

# (Luke) 36 - Dressed in Readiness

by Ed Miller

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*The sermon emphasizes the importance of being ready for the Lord's return, not through busyness or activity, but through relaxation and peace, and living out our lives in a way that honors God.*

**Duration:** 46:24

**Scripture:** Matthew 6:33, Luke 13

**Topics:** "Spiritual Freedom", "Christian Living"

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## Description

In this sermon, the speaker discusses the topic of life and the characteristics of real life. He begins by emphasizing the importance of having a spiritual relationship with God as the essence of true life. He then goes on to explain that those who are united with the Lord are free from greed and anxiety. The speaker shares personal anecdotes to illustrate these points and relates them to the teachings of Jesus. The sermon concludes with a discussion of a miracle, two parables, and a mini sermon that summarize the message of life.

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## Transcript

I'll ask you to join me please in prayer. We'll commit our time to the Lord and we'll look at His Word. Our Father, we do thank You so much for Your precious Bible.

And we just pray as we focus afresh on the Lord Jesus that You might be with us and turn our hearts to Him. We thank You for Your Word and for Your Holy Spirit. Now we would ask for Your guidance that our meditations would be pleasing in Your sight and that You would draw us near Yourself.

Thank You in advance that You're doing it and You're going to continue to do it because we ask in Jesus' precious Name. Amen. Well, we want to begin by thanking You for interceding for us and praying while we were at our conference.

The Lord met us in a wonderful way. Chapter 12, please, of Luke. In our study of Luke, we've come to really the heart of the book.

951 all the way to 1927. We call this his Judean ministry and his Parian ministry. In this section, Luke divides the section up really into three big parts.

He's presented as the friend of all mankind. He's presented as the teacher of all mankind. And then finally the book climaxes with Jesus as the Savior of all mankind.

We've been studying the topics in the section on the teacher of all mankind and so far we're on topic five. We've discussed our attitudes toward those who differ. We've discussed discipleship.

We've discussed missions. We've discussed prayer. And we're now in our third lesson on this great topic of life.

I'm changing the outline just a little bit. I said the section on life went from chapter 12.1 to 13.9. But I realize now verses 10 to 35 are sort of a clincher of that. So we're going to make it go all the way to 13.35. So we're just adding a little section to the section on life.

Just to home in on where we left off, the method our Lord Jesus used to communicate this great topic of life was, I don't know what to call it except a running discourse. And he started off teaching but then he kept getting interrupted. People would come with questions and he would try to answer their questions and someone else would come with something else.

And our Lord Jesus in a marvelous way was able to stay on course and weave together all of those interruptions to give us this great sermon. For the sake of simple digestion, here was the outline that we're following. I had it in three parts, now it's in four parts, but here's basically the outline.

In chapters 12.1 to 12, he gives the essence of life. And of course the essence of life is spiritual. Spiritual relationship with God.

You haven't begun to live, I haven't begun to live until I've entered into a spiritual union with the Lord. And then the second part goes from verse 13 to 58. And we call that the characteristics of real life.

And I was in the process of giving you three. I've already mentioned two. The first characteristic is those who really live, who are united to the Lord, are free from greed.

They're not wrongly attached to this world. The second is they're free from anxiety. And the third is, we'll look at it in a moment.

That's the one we're going to start with. Let me just finish up the outline and then we'll come back to that. After he gives these great characteristics of life, he closed his discourse in 13.1 to 9, inviting everyone to life.

In other words, that's the kind of life he wants us to have, and he gives a great invitation there. Now here's the part we're adding. It's what I call the clincher to the message of life.

It's chapter 13, 10 to 35. And here's how he clinches it. He gives us one miracle, two parables, and one sermon.

Actually, it's sort of a summary sermon, a mini-sermon. And Luke does this. Luke just draws from the ministry of Christ.

This is not part of the discourse. It's Luke's way to drive it home to us. And so the miracle summarizes that whole discourse.

