society, that that there would be somebody that would stop and talk to somebody in need, that instead of trying to avoid them, that they would actually care for somebody that is hurting. God is looking for somebody that will stop and care and be concerned.

Matthew talks about the fact that Jesus comes, and if you look with me in Matthew 9, within the text, we see the heart of Christ as He comes to the multitudes, and in ministering to the multitudes, if you look at verse 35 in particular, it says,

(Matthew 9:35) "Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming..."

Once again, not condescending or critical or condemning news, but proclaiming good news, "*euangelizō*," the gospel.

“... proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

(Matthew 9:36) Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.”

Who is God looking for to use? A people that would actually care for somebody else. Clearly, something that the shepherds at that time in the religious realm were not doing, they were thinking of themselves.

(Matthew 9:37) “Then He said to His disciples, “The harvest is plentiful, but the workers are few.

(Matthew 9:38) “Therefore beseech the Lord of the harvest...”

Actually, the word there is “beg with great earnestness that the Lord find those that would minister to these people,” because there were a lot of people. There are a lot of people hurting. You don't have to go very far.

They're in your neighborhood; they're next door to you; there are people hurting all over. The question is, who will

minister to them? Those that are thinking only of themselves?

When you look in Matthew 23, you see Christ condemning the religious leaders. Probably one of the greatest texts. Oftentimes people say to me, “I don't like religion.” And I said, “Well, Jesus didn't either.” And in Matthew 23, you see His indictment against it.

It reads this way,

(Matthew 23:1) “Then Jesus spoke to the crowds and to His disciples,

(Matthew 23:2) saying: “The scribes and the Pharisees...”

Once again, these are religious leaders; scribes, being, as it were, a kind of student of the word of God, clearly able to dissect and execute perfectly. Pharisees, being lawyers of the word of God. They actually called themselves “Pharisee” for the purpose of declaring themselves as separate from other people. Thus, the words “Pharisee” referring to that.

“... the Pharisees have seated themselves in the chair of Moses.”

Once again, their emphasis is the position.

(Matthew 23:3) “Therefore all that they tell you, do and observe...”

Because they're experts of the law, obviously, of Scripture.

“... but do not do according to their deeds; for they say things and do not do them.

(Matthew 23:4) “They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger.

(Matthew 23:5) “But they do all their deeds to be noticed by men...”

If you've ever read Matthew 6, it actually begins, “Beware practicing your faith in front of men. When you pray, pray in your closet. Don't pray in the streets and announce it in front of everybody. When you give alms, don't let anybody see what you're doing.” But man doesn't do it that way.

(Matthew 23:4) “They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them...”

(Matthew 23:5) “But they do all their deeds to be noticed by men; for they broaden their phylacteries...”

Where they would literally put Scripture on, and you make it bigger, so you must be more holy.

“... and lengthen the tassels of their garments.

(Matthew 23:6) They love the place of honor at banquets and the chief seats in the synagogues,

(Matthew 23:7) and respectful greetings in the market places, and being called Rabbi by men.”

And as He goes on, He begins to give the woes of the Pharisee. “Woe, Pharisee. Woe, hypocrites, hypocrites, hypocrites.” “Hypocrites” being you're just putting yourself on a stage, and you're just performing. You're just acting it out.

In the Book of Ezekiel in Chapter 34, you realize that even before the Pharisees came on the scene, there were others that were doing the same thing. If you look with

me in Ezekiel 34, you could begin to see God's indictment against men who were supposed to be shepherding His people. “Shepherding” would be like attending and caring and helping, feeding, but clearly doing the opposite.

Ezekiel 34 reads this way,

(Ezekiel 34:1) “Then the word of the LORD came to me saying,

(Ezekiel 34:2) “Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, ‘Thus says the Lord GOD, “Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?

(Ezekiel 34:3) You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock.

(Ezekiel 34:4) Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them.

(Ezekiel 34:5) They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered.

