

Title: The Master's Mighty Message – Part 1

Text: Luke 6:20-23

Date: November 23, 2025

Proverbs 3:8 says that God's word is like *"healing to your flesh and refreshment to your bones."* So, if you have a copy of God's word with you this morning, and I hope you do, please turn to Luke 6. If you don't have a copy, please see me after the service, and also you can follow along with us in the pew Bible in front of you, and I'll have the passage up in front of us as well. But the verses that we're going to be looking at this morning of Luke 6:20-23, can be found on pages 1025 of your pew Bible.

So, Luke 6:20-23, and this is a very important passage of scripture, one that we have been slowly building up to, really in a lot of ways, ever since we began our study of this Gospel. Because this moment marks the climax of the entire six-chapter introduction that we've been studying so far in the Gospel of Luke. For the last three and a half, or five and a half chapters, Luke has been slowly and systematically introducing to us the main subject of this gospel's account, which is Jesus of Nazareth. Luke has slowly been introducing us to Jesus' person, his power, and his compassion. And chapter 6 has been no exception to this.

Here at the very end of Luke's introduction, in Luke 6:12, and on to Luke 6:49, Luke gives us one final introductory summary of Jesus' ministry before he begins to progress through it in detail and in earnest throughout the rest of his Gospel. In verses 12-16, we were introduced to the master's mighty men, the twelve ordinary men that will be following Jesus closely over the next three and a half years and throughout the rest of this Gospel. Then, last week in verses 17-19, we saw summarized for us the master's mighty miracles, as we got a glimpse of the types of signs and wonders that Jesus will perform throughout the rest of his public ministry. And then starting today in verses 20-49, we're going to begin studying the master's mighty message.

We're going to get a general idea as to what type of morality and message this Jesus of Nazareth is going to proclaim. And what we're going to discover is that Jesus is going to preach a Gospel of complete transformation, of spiritual regeneration, of new birth through faith in him. This is what this entire opening summary sermon of Jesus is going to be about here in chapter 6. It's all about describing the radical change that Jesus imparts to all those who trust in him and surrender to his saving sovereignty. By the same power and compassion that Jesus has been demonstrating week after week after week leading up to this moment is the same power and compassion by which Jesus Christ can make you brand new from the inside out. And Jesus does that. He changes us from the inside out in three primary ways as Jesus is going to outline for us in this sermon.

First, we're going to see that Jesus changes us by imparting a yearning hope. That's in verses 20-26. Second, by imparting a radical love. And then third, by imparting a desperate dependency in verses 39-49. This is what happens when someone surrenders to the saving sovereignty of Jesus Christ. They are given

and they become increasingly marked by a yearning hope, a radical love, and a desperate dependency. And so, to begin, we're going to begin looking at that first change that Jesus makes to a human heart by his power and compassion, and that is that he imparts a yearning hope.

C.S. Lewis wrote in his book, *Mere Christianity*, have you ever noticed that the longings which arise within us when we first fall in love or first think of some foreign country or first take up some subject that really excites us are longings which no marriage, no travel, and no learning can really satisfy. I am not now speaking of what would be ordinarily called unsuccessful marriages or holidays or learned careers. I am speaking of the best possible ones. There was something that we grasped at in that very first moment of longing which just fades away into the reality. And C.S. Lewis presents three solutions to that experience of yearning and longing. He says, well, we can first try to blame others for not satisfying our desires.

Second, we can decide that no satisfaction ever exists, or he says we can embrace the Christian reality, which is that creatures, he says, are not born without desires unless satisfaction for those desires exists. A baby feels hunger well there's such a thing as food. A duckling wants to swim well there's such a thing as water. And then he says this, therefore, if I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. C.S. Lewis is describing there the spiritual yearning that is created when God, by his grace, starts to work upon the human heart to come to Christ. They begin to experience a yearning for something more than this earth, something more than what the vanity fair of this world can offer.

Well, what we're going to see today is that when someone comes to Christ by faith, that yearning that already exists in the human heart becomes anticipated and anchored to a sure and living hope. A confident expectation that in Christ Jesus, the one who has come, the yearning that one feels deep down inside, will one day be satisfied in completeness, and Christians are marked by yearning for that coming day of hope. And this is the first way that Jesus, by his power and compassion, transforms his people from the inside out. He imparts to them a yearning hope. He establishes a godly dissatisfaction in them.

