

# “The Master’s Method for Ministry: Mundane Men”

## Luke 6:12-16

Preached on February 10, 2008

By Rev. Duane Farley

Please take your Bibles and turn to Luke 6. The passage we come to today might seem a little disjointed from what we’ve been looking at recently. Recently, in our journeys through Luke there’s been an escalating tension between Jesus and the religious leaders. But, as we see in our text for today, Jesus amid this rising opposition had followers and chose out them twelve specific ones to be his disciples. In a sense, amid the raging conflict Jesus organizes his troops for their mission. The passage of consideration lays out the first stage of his mission by calling out 12 apostles. In the next stage, chapter 9 (9:1-6), Jesus will send out these apostles – so Jesus calls out and then sends out.

So, Luke puts juxtaposed from the previous paragraphs those who forsake Jesus and today those who follow Him. And, on the surface that might seem out of joint, but really it continues a theme going back to chapter 4. That theme is the authority of Jesus. Jesus had authority over Satan’s temptations, authority in teaching, authority in healing, authority over creation, authority in forgiving sins, and as we saw last week authority over the Sabbath. He is the “Lord of the Sabbath.” And today, we’ll see that he has authority in calling 12 apostles. But, what we must understand is that the one’s Jesus chose as his disciples/apostles weren’t chosen by accident, but by authority. Let’s read Luke 6:12-16:

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes, And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.”

In playgrounds all across America this week a familiar scene played out. Pick-up dodge ball games were organized by two team captains who were responsible for picking teams. And as usual, the fastest, most athletic, and strongest kids were picked first while the less athletic ones were picked last. This makes sense and just how it is. The team captains want to win the game and thus choose the best players to achieve that aim.

If God asked us to pick a spiritual all-star team to turn the world upside down with his message, who would we pick? Probably the most astute theologians, the most zealous, the wealthiest, and best connected, extraordinary Christians. That’s because we wrongly think that God needs our help to get his work done and obviously the most powerful and influential kind of people do that best. But, what our text reminds us of is the fact that God doesn’t seek the extraordinary but the ordinary to do his work of ministry. Why? Because in weakness His glory and power is more pronouncedly put on display. This is the theme I’d like to preach to you today:

### **The Master’s Method for Ministry is Mundane Men.**

This morning I want us to look at Jesus (the Master), His men and His method.

#### **I. The Master.**

Jesus is the focal point of this passage as He is in all of Luke’s Gospel and indeed all of Scripture. We see Jesus in two spheres relating to two different types of persons. We see the Master praying in private to the Father and the Master picking in public the disciples.

#### **A. The Master praying in private to the Father (6:12).**

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”

Before Christ takes any action of choosing the twelve what does He do? He withdraws and prays the whole nightlong to discern the Father’s perfect will. This is remarkable. Jesus prayed all night, which if he began after sundown around 8 p.m. and prayed to sunrise around 6 a.m. He probably spent about 10 hours in uninterrupted prayer. He prayed in the moon’s night shadows, prayed in the night’s cooling temperature, prayed as the dew moistened upon his robe. “He prayed all night.”

Much prayer is certainly a good rule of thumb for us as His followers as well. Sometimes we can become so eager to do something without first praying and knowing God’s will. God desires that we not just do flippant, quick type of praying, but persevering type of prayer.

George Muller, that great 19<sup>th</sup> century prayer warrior said, “The great fault of the children of God is, they do not continue in prayer; they do not go on praying; they do not persevere” (Roger Steer, *George Muller: Delighted in God!* (Wheaton, IL: Harold Shaw, 1975), pg 310).

We indeed must pray much because God’s will might include things that are not immediately evident. Apparently, there were numerous followers by this time that He had to choose from. Perhaps He presented each of one from these scores of followers to the Father. Let’s be honest. Who of us would have thought to pick Judas – the one who would betray Jesus? Who would have thought that Judas was part of God’s will? So we must pray much in dependence to discern God’s will because it might not always be obvious. The Lord would have us be people of prayer, ones who utterly depend on the Father. We need to be taking every choice and decision we make in life to the Lord in prayer.

