

Title: The Master's Mighty Miracles

Text: Luke 6:17-19

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Proverbs 3:7 tells us that we ought *"not to be wise in our own eyes but to fear the Lord and to turn away from evil."* And so, if you have your copy of God's word with you today, and I hope you do, please turn to Luke 6. Luke 6, we're going to be looking at verses 17-19 this morning, which serves as an important transition here in Luke's introductory summary of Jesus' ministry.

If you recall, our author, first century doctor named Luke, is finishing up his introduction to this gospel by giving us a summary of what to expect in Jesus' upcoming ministry. Last time in verses 12-16, Luke summarized for us the master's mighty men, that is the 12 men who would be following Jesus for the next several years. Today in verses 17-19, we're going to be seeing, summarize the master's mighty miracles, the type of wonders that Jesus performed and why he performed them. And next week, we will dive into Luke's summary of the master's mighty message, the type of message and the type of gospel that Jesus preached to the crowds.

And so today we're going to be looking at Luke's summary of the master's mighty miracles and really, as I was thinking about it, getting a good understanding of this, of the type of power that Jesus could perform, is absolutely critical if the rest of the chapter of Luke 6 regarding the message of Christ and the rest of this gospel is going to land on us the way that it's supposed to. If we're going to listen to what is about to come properly and if we're going to listen to what I might say from a worldly perspective, the absolutely crazy things that Jesus is about to say, if we're going to submit to heavenly wisdom from he who came down from heaven, then we must understand who it is who is speaking to us. We have to have a firm grasp on Jesus's power and authority. Let me tell you why.

I was the youngest of three siblings growing up in my family. And so, no matter which way I turned, I was constantly surrounded. Those of you who are the youngest can probably say amen to this. I was constantly surrounded by people who were telling me what to do, whether it be my older brother or my older sister or my mom or my dad. And so being the youngest child, one of the first skills I had to acquire very quickly was the discernment of knowing who I actually had to listen to. Because everyone around me told me I had to listen to them, right? Especially my sister. It's just something built in. I don't know. But she would tell me all the time that I had to listen to her because she was a whole two years older than me. And I needed to respect my elders.

It's funny now that I look back on it because now, she's married to a man that's almost the exact same age as me. And I wonder if she tries to use that same argument on her own husband. But anyway, I learned very quickly not to listen to my sister because contrary to what she so firmly believed in her young teenage mind, her words had no authority over me because she had no authority over me.

My parents, though, were a totally different story. When they told me to do something, I quickly discerned at a young age that their words had authority. First, I learned very early on that their words had a very tangible, corporeal authority so that every transgression or disobedience of mine received a just retribution. But secondly, I learned later on that their words also had an imparted spiritual authority from God who has told me to honor and obey my parents as authorities entrusted to me for my ultimate good. And so being the youngest, my childhood was a training ground of learning which voices had authority and should be listened to, and which ones did not and should not. That's a skill that all of us need.

There are people all over this world that are trying to tell us what to love, what to think, what to believe, and what to do with our time and our energies. But the question we need to ask ourselves of these individuals is, do you have any authority in this area to even tell me what to do? We do this all the time when it comes to other areas of our lives, right? If someone wants to walk up to me and tell me how to keep a garden, I do need help with that. But if you were to come up to me, the first thing that I would ask is, well, first show me the garden that you've kept, and then I'll know whether I should listen to you in your advice. If someone wants to tell me how to build a house, first show me the house that you built. And this goes to every area of life. If you want to tell me how to live in marriage, show me how your marriage is going. If you want to tell me how to raise my kids, show me how your kids turned out. If you want to tell me how to live my life, show me the type of life that you've lived. These are the types of questions we ask in other areas of our lives, and these are the types of questions, by the way, that we should ask of Scripture and of Jesus Christ himself.