And we're going to see over the next week or so that Jesus imparts a yearning hope to the hearts of his disciples by giving in this passage both divine assurances, that's in verses 20-23, and also divine admonitions, that's in verses 24-26. And in these two parallel and complementary ways, Jesus guides our hearts away from a love and what you could call a lethargic contentment in the things of this world, and he guides us towards a greater love and hope and yearning for him. And so today we're just going to begin looking at the first aspect of how Jesus imparts a yearning heart within us by considering the first of three divine assurances that Jesus gives in verses 20-23.

And so, with that in mind, if you're able, please stand with me out of readiness and respect for the word of God as I read the passage before us today from Luke 6, starting verse 20 on into verse 26.

Our author, Dr. Luke, under the inspiration of the Holy Spirit, writes these words for us today.

Verse 20, *"And he lifted up his eyes on his disciples, and said: 'Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you, when all people speak well of you, for so their fathers did to the false prophets.'"*

This is the word of God whose salvation our soul longs for, even as we hope in his word.

Let's pray.

Dear Heavenly Father, we thank you so much for this passage that is before us. Father, as we've been anticipating this moment, as we've been building up to it over the last several months, the weight of the words that we are about to consider are heavy. So, Father, we pray that you would help us by your Spirit to understand the things that you have freely given to us. And Father, I pray that we would not receive them just with ears, but that we would receive them with our hearts, hearts of faith. Help us to understand your word, help us to believe it, and help us to be changed in light of it.

Father, I pray that you would make us a truly blessed people as we look not to the things that are just seen, but the things that are unseen, and that we would be marked not by a people who are consumed with this world, but that we would be marked as people who are consumed with the world to come. And that that drives our dreams and our ambitions and our joys and our thanksgiving. Father, remind us of what it means to truly be blessed. And if there is someone outside of that blessedness this morning, Father, during this message, bring them to you. And for the rest of us who have found that blessedness in Christ, help us to rejoice in it.

For your glory, for your honor, we ask all these things in Jesus' name. Amen.

You may be seated.

Now as we come to looking at this very significant first sermon that Jesus taught in the Gospel of Luke, I am greatly refreshed in seeing that the very first thing that Jesus longed to tell those who had long dwelt in darkness is that if they would but come to him in faith, he would impart to them a yearning hope. And that's what we're going to start looking at today, the first of three divine assurances that Jesus Christ gives. And by the way, as we're going through this, both this week and in future weeks, I want you to understand these are three assurances that have relevance to all people, both saved and unsaved, because they show us the glorious hope that is found in Christ, and therefore calls and encourages all of us to be joined to and to walk with Jesus in a deeper and more intimate way.

And so, the first divine assurance that Jesus offers us here in verse 20, and the only one that we'll be able to cover this morning, is that with Christ, you have great resources. In Christ, you have great resources. He says in verse 20, *"And he lifted up his eyes on his disciples, and said: 'Blessed are you who are poor, for yours is the kingdom of God.'"* Wow, what a way to begin a sermon. Jesus lifts up his eyes upon his disciples, so those who have started to express at least a casual interest in following him, and he tells them right off the bat, *"Blessed are you who are poor."* Right off the bat, Jesus' entire gospel message to us is presented upon the premise that a true disciple of his is someone who is poor. That's pretty shocking, I think.

I think we would all agree that being in a state of abject poverty is not something that we aspire to. While it may happen in our lives, we don't generally go around saying, I'm going to work hard all of my life just so that I can finally arrive at the state of being dirt poor. That is not what we do. And so, what is Jesus really saying here? Is Jesus saying that the mere physical state of being physically poor and impoverished is a divine blessing? I don't think so, because if Jesus was saying that he'd be contradicting scripture, not to mention our own common sense that being physically poor is not generally a desirable state to seek after.

As the prayer in Proverbs 30:8 states, *"give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, 'Who is the Lord?'"* Right, were overcome with self-sufficiency. I don't need God. *"Or lest I be poor and steal and profane the name of my God."* In other words, the wise and the righteous person says, God, don't give me too much, but also don't give me too little. There's dangers in both. Just give me what I need for today, and I'm going to trust you for the morrow. Well, physical poverty is not always a blessing.

