

PART IV.

This afternoon, we want to return again to the fast-moving action of Luke 9. I am sure that you are impressed as I am that this is an action packed chapter, loaded with platformate. The amazing thing is that this chapter, like many of the chapters of the work of God, has so much compressed into a relatively short amount of space. Space was at a premium and nothing is wasted. I tried to give you an overview of this chapter relating the three paragraphs which we began to study yesterday. You remember that these chapters form a section which we call the "miracle segment." It moves from miracle to ~~miracle~~ ministry. In the miracles we see the Lord at work. In the ministry, we see the disciples at work.

This paragraph begins first of all with our Lord sending the 12 but not before he had endowed them with supernatural power. He had given to them the basic principle with which they were to operate, namely, the "by faith" principle. They were to take nothing. They were to be totally independent people. Now, as we pointed out, it is remarkable that in paragraph 2, the moment that the Lord appoints 12 men to the ministry, then Herod reacts. Apparently, the ministry of these 12 men was extremely effective. Effective enough to disturb the king.

Luke 9:10 Beginning at paragraph 3 or verse 10, we come to a highly instructive passage, primarily focusing around the feeding of the 5,000. But will you note that this paragraph begins with an attempted withdrawal on the part of our Lord with the disciples so that they could share with him the results of their ministry, having been sent to preach and to heal. But the moment he seeks retirement he is deluged with ~~people~~ people. I think one of the significant insights of this passage is ~~that~~ the realization that our Lord had objectives, he had a schedule, he had a plan, but his plan and his schedule always involved ① priorities and ② flexibility. People were far more important to Jesus Christ than programs. Are they more important to you? So high on his priority list was a ministry to people that when he was encountered with people he switched into Plan B. I believe in Plan B he was teaching something very significant to the disciples. And that is that people are more important than program and furthermore in this encounter with the multitude, the disciples had a very important lesson to learn. We saw the sharp contrast in their attitude and his. I'm inclined to believe that they were slightly disturbed. I think you can appreciate why. You come back from a preaching, healing tour and you're filled and excited with what God has done and you want to share it with this Person who is trying to disciple you and the moment you come into his presence there are these cotton picking people. You don't say that. You look so righteous. But if you would wipe that conviction off your face. The eternal people problem. Just about when we were getting to the time of sharing, here they come. So ~~they~~ says, "Send them away." And the Lord says, "You give them to eat." And you will be less than human if you don't have the urge to send them away. Somewhere down the line you are going to become fed up with ~~people~~ people, because that is the mark of human experience. We like people but not wall to wall. For most of us a few people go a long way.

But you know, some relief Lord, but here they are. Now he uses the disciples and I think this is a part of the instructional plan. He says to them make them sit down in companies about 50 each. Will you please mark as I pointed out that our Lord asks the disciples to organize the group, and we in great danger of reacting at this point. Will

This afternoon, we want to return again to the last-reading section of Luke 9. I am sure that you are impressed as I am that this is an excellent chapter, loaded with illustrations. The amazing thing is that this chapter, like many of the chapters of the word of God, has so much compressed into a relatively short amount of space. There was at a certain and certain is what. I tried to give you an overview of this chapter relating the three parables which we began to study yesterday. You remember that these chapters form a section which we call the "miracle section." It moves from miracle to miracle ministry. In the miracle we see the Lord at work. In the ministry, we see the disciples at work.

This paragraph begins first of all with our Lord sending the 12 out before he had endowed them with supernatural power. He had given to them the basic miracle which they were to operate, namely, the "by faith" miracle. They were to take nothing. They were to be totally independent people. Now, as we pointed out, it is very interesting in verse 17, the moment that the Lord appoints 12 men to the ministry, that Jesus reads. Apparently, the ministry of these 12 men was extremely effective. Effective enough to disturb the King.

