

(Luke) 39 - Salvation-What It Means to Man

by Ed Miller

Ed Miller's sermon explores the profound nature of salvation as an invitation to the humble and marginalized, contrasting it with the self-righteousness of the Pharisees.

Duration: 42:52

Scripture: Luke 14

Topics: "Salvation Experience", "Surrender To God"

Description

In this sermon, the speaker focuses on the topic of salvation, which is the seventh and climactic topic taught by Jesus in His Judean ministry. The speaker uses the parable of a man giving a big dinner and inviting many guests to illustrate the importance of loving Jesus above all else. He contrasts the excuses made by those who prioritize worldly possessions and responsibilities over attending the dinner with the idea that true salvation involves surrendering everything to Jesus. The speaker shares their personal experience of initially being taught to build and fight for the Lord, but eventually realizing the need to fully surrender and love Jesus in order to have the resources and victory in life.

Transcript

Our Heavenly Father, we do thank you that you've privileged us to meet like this around your Bible, trusting your Holy Spirit to focus our hearts, our minds on the Lord. We just ask for your guidance as we meditate and fellowship around your word. So many things in this chapter seem so puzzling.

We pray that you deliver us from controversy and press us to your heart that we might embrace those things which are clear. Thank you that you're going to guide us because we ask it in Jesus' name. Amen.

Okay, I'll ask you to turn, good morning, to chapter 14, please, of Luke. Good morning. Okay, we've just begun, actually we're just beginning and we're in Luke chapter 14.

Last week we began to introduce Luke chapter 14 with a topic that is now going to cover 108 verses. This is the longest of the topics. It begins in 14.1 and it goes all the way to 17.10. If you have that little outline that I handed out, you could just glance at it.

And section 1 and G, the only point I'm making is that we divided up the teaching of our Lord Jesus into topics. And we are now on the seventh and the climactic topic that he taught in his Judean ministry. For the sake of analysis, we've just called it salvation.

It's the last time now Jesus will be in the home of a Pharisee. From this point on, there's a tremendous emphasis after this little sermon he gives, tremendous emphasis on his own disciple. And we'll see that transition as we go along.

I suggested last time in introducing this final topic that all 108 verses took place on the same afternoon. It was a Sabbath day. And Jesus had been invited by the Pharisee to a banquet in one of their homes.

They couldn't do anything on the Sabbath day, so they had a lot of banquets. They would prepare the day before. And then they would sit around and discuss theology.

So it was a very popular thing in that day. Now, the events will show that he didn't stay in the house all day. Evidently, he took a short walk.

It was limited how far you could walk on the Sabbath day. But one of the parables seems to take place outside the house. So at least he stepped outside and the crowds gathered with him.

Jesus had been invited, now I'm trying to give this in points, had been invited to a banquet on the Sabbath day. And Jesus took the occasion, that social life occasion, of being invited to a banquet on the Sabbath day to give higher truths. There was another invitation he wanted to talk about.

There was another banquet he wanted to talk about. And there was a higher rest that he wanted to talk about. A glance, if you would, at 14.1. It happened that when he went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching him closely.

Evidently, it was another one of those traps that they had set to ensnare the Lord Jesus. But he saw their heart. I love the way verse 3 reads.

Chapter 14.3 says, And Jesus answered. Now you expect when Jesus answers that someone asks a question. You don't answer if someone doesn't ask.

But Jesus answered and nobody asked. And the reason he answered was he was answering their heart, not their question. He read their hearts.

He saw their heart. And so Jesus answered their heart. You see, they had invited this poor man with dropsy to this banquet in order to trip Jesus up.

I introduced him last week. Dropsy is an internal disease. Dropsy is an internal disease sort of very close to a bowel blockage.

It was a toxin. It was a poison that went through the whole system, flowed through the whole vein. It was an internal disease.

And this man was surely going to die unless the Lord intervened. The poison would affect the kidneys and affect the liver and so on. In the extreme cases, and the Greek shows that this was an extreme case.

You could tell if a man had dropsy or a woman had dropsy because their body would be all swollen. They'd be all bloated. And they would be yellow from jaundice.

And so this person was sitting there invited on purpose to see if Jesus would heal on the Sabbath. Six times before he healed on the Sabbath. And this is going to be the last time he does it.

The other times were local healing. He healed a hand. He healed legs.

He healed somebody's eyes. He healed somebody's back. But this was not a local infirmity.

This person was dying from within. And that becomes the symbol of the spiritual truth. Because the Pharisees were also dying from within.