(Ezekiel 34:6) My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to search or seek for them.”””

Christ is surrounded by religious leaders that are only looking to condemn. They're only looking to criticize. They're only looking to undermine the help of these that are hurting. What do you think Christ is praying?

Josh was just reading out of Luke 11, and you come to the end of that particular chapter; you see Jesus actually talking to the Father, and He turns the Father and He says, “Father, I thank You that You gave Me babes and You didn't give Me the wise and those that were great.” He says, “I understand why You did that.” And then the next phrase is, “Come unto Me all who are weary and heavy laden, and I will give you rest.” You realize the necessity for this.

So, as you come to Luke 6 and you look at verse 12,

(Luke 6:12) “It was at this time...”

It's setting the stage.

“... that He went off to the mountain...”

And you sense that He's pulling away, that He wants to hear from God. “What do You think? What is it? What are Your choices?”

In the Gospel of John in Chapter 17, Jesus prays to the Father and He says, “I thank You for these that You gave Me.” It was God that was going to give them, and God saw the heart of those, and He knew exactly those that would convey the message best, and sometimes, it's those that have to go through the most difficult times to be the most sympathetic and empathetic, to understand what others are going through. Because obviously when we look at this list of those that are given, there's nothing that stands out great. I mean, most of them are blue collar workers, so there's no doubt that these are not great students necessarily of the word of God. They don't even live close to, probably 75 miles or further from Jerusalem, most of them. The only one that would live close to Jerusalem, would be Judas Iscariot, who would be

the traitor. So, of all the ones that He chooses, here they are, whether it be Levi, the tax collector, or Peter, James, John, Andrew, those that are fishermen. You begin to realize that these are just normal Joes. What sets them apart?

So, as we come to this in verse 12, we see Him going up to pray, spending the whole night, which really demonstrated His great earnestness, and it kind of gives an interesting picture, like Jacob in the Old Testament, not letting go of the angel till he gives him the blessing, and I think sometimes we quit too soon in our prayers before God. We say, "Well, I didn't get an answer." And God says, "You didn't pray enough. You didn't ask enough." James says, "You have not because you ask not." And oftentimes you ask amiss, and really, is He not looking for those that really desire with all their heart? And I have to admit, it takes some time for me to get there. Oftentimes I start off going, "It would really be nice if you did this for me, God." And I can just hear the voice of God going, "Ok. I need to hear a little bit more desire

here.” So, sometimes you have to spend a little bit more time in doing this.

Obviously, the heart of Christ was strong, and in verse 13 it reads this way,

(Luke 6:13) “And when day came, He called His disciples...”

This is how we know what He was praying for, because it was out of this that He then calls His disciples. The word that's used within the text makes reference to actually calling them by name, and we see the individualism within the text as well as, and then it goes on to say, “... and chose twelve...”

Once again, the word of this is very unique, in which because it's in the middle tense, it conveys the fact that He's choosing them for Himself. He is drawn to them Himself. It's very interesting. So, not only is God confirming these are the ones, but Jesus Himself was drawn to these specifically. So, it says He chose them. By the way, it's kind of the same word that is used for “church”. It starts off with that prefix “*ekle*,” where the

church in the Greek is “*ekklesia*,” which is “called out ones,” and you have that sense of God going, “I chose you.” You have that wonderful picture.

It says,

(Luke 6:13) “And when day came, He called His disciples to Him...”

Just to kind of emphasize, they're called disciples, why? the Greek word meaning “*mathētēs*,” which means “learners”. So, they were coming, and they were desirous to learn more of Him. Jesus even says, “Come to Me and learn of Me.” And that's what a disciple is. So, I trust in some ways, you're all disciples in that sense. You're all coming to learn of Him. I've found the more I know about Him, the more I love Him. So, disciples were chosen, the 12 of them.

“... whom He also named as apostles.”