Luked 9.10

Beginning at verse 10 or verse 11, we come to a highly instructive passage, especially focusing around the feeding of the 5,000. But will you note that this passage begins with an emphasis with a word on the part of our Lord with the disciples so that they could share with him the results of their ministry, having been sent to preach and to heal. But the moment he seeks testimony he is the Lord with these people. I think one of the significant features of this passage is that the realization that our Lord had objectives, he had a purpose, he had a plan, but his plan and his objectives always revolved around the glorification of the Father. People were far more interested in Jesus Christ than we are. And they were interested to see what he did on his priority list was a ministry to people that year as was encountered with people he switched into them. I believe in Luke 9 he was teaching something very significant to the disciples. And that is that people are not interested in their program and furthermore in this encounter with the multitude, the disciples had a very important lesson to learn. We saw the signs contrast in their attitudes and also. I'm inclined to believe that they were slightly disturbed. I think you can appreciate why. You come back from a preaching, hearing four and you're filled and excited with what God has done and you want to share it with this person who is trying to discipline you and to whom you come into his presence there are these other sickening people. You don't say that. You look so righteous. But if you would wise that conviction all your face. The eternal people program. Just about when we were talking to the time of evening, here they come. So they say, "Send them away." And the Lord says, "You've them to eat." And you will be less than hungry if you don't have the urge to send them away. Somewhere down the line you're going to people that we like people but not will be well. For most of us a few people do a long way.

But you know, some called Lord, but none had any. Now we use the disciples and I think this is a part of the historical plan. He says to them make them sit down in order that they should eat. Will you please note as I related that our Lord asks the disciples to eat. The crowd, and we in great haste of reaction at this point. Will

you please not throw out the baby with the bath. We have had four babies. We have washed everyone of them. And they are filthy dirty. We dispose of the filthy dirty water. We never throw the baby down the sink. Make sure you do the same with organization. There is no such thing as cooperative activity apart from organization. The problem comes notwith organization but when organization becomes an end in itself rather than a means to an end. Our Lord employed it always as a means to an end. So they did so. They made them sit down. They took the five loaves and two fishes and looking up to heaven he blessed them and break them and gave to the disciples to set before the multitude. I have a life-size picture of how this must have happened. Here these two boys who had counted this all up on the adding machine. Five loaves, two fishes, Lord that's not enough. Not enough for whom? Oh, but we're in the desert. With whom? Who is this, was the question initially. If you are in the desert with God, friend, you are never hard up. Just make sure you're in the desert with God.

So I can see them saying, "Boy, now watch this." So the Lord breaks it and perhaps miraculously they get enough to give to all of the disciples. They're blinking their eyes saying, "Good night, that's more than five loaves and two fishes." But they go out -- Thomas particularly must have said, "That'll work once but try it the second time." I said there are approximately 100 companies of men at a minimum. If I know enough about men who are hungry after a long day without food, they have quite a consumption rate. So they go out and when they come back and there is more. Where did he get this? Same place he got the other, Mack, pass it out. Out they go again. Certainly it is going to run out. And everytime they go back there is more and more and don't you think that this was a part of our Lord's teaching plan. Have a guy to say send them away, there's not enough out here to feed them and all we've got is five loaves and a couple of fishes and this is the guy passing out the food and everytime he comes back, there is more.

See he is getting the liberal arts education. He's the guy that's getting the big picture. In fact, you will notice at the end of it they ate and were all filled not only the 5,000 men but the weomen and the children. There was taken up that which remained over of broken pieces, 12 baskets. Man, they started with five loaves and two fishes and they end up with 12 baskets of fragments. That's pretty good multiplication. They ended up with more than they originally began with. That's characteristic of supernatural work. You'll never invest your life for Jesus Christ without ending up with a lot more than you ever began with. To say nothing of what you learn about who this person is. They started with addition, He introduced them to multiplication.

Luke 9:18 Now, beginning in verse 18 we come to the fourth paragraph which I have entitled the "great confession." Very interesting again from a building disciple point of view, our Lord's use of questions to get his disciples to affirm the reality of his person. Now, you see, he could have sat them down and said, "Look, gentlemen, let me tell you who I am. Get the pencils moving." The interesting thing is how he communicated this. He said, "Who do men say that I am?" Boy, the hands go up. Like crazy. Philip. "They think you are John the Baptist, Lord." Really? That's what they think. Another hand goes up like crazy -- two of them fighting like mad to get into the act. "Elisha, Lord, a spectacular prophet, Lord. That's who they think you are." And so do we. Perhaps one of the more conservative ones came in with the intelligent contribution, "Lord, they think you are one of the prophets." And they had done their homework. They really

