

# (Luke) 40 - Salvation-What It Means to God

by Ed Miller

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*God's highest joy is to receive sinners and fellowship with them, and He rejoices when they return to Him.*

**Duration:** 45:08

**Scripture:** Luke 15

**Topics:** "Salvation"

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## Description

In this sermon, the preacher focuses on the parable of the lost sheep, the lost coin, and the prodigal son to illustrate the joy and seeking nature of God. The preacher emphasizes that when a sinner comes to the Lord, it is to give God his party, not for personal gain. The parables highlight God's initiative in seeking out the lost, as seen in the shepherd leaving the ninety-nine sheep, the woman searching for the lost coin, and the father eagerly welcoming back his prodigal son. The sermon emphasizes the overwhelming joy and love that God feels when a sinner repents and returns to Him.

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## Transcript

Except for today, we've been taping these things. We have it on tape, and all you need to do is see Lillian, and she'll get you, for those who want the whole set, this is Lesson 40. So she'll give you 40 tapes if you'd like it, there's no cost, and it's helpful to keep up with the material.

Anyway, Chapter 14 was What Salvation Means to Man. It was a blessing for man that he could come to God's table. It was grace for man because it was absolutely free.

And it was a privilege for man because he could fellowship with the Lord Himself. But this morning, we come to Chapter 15. Chapter 14, What Does God's Salvation Mean to Me? Chapter 15 answers the question, What Does God's Salvation Mean to God? That's how he develops this, and then he'll unfold it in Chapter 16.

But that's where we are. This chapter shows what coming to God will mean for man. Many have called Luke 15 the clincher chapter of Luke.

And the reason is, is because it contains the central message. You won't see God's heart any clearer anywhere in Luke than you see it right here in Luke Chapter 15. Probably you're familiar with the contents of Luke 15, even if you didn't realize it was Chapter 15.

There are three stories. Chapter 15, 1-7, the story of the lost sheep. And then verses 8-10, the story of the lost coin.

And then verses 11 all the way to the end, to verse 32, the lost son, or the prodigal son. And so you remember very familiar stories in this chapter. Although it looks like Chapter 15 contains three parables, I want you to notice verse 3. Luke 15, 3. So he told them this parable.

Singular. Doesn't say he told them three parables. One about the lost sheep, one about the lost coin, and one about the lost son.

There are not three parables in this chapter. There's only one parable with three parts. And so when you look at the shepherd, when you look at the coin, when you look at the son, it's three parts of the same thing.

And the message is one, not three. And the message gets stronger and stronger as you move from story to story. You can see that illustrated because his first illustration is one out of a hundred.

There were a hundred sheep and one went astray. And then it's one out of ten. The woman had ten coins and lost one.

And then it's one out of two because there were two sons and one went astray. And so it's getting stronger and stronger as you go through. It starts with animal creation, a sheep, and then an inanimate thing, a coin, which of course emphasizes the value.

And then finally the human illustration, this great story of the prodigal son. You can tell it's climactic because the first two stories taken together only cover seven verses. The last story is three times as long.

It covers 22 verses. And so you can see how God develops this. What I'd like to do this morning is home in on the great single truth of chapter 15.

What does God's salvation mean to God? What does it mean to the Lord when somebody comes to Him? Especially we'll emphasize the last part. Let me show you the occasion for our Lord's giving this wonderful parable. Look at verse 1 and 2 if you would.

And now all the tax collectors and the sinners were coming near to hear Him. Both the Pharisees and the scribes began to grumble saying, this man receives sinners and eats with them. Now all through this banquet, God was putting the spotlight on the heart of the Pharisees.

See, they were proud. The Pharisees were the religious leaders who were making excuses. They were external.

And now look, they're grumbling because Jesus had room in His heart for the sinners who came to the table. These religious Pharisees couldn't understand that. They didn't understand why in the world would He receive sinners.

See, they were so self-righteous, they couldn't imagine that He would accept a low-down sinner. Now of course, they had no problem understanding how He could eat with them. They just had a problem of how He could eat with some of these lower-class people.

You see, the Pharisee not only did not tolerate the sinner, the record shows the Pharisee hated the sinner. They were dogs. They were non-Jews.

They were outcasts. They hated the tax gatherer and the publican and so on. Now how does this introduce the message of this wonderful chapter? Jesus was saying in effect, you're amazed that I will tolerate sinners.

I'm not tolerating them. I have no higher joy than receiving them. I'm not just allowing them to come.