Because let's be honest, Jesus, and we're going to learn this in coming days, he says a whole lot of things about what we should desire, about what we should think, and about how we should live. And we need to ask ourselves, does Jesus have any authority over any of these areas in order for me to rightly listen to him? Does Jesus have authority over the spiritual realm to tell me how I should guide my life, my heart, and my affections? Does Jesus have any authority over the physical realm to tell me how I ought to live day in and day out and take care of this body that God has given? Does Jesus have any authority over the moral realm and how I ought to conduct myself before God and others? And if you've been listening at all over the last month or two in our study of Luke, you already know where we're going with this. The answer is resounding, yes, he does.

Jesus demonstrated power and authority over the spiritual realm when he conquered Satan in the wilderness and then drove out his minions from the synagogue in chapter 4 by the sheer power of his word. He just speaks and they leave. Jesus demonstrated power and authority over the physical realm when he healed an entire town of Capernaum from illness, cured a man who was overcome from leprosy, commanded a lame man to walk, controlled the fish of the sea to enter Peter's net, and caused the withered hand due to paralysis to be made instantly whole all by the power of his word. And then Jesus demonstrated power and authority over the moral realm when he turned to a man who was dead in his trespasses and sins, and he said, and he said, son, your sins are forgiven you. And he was forgiven right on the spot by the sheer power of his word.

Over the last three chapters, Jesus has systematically demonstrated power authority in and over every area of the life physically, spiritually, and morally. In other words, by all standards, Jesus is someone that you ought to listen to. He has power and authority over every area of life, even of creation itself. And so, he is supremely qualified to speak into all these areas of your life. And we should be uniquely compelled to listen to him when we see his authority. And so that is the point that this whole Gospel's introduction has been driving towards, and it is the point of the passage that we're going to look at this morning.

We're going to study a summary of the master's mighty miracles and observe how Jesus's power and authority over every area of life sets us up to listen to him in a thoroughly unique way. Not as a fascinating moral philosopher, but as someone who has the power to transform every aspect of your heart, mind, being, and eternity. Jesus's mighty miracles are all for a purpose, and that is to make us listen to his mighty message. And we're going to see this today as we see the master's mighty miracles of magnetism, that's in verse 17, miracles of meaning at the beginning of verse 18, and then miracles of mercy at the end of verse 18 and 19. So, miracles of magnetism, meaning, and mercy that all drive us to Christ's message.

And so, with that in mind, if you're able, please stand with me out of respect and readiness for the word of God as I get to read our passage before us today from Luke 6:17-19.

Our author Dr. Luke writes these words for us here in Luke 6:17:

"And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. And all the crowds sought to touch him, for power came out from him and healed them all."

This is the word of God, which we pray our hearts may be blameless in so that we might not be put to shame.

Let's pray.

Dear Heavenly Father, we thank you for your word this morning. Thank you as our good shepherd for speaking to us today. We pray that your spirit would accompany the reading and the teaching of your word so that we as your people would understand the things that you have given to us here. That you would show us once again the greatness and the glory of your son, Jesus Christ, and that that fresh glimpse of his glory would drive us to the greater faithfulness and obedience and love of him. Father, we pray that you would manifest your power in our weaknesses for your glory.

In Jesus' name, Amen.

You may be seated.

So, in summarizing for us the master's mighty miracles here in Luke 6:17-19, Luke begins by telling us that Jesus' miracles were miracles of magnetism. It's in verse 17 where Luke records, *"And he came down with them,"* that is if you remember from the last time his 12 apostles, those who he studied that were empowered to carry on the power and the pattern of Jesus' ministry faithfully after them. Jesus with his apostles *"came down and stood,"* we're told, *"on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem into the seacoast of Tyre and Sidon."* Now traditionally this is believed to be in a place near the town of Capernaum, so we haven't changed locations that much at all since all the way back in chapter 4:31. We're still very likely in the general area of Capernaum on the northern shore of the Sea of Galilee in the rural northernmost region of Israel. So, Jesus hasn't changed his location at all. He's still, to put it this way, in the middle of nowhere. And yet as Luke records here, everywhere has come to him.

