

# (Luke) 43 - the Unjust Judge

by Ed Miller

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*Ed Miller's sermon explores the spiritual nature of the kingdom of God and the importance of being spiritually prepared for Christ's revelation in our everyday lives.*

**Duration:** 45:45

**Scripture:** Luke 9:31, Luke 17:20-22, Luke 18:1-5, Luke 18:8, Luke 19:10

**Topics:** "Second Coming", "Persistent Prayer"

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## Description

In this sermon, the speaker discusses the second summary of Jesus' teaching, which is illustrated by the revelation of the Son of all mankind. The passage being discussed is Luke 17:20-21, where the Pharisees ask Jesus about the coming of the kingdom of God. Jesus responds by saying that the kingdom of God does not come with observation, but rather it is within the hearts of believers. The speaker then goes on to discuss a parable in Luke 18:1-8, where Jesus teaches about the importance of persistent prayer and faith in the coming of the Son of Man. Overall, the sermon focuses on the theme of the second coming of Christ and the need for genuine faith and worship.

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## Transcript

Chapter 17 of the Book of Luke. In our study of the Gospel of Luke, we've come to the end of the teaching ministry, or toward the end of the teaching ministry of our Savior. That ministry began in chapter 9 and in verse 31.

And so here we are in chapter 17. The summary of all his teaching will end in chapter 19, in verse 10. And so we're pretty close to the end, and we've been looking at the summary of all of his teaching.

We divided up his teaching into seven great topics, and now he's summarizing what each of those topics were about. I'll ask you to turn to chapter 17, verse 20. That's where we left off last time.

This is now the second summary of the Master Teacher's teaching, and we call this summary the revelation of the Lord Jesus. Last week we saw the first summary of his teaching, and that was the spontaneous response of that leper. Remember when the ten lepers were healed? There was one that responded from the inside spontaneously, and as a testimony of his cleansing, he came to the feet of Christ and just poured himself out in gratitude and adoration.

And that was spiritually what it meant to show yourself to the priest, because the purpose of that was to give evidence that you had truly been cleansed. What greater evidence was there than falling at the feet of the Savior and thanking him as he did? So the first summary of his teaching is just that spontaneous worship. This morning we've come to this second summary, and it's illustrated by the revelation of the Son of All Mankind.

You might recognize this passage by the second coming, the second coming of Christ. I'm going to ask you to follow along as we read the passage, and then I'll make some comments. Beginning at verse 20, Being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God comes not with observation.

We're in 17 verse 21 now. Neither shall they say, Lo, here or there, for, Lo, the kingdom of God is within you. And he said to the disciples, The days will come when you shall desire to see one of the days of the Son of Man, and you shall not see it.

And they shall say to you, Lo, there, Lo, here. Go not away. Do not follow after them.

For as the lightning, when it lights out of the one part under heaven, shines unto the other part under heaven, so shall the Son of Man be in his day. First he must suffer many things and be rejected by this generation. It shall come to pass as it was in the days of Noah, even so shall it be in the days of the Son of Man.

They ate, they drank, they married, they were given in marriage, until the day that Noah entered the ark. The flood came and destroyed them all. Likewise, even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded.

But in the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. After the same manner shall it be in the day that the Son of Man is revealed. In that day, he that shall be on the housetop and his goods in the house, let him not go down to take them away.

Let him that's in the field not turn back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it.

Whoever shall lose his life shall preserve it. I say unto you, in that night there'll be two men in one bed, but one shall be taken the other last. Two women grinding together, one shall be taken the other last.

Two men will be in the field, one taken the other last. And they answering say unto him, wherefore? And he said unto them, where the body is, there the eagles will also be gathered together, or the vultures. To understand this wonderful passage, we need to understand what the Pharisees, the religious leaders, were really expecting in terms of the coming kingdom.