Jesus’ example of prayer is one that resurfaces in other spots in Luke as well. Do you recall when Jesus was baptized? He was praying (3:21). When crowds were following after him and growing numerical Jesus “withdrew himself into the wilderness and prayed.” He did this repeatedly. Preceding Peter’s confession, Jesus had been praying. Before Jesus tells Peter that he will deny him Jesus tells Peter that He has prayed for him (22:32). And of course we see Jesus in the Garden of Gethsemane laboring away in prayer. After observing Jesus praying all the time, the disciples started getting the idea that prayer was important. And so, what’s the one thing they asked Jesus to instruct them in? “Lord, teach us to pray.”

Remember Luke is stressing that Jesus is not only the Son of God, but also the Son of Man. And what is it that man should be doing as modeled by the perfect Man Jesus Christ? Well, Jesus says it best later in Luke when he says, “Men ought always to pray and not faint.” Jesus models that for us again on this occasion. And if the perfect Son of God, Son of Man felt it needful to pray in dependence, how much more should we? Jesus demonstrates through his prayer his statement: “I do nothing of my own initiative, but I speak these things as the Father taught me...for I always do the things that are pleasing to Him” (John 8:28-29).

The eternal Son of Man, Son of God functioned as man in dependent prayer. How much more should we as adopted sons and daughters of God? We are but dust and desperately weak to do anything pleasing to God. Oh, we need to pray! Yes, we find it easy to pray out of necessity - “O God please get me out of this jam.” And, we find it easy to pray out of routine - “O God thank you for this food.” And, we find it easy to pray out of duty and obligation. For example, someone asks us to pray for them maybe on a Wednesday night in our prayer groups. So we

pray, “O God help so & so with such and such issue.” Now, it’s good to pray for God to help us and to thank him in prayer. But, here’s the question. Do we find ourselves constantly praying in dependence? Did not Jesus say, “Without me you can do nothing”? That’s a pretty broad statement and it demands us to be constantly dependent in all things.

So, our Lord retreats to a mountain to pray. This action is the way He deals with the rising opposition against Him. I think there is a principle in that for us. So often our first reaction can be to retaliate against others when they oppose us. But, our Lord chooses to communion with His Father in prayer. This action is His first reaction.

Also note, He is away from everyone else. He gets alone to pray. Certainly we should pray at all times, even amid the hustle and bustle - when we’re around others. But, Jesus models for us what we’re encouraged to do in Matthew 6:6. “When you pray, go into your closet and when you have shut your door, pray to your Father who is in secret and your Father who sees in secret will reward you openly.”

We’re to pray in silence and solitude. We’re to be away from everyone, but God.

David Brainerd, the early American missionary to the Native Americans wrote in his journal on April 28, 1742 the following: “I withdrew to my usual place of retirement in great peace and tranquility; spent about two hours in secret duties and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly upon my dear Lord, wholly weaned from all other dependences. I knew not what to say to my God, but only lean on His bosom, as it were, and breathe out my desires after a perfect conformity to Him in all things. Thirsting desires and insatiable longings possessed my soul after perfect holiness. God was so precious to my soul that the world with all its enjoyments was infinitely vile. I had no more value for all the favor of men than pebbles. The Lord was my ALL; and that He overruled all greatly delighted me. I think my faith and dependence upon God scarce ever rose so high. I saw Him such a fountain of goodness that it seemed impossible I should distrust Him again, or be any way anxious about anything that should happen to me” (Jonathan Edwards, ed. *The life and Diary of David Brainerd*, rev. ed. By Philip E. Howard, Jr. (Chicago: Moody Press, 1949), pages 83-84).

Jesus doesn’t hastily go about his decisions - especially one of this magnitude. After all, it would be these disciples that would change the course of world history. It’s through these first men he chooses out of the circle of people following him that he will train. Eventually, these leaders would be the foundation upon which the new community would be built.

So Jesus seeks His Father’s face for guidance in who he should choose. These men were not only being called to Jesus. But, they were also being called to share in His sufferings. Joining Jesus wasn’t the best way to get in good with the religious leaders at this time.

Another important principle from this text for Christians is that we must pray before making decisions in life, especially in areas touching on how you should minister for the Lord. The early church certainly understood this principle. Acts 6:6 tells us that they prayed before choosing the seven deacons. Acts 13:2-3 tells us that they prayed before setting aside Paul & Barnabas. So, before we tackle a decision to minister or more broadly speaking before we tackle any decision in life we must pray and pray some more.