Jesus is drawing the attention and the interest of tens of thousands of people. We know this is the case because this great multitude of people that Luke describes here on one occasion later on in the Gospels becomes hungry. And John 6 tells us that they counted 5,000 men alone from the crowd, not counting the women and the children. So, we're looking conservatively at crowds coming out to listen to Jesus between 10,000 to 15,000 people or more. So, these are huge crowds. And Luke, the analytical doctor and scholar that he is, sorts out that crowd for us here into their respective categories.

First, there's Jesus' apostles that he chose. These are the 12 ordinary men that we studied last time in verses 13-16. These were *"Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon the Zealot, Judas the son of James, and Judas Iscariot."* These were Jesus' apostles, his sent ones, his ministers in training as it was for the glory of God. So, there are the apostles here with Jesus.

Second, there's Jesus' disciples. And we're told that these are a great crowd as Luke states in verse 17, *"a mega crowd"* as it says in the Greek. So, these were the regular consistent followers of Jesus, the students of Jesus who had dedicated their time to following and learning from him. And they're a mixed bag of individuals when you study them in the Gospels.

First, we need to know that some of them were sincere, having embraced the truth of Jesus as their Savior and his Lord. But what's important to know, especially in light of what we're going to be studying in coming weeks, what's important is that from verse 20, some of them were not. The sermon that Jesus is about to give in verse 20 and on contains some harsh warnings and admonitions against hypocrisy and unbelief. This comes out later in John 6 where John records that some of his disciples walked no more with him when they didn't hear what they wanted to hear out of Christ and didn't receive what they wanted to receive. And so, we've got the fledgling apostles, we've got the mixed crowd of disciples, and then finally there's just the curious multitude.

Luke tells us that Jesus stood on a level place with his disciples and a great multitude of people. These people weren't messengers of the Gospel like the apostles were. These people weren't learners of the Gospel like the disciples were. These were just people curious about the Gospel. As verse 18 says, they had

"come to hear him." And so where did they all come from? Well, Luke tells us they came from *"all Judea and Jerusalem and the seacoast of Tyre and Sidon."* Now this is a very diverse group that you might not get, not necessarily understanding this. You have rural Jews from the northern country of Judea. And you have urban Jews from the southern city of Jerusalem. Both were mutually attracted to Jesus and his message. And not just Jews, but likely Gentiles also.

Don't miss this because it's implied when Luke says that people also came from the *"seacoast of Tyre and Sidon."* Those were Gentile cities, descendants of the idolatrous Phoenicians. It was from the bowels of Sidon that Jezebel, that wicked woman came forth from the Old Testament who led Israel into the most debased forms of fertility worship. And it is here at the time of Christ that these cities were still known for their perversity of culture. So, these were immoral pagan idol worshipers. And here's the marvelous thing, they all come out flocking to learn about this Jesus from Nazareth. Just as was foretold by Simeon at Jesus' birth back in Luke 2:32, Jesus would be *"a light for revelation to the Gentiles, and for glory to God's people Israel."* He would, as Zechariah declares in Luke 1:79, *"give light to those who dwell in darkness.... to guide their feet into the way of peace."* So, the alluring nature of Jesus, we find out in this introduction by Luke, finds no bounds. Jew or Gentile, literate or illiterate, religious or pagan, rich or poor, country or city, it didn't matter. This man named Jesus drew them all.

Now we'll see in a moment what drew them about Jesus, but I want you to just take time for a moment this morning to consider who drew them. And that what we see of Jesus here in this passage and throughout this gospel is still Jesus. He hasn't changed. As Hebrews 13:8 says, *"Jesus Christ is the same yesterday and today and forever."* And he who was and what he was doing is still who he is and what he is doing. The person and work of Jesus Christ is still a message that reaches across all cultures and all backgrounds and reaches to all peoples, all personalities, and people groups.