If you'll turn or at least listen to this verse from chapter 19, chapter 19 verse 11, it says, As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, now listen to 1911, and because they supposed the kingdom of God was coming immediately. Now in that day when they talked about the coming kingdom, they had this idea of what is called the millennial reign. They had the kingdom idea, but they were thinking physically, overthrow Rome.

That's the kingdom they wanted. They didn't want to be oppressed by Rome. And they thought Jesus was going to be such a political leader, that he would overthrow Rome.

One reason they chose Barabbas rather than Christ. Remember, which one would you have, Barabbas or Christ? Well both of them were claiming to bring in a new kingdom. Barabbas was doing it by insurrection.

And the Jews were glad of Barabbas, because he was against Rome. And he murdered a Roman official in trying to overthrow the Roman government. And they just liked that rather than Jesus' redemptive change, which was so slow and on the inside and all of that.

So when we talk about the coming of the kingdom, we really mean the coming of the king. We think someday Jesus is coming back. They didn't think about the coming of the king.

They thought about the coming of the kingdom. And they were anxious to get a political system set up, so like it was in David's day, Solomon's day, Jerusalem would be a name on the earth again. That helps to understand the comments that he made.

Because they were looking for a visible, physical, political, material kingdom. Jesus gave this answer. He said, the kingdom of God does not come with signs to be observed.

The kingdom of God is within you. The kingdom of God is in your midst. And when he turned their eyes from the physical to the spiritual, he wasn't denying the physical.

He wasn't saying, someday there will not be a literal kingdom. There will. He wasn't saying that.

But what he was saying is, you spend too much time looking at the outside, and there are spiritual principles. So what we're going to do this morning is we're going to take the facts, the second coming of Christ. That's literal.

But it's also spiritual. The way he will come is the way he always comes. Say, I'm waiting for Jesus to come.

Well, I hope he's already come to you today. I hope he comes to you all week. I hope he continues to come.

Every time he comes, he comes by revelation. Now, someday, literally, there will be the final manifestation, and the final realization, and the final revelation of his coming. And we'll taste the literal sign.

But meanwhile, in fact, in principle, we have his coming all the time. So the coming of Christ, the revelation of Christ, illustrates the revelation of Christ. That is, the physical illustrates the spiritual.

And so that's the way we're going to look at it. I think it will make more sense if we tie it into that verse 20 and 21. Having been questioned by the Pharisees as to when the kingdom of God was coming, he answered, The kingdom of God is not coming with signs to be observed, nor will they say, look, here it is, or there it is.

Behold, the kingdom of God is in your midst. Some say within you. Well, he was talking to the Pharisees.

So it's in their midst. He looked at the disciples, and he said, it's within you. And so both are true.

It's within you. It's in your midst, in your very midst. Now, this is a greatly neglected truth, because usually, I don't know, are you familiar with a lot of the prophetic teachers nowadays? You won't hear me here be

getting into all that prophecy stuff.

But one thing, I don't understand it. I can't make it my own. Another thing, I think a lot of them are just giving guesses on what's going to happen, and they got everything all lined out.

I used to be into that in a big way. I made the chart of all charts, and I thought I had everything put together. In fact, I was so proud of my chart.

When we first got married, it was our wallpaper. You came into our home, that was my chart. And it started from eternity past, you know, and went all through the tribulation.

I had it all together. Boy, God scrapped my chart years ago. And I'm glad that he did.

But one thing that prophecy teachers neglect, they go to Mark and they go to Matthew, but they forget what Luke said. And here's what Luke said. The kingdom does not come with signs to be observed.

And you always hear about the signs of the times. And what are the signs? And I'm suggesting that the full balance of Scripture says there are no signs. Say, well, what about wars and rumors of wars and earthquakes? Aren't those signs? The answer's no.

Jesus said those must come. But they're not signs. And when people say they're signs, he says, don't believe them.

Don't believe them. And they'll tell you to look here and there. Don't believe them.

Those things have to come. Because people are wicked. And because the earth is settling and all kinds of signs reason why these things are going to happen.

Famines and earthquakes and that. But those are not signs. They must come.