you please not think out the box with the ball. We have had four
batter. We have washed everyone of them. And they are fifty fifty
We dispose of everything dirty water. We get a towel the day team
the sink. Make sure you do the same with organization. There is no
such thing as cooperative activity apart from organization. The
problem comes before organization but it is organization that makes an
and is that rather than means to an end. Our boys employed it
always as a means to an end. So they did not. They had their aim
down. They look for five leaves and two fishes and looking up to
heavier he placed them and pray from and as to the disciples to
set before the multitude. I have a five-size picture of how this
must have happened. Here come two boys who had collected this all up
on the adding-machine. Five leaves, two fishes, Lord Jesus's boy
around. Not enough for wood. But we're in the desert. With
them - who is this, was the question initially. It you are in the
desert with 50, 100, you are never hard up. Just make sure you're
in the desert with 50.

So I can see them saying, "Boy, how much this." He the boys
breaks it and turns miraculously they get enough to give to all of
the disciples. They're thinking their eyes saying, "Good thing."
That's how they five leaves and two fishes. "But they don't --
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the second time." I said there are approximately 100 disciples of
Jesus at a minimum. If I know enough about men who are hungry after
a long day without food, they have quite a commotion make. So they
go out and when they come back and there is more. Where did he get
this? Some disciples got the other, think, how is it? Did they go
again. Certainly it is water to run out. And everything they go back
there is more and more and don't you think that this was a sign of
our Lord's teaching plan. Have a boy to say that they say there
not enough out here to feed them and all we've got is five leaves
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See he is getting the liberal arts education. He's the way that's
getting the big picture. In fact, you will notice at the end of it
they are and were all filled not only with 5000 but also with
and the children. There was taken up 12 which remained over of
broken pieces, 12 baskets. And they started with five leaves and
two fishes and they end up with 12 baskets of fragments. That's
pretty good multiplication. They ended up with 12 baskets.
You'll never invest your life for Jesus. That's the important part
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the disciples to affirm the reality of his mission. Now, you see, he
could have just said, "Look, remember, I'll be with you
and I am. Get the pencil moving." The interesting thing is how he
confronted this. He said, "Who do you say I am?" Boy, the
disciples go up. Like crazy. "Hallelujah." They think you are Jesus and
another word goes. "Hallelujah." Hallelujah. Another word goes
up like crazy -- two of them flapping like mad to get into the act.
"Hallelujah, Lord, a great confession or what, Lord. That's who they think
you are." And so we, partners one of the same cooperative open
came in with the intellectual contribution. "Lord, they think you are
one of the apostles." And they had done their homework. The reality

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had their pulse upon the people's thinking. Then he whips around and says "What about you? Who do you think I am?" Who else would you expect to speak? Peter always had an opinion. It is interesting by the way to take this passage and melt it together with the other passages. Peter says, "Thou art the Christ, the Son of the living God." And the Lord whips around and says, "Peter, fantastic." Flesh and blood never revealed that to you did it? No, my Father did. I can hear one of the boys on the ~~side~~ side say, "That's the way to go Peter. You really told him. You said a mouth full." Then he says, "Gentlemen, I'm going to die." "Die?" And if you will look in the other gospels, that's when Peter decides to give the Lord a little information. Did you ever do that? Lord, this is Hendricks, 2820 Milmore Drive. We even have the zip code now. Because most of us still think of God as a harrassed telephone operator and all the calls are coming in at one time and we are so afraid God is going to get it balled up. Now, you're really shook up about this as to whether you're going to get the right girl or not. You afraid the Lord's going to get the IBM cards ~~filled up~~ fouled up and crumpled. You come out with 7946J and its the wrong one.

I want to say something that may rot your socks. While it's rotting your socks, let it do something to your heart. It is my judgment that it is ~~hardest~~ harder to get out of the will of God than most of us believe. If.. if... if... you want it. If you don't want it, friend, it's the simplest thing in all the world to step out. But if you are committed to the will of God, nothing more, nothing less, no holds barred, no strings attached, God is more interested in your finding his will for your life than you are. And he is not playing a game of sacred hide and seek with you, saying, "Ha, ha, ha, didn't find my will did you?" So it is at this point Peter says, Lord, ^{in fact,} in fact, the text is very strong, it says Peter began to rebuke the Lord saying, "Be it far from Thee." Then the Lord whips around to the same man that he said "Bessed art Thou Simon for flesh and blood has not revealed this and says to the same man "Get Thee behind me Satan." That is pretty strong. "Blessed art thou Simon Peter." "Good job Peter, we'll score a 98 for that." "Get thee behind me Satan." "Sorry about that Peter. Can't win them all."