The parables summarize that whole discourse. And then he has a little sermonette that also summarizes that whole discourse on life. So, let's begin where we left off.

The third characteristic of real living. Not only is one free from greed, that is, they're not harmfully attached to this vanity, to this world. Not only is one free from anxiety.

But let me just state it for you as a principle, and then we'll try to illustrate it. The one who is really living is living in ready expectation of the Lord's return. In other words, his life on earth is in terms of eternity.

He lives now in terms of the future. His present life is grace. But he's heading for glory.

You know the difference between grace and glory? The only difference between grace and glory. Grace is the seed. Glory is the blossom.

It's the same thing. Fully developed. So heaven is just grace, but it's fully developed.

And here, right now, we have it in the book. It's clear that those who have entered into life realize that this world is not my home. I'm just passing through, as the songwriter says.

This is not our final destiny. Listen as I read from 35, chapter 12, 35 to 38. Be dressed in readiness.

Keep your lamps lit. And be like men who are waiting for their master when he returns from the wedding feast, so they may immediately open the door to him when he comes and knocks. Blessed are those slaves whom the master will find on the alert when he comes.

Truly, I say to you, he will gird himself to serve and have them recline at the table. He'll come up and wait on them. Whether he comes in the second watch or even in the third, and finds them so, blessed are those slaves.

Now, this whole idea goes all the way to verse 48. But right here at the start is the summary. In fact, verse 35 is the topic sentence.

What is my life going to be like if I'm really living in the light of eternity? Verse 35 gives you two parts. Number one, I will be dressed in readiness. Whatever that means.

And number two, my lamp will be lit. Whatever that means. And so that's what I'd like to share with you.

What does it mean to be in readiness? And what does it mean to have our lamp lit? For years I misunderstood this whole section of scripture. And I thought another word for readiness was busyness. And I thought that's what it meant to be ready.

To be busy. Busy, active in the work of the Lord. And that was because of verse 37.

Blessed are those slaves whom the master will find alert when he comes. Because he called me a slave, I thought I was supposed to be slaving. And that's the way I would be ready if I just was slaving for the Lord.

Lillian had to endure all of this in those early years when I thought the best Christian was the busiest Christian. The best Christian was the most active Christian. The best Christian was the most involved Christian.

The best Christian was the most zealous Christian. I heard an appeal one time in a message that put me on a colossal guilt trip and about under 10 tons of bondage. The preacher said this, and of course I answered right in.

He said, try to imagine that you knew Jesus was coming back in three hours. Then he said, how would you spend the next three hours? And in order to make sure I didn't miss it, he told me how I would spend the next three hours. He said, now wouldn't you make a last-ditch effort to win all of your family to the Lord, and all of your neighbors to the Lord, and all of your friends to the Lord, and all of your relatives to the Lord.

And as that hour got closer and closer, wouldn't you be more enthusiastic and zealous than ever? And then he gave 1240, you too be ready, for the Son of Man is coming at an hour when you do not expect. And so I left that service with a new vow, that I was going to win everybody to the Lord, and I would ramrod the gospel down my mother's throat, and all that kind of thing. And I'd go out and evangelize the world.

And let me give you two illustrations from my own life, and then try to tie it into what I think the Lord Jesus meant by readiness. I remember one day, this happened many times, but one day in a special way, I don't know what precipitated it, and how the house got in the condition it was in, but it was like, not very tight. And, I'm 6'2", is that what this is? Anyway, unexpected guests arrived.

Now if you can put this together, unexpected guests arrived early. They were unexpected, we didn't even know they were coming, but they sure came too early. Because we were not ready.

And as we sat in a reasonably clean living room, fellowshiping, the lady said to Lillian, what a lovely home, would you take me on a tour through the house? I excused myself to go to the bathroom. Well, I didn't really go to the bathroom, I went upstairs to every room in the house, and I grabbed clothes and shoes and towels, and whatever I could grab at the door, and after about 15 minutes in the bathroom, I came down sweaty and all, and we began our tour. Well, Lillian didn't know that I had done that little escapade, and she couldn't believe the hypocrisy, as we went through the room, with the beds made and everything, and I could see relief all over her.