Apostles now are named, given, which He will then send them out. So, “apostle,” “*apostolos*” actually means those that have been sent out on a mission. In particular, a mission that would represent the One who sent them.

Paul will actually call himself an ambassador. We are ambassadors of Christ. So, you study, you learn about Christ, but you're not just going to sit there. Are you? God's going to send you out and these 12 were sent directly by Him, and here again, very unique in that circumstance. But generically speaking, we're all called to be learners and we're all called to be sent out into the world.

Then it goes in the passage in which He begins to name the individuals. Now, as Luke names these individuals, the order in which he names and the grouping in which they're named, to me are very unique, and without going into a lot of detail, it is important to realize that we have, as it were, a kind of brotherhood. It's very interesting because as you go through this, you'll be surprised how many of these guys are brothers with each other, and you would say, "Why would He do that? I mean, shouldn't He go out and get a more eclectic group?" Well, they're pretty eclectic as far as you have one that works for the government as a tax collector, which nobody likes because of the fact that he works for the government and

collects taxes. Then you have a guy that's a zealot. Simon the Zealot, which means he rebels against people that take money from him, from the government. So, you have both of them being disciples of Christ, and now there's kind of a brotherhood forming. But beyond that, there are actual brothers that He calls together, and if you look with me, it starts off this way,

(Luke 6:14) "Simon, whom He also named Peter, and Andrew his brother..."

So, you have the first couplet that is given within the passage. You have these two that are brothers, and if you remember in particular in John 1:40-41, that it was Andrew that actually went to get Peter. Andrew had been following John the Baptist and by virtue of John going, "That's the guy that takes away the sins of the world," Andrew goes and follows Him and he goes, "I've got to get my brother." So, he gets his brother. Now, what that's demonstrating is something that is kind of unique. That's brothers getting along with each other, but also brothers caring for each other. If you look at the Old Testament, there weren't too many of those because when you think

right off the bat, Cain and Abel, that didn't work out work really well and then you just go down, Isaac and Ishmael, that didn't work out. You go into Jacob and Esau, that didn't work out and then all the brothers wanting to kill Joseph, that's not good. So, where is the whole brotherly love? I mean, God had actually called this nation to convey that, and they were all just miserably failing in that. This seems to be actual brothers that care for each other. I've often seen in Scripture, when you consider that which lays the foundation for Deacon and Elder, one of the things he has to do is manage his own household well, and you get the feeling in the text that he can't be a brawler, which means he can't be a fighter and going after his own way. You get the feeling like he's got to be able to get along with his family in order to be a minister. Which I think sometimes we kind of get it backwards. We don't think in those terms, but God says, "I want you to get along." Your family really is your training ground for ministry. If you can't get along with your family, you've got some problems. Fix them. So, God actually allows you to fix those problems so that you can go out and minister to people. But I don't know how you can tell them, "You

can have the peace of Jesus,” when your family's not at peace. So, he must be one who manages his own household well. I just want to make note of Peter in particular, that if you remember, his mother-in-law was living in his house. So, that's telling me he's taking care of her, right? 1 Timothy 5 says that if in fact you don't take care of your own, and in that text, it's talking about the widow of your home, it says, “You're worse than an unbeliever.” Worse than an unbeliever. So, once again, the family sets the stage for ministry, and you see these brothers actually caring for each other.

So, you have in the first, Simon Peter and Andrew, his brother, and then you have James and John. Those are brothers, sons of Zebedee. Scripture will tell us. So, you have another brother here within the passage, and when I look at these two guys, they both are pushing for the highest position; one to sit on the right, one to sit on the left, but they're at least working together. “I don't mind if you're the highest position and I'm the next, but at least we want to both be up there.” And then when the Samaritans are forbidding Jesus to go through their