But the kingdom of God does not come with signs from the first day till now. He can come back any time. All the signs are fulfilled.

And so that's just a sort of a bypass on that. Here's how we want to look at the passage. Let me do two things that I think will help you get these wonderful facts into your heart.

First, I want to press home that principle. The spiritual is illustrated by the physical. And then I want to sort of, this has been a very precious passage to my own heart.

And I think if I take the facts of the passage and weave it in to my personal testimony, it will help you get what I think is the heart of God in some of it. Now, first of all, the principle. Verse 22 is the expression, One of the days of the Son of Man.

Verse 24 at the end, So will the Son of Man be in His day. 26 at the end, So it will be in the days of the Son of Man. Verse 30, It will be just the same on the day the Son of Man is revealed.

Now what is this expressing? Plural, verse, the days of the Son of Man. And then the day of the Son of Man. I think the answer is in verse 30.

The day the Son of Man is revealed. That's the day of the Son of Man. I would love to be able to sit here and tell you that every day is a day of the Son of Man.

But I can't tell you that. I wish it were so, but it's not. Because He doesn't reveal Himself every day.

The day of the Son of Man is the day when He shows His face. It's the day when He reveals Himself. Someday we're going to study what is called the day of the Lord.

He's going to have His day. And He'll finally be revealed forever. But until His day comes, we have His days.

The days of the Son of Man. The days when He's revealed in principle. When the first question came, you noticed it was by the Pharisees.

They said, now when is the kingdom coming? And He said, don't look for signs. Don't look for signs. And then notice verse 22.

He turned away from the Pharisees. And He said to His disciples, The days shall come when you will long to see one of the days of the Son of Man. And you will not see it.

Now let me tie this into my own personal life. I've been there. I know what it means to see one of the days of the Son of Man.

And I suppose you have too. You've studied your Bible and Christ has dawned on you. He came.

It was just like the second coming. You're studying the Word and all of a sudden you see the Lord. That is a precious time.

I've also been in a situation, many by the way, where I have longed for one of the days of the Son of Man. And He has not come. And the Bible is as dry as dust and powder.

And you're trying to see the Lord and He's just not there. And you study your head off and you end up with theology and principles and promises and commands and dogma and doctrine and everything else. But your heart, if you've tasted the Lord, you get spoiled sort of, you know.

You see the Lord in the Bible and you've tasted the Lord. And all of a sudden He's not there. And you say, what are you going to do? You can't force Him.

You can't say, alright God, you're going to show yourself today. It doesn't work that way. When He comes, He comes.

And when He doesn't, He doesn't. And sometimes you're so long for the days of the Son of Man. When you long for one of the days of the Son of Man and He doesn't come, it's amazing how verse 23 follows.

And they'll say to you, look here, look there. Do not go after them. And that's exactly what happened.

I especially remember my early Christian life, people talking about seeing the Lord in the Bible. And I'd go to the Bible and every now and then I'd get a stray ray. And I'd see a little bit, but I wouldn't see much.

And then I'd come crying, oh, what am I going to do? I'm studying the Bible, I don't see the Lord. And then they'd say, look here, look there. And then they'd start recommending books.

And you've got to read this book. You've got to read that book. You've got to hear this thing.

You've got to hear that thing. You've got to go to this conference. You've got to hear so and so.

And I'm running all over the place. Look here, look there. Because I'm longing in my heart of hearts for one of the days of the Son of Man.

And he's just not coming. And he's not showing himself. And so you're running back and forth to counselors and books and tapes and radio programs and TV programs and retreats and all that kind of thing.

Good advice here, don't listen to them. Don't listen to them. Only God can reveal God.

And you're going to find yourself being burned out, trying to run here and there, trying to find what only God can do. Verse 23, do not go away, do not run after them. Verse 24, for just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

In principle, that just means you won't miss it when He comes. When He comes, it's like lightning. When He comes, He just fills your whole landscape with light.