The point is, we were dressed in unreadiness for unexpected guests that came early. Have you ever had this experience? There were expected guests, you knew they were coming, and they delayed, they didn't come on time. But this time, because they were expected, and a little bit late, you are ready.

The house is clean, the supper is made, the food is warm, the beds are made, furniture is dusted, the floor is clean. Now, what is readiness in that illustration? In that case, you sort of sit down, you hear a car, you jump up, after a while, you phone the family, oh, they've already left, good. There's no hustle, there's no fuss, you're just sort of there, and you're waiting for them, and when they finally come, you can, your only responsibility, really, is to go to the door, to greet them, to welcome them, and then to enjoy a wonderful time of fellowship.

That's what Jesus was talking about. This whole idea of entering into life, and for all of these chapters, he's told us how to get ready. And then he said, now everything's done, everything's finished, everything's through, and all you need to do is open the door and welcome him when he comes.

Because Jesus is not unexpected. As believers, he's promised, and we know, he's coming again. But he's delayed.

He hasn't come when we thought he would come, and so now, we're in that position of having everything ready, but our expected guest has delayed. Christ is our treasure. We're not attached to this world.

We are seeking the Lord. He is providing for us, as he provides for the lily, and as he provides for the bird. We don't have to fret and be anxious.

How few, honestly, have entered into that kind of readiness. I think the other kind, where you're spinning your tires and getting everything done, but in most cases, I don't want to judge hearts, but in many cases, it's because I haven't really entered into the rest, and so they're scrambling around, making sure, oh, there's a burden on me, and we've got to win the world and evangelize. Readiness, as Jesus described, relaxation and peace and just expectation.

Now, when you read the rest of the passage, you say, well, when the King comes, it looks like there's going to be accountability and many stripes and few stripes and all that kind of thing. He's coming to judge. He's coming to reckon with us.

No, if you read it carefully, he mentions that for those who are not ready. That's sort of an aside, but he's talking in the thing about those who are ready. A glance, if you would, at verse 37.

What will his coming be like for those who have entered into life? Listen to this. Blessed are those slaves whom the master will find on the alert when he comes. Truly I say to you, he will gird himself to serve, have them recline at the table, and will come up and wait on them.

I have favorite verses everywhere in the Bible. I use favorite verses as an excuse to enjoy some passages. They keep changing.

I have favorite verses that next week I'll have a different favorite verse. But my favorite verse on the second coming in the gospel is right here. Is this scary? Oh, the Lord's going to come back.

Look what he's coming back to do. To serve you. To sit you at the banquet table.

To wait on you. To wait on me. What a glorious picture this is of his return.

I'm not afraid of that. I'm looking forward to that. He's going to come.

I'll say, welcome guest. He'll say, guest not me. I'm the host.

And he'll sit us down and begin to minister to us. Let me give you in this connection my favorite verse on the second coming in the epistle. My favorite verse is in 2 Thessalonians 1.10. Listen to this.

2 Thessalonians 1.10. He's coming to be glorified in his saints on that day. And to be marveled at among all who believe. Isn't that a great verse? When I first met the Lord in 1958 my eyes were opened wide in amazement at how wonderful he was.

And my mouth dropped open in amazement at what a Savior. To forgive Ed Miller of his sins. For seven years I had sort of a struggle in the Christian life.

And I thought that God saved me to serve him. So I was working so hard serving him I didn't know him. But in 1965 God sent somebody into my life a mentor who helped me to see the Lord.

And so I entered into wrath. And I'll tell you what. My eyes dropped open seven more years in amazement.

And my mouth dropped open seven more years in wonder at how marvelous he was. And I couldn't believe that he was the end of the law to everyone that believed. And that he had peace for my heart.