country when He's setting His focus on Jerusalem, they both together go, "Do You want us to call down fire from heaven to consume these people?" So, that's them working together. They're working together. They're not fighting each other. So, you have these brothers that seem to care for each other. Then you have Philip and Bartholomew, which almost every time these two names are together. Now, whether or not they are brothers, but I tend to lean towards the fact that they probably are. Bartholomew would be Nathaniel as well. So, same name in case you're ever confused about "Where's Nathaniel?" Well, that's Bartholomew as well. I don't know if Philip was the lover of horses, but that's what his name means. But what you have in John 1:45 as well, that remember Christ found Philip, and then He goes, "I've got somebody else I want to bring" and so he brings Bartholomew along. And of course, he says, "Can anything good come out of Nazareth?" But why is he searching for him? There seems to be a kind of brotherhood' clearly, a closeness of these two guys together, Philip and Bartholomew. You almost always see them named together, and then you have,

(Luke 6:15) “and Matthew and Thomas; James the son of Alphaeus...”

Now, son of Alphaeus, that's pretty interesting to me. You know why? Because Matthew was the son of Alphaeus. So, I think you'll find that in Mark 2:14, that it actually describes him as being a son of Alphaeus. So, we have brothers there, and I kind of suspect that Thomas was their brother as well. Thomas means twin and there seems to be a twin relationship in with them. You always see them together, and then you have Simon the zealot, which I think sometimes he's described as the Canaanite which is really only a political term, but “zealot” means that he's zealous for the Jews in particular, and is willing to fight for it, but had a heart for this. Then, you have Judas who we refer to as Jude, who also wrote the Book of Jude, who was also a half-brother of Jesus.

The way that he's described in the text is,

(Luke 6:16) “Judas... of James...”

See that, “of James” within the passage? Making reference to somehow, perhaps a relationship between James and Judas. The reason for that is, I think yours

probably has it in the NAS, “Judas *the son* of James,” and the “*the son*” *would be* italicized, which means it's not in there. What's in the text is “of”. So, some have kind of said, “Well, that's the son of James” and I wouldn't agree with that. It's the brother. He's of James. This is Judas or Jude of James. Now, who was James? James was the other half brother of Jesus, which once again, is very interesting to me that and let me just kind of throw this out, there was also a Simon that was a brother. Could he have been Simon the zealot? I don't know. I'm not going to jump that far, but the fact is that we're having them together as we come to the passage. It's interesting to me that Christ didn't choose James to be one of the 12. But James will be the pastor of the Church of Jerusalem. So, just because he wasn't called to be a disciple doesn't mean that God won't use him in a great way. But the interesting culmination of this is it seems to be a brotherhood. That you have these men that have come together and in different pairs, they've been watching. So, they're kind of used to watching out for each other, so to speak. One has something happen, he wants the other one to be a part of it. They're already pulling each other

in, and God goes, “Ok, you've already been practicing this. Now, we just have to pull the rest of everybody in.”

Because what He's dealing with is the heart of those that would think like Him, of those that would care like Him, of those that would be concerned for people. You almost get the feeling like some of them wouldn't go into it unless their brother was invited too, and it is what God is looking for. So, if you look, as it goes in the passage, that the only one that seems not connected to anybody is Judas Iscariot, and “Iscariot” meaning the region around; there's a little area around Judea in particular close to Jerusalem. He would have been the one closest to Jerusalem, but furthest from the other men and would have been the single. As the passage describes him as the one who would be the traitor,

“... who became a traitor.”

And then it says,

(Luke 6:17) “Jesus came down with them and stood on a level place; and there was a large crowd of His disciples...”