I'm not just bending the rules. This is my heart. This is the greatest thing.

My highest joy. I not only allow them to fellowship with me, this is the thrill of my heart to have them fellowship with me. This was a shocking message for those Pharisees that God's highest joy was fellowship with sinners.

That was hard to take in. I think I can show you that the joy of God is the great message of this chapter. The joy of God when a sinner comes to Him.

He illustrates it by the shepherd, by the woman and by the father. Look at verse 4. What man among you, if he has a hundred sheep, has lost one of them, does not leave the ninety-nine in the open pasture? Go after the one which is lost until he finds it. And when he has found it, he lays it on his shoulders rejoicing.

And when he comes home, he calls together his friends and his neighbors saying to them, Rejoice with me, I found my sheep which was lost. I tell you in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repenting. Jesus compares God's joy to a shepherd when he recovers a lost sheep.

And then in the second part, verse 8, Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it. And when she finds it, she calls together her friends and neighbors saying, Rejoice with me, I found the coin which I lost. In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.

Jesus said, God's heart rejoices like a shepherd who has recovered a lost sheep. God's heart rejoices like a woman who has lost a coin. There is some evidence to believe this wasn't just an ordinary coin, but part of a marriage dowry that she had lost, making the whole thing incomplete.

And of course, it makes it so much more pleasant. But even so, the point is, the joy that she has when it's recovered. And then of course, the greatest story of all, in verse 22, I think you're familiar with the story of the prodigal son.

When the son returned, the father said to his slaves, Quickly, bring out the best robe and put it on him. Put a ring on his hand and sandals on his feet. Bring the fatted calf.

Kill it. Let's eat and celebrate. This son of mine was dead, has come to life again.

He was lost, and he's been found. And they began to celebrate. It's the joy of God, the joy a shepherd has, the joy the woman has, the joy the father has to receive his wayward son.

Verse 32, We had to celebrate and rejoice. This brother of yours was dead, has begun to live. He was lost and he's been found.

Have you heard the name D.L. Moody? Some of you have. He was, of course, an American evangelist. He died exactly 100 years ago.

And he was reading this one time and he made this comment about verse 10. There's joy in the presence of the angels. And he said, Did you notice there it's not the angels rejoicing? There's joy in the presence of the angels.

See, many say, when a sinner comes to the Lord, the angels rejoice. Well, maybe they do. We don't know if they do or if they don't.

But this says there's joy in the presence of the angels. And Moody suggested it might be the departed saints who are in the presence of the angels. In other words, headlines go through heaven.

Joe Smith got saved. He trusted in the Lord. Well, Mrs. Smith's up there.

You know how she feels about that. She prayed for her son and now she gets news. And it's possible.

We don't know. It's possible that there's joy in the presence of the angels among the saints. And whether or not Moody was right, I know this.

It's better than what Moody said. You say, how is it better? How is it better than what Moody said? Because of the context of this chapter. Who's in the presence of the angels? And the answer is God.

The Lord. You can't imagine. You say, boy, that mother, that father, that neighbor, that loved one.

How they'd dance up there if they heard that their loved one came to the Lord. That's what God's doing. That's what God's doing.

That's how much joy the Lord has every time a sinner comes to the Lord. So He's pictured by the shepherd. He's pictured by the woman.

He's pictured by this wonderful Father. All through this, you're going to see a contrast between the grumbling heart of the Pharisee and the rejoicing heart of God over these sinners that come. Let me suggest for you, for the sake of analysis, five simple things that illustrate the joy of God's heart.

Remember chapter 14. What does salvation mean to me? Chapter 15. What does my coming to the Lord mean to Him, mean to God? Let's press to the heart of God and let me illustrate several things.

Now even though it's a rather long chapter and you probably know the story, humor me, bear with me. I think I'd like to read this just to get the story before your heart. Actually, I could read it and we could go home because this thing preaches itself.

It's such a wonderful story. It's like reading Joseph in the Old Testament. When you read that, you just carry it away.

It's such a story. Begin at verse 11. And he said, A man had two sons.

The younger of them said to his father, Father, give me my share of the estate that falls to me. And so he divided the wealth between them. And not many days later, the younger son gathered everything together, went on a journey into a distant country.

And there he squandered his estate with loose living. Now when he had spent everything, a severe famine occurred in the country and he began to be impoverished. And so he went and hired out to one of the citizens, hired himself out to one of the citizens of that country.