And He just comes from one side of heaven to the other side of heaven. So you don't have to scratch your head and wonder, now does this make sense? And am I putting this right? And is this really the Lord? How do I know it's really the truth? You'll know it, sister. You'll know it, brother.

But when He comes, it's like lightning. And it's such light that you'll know the day of the Son of Man. Glance, if you would, at verse 26 to 30.

26, just as it happened in the days of Noah. Verse 28, it was the same as happened in the days of Lot. You know, for years I missed this.

I had the idea that many have when Jesus comes back, the days are going to be like the days of Noah, like the days of Lot. And I thought that meant sinful days. Sinful days like the days of Noah.

Sinful days like the days of Lot. Especially Lot. You know, that's what Sodom is known for.

Sodomy. And I thought, oh, that would be awful. Things are going to get worse and worse.

And there's going to be all kinds of perversions and so on. No question about it. Things are getting worse and worse.

We're not going the other way. But did you notice that he doesn't mention sin at all? He didn't say like the days of Noah when they were rebellious and not listening to the word of God and going against God. He didn't say that.

He said as it was in the days of Noah when they were eating, drinking, married, giving in merit. Are those things wrong? To eat? To drink? To get married? To give your daughter away in marriage? That's not wrong. He wasn't saying as it was in the days of Noah when they were drunk and immoral and corrupted.

There was none of that. That's not his point. I'm not saying there was none of that, but that wasn't his point.

Same thing in the days of Lot. You'd expect him to say as it was in the days of Lot when there was immorality and no moral code whatsoever. But look at verse 28.

These are the days of Lot. They were eating, drinking, buying, selling, building, planting. Anything wrong with that? Did you notice what kind of days they were? He's not saying sinful days.

And this is sort of what makes it more burdensome. He's just saying ordinary days. Everyday days.

Days when you buy and you sell and you go to work and you come home, you get up, you take a shower, you have breakfast, you go to work, you come back, you have dinner, you go to bed, you get up. Everyday days. When everything is normal, you do your business, everything is going on.

I have longed to see Jesus on everyday days. And you just get into the cycle. And then afterwards, is the Lord ever going to come again? Is He ever going to dawn on me? And at least I've learned enough now not to run here and there.

I used to run all over the place like a butterfly. This flower, that flower. See if you can get all of this stuff.

I don't do that anymore. I just sort of hang around and wait for the revelation of the Lord. But these are just humdrum, monotonous days.

And He's saying, on one of those everyday days, when you just get up and do your thing and go through the day, God's going to break through. God's going to come like lightning on one of those everyday days. No man, no book, no tape, no experience.

Nothing can take the place of one of the days of the Son of Man. So what are you supposed to do? Long for it. See, that's what He says.

You'll long for it. And then it'll come. It'll come.

Now does that mean that Jesus, when He comes back the second time, literally, is that saying He's coming back in peacetime? When people are buying and selling and planting and marrying and giving in marriage? Not necessarily so. What He's saying is He's coming back when you're not expecting it. I think that's the point here.

Personally, I don't have preaching conviction on this. It's just my own idea. But I have an idea that when He comes back finally, the second time, it's not going to be in peacetime.

Sometimes you see those movies Christians put out, people flying in planes and then the pilot disappears and riding cars and the driver disappears. And it's just implied they're coming in peacetime. That He's coming in peacetime.

But I think if you read Revelation and you see those first seals, it looks like the tribulation opens at the end of some kind of a cataclysmic event. And in my view, that's how it looks. It starts the rider on the white horse.

It's sort of a mopping up operation. I think there's going to be chaos in the world. And then He's going to come and deliver us from that chaos.

And then out of the rubble of that chaos is this one Antichrist. But that's another thing. And we won't get into that for one reason is I don't know what I'm talking about when it comes to all of that.

Now the remainder of the chapter describes the wonderful response. When God does come finally, you long for one of the days of the Son of Man. People are chasing you around.