Now, here again, I probably wouldn't fully go with “great multitude,” although I understand what the translators

were doing in the text and that is that the name for multitude, "*ochlos*" in the text is almost always "multitude". However, there are specific times in which that particular word is not at all referring to the greatness of the number, but more specifically dealing with the plainness of the people. In other words, it would be making reference to just average common group of people meeting together. So, if you were to see a group of people meeting together and you say, "Who are they? Are they some dignified group of people?" You'd say, "No, just *ochlos*. It's just a group of people meeting together. I don't know how they got together." That's the description that He's given the disciples. The tendency would be to think, "Well, these are the great men. These guys walk on water." Well, that's only because Jesus led him, and even at that, he sank. But the individuals that He's called will focus on things that the religious leaders are not. Religious leaders are thinking condemnation, criticism, and condescending thoughts towards the world. The disciples are thinking, "How do You do that? Can I do that too? How are we going to feed these people?" Remember when Jesus was talking to Philip, He goes, "How do you

think we're going to feed all these people? There's 5,000 people." Phillip starts counting, trying to figure out. All these guys are lacking in faith, but not in heart. You'll have Thomas come to Jesus and at the time He's getting ready to go to Jerusalem and they know that the Pharisees are going to kill Him. They know that, and Thomas goes, "Let's go to Jerusalem and die." Thomas is willing to die for Christ, and Peter is willing to stick up for Him, no matter what, he says. He doesn't have the strength to do it. He'll fall flat on his face, but his heart is there. He loves God. He's not going to leave Him, and one of the great descriptions that Christ gives of those that are here is He says, "You stuck with Me." He'll actually state this as we go a little bit further in the Gospel of Luke. He said, "You were the ones that stuck with Me in all of My trials. You didn't leave Me." Now, they will find their limits as He finally goes to the cross, and they will scatter, but these are men that through all of the criticism and all the condemnation, all the condescending of those around them, they didn't leave.

You remember the passage in John 6 in particular where Jesus begins to say things that were hard to grasp, and most of His disciples left, and then He turns to those that were the 12, and He goes, “Do you want to leave?” And you remember what Peter said, “How can we leave? You alone have the words to eternal life. I can't leave you.” So, what we have literally are those that are faithful, those that are loyal, those that are true, those that are willing to die, those that are willing to fight, once again, limited in their ability to believe until the Spirit of God comes upon them, but God sees the heart.

I think of that passage in 1 Corinthians 4:2,

“... it is required of stewards that one be found trustworthy.”

And in 2 Timothy 2, Paul will so aptly put it,

(2 Timothy 2:2) “... entrust these to faithful men who will be able to teach others also.”

You want to teach somebody that's going to stick with you, somebody that's going to be loyal to the end. I mean, you think about John 10, and Christ says, “I'm the Good

Shepherd.” Now, here's how you tell good shepherds from bad shepherds: A good shepherd doesn't leave you; a bad shepherd goes. He doesn't stick with you because he's like a hireling. He doesn't have any investment in you. He doesn't care about you; he cares about what he wants and cares about his desires. So, he just goes where he wants to. But the good shepherd, he'll lay down his life for you and he'll surrender things. You read this in particular as you go to Philippians 2, as Paul begins to describe people like Timothy and Epaphroditus, and he goes, “These are people that don't look after their own interests, but they're looking after your interests.” And he said, “These are the kind of people you want.” You can see the sympathy and empathy and the care that Epaphroditus has as well.

As you come to this, you realize that He descends with them, and it says He stays on a level place, and you see His disciples, which just seem like a bunch of normal, not distinguished common group of people, and then it says, “... a great throng of people (*laos*) ...”

“*Laos*” makes reference to a group of people that have something in common. It could be their language, or it could be their purpose, and what we have is a large group of people that come to Jesus to have a common purpose. You know what it is? To be helped. That's where we unite. We all have one thing in common. We've come to Jesus to be helped, and that's what begins to unite us.

So, the passage reads this way,

“... a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon.”

Which seems to blend in, even Gentiles, or as we've been talking about “*gôy*,” which are just people that you wouldn't even think have any kind of desire for godly things.

(Luke 6:18) “who had come to hear Him and to be healed of their diseases; and those who were troubled...”

Troubled. That's pretty interesting. Emotionally. So, you have you have the physical, you have the emotional, you have clearly the spiritual issues in which they come to Christ for all these areas.