Well, I'm continually seeing him in the Bible. As I study the Bible it's everyday I just see the Lord more and more and my heart is more thrilled and my eyes are getting wide. When Jesus comes according to 2 Thessalonians 1 He's coming to be marveled at by those who believe.

He's coming to be glorified in his saints. And I don't know how it's going to be when he comes back again but two days ago I don't know if you saw this on TV they had that TV thing on Guinness Book of World Records you get to see that? You didn't really miss a lot. But there was this one lady this colored lady and she made the book and she's just standing there and all of a sudden she did something and her eyes popped out and they were so big and they measured how big her eyes they just popped out.

Well, I call attention to that if you see that you never forget to see her eyes pop out of her head like that. And all I know is when Jesus comes back he's coming to be marveled at. Someone says well isn't there some responsibility that we're required to do? Readiness for the King's return? Yes, there's a responsibility.

Keep your lamps lit. See that's verse 35 that's the second part. Readiness everything's done and we're just now waiting for the King to come back.

Not in a frightening way but to be admired. What does it mean in verse 35 to keep your lamps lit? Peter asks the same question. 42, does this apply to us? How do we interpret this? Once again the answer is not activity.

All through this section he develops the truth of faithfulness. When I was at Bible school we had one teacher who was so sold on the fact that we're all going to answer for faithfulness. You know when you're in college they give you these exams the students get scared.

I don't want to go to an exam. This man tested us on faithfulness. He didn't test us on what we knew.

He figured out a way so that if we were faithful we would pass even if we didn't know the material. If we knew all the material and we weren't faithful we would flunk. And he did it on purpose.

He said because Christians you need to know that's how you'll be judged someday at the coming of the Lord. And I just loved his exam because I could be faithful. I didn't know all the material.

But what he would do it was almost embarrassing for some of those college students because he would assign us. He would say alright tomorrow now I want you to come in with your pencils sharpened and I want you to browse in the library for 20 minutes. And I want you to read Psalm 72 and it had no connection with the class.

And then he would ask us on our honor did we browse for that time? Did we sharpen our pencils? Just foolish things. But he was teaching us to be faithful. And if we would do those faithful things we did okay on the exam.

And so in this section verse 42 Jesus calls attention to the faithful and sensible steward. We're stewards. My lamp is lit when I'm faithful to the stewardship that he has given me.

Your lamp is lit when you're faithful to that stewardship. In other words we have the life of Christ. How do I keep my lamp lit? Depends on what I'm doing.

If I'm a Christian husband my lamp is lit. If I'm a Christian wife my lamp is lit. Christian grandfather.

Christian secretary. Christian artist. Whatever stewardship he's given.

He's given you gifts. He's given you talents. Be yourself.

And enjoy the Lord. And as you are yourself that's the readiness and your lamp is lit. Just be yourself enjoy the Lord and his life will flow through you.

Now as he winds down this great discourse on real life dressed in readiness and having our lamps lit he turns for a moment to those who are not ready. And he makes an appeal to them on two grounds. Number one the uncertainty of life and number two on the great patience of the Lord.

Glance at 13 please. Chapter 13. On the same occasion there were some present who reported to him about the Galileans whose blood Pilate mixed with their sacrifice.

Jesus said to them do you suppose these Galileans were greater sinners than all other Galileans because they suffered this fate? I tell you no. But unless you repent you will all likewise perish. Or do you suppose those 18 on whom the tower of Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? I tell you no.

But unless you repent you will all likewise perish. Do you see what our Lord has done here? He took two illustrations. A bunch of people were worshipping God and while they were in the act of worship by the way that's all the information we have on it.

We don't know the details of that. But they came to worship the Lord and while they were worshipping a group of men came down in violent and killed them. Right in the act of worship destroyed all those people.

And then the second illustration there were 18 people maybe they were on a picnic or something sitting under a tower and all of a sudden the tower fell down and killed 18 people. And so here's the question. Why does God allow things like that? You know here these people were worshipping God and all of a sudden violent men these people were out under a tower and the tower fell down and killed them.