I had the opportunity to teach twice overseas, once in Romania and once in Mexico. In both instances, I barely knew their culture. I couldn't even speak their language. But with a native translator and a knowledge of Jesus and a Bible in my hand, I had a message they needed to hear. And one young lady I had never met before repented in faith beneath the preaching of the message of Christ. This saving message of who Jesus is and what he has done is still the only tool by which God draws people from every tribe, tongue, nation, and language to himself. Do you want to have a, as is spoken by many people nowadays, a cross-cultural ministry, one that reflects the diversity of the community around you? Then share the gospel, the real gospel. Not the truncated, Americanized, Pollyanna, prosperity gospel that's peddled by so many today. But the gospel of the one true king and kingdom who is worthy of your allegiance in your very life, not merely because of his victory on the cross over sin, death, and hell, but also because quite simply of who Jesus is.

Do you want to reach this world for Jesus? I hope you do. Guess what you need to do then, declare Jesus. Not the puppy-eyed, painful smile, placatory person who's dramatized on television all the time. But the Jesus of the Bible, when you study him firsthand for yourself, you see that he is a lion of a man, so terrifying that his godly zeal for his father's glory caused thousands of people in the temple to flee before his coming. And yet at the same time, so tender of a man that little infants and toddlers would climb up

onto his knee. The Jesus who set his face like a flint courageously towards Jerusalem in total allegiance to his father, no matter the obstacles. The Jesus who, while bound hand and foot, could stare down his accusers in the eyes and say, I am and I tell you all, you will see the son of man seated at the right hand of power and coming with the clouds of heaven with great power and with great glory.

If you declare a Jesus in a gospel like that, you don't need light shows or entertainment to attract those to whom the father is drawing to himself. You just need to be humble and show them who Jesus really is, as he really is, the saving sovereign and Lord of all. And that is all that's needed. For faith comes by hearing and hearing comes from what? The word of Christ, as Jesus himself declared, *"when I am lifted up, I will draw,"* what, *"all peoples to myself."* And that's why Paul said if you want to boil my ministry down, it is simply me determined to know nothing among you except Jesus Christ and him crucified. All you need is Jesus. For Jesus is all you need, Jesus as he really is, the most fascinating and alluring and mysterious and desirous and beautiful focus of the soul's affection. Jesus.

And when those who are appointed unto eternal life hear his voice and perceive his glory undiluted and undiminished by the ideas of man, they will follow him no matter their backgrounds. Because God has promised by his grace it would be so. And that's what's happening here at this church. People of all sorts of backgrounds and personalities and interests all drawn by and united together in a common desire to see Jesus as he truly is and to hear his voice speak overall. And this is what is happening in every true church around the world. Jesus is preached and people come. This is Jesus and the powerful miracle of his magnetism.

So why does Luke remind us here in this passage of Jesus' broad attraction and magnetism? Is he teaching us this because popularity is what counts? No, he's showing us something about the glory of Christ. And I think he's showing us two things. First, he's showing us Jesus' broad attraction of magnetism so that we would worship him. Jesus is the desire of the nations. Have you thought about it as you woke up this morning? That your brothers and sisters in Christ that you have never met and probably will never meet until you reach glory, they have already been worshiping this same Jesus for hours. And now it's your turn. He is the desire of the nations. He has captured the hearts and minds of his people around the globe because of who he is.

And I would say this morning that if you are here today and Jesus is a boring thing to you, then the issue is not with Jesus the issue is with you. For he has captured the minds and hearts of millions of people over generations, over and over and over again. And there's a reason why. It's because of who he is. And if you would but come, if you would come to him, you would see that he is worthy of your life's affection and worship. And this small gathering here today at Grace Chapel is another testimony of who Jesus is. He is the one whose name is wonderful. He is the lion of the tribe of Judah and the lamb who has been slain. He is worthy to take hold of this world. He is worthy to have every knee bow and every tongue confess to him as Lord. No one else is worthy of this interest, of this attraction, only Jesus. Therefore, he is to be the singular object of our desires, of our interests, and of our pursuits as well. And so, because of the miracle of Jesus' magnetism, worship him.