In fact, Proverbs points out that sometimes physical poverty is a curse that comes upon men and women who refuse to work. A little sleep, a little slumber, a little folding of the hands to rest, Proverbs 6:10-11 says, *"and poverty will come upon you like a robber, and want like an armed man."* And so, physical poverty is not what Jesus is talking about here, that merely being impoverished physically makes you spiritually blessed. That's not what he's saying. He's talking here about spiritual poverty. In fact, the parallel passage over in Matthew 5:3 makes Jesus' meaning explicit, where we read Jesus' words as, *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

And in fact, even here in Luke, we know that this is what Jesus means, because the last time that Jesus talked about people being poor, back in chapter 4:18-19, if you remember, it was clear that Jesus meant being poor spiritually, because he talks about how he had come *"to proclaim good news to the poor.... liberty to the captives, recovering sight to the blind, and to deliver those who are oppressed."* Well, like I said back in chapter 4, Jesus didn't go around Palestine conducting prison breaks, did he? No. He's not talking about delivering the physically oppressed, he's talking about delivering the spiritually oppressed. He's not talking about the physically blind, he's talking about the spiritually blind. He's not talking about the physically captive, he's talking about the spiritually captive, and he's not talking about the physically poor, he's talking about the spiritually poor. These are the souls to whom Jesus comes. He's talking about the spiritually impoverished people. And these are the souls to whom Jesus comes, bringing good news.

We talked about that back in chapter 4, and that's exactly what Jesus is saying again, here as well in chapter 6. He's saying, blessed are those who are spiritually bankrupt, spiritually lacking, spiritually insufficient. See, the people who enter into a state, please listen to this, the people who enter into a state of being eternally blessed by God, are not those who think that they are spiritually rich, who think that they are naturally good enough to deserve and merit acceptance before God in heaven. Those are not the people that are blessed. No, those who are blessed by God are those who know that they are not.

See, this word poor in the Greek comes from a word that means to cower like a beggar. It speaks of someone who is reduced to absolute shame and humiliation over their state of poverty. Jesus is saying that's the blessed one. It's the one who is so humiliated and is so filled with shame over their spiritual state before God that they come before him like a broken beggar yearning for mercy and deliverance. It's just like the tax collector that Jesus is going to talk about later in Luke 18. He could not lift his eyes up to heaven, but he beat his breast saying, God, be merciful to me, the sinner. I've got nothing to bring here, nothing at all.

And see, this is really the key to not only recognize your spiritual poverty, but as we're going to see in Luke 18, but then turn to God in faith with your poverty and believe in his saving promises. And this is something I don't think is often talked about in these verses enough. This is not the first beatitude that we've seen in the gospel of Luke so far. We've actually seen it one other time previously when Elizabeth turns to Mary and says, *"blessed is the one who believes what was spoken to her from the Lord."* And that's in the context of the blessedness that Jesus is talking about here in chapter 6. Blessedness, all blessedness begins with faith. Recognizing your poverty this morning spiritually before God is great. It's needful, it's necessary, it's vital, but it's not enough.

See, a lot of people recognize their spiritual poverty in this world. I would contend even the Jews did during Jesus' time. They went out to be baptized by John in the wilderness if you remember. They were convicted of their sins. They knew that they were sinners, and yet where did they turn? If you follow the gospel story throughout the gospel of Luke, you find out they didn't turn to God in faith. They turned to empty works and religion in their self-righteousness. And that's exactly what so many people do today. They recognize there's something off about them, there's something broken. So, what do they do? Well, they go to religion, they go to works, they go to therapy, they go to medicine, they go to all these things except God in Jesus Christ. And you will not find blessedness in any of those things. You will only find it in the blessed one, Jesus Christ. As Romans 10:3 says, *"if you seek to establish your own righteousness, you are not submitting to God's."* God said this is available through faith in Jesus, the righteous one. And this is what so many people do.

They sense their poverty, they sense their unrighteousness, and instead of turning to God to supply the righteousness they need, they turn to empty works and empty religion rather than faith in Jesus Christ, not realizing that it is in Jesus that is found the very righteousness of God with your faith in him, as Romans 3 declares. As Romans 10:4 says, *"Christ is the end of the law for righteousness to everyone who believes."* This is where all blessedness begins. By recognizing your spiritual state, yes, but going beyond that and believing in the blessed one, Jesus, and his promises. Blessed are you who are poor, and then in your

poverty do what? Turn in faith to God. And do you know what Jesus says to a bankrupt but believing soul like that? He says, yours is the what? Oh, it's good. *"Yours is the kingdom of God."* Now I want you to understand that there is both a future and a present aspect to the wonderful assurance that Jesus gives to his followers here.

First, there is a future aspect to this assurance, one that most people overlook, but I think might be actually the primary emphasis that Jesus is talking about here. See, Luke has already connected for us the thread of this rich Old Testament theme of the kingdom of God and of his Christ already for us back in chapter 1 of Luke where Gabriel announced to Mary in Luke 1:32-33 that Jesus *"will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there shall be no end."* If you want to know more about that, at least more than I can give to you this Sunday morning, you can go on our website and listen to a message that I gave when I went through that a while ago.