And that whole thing becomes an illustration. And so Jesus was invited to a banquet on the Sabbath day. In order to see if he would cure someone who was physically dying from within.

It was a dishonest invitation. But it became the occasion for Jesus to pour out the wonders of his salvation. There are many parables in this long section.

And all of them have to do with banquets and invitations and so on. Because Jesus is using this. After it was over, I don't think these Pharisees were too happy that they invited Jesus.

They were sorry they invited him to the banquet. And they were glad when it was over. They would have wished he never showed up.

What Jesus did as the master teacher was this. He took the four facts that were before him. Number one, he was invited.

And so he began to give parables on invitations. God also has an invitation. And he has invited everybody to come.

He was invited to a banquet. He took the banquet and said, Let me tell you about a banquet that God has spread before us. And he began talking about the gospel banquet.

And then it was on the Sabbath. You see, they completely twisted the true meaning of wrath. And he said, let me tell you about a real Sabbath and a real wrath.

And before him, there was a man dying physically from within. And he said, let me tell you about another disease from the inside that kills spiritually. And so he used all of this.

Last week, I showed you from verse 4. And if you glance at that again, they kept silent. He took hold of him and healed him and sent him away. Sometime on the Sabbath, Jesus just spoke a word.

Sometime on the Sabbath, Jesus touched the person who was sick. This time, it says he took hold of him. That's a very interesting Greek expression.

It's the same word that's used when the mothers brought their babies to Jesus. It says that he held them in his arm. He took hold of them.

He embraced them. He hugged them. In other cases on the Sabbath day, almost on the level of earth, it would have been a little bit embarrassing.

The man with the withered hand was called to come up forward at the synagogue. And he had to come up with his withered hand. And the woman who was humped over for 18 years bent right in half.

Jesus didn't walk up to her. Jesus told her to come up to him. And that woman had to get out of her chair and hobble all the way up in the front of the synagogue.

But this poor man who was dying from within, Jesus walked down to him at this banquet and reached over and hugged him. And in that hug, it was all over. I would have loved to have been there to see that healing.

See the jauntiness go away and the color come back to his face. And his body which was all puffed up and swollen returned to normal or better than normal. Jesus was using that as an illustration that that's what he wanted to do to the Pharisees.

He just wanted to hug them. He just wanted to love them and cure them of their disease from within. When I read about the Pharisees, whether it's here or throughout the New Testament, I get mad.

I don't like the Pharisees. And I get mad at people who live like the Pharisees. I'm not saying there's not a lot of Pharisees in my own heart.

There is. And Lillian constantly points that out to me. There's still a lot of Pharisees.

I think our natural hearts are pharisaical hearts. But I get angry at these guys, especially when I see that they're trying to trip up Jesus. And they're trying to ensnare him.

But Jesus unveils his heart here. And he unveils the salvation of God. He says God has an invitation and there is a banquet.

And there's a higher rest. And there's a cure for your inner disease. And I want to hug you.

That's what these next parables are all about. It's just the unfolding of the heart of the Savior to embrace sinners, all of them, even the Pharisees. I would just kick them out and lock the door.

But he doesn't do that because you know his heart. As we go through this over and over again, you'll see that the Pharisee, as the individual, represented the Jews as a group. And pretty much their self-righteousness illustrated the nation.

And so often it goes back and forth. And it looks like Jesus is talking about the religious leaders. And then all of a sudden it looks like he's talking about the nation, the Jewish nation.

And both are true because the Pharisees illustrate the nation. We're going to begin in verse 7, if you would. After he healed the man with the dropsy, he sort of dismissed him.

You see, he was there only to trip up Jesus. And so after he hugged him, he said, oh, you can go now. And he turned to the Pharisees.

And now the ministry begins with the Pharisee. You'll see from the record that the disciples were also at this party. And so sometimes he addresses them as well.

What I'd like to do to make this intensely practical is to show this final topic, salvation. That's what he's going to be talking about. To show this final topic in terms of the great principles of salvation.

These Pharisees had no clue about God's real salvation. When I say no clue, I have to smile a little because in one of the places that I minister, I get to minister in Richmond, Virginia. And there are many Chinese brothers and sisters that go to this particular fellowship.

And last time I was there, one of the brothers came up and he says in sort of a broken English. Most of what he said I didn't understand. But he asked me a question from Exodus about one of the sacrifices.