He sent him into the fields to feed the swine. He would have gladly filled his stomach with the pods that the swine were eating. No one was giving anything to him.

And when he came to his senses, he said, How many of my father's hired men have more than enough bread? I'm dying here with hunger. I'll get up and go to my father. I'll say to him, Father, I've sinned against heaven and in your sight.

I'm no longer worthy to be called your son. Make me as one of the hired men. And so he got up and came to his father.

But while he was still a long way off, his father saw him and felt compassion for him and ran and embraced him and kissed him. And the son said to him, Father, I've sinned against heaven and in your sight. I'm no longer worthy to be called your son.

But the father said to his slaves, Quickly, bring out the best robes and put it on him and put a ring on his hand and sandals on his feet. Bring the fatted calf. Kill it.

Let us eat and celebrate. This son of mine was dead. He's come to life again.

He was lost and has been found. And they began to celebrate. Now his older son was in the field and when he came and approached the house, he heard music and dancing.

And he summoned one of the servants and began inquiring what these things would be. And he said to him, Your brother's called and your father has killed the fatted calf because he received him back safe and sound. But he became angry and he was not willing to go in.

And his father came out and began pleading with him. But he answered and said, Father, look, for so many years I've been serving you. I've never neglected any command of yours and yet you've never given me a young goat that I might celebrate with my friends.

But when this son of yours came who's devoured your wealth with prostitutes, you kill the fatted calf for him. And he said, Son, you've always been with me and all that is mine is yours. We had to celebrate and rejoice for this brother of yours was dead and has begun to live, was lost and has been found.

You see what I mean by that story. What a story it is. You know the Bible just wouldn't be complete I think somehow without that marvelous story.

Let me give you five illustrations from this chapter that illustrate the joy of God's heart when a sinner comes to Him. The first is in verse 20. So he got up and came to his father and while he was still a long way off his father saw him, felt compassion for him and ran and embraced him and kissed him.

It's this picture that the father ran. Now this is the only time in the Bible, Old or New Testament, that you picture God running. Isn't that a wonderful thing? God running.

And when does He run? And the answer is when a sinner comes to Him. We have only one time when God sinks. Are you familiar with that passage? Zephaniah chapter 3 and verse 17.

God sings. And who is He singing about? The only time God ever sings is when He sings about you. When He sings about me.

It says that He exalts over His children. He exalts, He sings over us. When does He run? The only time He runs is when His children come back to Him.

In this connection I love Song of Solomon 4 and 9. Song of Solomon is probably my favorite book in the Bible. I just love that book. Well, whatever one you're reading is your favorite at the time.

But that's one that I always gravitate back to. And the groom there, you know, just pictures the Lord. In Song 4 and 9, the groom says, You make my heart beat faster.

Isn't that romantic? That's what God says when He looks at you. God's heart beats faster when He looks at His children. It takes your breath away to realize that God ran.

In order to illustrate this, I like to drive it home this way. I'm going to read verse 22 to 24 as I think it happened. Verse 22, Quickly, bring out the best rope and put it on Him.

And put sandals on His feet. Bring the paddock half. Kill it.

We must eat and celebrate. This soul of mine was dead. I'm getting dizzy.

You get the point. The point is, that's how God feels when a sinner comes back to Him. This story just presses home the heart of God.

And it takes your breath away to realize that you take His breath away every time you return to Him. The second illustration is actually from the same verse. You don't see it as much in the English.

But in the original language, you have these special tenses. And when it says that He embraced Him and kissed Him, the word that's used there is kissed Him, kissed Him, kissed Him, kissed Him over and over. He didn't stop kissing Him.

It's this continuous act. He couldn't stop kissing Him. He came and He just kissed Him and kissed Him and kissed Him and kissed Him.

What an illustration that God taught. I think some of you remember Grandpa. Remember him? He died at the young age of 106.

Dear Grandpa, what a man. And I had the privilege for the last five years to be one of his caretakers. I used to bathe him every morning.

I bathed him. And what a time that was. And I'll tell you why.

He wouldn't stop kissing me. Every moment while I bathed him, head to toe, he would kiss me on the head, on the face, on the back, no matter where it was. And almost all the time, he would promise me when I got old, he would take care of me.

And he's just such a precious man. Well, some of you met him. And so you know about it.

Well, that's how this father was. So thankful. So full of praise.

He couldn't stop kissing him. You get that same picture in the Old Testament when Joseph's brothers repented. And they finally came to him.