So they asked this question. Is it because of sin? Was God judging them? And the tower fell down because there were sinners there and killed them. The Lord gives a double answer.

Well actually He gives only half an answer it would be more likely. He only answers part of the question. Did you notice in verse 5 He says I tell you no.

He comes right out on the first part. Here's the question. Though those kinds of things a storm comes a disease comes an act of violence some kind of a tower falls an airplane crashes does that happen because of sin? And His first answer is I tell you no.

He comes right out and says it is not because of sin. Even instructed Christians don't understand this point as they ought to understand this point. This idea oh I've gone through such and such and this has happened I wonder if God is punishing me.

Maybe I've done something and God's punishing me. I'll give you God's answer on that. I tell you no.

That's God's answer. I tell you no. It's not.

He will not He's an honest God. He will not collect for the same debt twice. He has already punished you in the person of Jesus Christ your substitute.

He'll not punish you again. So whatever takes place it's not that God is punishing me. I tell you no.

Then the second part of the question is then why? Why does God allow these things to happen? That's the part He didn't answer. He says it's not for sin but I'm not going to tell you why. And we are left you know they're always asking us this how can a loving God allow little children and so on.

And we're left with no answer except God is sovereign and He must have a reason that kind of thing. But God has not told us we have got to be content to be completely discontent about everything God has not been pleased to reveal. We've got to be satisfied to be dissatisfied.

Then why did He bring this up? He brought it up in order to illustrate that we know it's not because of sin we don't know why it is but the point is because these things do happen life is uncertain death sometimes comes in an unexpected way and He was talking to those who were not ready and He said based on the uncertainty of life you don't need to know why but based on the uncertainty of life you better repent. You better get ready now because you don't know if the tower is going to fall on you and you don't know what's going to happen. And so He just uses this in order to tell them to get ready.

You know how delicate life is. A drop of poison a tiny germ an ounce of lead an inch of steel a cold a cloud of blood whatever and we don't have any idea. And then He gives a parable to make it so tender verse 6 He began telling this parable A man had a fig tree which had been planted in his vineyard.

He came looking for fruit on it and did not find any. He said to the vineyard keeper behold for three years I've come looking for fruit on the fig tree without finding any. Cut it down.

Why does it even use up the ground? And he answered and said to him let it alone sir for this year too until I dig around it and put in fertilizer. If it bears fruit next year fine if it does not cut it down. Now this wonderful parable ties into what's just gone before it.

God won't judge me for sin because He's judged Christ. But here's the question do I deserve to be chopped down? Do you deserve to be chopped down? And he answered yes we certainly deserve to be chopped down. You know we get so attached to this world and we get anxious and we're not ready and we're unfaithful and so on.

I know it deserves to be chopped down and it doesn't please you what's on it but how about if I just dig up the soil again and water it and put in some fertilizer and the owner said alright give him another shot. And this is such a precious thing because he's saying look here's how to live you can enter you don't have to be attached to this world you can rest you can be ready for the Lord's coming. But for those of you who are not ready he says you don't know life is uncertain.

And he says God is patient. And even though you deserve to be chopped down how many times how many years is he going to keep digging up our soil? How many years is he going to fertilize us again? I think I told you another connection about this but of all the revelations of the Lord in the last 20 or 25 years to my heart the patience of God is the one that has meant the most to me. If you knew my heart if you knew my life God has been so patient.

And this old fig tree deserved to be cut down many times and God has done the spade working on throwing in more fertilizer and his patience just overwhelms me. And so after this long sermon that Jesus had Luke now is going to try to bring it together and clinch it. What I'd like to do in the closing minutes here is just set up for you this miracle.

We'll develop it. Actually next time is a long time we're not going to meet in November but on December 17th we'll gather again and try to develop this. So he gives a miracle a couple of parables and a summary.

Let me set the miracle before you. Chapter 13 verse 10 It's the miracle of the humped over woman. He was teaching in the synagogue on the Sabbath.