This works, that works, and everything else works. Don't listen to Him. He'll come on an ordinary day when you're not expecting.

It'd be amazing. Sometime when He breaks through, you'll be doing the most common thing. And God will dawn on you.

In that day, verse 31, He that's on the house top and is good in the house, let him not go down and take them away. Let him that's in the field likewise not turn back. Remember Lot's wife.

I think the principle is clear how that will be applied literally. I think it will, but I don't understand all of that. But at least the principle I understand when He dawns on you, there's no question.

This world loses its value. There's no turning back. He dawns on you in such a way that there's a transformation and you don't want, you're less attached than you were before unlike Lot's wife.

On the other hand, there are those, of course, you're not only going to be transformed, but every time, and this is the hard part, you'll see that it's so. Not only with unbelievers, but with believers, not only believers, believers in your own family. The more one of the days of the Son of Man dawn on you, the more division there's going to be.

One's taken and one's left. And as He dawns on you, there's this change. All loses its value.

There's no turning back. You're transformed and then there's the division. For years I misunderstood this one taken and one left.

By the way, there are two men in one bed. I don't know if you read that and sort of raised your eyebrows. Oh, that's not right.

Two men in one bed. It's just the generic. It's all about people.

There's going to be division. There'll be people. Two people in bed, two people at the stove, two people out in the field and that kind of thing.

I had the idea that, you know, the Bible talks about, of course, this word's not in the Bible. You ever hear the word rapture? The word rapture's not in the Bible. The truth is certainly in the Bible, but the word itself.

And it's the idea that not everybody's going to die. If Jesus came back today, some people are alive. What happens to them and their believers? Well, those who are alive are supposed to be caught up with the Lord.

And I thought that was taken away. And that'd be good. I thought if I was here, one taken, one left, I hope I'm taken.

Oh, no. I don't want to be taken. Not here.

I want to be taken in the rapture, but not here. Because what he's talking about here is the flood came and took them all away. One will be taken.

It took them away. They're taken to judgment. In this passage, you want to be left.

You don't want to be taken. Because he talked taken away, taken to judgment. And the other one, of course, is going to be with the Lord.

At the end there, you can see that, verse 37, they were confused about that. They said, where, Lord? Well, where what? Where are they going to be taken? And he just said, to the place of death, where vultures feed, where the eagle feed. And so the point is, and I think you've seen the whole point, on those days when the Son of Man reveals himself, finally, those everyday days, when he finally breaks through, you're going to be changed, old things will lose their value, there's no turning back for you, and there'll be great division as you're changed and go on with the Lord.

Now I want us to look at the parable that follows because that's a continuation of this point. And even though there's a slightly different message, we've made it a third summary of his teaching, but it's the same message. Notice in verse 18a, when the Son of Man comes, will he find faith on the earth? He's still talking about the coming of the Son of Man.

Let me put this wonderful parable before your heart. Chapter 18, verse 1, And he spoke a parable unto them to the end, that they are always to pray and not to think, saying, There was in a city a judge who feared not God and regarded not man. And there was a widow in that city, and she came often unto him, saying, Avenge me of my adversary.

And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubles me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. Shall not God avenge his lack that cry unto him day and night, yet he is longsuffering over them? I say to you, He will avenge them speedily.

Nevertheless, this wonderful parable, I'll give them to you right up front. The first is, of course, the message of the parable is given. Jesus tells you what it means.

The second key, if you're going to understand it, you need to understand the character of the judge. The third is, you have to see the activity of the judge. And the final is, the climax of the parable.

When the Son of Man comes, will he find faith on the earth? Let me say a word about each of those, and then we'll look at God's heart. Verse 1, He was telling them a parable to show that at all times they ought to pray and not to lose heart. This is a unique thing.

He's only done it three times that I know of. Our Lord Jesus doesn't often tell you in advance what the parables mean. It almost looks like it's going against the parable.

The idea of a parable is figured out. And here's some truth, and he gives you this story. And then sometimes the disciples would come and say, what did that mean? And then he'd explain it.