And I said, I don't have a clue. I had no idea how to answer that question. And so he thought that I didn't understand what he said.

And so in his broken English, he said it again. And I said, I don't have a clue. And he asked me a third time.

And I said, I don't have a clue. And another brother who wanted to make it easy on me tried to give me the same question, only in better English. And the Chinese brother turned the other brother around and said, he don't have a clue.

Well, every time I think of that, I think of these Pharisees, they didn't have a clue about God's salvation. They just had their religious ideas and they were pushing these oppressive laws and restrictions and rules and regulations on the people. And so Jesus is about to contrast God's wonderful salvation, His wonderful invitation, His banquet, His rest, His heart with their religion.

And so you're going to see in all of these things, this contrast. Now, in order to make that clear, I hate to do this because sometimes we can get so analytical. We miss the heart of God.

I just pray we won't do that. But I've divided it up into five simple principles just for the sake of analysis. But let's not miss the heart and say, you know, this passage teaches five things or four things.

We don't want that. But in order to lay hold of the truth of God, I think it's easier to see how Jesus illustrates salvation. Salvation is this and it's this, this, this and this.

It's not this, what they were holding to be true. Alright, glance if you would then at verse 7. And He began speaking a parable to the invited guests when He noticed how they'd been picking out the places of honor at the table, saying to them, when you're invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him. And he who invited you both will come and say to you, give your place to this man.

And then in disgrace, you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who's invited you comes, he may say to you, friend, move up higher. Then you'll have honor in the sight of all who are at the table with you.

For everyone who exalts himself will be humbled. He who humbles himself will be exalted. We don't have a 100% clear view of their seating arrangement.

A lot of the commentaries try to guess at it, but we do have some suggestions. I don't know if you're familiar with Dr. G. Campbell Morgan, but he is thorough, I think, in his research. And he describes what was called the triclinium.

What that was, basically, was a round table with three seats. And that's how they used to set it up in a banquet. They'd have the round table, three seats.

Of course, they were really three couches, not chairs, because they reclined when they ate. And the middle couch at that table was the seat of honor. And so, evidently, you could picture when the banquet started, everybody would be running to these tables.

And the Pharisee would all throw themselves in the center couch, the seat of honor, so that everybody then would be left with the leftover seat. Jesus used that occasion to teach the great truth of salvation. And it's this, that in God's salvation, His invitation, His banquet, is for the humble, not the proud.

I think that's the great truth of this particular section. Some have looked at verse 10 and said, it looks like Jesus was actually suggesting a little psychology. The motive for sitting in the low seat is the hopes that someone would invite you to the high seat.

No, I don't think Jesus was using psychology. I think He was simply saying this, if man tries to honor himself, he's not going to be honored. The only one honored in God's economy is the one that God honors.

God's the one that must exalt up. God always crowns humility with exaltation. It's a very powerful point.

If you try to honor yourself, you may find yourself without a seat. And that's what He's saying here. This was the exact opposite of the Pharisees.

They were so proud and trying to be important in man's eyes. See, that doesn't work with God. The only importance anybody has in the eyes of God is the importance you have when God exalts you.

A glance, if you would, at verses 12 to 24, not only is God's salvation for the humble, but in verses 12 to 24, actually to verse 14, He makes the point, and then 16 to 24 He illustrates. Let's read from verse 12. He also went on to say to the one who had invited Him, when you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors.

Otherwise, they'll also invite you in return. That'll be your repayment. When you give a reception, invite the poor, the crippled, the lame, the blind, and you'll be blessed, since they do not have the means to repay you.

You'll be repaid at the resurrection of the righteous. Once again, He called attention to the habit of the Pharisee, and He contrasted it. The principle is this.

God's salvation is unconditional grace. God's salvation is free. It's not for those who can pay back or who can earn it or who can pay for it.

They can't buy a ticket, and they can't return the favor. God invites those who are spiritually broke and indigent and poor and needy and so on. The Pharisees wouldn't dream of having one of these Sabbath banquets and inviting the fallen woman to the banquet or the town drunk to the banquet or the homeless to the banquet or the rejected to the banquet.

They were always thinking about themselves. You know how we have this expression, one hand washes the other or you scratch my back and I'll scratch yours. You do something and then with a twinkle in your eye, say, you owe me.

Now, the time might come you'll have to return that favor and so on. It's amazing how many of these Pharisaical ideas are ingrained in our own heart. You know, we try to press close to people the fat wallet and the contacts.