“... with unclean spirits...”

Influences that are controlling them to be what? Cured.

(Luke 6:19) “And all the people were trying to touch Him, for power (*dynamis*) was coming from Him and healing them all.”

We actually believe Christ is the answer for all of our problems and we come to Him. What was Christ looking for? Who was He going to actually choose? The answer is, those that would have His heart, those that would long to care for people as He would, and those that would minister to people the way that He would.

In Luke 22:28, Jesus said, “You are those who have stood by Me in My trials,” and yet He goes on to say in that particular passage to Peter, “Yet Satan has requested permission to sift you.” What does He mean by that?

“Peter, you're going to be worked over, but what we're going to do is get rid of your power and we're going to get you anchored in My power.” The heart was there, and God sees your heart. God desires to use you, but in order to be used, you have to have the heart of Christ. You have to care for the people. You have to see the people around

you, and the Spirit of God has to flood you with His compassion for them. As that begins to happen, God will use you greatly. God is good, isn't He? I've wrestled with this throughout the years and certainly had opportunity to minister to different ones and certain ones have shown themselves true for a while and then have fallen away, but our heart has always been to incorporate people that love the Lord and people that love other people, and that's pretty hard to find. I've often said, "It's pretty easy to find people that would like to minister; it's very hard to find people that love Jesus." And what I'm looking for are those that would love Christ, and as you love Christ, Christ will give you a tremendous love for others. As they were focused on Him, as they began to follow Him, He would begin to do things with them like this, "We're going to feed people. Now, you give them the food." And then He would take them with Him as He would heal different ones and they would become incorporated, and they would begin to partake of His power and of His Spirit, just by virtue of being with Him. I've found the closer I am to Christ, the more I care for people. Have you found that? God is calling us, isn't He? Well, God called the 12 and

they had a very special work, and these were the 12 apostles, which ultimately will be the 12 foundation stones in heaven, as we read in the Book of Revelation. Hard to believe, just plain old fisherman and tax collectors and a zealot. People that you wouldn't normally put, but a brotherhood, and God would extend their brotherhood, and they would love those that came into the church. This is one of the reasons why in the church we call one another brothers and sisters, as Christ would say, "Who are My brothers? Who are My sisters? Those that do the will of My Father in heaven."

Closing Prayer:

Father, we come before You today and we commit our lives to You. The reality is that the way the world chooses their leaders, it's very different than the way You do, but You're God. You look at things a whole lot different. You look at the heart, and though man looks at appearance, not You. You'll choose a David out in the middle of a field keeping watch over flock, and he's still a young man.

You'll choose a guy by the name of Jeremiah who's probably just a teenager and doesn't even want the job, but You see his heart and You'll bring him in. You'll train Him. You'll make him a follower, and then You'll send him out and You'll send him out to a mass of people that have a lot of needs and have a lot of hurt and have a lot of pains, but they'll do a great job because they have Your Spirit, and because they have the same desire.

With your heads bowed and your eyes closed, perhaps you've never received Jesus Christ as your Lord and Savior. We use the word "Lord" because the Bible does. The Bible tells us that we must confess Christ as Lord. That means He's in charge. That means that we do what He tells us to do. That means that we submit our will to His, and we follow Him and do exactly as He tells us, and in the process and the road to obedience we find and trip over joy. The happiness that comes is something that we didn't think we would have by being a servant, and yet, we couldn't be happier. We couldn't be more content. It is the Spirit of Christ within us and the spirit of God's love that comes within us as we proclaim Him, "Lord," and

accept His gift of everlasting life. The Spirit of Christ comes within us, and we begin to think and to see things the way He does, and You begin to open up opportunities for us and we realize that our life is not a waste. We have purpose. With your heads bowed and your eyes closed, God has a perfect and wonderful plan for your life, and there are a lot of people that need to be ministered to. The question is, where's your heart?