You know, your life's purpose is not to accomplish all the things that you've got on your to-do list. It's a good reminder. Your purpose is to wake up in the morning and say, O Father, thank you for Jesus, help me to live for him today. That's your purpose. For what shall it matter if you successfully complete every task and lose your own soul and never give it to Christ? Worship him. Because of the miracle of Jesus' magnetism, worship him.

Second, listen to him. Jesus' magnetic power that's described here as power to command the attention of all sorts of people reminds us to pay careful attention to him and to his word as well. If Jesus is the object of so much interest, and I don't find him interesting at all, as I said before, I might be missing something, and I should try to get to know him better. I must pay much closer attention to Jesus and to his word. And so, we see Jesus' power and authority reflected in these miracles of magnetism.

And now I want you to see his power and authority reflected in his miracles of meaning at the beginning of verse 18. Luke tells us here in verse 18 why people from all sorts of locations, backgrounds, and cultures were drawn and compelled to come to Jesus. And that is because he wasn't like any other man. It says, as Luke says here in verse 18, they wanted *"to come to hear him and to be healed of their diseases."* And I think it's interesting how Luke unites the hearing and the healing ministries of Jesus Christ together.

Now, there is no doubt that Jesus Christ was perceived and was renowned as a great healer. And that's not even controversial, a statement according to secular standards. Even according to secular standards. Even outside the record of biblical writings, Flavius Josephus, a first century Jewish historian, writes within the lifetime of the apostles that there was about this time Jesus a wise man, if indeed one should call him a man, for he was one who wrought surprising feats. Even a Greek philosopher and critic of Christianity named Celsus admitted in the second century that Jesus performed great wonders, though he tried to attribute it to sorcery and magical powers from Egypt rather than a divine nature. And again, even in the third century, the Jewish Babylonian Talmud admits to Jesus his great works when saying that Jesus met hostility because he practiced sorcery and enticed Israel to apostasy.

All of these extra-biblical test records testify, one, to the historicity of Jesus Christ, and there's a lot more I could give in terms of that, but also to the renowned power that he possessed to perform miracles. And what these historic sources reference in generalities, the synoptic gospels, all written by first-hand eyewitnesses within less than 30 years, detail and specificity. And what we see in the details is that Jesus was a healer in a category all of his own. When Jesus arrives, he performs more recorded miracles in three and a half years than had been performed in the last 4,000 entire years of biblical recorded history. Not to mention occurrences like back in Luke 4 where we're told that he healed everybody who came to him in Capernaum, or like what happens next in verse 19 where it says, *"the power came out of Jesus and healed them all."* It was obvious that at the very least Jesus had a special anointing upon him, unlike any other human being who has ever lived. If the title means anything, Jesus was the Christ, the anointed one. And all of Israel was aware of this special anointing, and that's what we see here.

They were coming out into the middle of the wilderness to see it, to see his healing and miracles. But I don't want you to forget that Jesus' miracles had a meaning. They had a purpose. And as Luke records that

"they came out to hear him and to be healed." Jesus' miracles had a purpose, a meaning, and that was to direct people to his message. As Jesus says in John 10:37-38, the works that I do in my Father's name bear witness about me. *"If I am not doing the works of my Father, don't believe me, but if I am doing them, even though you do not believe me, believe these works, that you may know and understand that the Father is in me and I am in the Father."* And so, this is why Luke has been recording all of these miracles that Jesus has been performing. Why? It's so that when we come next week to Luke 6:20, we sit up and say something's different about this guy. I should probably listen to him.