And when Jacob came to him, the way the Bible words it was, he fell on his neck and stayed there a long time. Well, you get the idea. Falling on his neck and just staying there for a long time.

And when we come to the Lord, he runs to receive us. When we come to the Lord, he just can't stop kissing us. A third illustration of the father's heart is the father's party.

Now, bear with me as I try to illustrate this. This parable has two sons in it. Now remember, a parable is a made-up story.

Probably this didn't really happen. But it's true to life. It could have happened.

And so he made up a story that was true to life. Now, I speak as a fool because Jesus knows a lot more than I do. If I wanted this point, the joy of the father's heart when the son returns, and I were making up the story, I'd have left the older son out.

I wouldn't have told about two sons because I think the joy would have been increased if there's only one son. It seems to me if there's a healthy son left, the father would take joy in the healthy son while he grieves over the sick son. Or if there's a son at home, he'd take joy in him while the other one has gone astray.

It just seems like his grief would have been more if it was an only son. And his joy would have been greater if an only son returned. And so I ask the question, Lord, why'd you include the elder son? Surely you have a good reason.

I think all the details of this story point to the fact that if it weren't for the elder son, we would have never known whose party it was. The elder son unveils whose party it is. Did you notice the argument? The elder brother completely missed the point of the party.

He said, why are you giving him a party as if it was his party? And the elder brother thought the party belonged to the returning son. He said, I don't understand that. He takes the inheritance, he squanders it on pleasure and riotous living and prostitutes, and then he comes back and what does he get? A fatted cap, a robe, sandals, a ring, party, dancing, a good time.

It's not fair. Maybe the elder brother thought not a bad deal. Maybe I'll do that.

I'll run out and waste the inheritance and when I'm penniless and dry, I'll return home and maybe my father will throw me a party. That's what the elder brother thought. It's not very far from our own hearts either, by the way.

Sometimes we think that. I know I was burned terribly. Some of you have heard part of my testimony in that connection.

I was burned terribly because I didn't have what I thought was a great testimony and so I stole one. Somebody had given a testimony and it sounded so good I made it my own and I lived with that nightmare for many, many years and Lillian can tell you the heartache that came out of that. But I had this idea that you hear these people, I was a drunkard and I came to the Lord or I was wild or into pornography and into drugs and all this.

It was hard for me. I grew up in a Lutheran home and then I went to Joy Club and asked Jesus to be my valentine. Thank you very much.

It just didn't seem to have the power. That's what we put on the bandwagon. You get all these converted athletes and movie stars and all this kind of thing.

It was almost embarrassing to grow up in the Father's house because you didn't have this kind of a testimony. The worst thing you did was cheat at solitaire or something like that. The point is, put yourself by your sanctified imagination in the shoes of the prodigal.

Let's just say, God forbid, that you did all of this. Whatever your emotions were when you laughed, whatever callousness you had toward your father and toward the family, when you came to your senses and came back, you can see from verse 14 to 19, it wasn't an easy time for him. He went all the way down into the dumps.

He was broken and dirty and in the pig pen and smelly and probably his hair was matted. When he finally reasoned it out, he said, I'll go back, but not as a son. I'm not worthy to be a son anymore.

I blew that. I'll go back as a hired servant. My imagination goes wild when he comes and tries to pour out his heart and say, I'm not worthy to be your son.

I've sinned against heaven and all that kind of thing. If you had proposed to him, to this prodigal son, we're going to have a party in your honor. What do you think he would have said? Do you think he wanted to be there? The last person in the world that wanted to dance and sing, was that returning? I can just picture him saying, he's not about to say, oh great, a party.

We'll sing. We'll dance. We'll have a good time.

He's going to know that Uncle Clarence is going to be there. He heard all about it. Aunt Clara and Maybel and the neighbors, they know all about it.

Dad, please, no party. I don't want a party. Please.

He's the last person in the world that would want a party. And the father expresses his heart. And if it weren't for the elder brother, we'd never know it.

The party was not for that prodigal son. And that's why the elder brother said, how come I never had a party? The party's not for you either, sir. The party was for the father.

He said, I've got to vent my heart. When a sinner comes to the Lord, usually they think, if I come to the Lord, it'll mean forgiveness for me and it'll straighten out my life and help my family and help the neighborhood and help my boss. How so? That's probably all true.

But when a sinner comes to the Lord, it's to give God his party. That's what it's all about. It's the Lord.

It's not man. It's not what will it mean to me. What does it mean to him? God ran.