#### **B. The Master picking in public the disciples (6:13).**

“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named.”

After Jesus prayed all night, He called unto Himself all these people. These people were a loose mass of people. They were disciples who had been following Jesus around. They were people who had become students of Jesus. They weren't students in a classroom setting. They were not academics who took notes. But rather, they were followers who observed His every move and listened to His every word. There are more personal overtones to being a disciple than being just a student. So, out of this mass of people, Jesus only chooses twelve.

That Jesus called out twelve apostles seems to be significant. It doesn't seem to be an arbitrary number.

It seems that there's got to be an implicit allusion here to the twelve tribes of Israel. And in keeping with Jesus' mission to start something new with His coming, it seems the number twelve speaks to the starting of a new people of God. Jesus is establishing the true Israel - the people of God. After Pentecost (excluding Judas), these handpicked disciples would be the official witnesses and leaders ("apostles" "the sent ones") of the new community known as the Christian Church.

Note also, these people following Jesus around from whom he chooses were ordinary, common Joes. He didn't get on *CareerBuilders.com* to find the most qualified and experienced apostles. No. Just the one's that were in God's will for Him to choose. And it's certainly a sovereign, authoritative choice Jesus is exercising here. None of these guys are saying to Jesus, "You should pick me, look at how qualified I am." No. This is divine choice. And this reality would be of great comfort to them in coming years when great challenges would confront them. They could always recall, "Hey, all this wasn't our idea to begin with. Jesus (the all authoritative Son of Man, Son of God) called us out. He will not give us something we cannot do through his power."

This authoritative choice by Jesus probably shouldn't be overly correlated to salvific choice. After all you've got Judas in the mix in this selection. But generally speaking, if we are disciples of Jesus (following Him), then we ought to draw great comfort from the fact that Jesus is the one that picked us out. I don't know about you, but it's comforting to me knowing that when I'm getting tossed around in the storms of life that Jesus picked me to be in His boat and He's there with me. It's comforting to know that me being apart of what He is doing in the earth was His idea, not mine. And what he calls us to, He will ensure we have His strength to do it.

Well, that's the Master. We see Him in authority praying to the Father in private and picking the disciples in public. So, who are these men of the master?

## II. The Master's Men (6:14-16).

"Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes, And Judas *the brother* of James, and Judas Iscariot, which also was the traitor."

Luke's list of these men of the master is similar to the other New Testament lists of them found in Matthew, Mark, and Acts. There are 3 common points of similarity between these three lists. First, they all start with Peter (the leader) and end with Judas Iscariot (the traitor). Peter and Judas Iscariot are the two bookends in all the lists, though the order within the lists vary. The exception to this is the book of Acts in which Judas had already committed suicide. So, he is not listed at all. Second, all the lists start with the following four disciples: Peter, James, John and Andrew. However, the order varies between the various books. Third, in these different New Testament listings, the names

are divided into three groups of four. And the same names occur in each grouping though again the order within those groups vary.

What is quite apparent from these men that Jesus chose was that they were incredibly common men. These common men had varying backgrounds and personalities. And what we see in some measure in these twelve is a sort of microcosm of those that comprise the church – one of which (Judas Iscariot) seemed to be in the church but wasn't really of the church.

Probably if we'd lived then, we wouldn't have chosen any of them. None of them were rich, noble or well-connected. None had the right scholastic credentials (none trained in the rabbinic schools). None had the right political connections (none belonged to the influential Sanhedrin). None had the right business associations. You can't count Matthew/Levi though he was a tax collector because those guys weren't allowed to be a part of the better businessman's bureau.

None of these guys were somebodies. They were all nobodies. All of them, except Judas Iscariot, were Galileans, which means they were country boys. Their detractors later on (we're told in Acts 4:13) labeled them "unschooled, ordinary men."

Well, let's briefly talk about these twelve that Jesus authoritatively choose. Let's start with...

#### **"Simeon whom he also named Peter"**

Ah, yes. Peter the leader, whose name "**Peter**" means "**rock**". This name alludes to his leadership among the twelve. But being a leader didn't mean he was exempt from having problems. We might be tempted to think the phrase "open mouth, insert foot" originated with Peter. Nevertheless, (and this should be encouraging to us all) despite his warts and wrinkles, impulsiveness and instability at times, God used Peter in a very mighty way. It would be his confession upon which the church would be built.