And there was a woman who for 18 years had a sickness caused by a spirit and she was bent double and could not straighten up at all. When Jesus saw her he called her over and said to her Woman you are freed from your sickness. He laid his hands on her immediately she was made a rag.

Began glorifying God. Now it's important as Luke summarizes to realize that this took place on the Sabbath day. The Sabbath is an illustration.

He's talking about real life. Well real life is Sabbath life. As soon as God made man.

As soon as he was done he instituted the Sabbath. That's the next thing he did. Because that's a picture.

And man had to just enter into that realm. Did you ever notice I'm sure you have. But have you ever wondered why God didn't create man on the first day.

Or the second day. Or the third day. Or the fourth day.

Or the fifth day. He created man on the sixth day and at the end of the sixth day. I want to suggest why.

He didn't want any help. And man would have tried to help him. And God said I'm going to create you at the end.

So you can't help. Not with a blade of grass. Not with a grain of sand.

You can't help put color or anything. It's all done man. And then he made the Sabbath.

And he said I've created you. And your first day is rest. So you just enter into rest.

And God made it that way. And all that of course was a picture of the cross. That Jesus has done it all.

And on the cross he said it's finished. So man just enters in to rest. And that was all part of God's plan.

And so now here's this woman on the Sabbath day. God's planned life. God's planned Sabbath.

God's planned rest. But on the Sabbath day here's this woman and she's not resting. This dear, dear woman.

Verse 16. This woman, a daughter of Abraham whom Satan has bound for 18 long years. Should she not have been released on the Sabbath day.

Scholars aren't sure whether that means when it says Satan bound for 18 years. Whether Satan held her down year after year. Satan's holding her down.

Or if 18 years earlier Satan clobbered her and it lasted 18 years. Did Satan do it once and it continued or was he continually doing it? The point is we know it lasted 18 years. Verse 11 mentions 18 years.

Two times 18 is mentioned. I wonder if this woman knew. Don't forget now she's all bent over.

Her spine is in half. And I wonder when somebody's going through some suffering or something and someone goes up and says how long have you been in that condition? I'm not sure they keep track. And when you're suffering time gets away from you sometimes.

Hours go into days and days go into weeks and weeks go into months and months go into years. And really, who knows? This woman didn't say I've been like this for 18 years. Jesus said she's been like that for 18 years.

I bet she heard that. Don't forget she's all bent over. And Jesus, he's talking to the Pharisees.

He said she's been like this for 18 years. Really? Has it been that long? I've been bent over like this for 18 years. It must have meant a lot to her to know that the Lord Jesus knew exactly when it came how long it lasted and what the cause was.

I have an idea she didn't know before that. But try to get this in your mind's eye. It's a pitiful sight.

She's all bent over, doubled. She couldn't straighten up. Bound for 18 years.

What's the spiritual reality here? Don't forget now, Luke is using this as a picture. All these things are pictures. It's a Sabbath day.

This woman is bent in half. I believe two things are pictured by this woman and it sort of summarizes that whole sermon that he just gave. Let me use Psalm 44.25 to illustrate the first part.

Psalm 44.25 says, Our soul has sunk down into the dust. Our body cleaves to the earth. If that ever fit a woman, it's this woman.

I want you to picture her physically bent over if ever someone was focused on the world. She had no choice. She's bent over and she has to look to the earth.

And she becomes an illustration and spiritually speaking and you probably know them too. Thousands of Christians are like that humped over woman. They're just looking at this world.

They can't get their focus off this world. They're fretting and worrying and bowed down and they're just all humped over and they need a special miracle. The second part is in verse 11.

She could not straighten up at all. Another translation says, She could not walk upright. Well, you know how the Bible uses that.

All through the scripture, Job walked upright. That means he was holy and he lived in a right relationship to God. David constantly talked about those who walk upright, upright before God and so on.

If ever there were two problems, I don't know what to call them, issues in my own life that drive me snaky. I want to walk with the Lord. You know my heart.