God kissed. God threw a party. And all through this, he's pressing home this wonderful heart of God.

There's a fourth illustration taken by all three parts of the story. There's something a little bit beyond the joy of God in this chapter. And that is the fact that He's also the seeker.

Did you notice that? In the first story, verse 4, the shepherd leaves the ninety and nine and goes off and seeks for the lost sheep. He takes the initiative. And then in verse 8, the woman lights a lamp and begins to sweep the house looking for the corn.

It's not just that the sinner's out there all by himself. God goes out looking for him. Someone asked the question, why didn't the father go out after the son? Why didn't he go out looking? I see the shepherd seeking.

I see the woman sweeping and looking. But I see the father standing on the porch. And it doesn't look like he's seeking the son.

How does God seek in the story of the prodigal son? I think as we look at this, the Lord is pressing more and more into the deep things of God and into the heart of God. I think there are two ways the father seeks. The first is he allowed the son to go and waste the inheritance.

Give it to him. You know, on the level of earth, I think I just argue, of course I try to be spiritual, and I argue stewardship. Oh, son, I'm a steward now.

God's given me all these things. I've got to answer to God for this. I know what you're planning to do.

And there's no way I'm going to give my hard-earned money and what God has given me and give it to you and let you do that. But that's not what he did. He let him take it and he let him go because in the wisdom of the father's heart, he knew that would bring him to the bottom.

That's a hard way, but that's the shepherd looking for the sheep. And that's the woman sweeping for the coin. And one way God goes after us is he lets us go our own way until we're exhausted.

I was a little surprised that the father didn't chase him down. You know, the father's heart is so great. You read about Monica, you know, the mother of Augustine.

And that dear woman, I love her story. She chased Augustine down everywhere. That guy couldn't sit alone.

His mother was at the window. His mother was at the door. Every place he went.

Mama was there. He went to Rome. She got on the next boat.

Boom, she's in Rome too. She's chasing him down. Well, I'm not saying that's wrong.

That's one way to do it. But the way God chases us down is he waits on the porch. He doesn't hate us.

He waits. He's ready to hug, ready to kiss, ready to run, but not until we're ready. And so he lets us go.

That's part of his seeking. The second part of his seeking is illustrated by the great famine. Did you notice that? At first, all I saw when I read this was the awful devastation that was caused with the consequence of the son's own decision and action.

You know, Jeremiah 2.17. They were going through some hard times. Jeremiah 2.17 says, Have you not done this to yourself? God didn't do this to you. You did it to yourself.

You made those choices and now you're burning. You made those choices, now you're hurting. Have you not done this to yourself? Jeremiah 2.17, Your own wickedness will correct you.

Well, that's part of it. But in addition to the awful consequence, he ended up in a pig pen. He ended up broken at the bottom.

God lets us go to hit the bottom. Then what does he do? He sends a famine to lower the bottom. It wasn't enough that this guy had to end up in a pig pen and friendless and all of the rest.

But on top of it, he sent a famine. You ought to study the seven great famines of the Bible. You want some insight into God's dealings with us.

How he has used the famine to bring his people back to him. But that's all part of the shepherd going after the sheep, you know. That's all part of the woman lighting the light sweeping the floor.

That's the father waiting on the porch, allowing him to go his own way, turning up the heat, sending a famine until that person comes back to him. One more thing and we'll wrap it up. In verse 19, not only does God run and God kiss and God throw a party and God search for us by waiting on the porch.

But verse 19, it was the son's intention to come back as a slave. I'm no longer worthy to be called your son. Let me be as one of the hired servants.

See, that's the deal we always want to make with God. That's the deal I made with God. It didn't work, but that's the deal I tried to make.

Alright Lord, I'm sorry I messed up. I'll serve. I'll be your minister.

I'll give my money. I'll become a missionary. I'll go here.

I'll go there. I'll do that. I'll sing in the choir.

I'll set up the chair. I'll hand out the bull. I'll do something.

And one of the illustrations is in verse 21, 22. God won't allow that. You're coming back as a son.

You're not going to come back as a slave. You're not going to come back as a servant. When that son poured out his confession, now he had it all planned.

He had the script written out, you know. I know what I'm going to say, and he memorized. All the way home, he memorized.

I've sinned against heaven. I've sinned against earth. I've sinned against you.

I'm no longer worthy. And he came home and he said, Father, I've sinned against heaven. I've sinned against earth.