And, it would be him, once restored by the Lord, that would preach Pentecost's sermon winning some 3,000 souls to Christ. And, as we read of Peter, we see his growth in the Gospel. His qualities change. He goes from pride to humility, unrestraint to restraint, denying Christ to courage in Christ, uncompassionate to compassionate, and unsubmissive to submissive. He grew more in Christ-likeness.

Jesus shaped Peter's personality of taking initiative, diving in with both feet into everything, and his incessant desire to understand how things work and made him a great leader. Next, Peter's brother Andrew is mentioned.

#### **"Andrew"**

Andrew like Peter was a fisherman. Andrew isn't mentioned a lot in Scripture, but he's got to be one of my favorites. The reason why he is one of my favorites is because Andrew is a guy who has only one play in his Christian playbook. But this one play is the most important one to have – get people to Jesus. Every time you see Andrew mentioned (outside of the lists) he's doing one thing: bringing people to Jesus Christ. In fact, it was Andrew who brought Peter to Jesus and then quietly became the brother in the background. He's the guy who doesn't have to be out front, being the leader. He just loves Jesus and knows Jesus is the solution for every person's need. Also, he's content to humbly serve Christ in the background. He doesn't have to be in the limelight. He didn't have to be on the vanguard of the issues and always in the know. No. The only thing he wanted people to know was "Jesus is my Savior, let me introduce you to him, and let me serve Christ with you brother and let me support you in your leadership." I like Andrew, because he's the guy with only one major play, but it's the most important one - get people to Jesus. And dear Christian friend, if you're only going to have one play in your playbook this is the one to have. And also like Andrew

not to be a glory-hog, but a humble servant to others. Every time Andrew is mentioned in Scripture the Bible commends him as well as tradition. It's said that Andrew was tied to an x-shaped cross hanging for two days all the while pleading with those passing by to believe on Jesus. Next there's...

### **“James & John”**

James and John were brothers like Peter and Andrew. James and John were called the sons of Thunder (Zebedee). These two brothers were Galilean fishermen as well and they worked with Peter and Andrew. Also, they were cousins of Jesus through their mother Salome who was a sister of Mary. Perhaps Jesus called these brothers the sons of thunder because of a fiery temperament. These two along with Peter are often referred to as Jesus' inner circle. They had special opportunities that the other disciples did not. For example, they had the special opportunity of seeing Jesus transfigured on the mount. Well, let's briefly mention some things about these brothers individually. First...

#### **“James”**

James is pictured as a common man with an uncommon zeal, fervor, and passion for Jesus Christ. This passionate man grew in the Gospel and in time learned what it was to bridle his tongue, control his anger, selfish ambition, and desire for revenge. And as a result, the Lord used him powerfully in the early years of the church. He ended up being the first of the twelve to be martyred as we read of in Acts 12.

#### **“John”**

John is known as the “beloved” disciple in Scripture. It was John that Jesus asked to take care of his mother Mary. No doubt John was chosen for this task because he had learned how to humbly serve others. And of course he went on to write the fourth Gospel account, three epistles and the book of Revelation. Indeed, love for God and others and the church is emphasized in John's writings, but so too is zeal for truth. Remember, John is also called a son of thunder. So he wasn't this effeminate and mild man that many of these old paintings try to make him out to be. He was a rugged fisherman with some rough edges with all the fervor and zeal of his older brother James. But the Gospel grew John from a self-centered man into one who understood the balance between love and truth. The apostle of love was at the same time the apostle who fiercely fought against heresy and deviant practice in the church. Love without compromise – that's John. Also, he was faithful to the end. He lived to an old age and was exiled on the Island of Patmos. He died sometime around 98 A.D.