I want to know the Lord and get it right. I want to enter into the Christian life. Two things drive me snaky.

Number one, I do not want to look at this stupid world. It's passing away. I don't want to be humped over and focused on the earth.

Number two, I don't want to sin. I want to be holy. That doesn't mean I'm holy.

It means I want to be holy. This woman, sometimes I look in the mirror and say, You little humped over lady. Because I find a proclivity in my heart to be bent over looking at this.

I don't want to be. I worry. And I find myself doing it.

I'm all bent over. And I want to walk upright. And I want to walk erect before God and man.

And I finally can't. And so this woman pictures, and that's the summary of what he's saying. You don't have to walk humped over, focused on the earth, and not living a holy life.

You don't have to do that. And so on this Sabbath day, Jesus does this marvelous thing. Now picture it like a church with cubes there.

This woman, for 18 years, she comes to synagogue and she's all bent over and she's probably sitting there like that singing hymns or whatever they do. She's all bent over. And her spine cannot straighten up.

When the guy had dropped seat, Jesus walked over to him and hugged him. This woman, she can't even move. And he stands up in front of the synagogue and he calls her forward.

And she has to get up out of her chair and go all the way in front of the synagogue. And can you picture her shuffling her way? All bent over like that. And of course it's all an object lesson.

And Jesus said, This is rest. Sabbath day. And look at her.

I created the Sabbath to be a picture of rest. And she's focused on the earth and can't walk upright. And then he gave a word.

And he said, Your illness is gone. Did she straighten up when he said your illness is gone? She did not. She was as bent over as she ever was after he said your illness is gone.

And then he touched her. And it says when he touched her without convalescence, that spine that was so established and so set for 18 years, by his touch, she stood up straight. She began to glorify God.

The point Luke is making, if I'm understanding this, this whole idea to say enter into life and then we hear these things and say alright from now on I won't worry. Yeah right. Try to stop.

From now on I'm not going to sin anymore. Try to stop. The point Luke is making is the life that he offers, the rest that he offers, is a miracle of God.

It's not something natural. You can't decide to do it. I can't decide to do it.

I need the word of God. And I need the touch of God. The word alone.

Quite honestly. I'm not saying it's not enough. But you can claim a Bible verse and walk down home.

You know just say I've got the Bible verse. We want a living Savior. It's the word and the Lord together.

And so this is what Luke is saying. Now we're not done with this woman. There's a few other things I want you to see.

But I want you to get a taste for this. Luke is saying now all of this long sermon, I hope you didn't get lost in it. He wants us to have Sabbath rest.

And he looks after Sabbath and there's this woman and she doesn't have it. And she illustrates exactly what he was talking about. Those who are focused on the earth.

Those who can't walk upright. He gives a word. He gives a touch.

And by a mighty miracle it takes place. Exactly what is for us. For you, for me and for all Christians.

The Lord has given a word. And as we draw near He touches us. And He enables us not to focus on the world and to walk upright.

That's Sabbath rest. Well, we'll pick that up next time. Comments or questions? When He comes in the future we'll have the full manifestation of it.

But now we have the foretaste of it. Yes, He's being glorified now. He's being glorified in you.

Yes, all of us. That's it. Well, let's pray together.

Father, we do thank you that it's true right now. You are being glorified in your saints and already your saints are admiring you. You're so beautiful.

You're so wonderful. And we love and adore you. Lord, we want to enter into your Sabbath rest as you promised.

We want life as you described it. But in ourselves we feel so pumped over and bowed down and focused on this world and unable to walk upright before God and man. Will you touch us? Thank you for your word.

Minister unto us that we might supernaturally enjoy this life that you have for us. Thank you that you're working that in us now. And pray that you'd be with these dear saints as we're apart and bring us back again to meditate your word and to draw.

We're going to so many places. We're going to Indianapolis. So we'll be at different conferences.

Well, as new as it goes, there's only one. On the other side of...

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