And he was being hugged to death and kissed to death. He never got it out. He never said, I'm not worthy to be your son.

He couldn't get that out because, or he said that part, but he didn't say, let me be a slave. The father wouldn't let him say it. And he wouldn't let him do it.

Instead, he brought out the robe and the ring and the sandals and so on. Why do you think the son left? See, the son left because he wanted to dance and he wanted to have a good time and he wanted to party and he wanted to be important. Everything he hungered for was in the father's house already.

It was already there. He went out to find fullness. He already had fullness.

When you leave fullness to find fullness, you'll only find emptiness. And that's what he found. And he came back and realized that everything was already in the father's house.

The elder brother thought that his father loved his returning son more than he loved him. You never gave me a party. The point is this.

To what did the son return? He returned to sonship what the elder brother had all the time. Suppose you went a week later or two weeks later to the shepherd and said, hey, I heard one of your sheep went astray and you had to go out all night and look for him. Which one was it? I bet he couldn't tell you.

One of them out there. Go to the woman. Open the door.

She's got all these coins. Hey, I hear you lost a coin. You swept the house.

You looked all over. You had a big neighborhood party. Which coin was it? They all looked alike.

She didn't know which one it was. God says when a sinner comes back to me, everything is like it was. I've forgiven him.

And it's on level ground. And son, you've already had this. And the question comes, is it better to sin and be restored or never to sin at all? You read this and sometimes it looks like, oh boy, it seems like it's a lot better to sin and get restored.

Restoration is a wonderful thing, but it is not as great as not sinning at all. Remember Shadrach, Meshach, and Abednego bowing down to that image? Let's turn it around. Here's a scenario.

Let's say they did bow down to the golden image. Shadrach, Meshach, and Abednego. They sinned.

Could they have repented? Sure they could. Could they have confessed? Indeed. Would God have forgiven them? On the spot.

Surely He would. What would they have missed? They would have missed the experience of the fourth man in the furnace. Every time we sin, we miss.

We can be restored, but we're losers. We're losers. And so restoration is a wonderful thing, but it's not as wonderful as not sinning at all.

Praise God if He's preserved you. Praise God if He's kept you from sin. If He's kept you as the elder brother.

All these things are always yours. And the son that came back, he was brought back to sonship. Well, this is a little bit.

What does salvation mean to God? It's His joy. He runs. He kisses.

He throws a party. He'll not let you come back as a slave. You've got to come back as a son.

These are the ways of God. He'll wait on the porch, searching, letting us go our own way, letting us find the bottom. Once we found the bottom in His grace, He lowers the bottom a little bit, sends the famine, and we come crawling back, back to fullness, to restoration.

The Pharisees didn't have a clue. You see, they were the elder brother. They didn't understand.

And all of this was to correct them in love. He didn't blast them. He just instructed them.

So this is part. There's more on His salvation. In fact, we're not finished with chapter 15.

We're going to approach it from a slightly different angle next week. But we'll stop there for now. Comments or questions? It's not what's a sheep.

It's what's the shepherd's heart. There's no intrinsic value. The value is made by the price somebody is willing to pay for something.

And if value is made by the price that is paid, then His blood made a treasure of you. So it's the shepherd's heart on that. And, yeah, I just think there's a couple of ways to look at it.

Thank you for coming. I'm so glad to have you. Thank you.

Okay. Okay. Yeah, it's just a different look at the different aspects of the Lord.

In one sense, He's going out looking for us. But then we say, why doesn't He do something? Why is He just sitting there? He's looking. He's looking.

What grace. We have a wonderful God. And I hope the Lord really burns it in your heart.

What a wonderful God we have. Other comments or questions? Yes. Oh, okay.

You know, as death appears, you need to come out with somebody waiting for you. I like that kind. True, false.

Truth. Yes. Well, certainly, when it comes home like that, on the spiritual side, there's no end to how many times God would do it.

On the human side, you need to walk softly before the Lord. Our Father, we thank You that You've ministered to our hearts in this great chapter. We know it's greater, far greater than anything we think we know it means.

All that You've inspired it to mean work in our hearts. Thank You for allowing us to see Your heart a little bit. And Lord, as we work these things out in terms of our own lives, loved ones, children, will You give us wisdom from heaven so we'd know what to do.

Conform us to Christ. Bring us back again now to meditate in Your Word. We thank You for this privilege.

Source: <https://sermonindex.net/speakers/ed-miller/luke-40-salvation-what-it-means-to-god/>

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