But in short, Jesus, as a descendant of David, is going to sit on and establish a future kingdom from David's throne, just like David and Solomon did from Jerusalem and Israel, a kingdom that will have no end. And that future kingdom is going to blossom and spread the eternal blessings of his kingly reign as the final Adam over all creation forever and ever. As Isaiah 27:6 promises, *"In days to come Jacob shall take root, Israel shall blossom and put forth shoots and fill the whole world with fruit."* An eternal kingdom that ushers in an eternal state at the hands of the eternal king.

So, there is a future aspect to this kingdom, and Jesus is saying here, follow me with this, the future kingdom of eternal glory and greatness where God himself will dwell with us, where we will be his people and we shall see his face and we shall feast at the table of his delights. This eternal kingdom belongs to those who recognize that they don't deserve it. That's to whom the kingdom belongs. To those of you who know that you are spiritually and morally bankrupt before God, the kingdom is yours. Even before it's fully realized, it belongs to you. It's just like how Moses talked to the nation of Israel in Deuteronomy 1:21 before they entered the promised land, he said, *"See, Yahweh your God has given the land before you,"* it is yours, so, *"go up and take possession of it."* Or like how God encouraged Israel in Joshua 1:3 when he told them before the beginning of the conquest, before all the battles, before all the conflict, he says *"Every place on which the sole of your foot will tread I have given it to you.... so go in and possess the land that the Lord your God will give to you."* It was theirs before they even saw it. I think this is very similar to what Jesus is doing here. Jesus is coming to us.

We who are daily and continually burdened and weighed down by our sins and our spiritual impoverishment when we wake up every day and we know we're going to have a battle to fight, a battle against sin and the flesh and the devil. And sometimes you can sit there and say, man there is so much I'm facing today, I don't think I'm ever going to make it. And Jesus says here, he comes alongside us, and he emboldens us with his hope, *"blessed are you who are poor, for yours is the kingdom of God."* You will make it. I will bring you there. The king has said this kingdom is yours. It's yours. Praise God. Not it belongs to you, not to those who think that they deserve it or that they're going to earn it and they're going to make it themselves into it. The kingdom is to those who know that they don't deserve it. It's given as a gift.

Brothers and sisters, take heart. Our spiritual poverty cannot and will not keep us from the kingdom of God. In fact, it is our recognition of it that God uses to bring us into it. So, there's a future aspect to this kingdom, but I also need to be clear there's a present application to this kingdom as well. For what does Jesus say here, those who are spiritually bankrupt? He says, *"for yours is the kingdom of God."* Right now, it's a present reality, that ownership exists. As Romans 14:17 says, *"the kingdom of God is not a matter of eating or drinking but of righteousness, peace, and joy in the Holy Spirit."* Just as Paul says later in Ephesians 1:3, *"every spiritual blessing in the heavenly places is ours in Christ Jesus."* We all have that. All of the rights, privileges, and resources of the kingdom available to us right now in Christ Jesus.

The moment that we cry out to God in desperate faith for the forgiveness that is found in Christ alone, at that very moment we go from being poor to being rich. From being empty to being filled with the Holy Spirit. In that moment we who are empty in ourselves become complete in Christ Jesus. We go from having no spiritual resources to having every spiritual resource needed to glorify God in this earth. This is the difference that Jesus brings. He takes those who have nothing, and he gives them everything by giving them himself. And this is the first divine assurance that Jesus uses to impart a yearning hope. It is the truth that with Christ you have great resources. You are not left as orphans. Yours is the kingdom of God. And we're going to look at the next two divine assurances next week, but we need to stop and think about this.

It all begins here as Jesus lifts up his eyes on his disciples and he says, *"Blessed are you who know that you're spiritually poor, for yours is the kingdom of God."* Friend, by the compassionate power of Christ this morning, do you realize this truth, or do you think you're going to merit acceptance and entrance into God's kingdom someday on the basis of something you contributed? If that's what you're thinking, then you have not yet seen yourself as poor. Do you realize that you are in and of yourself spiritually impoverished, absolutely bankrupt of all spiritual resources and worthiness before a holy God? If you have not done so yet, I urge you today to go to God in prayer this morning right where you sit and in desperate dependency call out to him for the salvation and spiritual riches that he alone can give. For your poverty does not exclude you this morning from the kingdom of God. Indeed, recognizing it makes you ready to receive it.

I urge you, come now and know this morning as 2 Corinthians 8:9 says, *"the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that we through his poverty might become rich."* I encourage you to believe on the Lord Jesus Christ and be saved. You are not disqualified. Recognize your poverty, believe in Christ, and receive the promise. Blessed are you who are poor for yours is the kingdom of God. Realize this truth.