#### **“Philip”**

Philip would have known Peter and Andrew since he was from their same hometown of Bethsaida. Philip was a little slower to catch onto spiritual truth, which in the providence of God is helpful to us. His slowness benefits us. In the upper room, he said to Jesus, “Lord, show us the Father, and it is enough for us.” Jesus gave the clear reply, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, ‘Show us the Father?’” (John 14:8-9). Philip had a hard time seeing the big picture and doubting Christ's ability. He could tend to be pessimistic, unsure, reluctant, overly analytical, too by the book with details, materialistic, and temporal minded. Thus, he had a hard time understanding and a hard time trusting beyond what was right in front of him. Jesus was pushing him out of his comfort zones and Philip struggled with that. Certainly, Philip had good points too. He had been following after John the Baptist when Jesus found him. He seemed to dedicate himself to the study of the Scriptures enough to identify that Jesus is the Messiah to Nathanael. Though weak, Philip had a heart for what was right because Jesus had changed his heart. And as a weak person, he was a prime candidate for

God's power to work through him mightily. Philip was a strong preacher of the Gospel and many came to Christ before he was martyred (probably about eight years after James was martyred).

#### **“Bartholomew”/ “Nathanael”**

Bartholomew is probably “Nathanael” mentioned in John 1 and 21. The name “Bartholomew” was his Hebrew surname which means “Son of Talmi.” This name wasn't his given name. “Nathanael” means “God has given.” Certainly, he wasn't perfect. For example, he seemed to have a prejudice problem with Nazarenes. He's the one who remarked, “Can anything good come out of Nazareth?” And yet, though Jesus was a Nazarene he chose Nathanael despite the disciple's prejudice and superiority complex. But, don't think of Nathanel only in negative ways. For example, we see Nathanael under a fig tree reflecting on the things of God. He is studying Messiah prophecy. In fact, Jesus gave this amazing commendation of Nathanael: “Behold an Israelite...in whom is no deceit” (John 14:7). Nathanel was pure-hearted and without guile. He was a sinner, imperfect, and tainted with prejudice – yes. But he was also pure-hearted, not a hypocrite or deceitful. He had a pure love for God and longed for the Messiah out of sincerity. Also, he was a man full of faith. When Jesus made his omniscient statement: “Before Philip called you, when you were under the fig tree, I saw you” Nathanel immediately believed. He said, “Rabbi you are the Son of God, the King of Israel.” It's said that this disciple took the Gospel as far as Persia. He too was eventually martyred. Faithful at the end as he had been from the start.

#### **“Matthew”/ “Levi”**

Matthew or Levi was the tax collector. We've recently talked about him in Luke's Gospel and his radical conversion. As we've said before, this disciple would be the last kind of guy you would think Jesus would choose. Tax collectors or publicans were the societal low-lives. They were lumped into the same category as criminals. They were hated by common Jews as traitors because they helped the Romans who occupied Jewish land. Yet, Matthew embraced Jesus with great joy and gave up his riches. He threw a “I'm forsaking all and following Jesus party” in his house and invited all his sinner friends. If you look back on your life and there is a lot of baggage be encouraged by what Jesus did with Matthew. This apostle is evidence that Jesus welcomes sinners - the type of people everyone else wants to throw away. He was transformed by Jesus. Matthew went on to write the Gospel of Matthew and ministered to Jews inside and beyond Israel and eventually he was martyred.

#### **“Thomas”**

Thomas is also called in Scripture “Didymus” which means “twin.” He was a twin. His nickname is “Doubting Thomas” though maybe not totally deserved because in reality he understood that the resurrection had to be a bodily resurrection. In a way he had good theology. He didn't want to just see shadows or spirits. Basically he says, “I want to see a body.” Nevertheless, it is probably right to say he was a pessimist. For Winnie the Poo fans, he was the Eeyore of the disciples. However, he did show signs of courage and devotion to Christ. For example, when Christ was about to be stoned he was ready to be stoned too. And, after Jesus' death Thomas was shattered and sorrowful because he loved Jesus so. And boy, when he saw Christ he believed. If you struggle, but love Christ take heart at Thomas' example and see with what tenderness Jesus treats him. After the post-resurrection tenderness displayed by Jesus what does Thomas say? He gives this pithy declaration of faith: **“My Lord and my God.”** Jesus Christ transformed Thomas from a moody, negative guy to an empowered evangelist who took the gospel as far as India and martyred by being impaled with a spear.

#### **“James the son of Alphaeus”**

We know little of him other than his name. In Mark 15:40, he is called “James the less” meaning “little.” Probably “James the less or little” means that he was short and/or young in age. But, his name “James the less” also speaks of his influence. He had little influence. His obscurity ought to encourage most of us because the reality is (like most Christians in history) we will be forgotten in time. But, if we are faithful to Christ we will not be forgotten in eternity.