Jesus' miracles had a meaning, they had a purpose, and that was to confirm the truthfulness of the good news that he was preaching. How did one know that the message of peace with God through the pardoning work of Jesus Christ was true? Look at the miracles that Jesus performed. The master's mighty miracles confirmed the validity of the master's mighty message, as Hebrews 2:3-4 states. *"This gospel was declared at first by the Lord.... while the Father also bore witness to it by signs and wonders and various miracles."* See, the miracles that accompanied Jesus' message was the Father's signature upon his ministry. Jesus' miracles proved that God the Father was indeed behind everything that Jesus said. That he was indeed God's Son, God's chosen one, and we should listen to him.

Even as Nicodemus admitted, if you remember in John 3:2, he said this, *"Rabbi, we know that you are a teacher sent from God."* Why? *"Because no one can do these signs that you do unless God is with him."* So, Jesus' miracles pointed to his message. And this was ultimately why Jesus had come, not simply to cause people to be healed temporarily and physically. I wonder if you've ever thought about that before. Everybody that Jesus healed eventually did what? Died. Okay, they died. So, Jesus, I think, had a lot longer-term ambition than just healing someone of their arthritis. Jesus had come not just to heal people temporarily and physically, but ultimately to cause people to hear, eternally and spiritually, to hear the truth about himself, that he was the saving sovereign of all. And that through believing that truth, to be set free, set free from their sins to a new life of eternal peace with God. That is why Jesus had come.

It was not merely to bring divine healing to some, but it was to ultimately bring divine hearing to all that leads to eternal life. As Jesus declared earlier as a boy back in Luke 2:49, *"I must be about my Father's business."* And what was that business? John 18:37, *"to bear witness to the truth."* As Jesus reminded those in Capernaum back in Luke 4:43, *"for this is why I have come, to preach the good news of the kingdom to other towns as well."* And this is why Luke pairs Jesus' healing ministry with his hearing ministry so closely in verse 18. It's because he's preparing us, even before we start studying Jesus' sermon next week, that Jesus is concerned with a far deeper healing in our lives, the healing of our souls. And he has the power to actually accomplish it.

Which leads us to the final aspect of the master's mighty miracles, and that is that they are not only miracles of magnetism and miracles of meaning, but they were also miracles of mercy. Miracles of mercy. That's at the end part of verse 18 into verse 19. Jesus' ministries were not just a grand orchestrated publicity campaign to build his ministry up. No, they were expressions, not only of Jesus' divine power, but of his divine compassion. And mercy as well, as he used his divine power to bring deliverance to those who are around him. Spiritual deliverance as well as physical deliverance.

So first I want you to see that Jesus' miracles of mercy brought spiritual deliverance. It says at the end part of verse 18, *"And those who were troubled with unclean spirits were cured."* See, the devil didn't like that Jesus was out there proclaiming the light of truth to those who were in darkness. And so, what did he do? He sent out his minions to hinder Jesus in the ministry. But what does Jesus do? He sends out every one of those unclean spirits out of those who are oppressed just like that. Total power over the spiritual realm. Back in chapter 4, Jesus delivered one man from a demon by the sheer power of his word. But here Jesus does it on a massive scale. As 1 John 3:8 says, *"The reason why the Son of God appeared was to destroy the works of the devil."* I want you to remember that this morning. The universe is not an eternal power struggle between Satan and God. No. It is clear here in this verse who the sovereign is, and it's Jesus. He has complete authority over the situation. And I see here unbelievable hope.

Can you imagine being in a worse spiritual state than indwelt by an unclean spirit? And then we're seeing here that there are multiple people in the crowd overwhelmed by Satan's power. Does Jesus have any problem overcoming Satan's power and bringing to them spiritual deliverance? No. When we look at our world today, is there a spiritual conflict going on? Brothers and sisters, I hope you realize that this is not about what's happening in the United States right now between one party and another party. This is about evil and wickedness. Everywhere. And the need for the truth of Christ to speak into those situations.