Hey, I hear so-and-so is going to be at such-and-such. Maybe we'll have a contact. Let's go and see if we can make that contact.

It will help us in the future and take us up the ladder. I remember my mom. She's with the Lord now and how I love my mother.

After she came to the Lord, I came to the Lord first and she came to the Lord later, but she was an independent thinker. I'll tell you that. I think I shared with you, she just couldn't stand Paul.

Of course, that's 13 letters of the New Testament. She said, he's a woman hater, I'm not going to read him. If it's in red letters, I'll believe it.

If it's not red letters... So my mom and I, we went round and round on so many things. But I remember at Christmas time when I was growing up, she'd write out these Christmas cards and you could hear her over there mumbling and grumbling. Why that person didn't send to me last year and I'm not going to send them a Christmas card this year.

They've been on the list two years in a row and I've waited. That's what these Pharisees were about. Now, remember, we just sort of read this la la la, but this was a jolt in the thinking of the Pharisees.

What do you mean not trying to be somebody? They couldn't understand that. And what do you mean by not trying to make yourself better and get the right contacts and who you know? They said, be serious. Everybody does this.

That's how it's done. Jesus sort of laid the grace of God before their hearts and it blew them away. He said, have you ever thought about just inviting the poor, the homeless, the lame, the crippled, people who can't pay you back? We can't take this literally.

He's not saying, when you have a bank, don't invite your family. He's not saying that. What he's saying is, don't do it with the motive to get something back again.

Because in God's salvation, it's free, it's unconditional. It seems so radical to them to think that it's for the humble because they were so proud. And to think it's free because they had a motive for everything that they did.

It seems like there was one guy. I'm going to give him the benefit of the doubt, though many commentators don't. It seems like one guy started to catch on to this spiritual stuff.

Verse 15, When one of those who were reclining at the table with him heard this, he said to him, Blessed is everyone who will eat bread in the kingdom of God. I think he started to catch on that there was a spiritual banquet and a spiritual invitation. The bulk of the Pharisees didn't catch on.

Remember, the truth cut two ways. It not only condemned the Pharisees because they would never dream to invite the helpless, but it also cut this way. They would have to see themselves as the helpless.

And they weren't about to do that. You see, if they were ever going to respond to God's invitation and come to His banquet, they would have to come as the blind, the weak, the lame, the crippled, the helpless. Jesus enlarged on God's grace by this next parable on His generosity.

Verse 16, He said to him, A man was giving a big dinner and invited many. And at the dinner hour he sent his slave to those who had been invited. Come, everything's ready.

But they all alike began to make excuses. The first one said, I bought a piece of land. I need to go out and look at it.

Please, consider me excused. Another said, I bought five yoke of oxen. I'm going to try them out.

Please, consider me excused. Another one said, I married a wife. For that reason I cannot come.

The slave came back and reported this to the master. And the head of the household became angry and said to the slave, Go out at once into the streets, to the lanes of the city. Bring in the poor, the crippled, the blind, the lame.

And the slave said, Master, what you've commanded has been done. And still there is room. And the master said to the slave, Go into the highways and along the hedges.

Compel them to come in, so that my house may be filled. For I tell you, none of those men who were invited shall taste of my dinner. Oh, very strong word.

Some have made a lot of to-do about the excuses. I bought a piece of land. I bought some oxen.

I married a wife. I think the point Jesus was making very clearly is, He just touched on the three important areas of life. The first has to do with material possession.

What you have. Second has to do with vocation. What you do.

And the last has to do with family. All of those, by the way, were excellent reasons. But excellent reasons do not pass for a good excuse.

There's no excuse for not responding to God's invitation and not coming to God's banquet. And evidently, these Pharisees are the ones that are being illustrated as the ones making excuses. The point of the parable seems to be the generous heart of the Lord.

Go into the streets. Look at verse 21. Bring in the poor, the crippled, the blind, the lame.

And then they came back with the word in 22. We've done it. We've gone out.

We've got the blind, the poor, the crippled, the lame. That expression. Still there is room.

What a glorious illustration of God's generosity. Then He says, Go into the highways and the hedges. Compel them to come in.

He's not saying force people. You compel them with arguments. You compel them with your life.

You don't grab them and drag them. I got so messed up in my early Christian life because I thought people were going to be dragged into the kingdom. And I just ramrodded the gospel down everybody's throat.

I became so obnoxious as a Christian. I'd grab them all over the place and try to get them saved. And it was an awful thing.