And I want to introduce to a principle that most of you will not believe, so take it by faith, but it will take you the rest of your life to catch on. I assure you I'm just coming over to the side of the hill to see what ~~it's~~ it's all about. I really don't know very much about it, but I am satisfied that it is a basic principle of disciple building. If you will look on my little chart you will discover that there are three ~~r's~~ r's each one standing for a rebuke which our Lord gave to the disciples either one or the entire group. And I believe the element of rebuke or personal confrontation is something we have walked away from. Everybody likes to sit down with a disciple and say, "Boy, friend, that was tremendous. Wonderful. You're really trusting God and filled with the Spirit. Good." That's simple. Nobody wants to sit a guy down and say, "Hey, buddy, I love you, but you have got problems. You're real obnoxious with people. You rub them the wrong way. You're like sandpaper -- up this side and down the other." This is an area we're going to have to trust the Spirit of God to invade in your life and let me help you. One of the greatest contributions a man ever made to my life, he made at precisely this point.

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And I assure you I didn't like it then. I cannot express enough appreciation now. When I was in my senior year at college, I had a man at school and read me the riot act and everytime I opened my mouth he told me to keep it shut and listen and boy by the time he got through I was hotter than a hornet and I stomped up and down in that room and I went back to my room and got out all the resentment having stopped off at the guy with a nice punching bag we had there and I could just see the guy's head on it. I got back and I sat down and you fume and you fuss and you crawl all over him and then after you get a lot of the venom out and the hostility off you begin to think you know there couldn't be anything to that. Or could there? Then it was I learned that I had been wounded in the house of my friend. The only guy in 20 some years who had the guts to face me with my problem that I was rationalizing.

God used that to turn my life around 180 degrees. Everytime I shop back to think, I think, man I wonder where I would be today if that guy didn't love me. You say, "That's love?" But it is -- it's scriptural love. We have some sentimental slush as a concept for love. Sometimes the greatest way you manifest your love is by hurting a person in order to heal him. How you do what you do is the key.

I went to see my doctor sometime ago. A very close friend of mine. My favorite indoor sport is watching surgery so he sits me up at different hospitals in the area. Boy, I've seen some fantastic surgery. Right next to him just about falling into the body. Last time I was out with him he said would you mind moving your head back so I can see what I'm doing? I said, "Friend, I've got some problems down here." Well, he said let's take some pictures. So he took some pictures. When I went back the next time he said you do have some problems. In fact, you've got a rock collection down in here. Since you're not a geologist, we're going to have to take them out. Would you believe it this guy, my closest friend, I led him to Christ, put an incision in my about that long. Cut me. And he never told me he was going to do that and he never said I hate to tell you this but I'm going to have to cut you. Big one. I really think he enjoyed it. It so happens had he not put that neat slice on my midsection, I probably wouldn't be here to talk to you. He hurt me, friend. When I woke up, it hurt. But he hurt me in order to heal me. This is a hard word and if you're not able to bear it, don't go out and shoot from the hip because I've got another verse to put with this. Galatians 6:1 "if a brother be overtaken in a fault, we who are spiritual, jump on him with both feet. Club him. Did you ever memorize that in your pack? We who are spiritual. Who? That means you're under the control of the Spirit. What? What's the word? That's a medical term. How the two bones which are completely out of joint. We who are spiritual restore them. Second, in such a way that they will grow, heal in such a way that the person will be able to make progress. And I believe in many cases this is precisely our responsibility as a disciple. The key is when and how.

You will notice when this occurs with the disciples, and I suggest you chase this through because we don't have time. There are many other times that he does the same thing. I find he always rebukes after a period in which he has accepted the person unconditionally manifested his love to them and then in this context he may rebuke them, he does not reject them. Completely accepts. There are a number of passages of scripture I am beginning to see are really tangent to the truth. Our problem is that I'm not sure we have got the basic concept.