There is spiritual blindness and warfare in every hall of power. And we sit there and say, oh, my word, what's going to happen? I will just worry about it all day long. Does Jesus have power over the situation? Absolutely. Yes, there is spiritual darkness, but Jesus is the light of the world. And in an instant, he can bring light to darkness and bring spiritual deliverance to those who are absolutely captive to Satan and his deceptions. This is an unbelievable hope. Take heart, friends. No one and no situation is beyond the reach of Jesus' saving power. No one is. He will deliver you and anyone from the power of sin and Satan by his grace through the message of Christ preached. And so here we see Jesus giving spiritual deliverance to those who come to him.

And second, Luke records that Jesus brings physical deliverance as well. Verse 19, *"And all the crowd sought to touch him."* Just to touch him, why? *"For power came out from him and healed them."* What? Healed them all if they had enough faith. You know, if you really believe and had the power of positive thinking, then you were healed. Is that what it says? Nope. Literally, Jesus walks by and you just touch the fringe of his garment. Boom, you're healed. What an image. Picture it. The power of God is just flowing out of him to anyone who will come to him. No one who came to Jesus was rejected or turned away by Christ. And no one came away from that moment of touching him disappointed. Did they? *"He healed them all."*

As Romans 10:11 says, *"Everyone who believes in him will never be ashamed."* And again, Psalms 34:5, *"Those who look to him are radiant, and their faces will never be downcast."* As people were coming up to him, Jesus is commanding diseases to leave, commanding demons to leave and as Luke is going to show us next, Jesus is doing all of this while teaching with authority divine truth to them all. He's preaching a sermon and healing people. I can't even imagine that with complete ease. These are Jesus' miracles of mercy.

They were miracles of physical as well as spiritual deliverance. So why does Luke record this account of Jesus' miracles of mercy right here in Luke 6? Again, I believe it is for two reasons, the same two reasons we saw earlier. First, it's so that we would worship him. This is the Jesus of miraculous mercy that I hope many of us here today would stand up and testify that I know. Just as Jesus came into this crowd that was beset by needs and had rich mercy upon them, Jesus has come to us and he has said, I will give you spiritual deliverance through my death and resurrection. I'll give you guiding truth through my sanctifying word, and I will give you physical healing one day through my glorifying power. A perfect soul, a perfect mind, a perfect body. You come to me, and I will deliver you completely. This is Jesus. This is what he offers, and this is what salvation is. He is interested in all of you.

And while his saving work won't be complete until we reach glory by faith in this powerful and compassionate Jesus, we who trusted in him are in the middle of that saving process right now, are we not? Through Jesus' death and resurrection, we have been given a new heart and new affections, have we not? And through Jesus' word, we are being given a new mind with new thoughts, are we not? And through Jesus' resurrection power, we will be given a new body with new resurrection life, will we not? We should see ourselves in this passage that when we come to Christ, he didn't reject us. You haven't gotten the short end of the stick. You are uniquely blessed. When we come to Jesus, he has given us his powerful compassion just like he did here. Jesus said in John 6:37, *"All that the Father gives to me will come to me, and whoever comes to me I will never cast out."* This is Jesus and in light of his miracles of mercy, we should worship him.

And second, we should listen to him. Jesus' miraculous power that is described here as healing power over minds and bodies and souls reminds us to be very careful to listen to his word. There is a reason why these specific details are given just before Jesus' first significant sermon that is recorded here in Luke. I want you to look at the connection between verses 19 and verse 20 of this chapter. There is a reason why right after it says, *"power came out of Jesus"* that Luke immediately records that *"Jesus lifted up his eyes upon his disciples"* and did what? *"Said."* He said. In other words, the power that was coming out of him was manifested in the words that he taught as well as the works that he did.