I'm glad God delivered me from that. But the point is this. God's banquet is for the humble, not the proud.

God's banquet is free. It's by God's pure grace. And it's generous.

Yet there's room. God is more anxious that the sinner comes. You don't end up at the banquet.

Don't say it's because you were not invited. You can't say that. If you don't end up at the banquet, it's not because you weren't invited.

My second son is a postal worker. We tease him all the time about disgruntled postal workers. And every time we're in the neighborhood and we drive by, in our neighborhood especially, they have a lot of these parties and a lot of cars are parked out there.

And our car's not out there. And so I always blame the postal workers. They lost my invitation.

I don't know what's going on with these postal workers. The point is, of course, I wasn't invited to those great parties. But in God's economy, if someone's on the outside, it's not because of a disgruntled postal worker.

You got the invitation. And it's not because there's not enough provision. The table is full.

And it's not because there's not enough seats. Yet there is room. It's because you made an excuse.

That's what this is all about. The only reason not to come to God. The only reason.

I call it a reason. There is no reason. There are only excuses why people don't come to the Lord.

And it's certainly not because of the invitation. And so by these parables, Jesus began to expound the wonders of salvation. Salvation is for the humble.

Salvation is for those who are spiritually poor, who want a taste of God's generosity. The only thing that keeps people out of heaven, out of fellowship with God, are excuses. Nothing else.

Only excuses. Let me give one other characteristic and then we'll look at the next two the next time. Verse 25.

Large crowds were going along with him. He turned and said to them, If anyone comes to me and does not aid his own father and mother and wife and children and brothers and sisters, yet even his own life, he cannot be my disciple. Who does not carry his own cross and come after me, cannot be my disciple.

Which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it. Otherwise, when he's laid a foundation, he's not able to finish. And all observers begin to ridicule him, saying this man began to build, was not able to finish.

Or what king, when he sets out to meet another king in battle, will not first sit down to consider whether he's strong enough with 10,000 men to encounter the one coming against him with 20,000. Or else, while the other is still far away, he sends a delegation of messengers. None of you can be my disciple who does not give up all his possessions.

Once again, powerful word. This has been a puzzling passage through the years and I don't want to pretend that I know what it all means. Some of these things, I just make my head swim, you know.

It's strong as an appeal for discipleship because he illustrates it by the tower and then the army of 20,000. Verse 26 is one of the things that makes it puzzling. You know, the word he uses, hate.

My, that's strong. I hate your father, your mother, your wife, your kids, your brothers, your sisters, your own life. You know it can't be literal because he says, hate yourself.

He also says, love your neighbor as you love yourself. So there seems to be some kind of a contradiction there unless he meant something else. Some would say it's contrast.

It's comparison. In other words, our love for the Lord is so great that our love for family looks like hate compared to our love for the Lord. That may be.

I've never been able to make that my own either to think that such a thing is a contrast. I think one of the keys is verse 27 when he talks about the cross. Take up your cross.

You know the cross was the symbol of rejection. It was the symbol of total surrender. I'd love to be able to sit here before you and honestly say, I love Jesus so much my love for Lillian is like hate compared to my love for the Lord.

I can't say that. See, that wouldn't be true literally for me. I love Lillian.

I don't hate her at all. And whatever he meant, I hope I get the spirit of it, but I don't think he meant hate as we use the word hate. I think he's talking about surrender.

I've already surrendered my wife to the Lord. I've surrendered my children, my family, my friends to the Lord. I think the two parables shed a little light on it.

In verse 28 to 30, the tower, I used to think he was saying before you become a Christian, count the cost. Make sure you're able to finish. I don't think that's the point at all.

I don't think that's what he's saying. Count the cost before you become a Christian. I think that's a Bible truth, but I don't think that's a Luke 14 truth.

I don't think he's saying that. I think what he's saying is this, the Pharisees, he's contrasting the truth with the Pharisees. The Pharisees, by their religion, had only one thing to offer people.

Build the works. Do it. Build a tower.

And Jesus was saying, have you ever counted the cost of what you're teaching? They're not going to be able to finish. You're telling them to do something, but they don't have the resources to do it. You're telling them to do this and give up that and quit this, and they don't have the resources to finish.

Count the cost. And if you did, you wouldn't even stop. You wouldn't be doing what you're doing.

Same thing with the army. He's saying, the only message you have is fight. Go out there and fight Satan and fight sin and fight temptation.

You can't win. Count the cost. There's no way you can win.