But he didn't want us to miss this one. And so he said, he was telling a parable showing, now he's telling you what it's about. Men ought always to pray and not to faint.

Men ought always to pray and not to lose heart. You know, if he didn't tell you that, you'd never guess that's what the parable meant. For years I misunderstood the parable even though he told me what it was.

He'd come right out and told me what it was and I didn't get it. Because it doesn't look like the parable illustrates that. If you look at the parable on the surface, this woman, you know, she's in trouble.

And so she prays and she prays and she prays and she goes to this unjust judge and she keeps praying and finally he says, I can't get any rest with this woman. You know how they say the one that squeaks gets the oil. She just keeps bothering him and bothering him and bothering him.

And finally he said, alright, alright, I'll help. I need rest. Get off my back.

I'll help you. And I used to think that's a strange parable but I guess that means if you keep praying and praying and telling the Lord eventually so you don't wear him out he'll answer your prayer. It can't be that.

And yet that's what it looks like on the surface. One reason that people miss it is because of the word pray in the first verse. Man ought always to pray.

At all times to pray. It's sort of like that verse pray without ceasing. Pray without stopping.

Never stop. When would you eat? When would you sleep? You know it can't be literal to pray without ceasing. There is an attitude of prayer that always says thy will be done.

There's a disposition in the heart that always is saying yes to God. It's just that attitude of prayer. I think if you put in the word men ought always to trust and not to faint.

You get more of what Jesus was getting at. Let me go through the parable and I think you'll see this. The second key is you've got to understand the character of the judge in this story.

Did you notice verse 2? There was a certain city, a judge who did not fear God and did not respect men. Take a look at his heart. You need to see that or you'll miss the parable.

On the outside this guy is different than on the inside. On the inside we know he does not fear God and he doesn't care about people. There's no question about it and he knew it.

Say how do you know he knew it? Well look in verse 4. For a while he was unwilling. Afterward he said to himself even though I do not fear God and respect men because this widow bothers me I'll give her legal protection lest by continually coming she wears me out. Now this judge and this is why many people miss the parable they compare God to the judge.

Don't compare them. Contrast them. He's not anything like this judge.

This judge didn't care about God. This judge didn't care about people. Your God is the opposite of that.

And though I'm not going to fight for it you know men ought always to pray and not to faint. Some say look at that woman. She's a picture of those who pray and pray and pray and finally get what she asks for.

I think she's a picture of the one that faints. I think the judge is the opposite of God and the woman is the opposite of the Christian. I don't think we're supposed to keep going and asking and begging and begging trying to wear God out like that.

That woman was fainting. Though I won't fight for that I think we'll see that as we go through. A third key it helps you to see the action.

The heart of the judge is he doesn't care about God and he doesn't care about people. But look at his action. His action was deceptive.

Let's say by way of illustration this wasn't a parable. Let's say it was a true story. And I just came to town.

I don't know this judge. I just came to town. I don't know anything about the fact he doesn't love God and he doesn't respect people.

I just came to town and I hear about a judge. And I hear that he helped this old widow who needed some kind of legal protection from some kind of oppressor. And this judge came to her rescue.

You know what I'd say? I'd say boy that judge must fear God and must love people. I'd misjudge the judge. I'd misjudge the judge because of his action.

But God says don't look at his actions. Look at his heart. You've got to look at his heart.

He doesn't love God and he doesn't care about people. But his actions deceived us. Why do you say that? I say that friends in Christ because our judge is the opposite of that.

Look at his heart. You're a judge. You're God.

Does he love the truth? Does he love you? Look at his actions. Sometimes it looks like he doesn't love you and he doesn't care. Don't misjudge the judge.

Look at your God's heart. Because sometimes it looks like by the things that he does that he's detached and disinterested and uncaring. And it's possible that if you misjudge the judge you'll faint.

And so he gave this parable so that we'll always trust and not faint. And so we wouldn't lose heart because we can't judge him on the outside. That's the idea.