#### **“Simon called Zealot”**

Simon is called a zealot because he belonged to a radical, zealous, and extremist political party. He was part of a group that despised the Romans including those who collected taxes for Rome. Hmm. Interesting. You wonder why the Lord lumped Simon and Matthew together. Could there be a reason why God does the same in churches – people from such diff backgrounds? Only the Gospel could bring unity between the likes of Simon and Matthew. Simeon and his group of Zealots literally killed guys like Matthew. But because of Jesus, Simon redirected his zeal and devotion to Christ and courageously advanced the Gospel. It’s said he took the Gospel north into the British Isles and that he was martyred.

#### **“And Judas of James”**

This disciple is not Judas Iscariot as the Scripture qualifies in other passages. He was given the nicknames Lebbeaus meaning “breast child” and Thaddaeus which means “heart child.” Both of these nicknames suggest that he was more tender and gentle hearted. In the Upper-Room we see Judas, Lebbeaus, Thadaeus as a believing, gentle, and meek follower of Jesus Christ. He is more obscure and unknown and though more tender was a mighty preach like all the rest. He is said to have taken the Gospel to modern day Turkey and was clubbed to death for Christ’s sake. God can use the quite, tender hearted, and meek in disposition when they have great faith.

#### **“And Judas Iscariot, which also was the traitor.”**

Judas Iscariot is a sad reminder that to be near Christ doesn’t mean you are in Christ. It’s a sad reminder that some probably in here right now are playing the hypocrite’s part and will be damned. A tear among the wheat, Judas Iscariot looked like all the others outwardly. But inwardly, with each passing moment of hearing the Gospel, his heart hardened more and more. With each passing moment, he became more hell bound.

Judas excluded, Jesus greatly used these common men. Ordinary men - that was the Master’s method for His mission.

### **III. The Master’s Method: Men are His Method.**

All these men were common, ordinary (not extraordinary) people. A variety of men from different backgrounds. Some of them were fishermen. One was a tax collector. Another was a political revolutionary. Then you have a skeptical pessimist and sadly a future traitor. These men probably would not be your top spiritual draft choices for disciples. But, all of them were hand-picked by Jesus.

Jesus’ method was simple. He poured his life into men and they would be his method to carry out his mission. The hypothetical conversation is told of a conversation between Jesus and the angel Gabriel as the Lord ascended back into heaven. Christ and Gabriel were speaking of Christ’s birth, life, ministry, death and resurrection. Then Gabriel asked, “Lord, how will people in the world learn about all you’ve done – you’re life death, burial, resurrection?” Christ replied, “I have a group of friends on earth still that I have asked to declare my life and finished work of redemption.” Then Gabriel asked, “But what if they fail you and don’t carry through with declaring your good news?” Jesus responded, “I don’t have any other plan.”



You see, Jesus' method is us - people, men, women, teens, and children that know Him as Lord and Savior. Can you see yourself in any of the disciples? Do you see some of your weaknesses and failures in them? Be encouraged brethren. Just as they were chosen, so are you. And just as they were transformed by the Gospel so can you. Come to Jesus as they did. Follow Jesus as they did. The Master's Method is changing us into his likeness. And from that transformation will come proclamation of His glorious work in our lives. Yield yourself to him whatever the baggage is that you bring to him – that's what disciples do. They allow themselves to be taught of Jesus and let Him change them.

Jesus takes us from transformation to proclamation and that results in multiplication. Jesus method was to train men who could then turn around and multiply themselves into others. As Paul told Timothy, "The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Tim 2:2). The application is simple. If you've become a disciple, Christ's mission for you is the Great Commission of making more disciples.

Are you ordinary? That's okay. As Oswald Chambers said, "God can achieve his purpose either through the absence of human power and resources or the abandonment of reliance on them. All through history God has chosen and used nobodies, because their unusual dependence on him made possible the unique display of his power and grace. He chose and used some bodies only when they renounced dependence on their natural abilities and resources" ("Man's Weakness – God's Strength," Missionary Crusader (Dec 1964) pg 7).

Based on Christ's authority let us humbly submit in dependence and be His mission's method.