And Jesus is contrasting. Their religion, build and fight. He said, I'll tell you the reality.

Love Jesus. That's salvation. Love Jesus in such a way that everything else is surrendered unto Him.

If you try to build and you try to fight, you're going to run out of resources, and you can't win. If you love Jesus, you'll find you have the resources to build, and you have the victory. And I think that's what he's trying to do.

He's contrasting here what you have in Christ. I'll tell you what. It certainly changed my life.

Because when I first came to the Lord, oh wait, this has moth on it. It's so old. Way back in 1958, when knowingly I first trusted in the Lord, I was taught that I was saved to serve the Lord.

I was taught to build. And I was taught to fight. And I was a builder, and I was a warrior.

And I tell you, I ran out of steam. I didn't have the resources. I just fizzled.

And as a fighter, I was constantly sinning and falling into sin and yielding to temptation. Then someone suggested to me, 1965, the real message is love Jesus. Exclusive devotion to Him.

Surrender everything else and just love Jesus, period. That transformed my life. When I look at my Christian life, from one point of view, I say, uh-oh, am I going to have the resources to finish? And I begin to get scared and my blood runs cold.

I don't think I'm going to make it all the way. But when I love the Lord, I know I'm going to finish. Grace has brought me safe thus far.

Grace will bring me home. And so this is what he's contrasting all the way through. Salvation is for the humble, not the proud.

Salvation is free. And salvation is a relationship with Jesus Christ. And everything else is surrendered to Him.

And when you are rightly related to Him, you have the resources to build and you have the victory as well. Now let me close with this. Glance at the last verse.

He ends with this little parable of saltless salt. How many have ever tasted saltless salt? You know why you haven't? It doesn't exist. And if you don't understand that it doesn't exist, you're not going to understand what Jesus was saying here.

If the salt has lost its savor, it can't. It's not possible for salt to lose its savor. Let me ask you this.

If the wind doesn't blow, is it wind? See, if the wind doesn't blow, it's not wind. If fire doesn't burn, is it fire? If the sun doesn't shine, is it the sun? If it doesn't shine, it's not the sun. Faith without words.

Can you finish the verse? Faith without words is death. If faith doesn't work, is it faith? If salt is not salty, is it salt? It's not salt if it's not salt. They were claiming a discipleship.

These Pharisees were, said go out and build and go out and fight and this is religion. And do it. It's all depending on you.

And he said that's like salt, that's not salty. It doesn't exist. Don't talk about discipleship if you don't include loving Jesus with all your heart and all your soul and all your mind and all your strength.

It doesn't exist. It's worthless. It's nonexistent.

And so what he was saying, there's two other points he's going to make. We'll close here. But what he's saying is, you Pharisees, you have so missed the boat by your religion of works.

You're so proud. Salvation's for the humble. You're having everybody earn their way.

Salvation is free. And you're telling everybody to build and to fight. Salvation is a matter of relationship with God.

Love Jesus. So much so that everything else is surrendered unto Him and I guess so surrendered that you could call it hate. I don't know.

I still don't understand that passage. But I do understand the big things. Salvation's for the humble.

Salvation is by pure grace. And salvation is relationship with God. He's going to make two other points, but we'll close.

Comments or questions? I want you to, we're going to do, get into the next point in chapter 15. I may just jump over chapter 16 unless you're all willing to help me out here. That passage is so puzzling to me.

If you can, you study that in advance and if you get anything out of it, give me a growl, huh? The whole chapter 16 first, 20 verses. That whole parable, I'm just, so we might just jump over that. But I'll be spiritual and say, well, we don't have time to look at that.

But the reality, you know. Anyway, I'm not sure what we'll do with that. Maybe by then I'll get a little light.

But until then, okay. Comments, questions? Let's pray together. Our Father, once again, we thank you for your precious word.

How gracious you are. What a generous God we have. You've invited us to come.

You've invited us to come to a great banquet spread before us in the presence of our enemies. You've invited us to enter a Sabbath, a rest of heart and spirit that is so wonderful and we praise you for that. And Lord, we just rejoice that salvation is just a union, a relationship.

Lord, deliver us from works. Bring us forward in what it means. We know there's no discipleship apart from that.

Work it in our hearts, we pray, and bring us back again to meditate on the sweet things of God we ask in Jesus.

Audio: <https://sermonindex1.b-cdn.net/15/SID15139.mp3>

Source: <https://sermonindex.net/speakers/ed-miller/luke-39-salvation-what-it-means-to-man/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net