Second, brothers and sisters, remember this truth. Have you forgotten, believer, that you are in and of yourself spiritually poor? Absolutely bankrupt of all spiritual resources in and of yourself. When is the last time that you've approached God with the desperate dependency of a beggar? Knowing that apart from God and the sovereign moving of the resources of his kingdom, that apart from Christ you can do nothing. Because that is the blessed place. It's not the place where you walk in pride and arrogance thinking that you have something to contribute to the day. It is when you get on your knees and you recognize, God, you have to be the one that works. Do you see yourself as desperately dependent on the

daily strength and spiritual riches that God alone can give? You'll find the answer to that question in your private walk with God. How desperate am I every day to read God's word? How desperate am I every day to commune with him in prayer? I urge you to remember, believer, that when you walk with Christ, you have great resources. But when you walk without him, you have nothing. *"Blessed are you who are poor, for yours is the kingdom of God."* Realize this truth, remember this truth.

And then finally, everyone, I call on you to rejoice in this truth. Maybe this morning you're already stricken to the heart with the realization that you stand totally incapable and totally unworthy before a Holy God. You know that you stand spiritually bankrupt before him. Well then, friend, I call on you this morning to believe this truth. *"Blessed are you who are poor, for yours is the kingdom of heaven."* That is where all spiritual blessedness begins, not merely with recognizing your poverty, but in believing in God's promises. Blessed is the one who believes, so I encourage you, all of you this morning, believe it. Believe it. You who are a downcast in soul, through faith in Christ, believe that yours is the kingdom of God. Believe it and rejoice in it and give God thanks for it this holiday season.

God did not redeem you with the precious blood of Christ the King, only to refuse you entrance into his eternal kingdom someday. No, Romans 8:1 says, *"There is therefore now no condemnation to those who,"* have spiritual riches, no, *"to those who are in Christ Jesus,"* and have found in him the righteousness that they need. And God did not fill you with his Holy Spirit, only to send you back out onto the streets to be a spiritual beggar today as you seek to serve him. He has given you everything you need as you humble yourself and come to him. As Romans 8:32 says, *"He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all good things?"* Every spiritual blessing in the heavenly places is yours in Christ, if only you would see your poverty and your desperate need for it. For God resists the proud but gives grace to the humble. By the compassionate power of Christ, may he cause us to realize, remember, and believe this truth so that Christ in all his riches might be seen in us. *"Blessed are you who are poor, for yours is the kingdom of God."* Realize this, remember this, and rejoice in it.

This is the word of God from Luke 6:20, which I consider a great privilege to have been able to share with you today, which I now commit to your further study and your faithful obedience until Christ, the treasure and hope of all of his people, returns.

To that end, let's pray.

Dear Heavenly Father, I thank you so much for the word that you have given us today to study, to consider, to realize. Father, I thank you for the truth that Jesus Christ breaks into this dark world with. He does not come into this world with a message of condemnation, but he breaks into this world with a message of compassion. Blessed are you who are poor, for yours is the kingdom of God. Father, I thank you that Jesus Christ, the Blessed One, did not keep himself far away from those who were children of wrath, but that he came near, and he offers to each and every one of us eternal blessedness in him if we would but recognize our poverty and turn in faith to him. Father, I thank you that we are made the very righteousness of God in him.

And so, Father, if there is any soul here this morning that is not yet trusted in Jesus Christ for their righteousness and acceptance before you in heaven, if they are trusting in their own works, Father, I pray that you would cause them to realize their poverty and come to Christ with empty hands. Father, I pray that you would help us to not walk in pride this week as we think about what sets us apart from the unsaved world. It is this, that we know we are poor, and we know where the riches are. And so, help us to demonstrate that this week.

Father, in our own private lives may we go to your word, may we go to prayer. Help us to demonstrate that in our relationships as we're meeting with people. Help us not to think that we have all the answers and that we approach life in that way. Help us to guide our loved ones back to Christ, the King of glory, and what he has to say. And Father, I pray that you would help all of us as we are entering into the season, as we think about the times and opportunities we have to rejoice and to give thanks. Help us, Father, to not forget this most primary reason to give thanks to you today. And that is that we who are poor have been made rich in Christ Jesus and that we who were condemned have been made your children through the Blessed One, Jesus Christ. And in light of that, Father, help us to demonstrate that gratitude and that rejoicing this season. Help us, Father, to be a people that truly walk according to Christ's words by his power and compassion.

We ask all these things in Jesus' name, Amen.

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