The power of Jesus' miracles are intended to focus us on the power of Jesus' words and the importance of listening closely to them. Jesus' declarations are a vital part of Jesus' ministry of deliverance. There are some of you here this morning that are burdened by physical burdens. And because of those physical burdens, you have cut yourself off from listening to and obeying the words of Christ, not realizing that it is the very words of Christ that is a part of Jesus' ministry of deliverance in your life. Because he is aiming for a far greater healing than just the thing that's bothering you physically. He wants to renew you into his image. And true deliverance is found by listening to the message that was spoken by this man of magnetic, meaningful, and merciful miracles. Everything in this gospel so far has been building up to this moment. Jesus is about to speak to you, to us as a church. I hope you are ready.

Can I say some of the things we're about to look at in Luke 6 and beyond are going to be the most glorious teachings you've ever heard. And others are going to be some of the hardest things you've ever heard. And if you're going to listen to Jesus, you need to understand who he is. Jesus is about to speak.

The question is, will you, will we listen and obey? Everything else in this gospel has been listening to Jesus' words so far. Jesus, by the power of his omnipotent word, commanded demons to leave, they leave. He commands fevers to leave, they leave. He commands leprosy to leave, they leave. He commands sins to be forgiven, they're forgiven. He commands men to do the impossible, to leave everything and follow him. They leave everything and they follow him by the sheer power of Christ's almighty word. Everything listens to Christ's word. He now turns to you. He's about to speak. And will you say, thus far you shall come, Jesus, and no further? This is the life I want to live, or will you submit to the saving sovereignty of Jesus Christ? The same word of power by which Jesus commands the swirling forces of this universe is the same word of power which he commands you. His eyes are lifted up on you today.

Yes, I hope you're getting the feeling this morning that this may be a different Jesus than you've ever been exposed to before. Not a Jesus wringing his hands, hoping that you'll add him and some of his ideas to your life. This is a Jesus who commands with powerful compassion that you will enter into his life. Jesus is not fooled by idle curiosity, and he's not looking for it. He is looking for disciples, those who hear his word and follow him. As he will soon ask us in Luke 6:46, *"Why do you call me 'Lord, Lord,' and not do what I tell you?"* Every time we open up this book, the Jesus of divine deliverance is speaking, and his eyes are upon you. We must pay much closer attention to what we're hearing, remembering from whom we have heard it.

And so, this is how we're going to respond right now as a faith family. We're going to end this message right now, even though this is a total perfect introduction to the sermon that begins in verse 20. We're going to end this message right now in recognition of the importance of Christ's word and of what he's about to say beginning in verse 20. I want to challenge you not to miss any of these messages. Not one for any reason at all, for nothing is of greater importance than to hear the words of Christ. It is his deliverance. We're going to leave this place today, realizing that if we truly call Jesus Lord, then we must be in his word this week as well. We must listen daily to what he has said, and that's our focus going to be this next week. We're going to listen to Jesus daily in his word, and then next Sunday, when we gather again, we're going to begin Christ's first great sermon by paying much closer attention to what we have heard, knowing from whom we have heard it. Christ lifts up his eyes upon you today, believer. Be sure to listen this week to what he has to say.

This is the word of God from Luke 6:17-19, which I count as a great privilege to be able to share with you today, and which I now entrust to your further study and your faithful obedience until Jesus, our deliverer, returns.

To that end, let's pray.

Father, I thank you so much for the passage that we've been able to look at this morning. I thank you, Father, for how this passage before us today, in particular, has been exceedingly sharp and narrow like a two-edged sword. Father, I thank you that it reminds us of the glory of Jesus that we might worship him, and I thank you, Father, that it reminds us of the authority of Jesus that we might listen to him. Father, I pray that as those of us who are his disciples, as Christ has spoken and his eyes are fixed on us, I pray,

Father, that you would, by your grace, help us to listen to his word this week and do more than listen, but obey. And Father, as I pray that as we are faithful in that, the delivering power of Jesus would be manifested in our lives as he changes us from the inside out for your honor and your glory. Father, you are still doing miracles of magnetism and meaning and mercy in the lives of your people. Help us to be displays of those miracles for the glory of your name in this world today as we come to Christ, and we listen and follow him.

We ask this in Jesus' name.

Amen.

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