Verse 8 When the Son of Man comes will he find faith on the earth? You say well that means second coming. When Jesus comes will people be believing or not? This is not a parable on the second coming. It's a parable on trusting God and not fainting.

That's why I say it ties into the end of 17. In those ordinary days those everyday days when your heart longs for one of the days of the Son of Man and he's not coming and people say go here, go there look here, look there and your heart knows that doesn't satisfy and then God dawns on you and your life is changed in those ordinary days when he doesn't come. Are you trusting? Or are you fainting? And that's why he gave the parable.

When the Son of Man comes how will he find you? Will he find you trusting? Even though it's an ordinary day and it's been a long time since any light came from the word of God and you haven't seen him in a transforming way. Are you still trusting? When the Son of Man comes will he find faith on the earth? And so I guess the point that I'll end with and the point I think he's trying to make is this. Notice verse 8. Shall not God bring about justice for his elect who cry to him day and night? Will he delay long over them? I'll tell you he'll bring about justice for them speedily.

You know his heart. You are called his elect. And by the way that's a term of endearment.

That's not a theological problem. People look at all the elect. How do I know if I'm one of the elect? I call Lillian sweets.

That's my term of endearment. Or sweet Lily. She's sweet Lily.

She calls me honey and sometimes if I'm in trouble other things. But the point is what kind of terms of endearment does God call us? And one of them is elect. He calls you elect.

You know the Bible only talks about one person who's ever elect. It's in Isaiah. And it's Messiah.

You see he's the son of God. You're in him. You're a son of God.

He's an overcomer. You're in him. You're an overcomer.

He's elect. You're in him. You're elect.

And it's because of our union with him. And then he says those who cry to him will he delay long over them? I tell you he'll bring about justice speedily. Of course he uses his own clock.

You've noticed. What we call speedily sometimes doesn't seem too fast. But the point is don't judge God by the outside.

Look at his heart. Watch his heart. He loves the truth.

He loves you. You are his elect. And he has promised the shortest route in your life.

Everything God does is speedily. Say what do you mean by that? I mean God does not take unnecessary delay in your life. If he delays there's a reason.

If he delays there's a person. You take that along with Lamentations 3.33. Lamentations 3.33 says God will only bring the minimum in your life. That's necessary.

And this says God will always take the shortest route in your life. That's necessary. Of course sometimes he needs the long cut.

Not the short cut. Because that's the shortest route. The long cut.

But the point is and we'll end with this. When the Son of Man comes he's going to come. Hang in there.

He's going to dawn on you. Long for his day. Long to see the Lord.

He will break through. On one of these ordinary days don't go running here and there and try to figure it out. He'll come to you.

And when he comes I promise you will be changed. But in the meantime how do I live? Buying, selling, eating, drinking, planting, growing, blah blah blah. How do I live? I'll tell you how to live.

Men are always to trust and not think. Don't lose heart. Because you know his heart.

He's not at all like that judge. You don't have to keep asking him a thousand times for the same thing. That's not the point.

The point is trust and not think. Well we'll close there. Comments or questions? There's a lot of mystery in that.

I've dreamt God came to me. I'm not sure God ever came in a dream. I'm not sure if I know the difference.

The point is God will always meet us as we are and where we are. To bring us to the place that he'll have us. So he'll always meet us.

But he'll come. He's just that kind of guy. From my own heart this is safer because I'm not sure about dreams.

But however he meets us hallelujah. Well let's pray. Thank you Father thank you so much for your precious word.

Lord we pray that you would implant in our hearts a longing for the days of the Son of Man. Your days of revelation are so wonderful. So transforming.

We just long for that. In our ordinary everyday humdrum days when it seems you're so far away we just pray that we would not faint but we would trust because we are your elect and you know what you're doing in our lives. We just wait upon you.

Thank you for this precious truth in your word. Lord we long for the day. The final day.

Even so come Lord Jesus. We ask in Jesus name.

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