

(Luke) 38 - Kingdom of God Conclusion

by Ed Miller

Ed Miller concludes his sermon on the Kingdom of God by emphasizing God's desire to set His people free and the importance of striving to enter through the narrow door of salvation.

Duration: 48:07

Scripture: 2 Chronicles 15:2, Isaiah 45:19, Luke 13:22-27

Topics: "Kingdom Of God", "Salvation Ministry"

Description

In this sermon, the speaker focuses on Luke chapter 13 and discusses the teaching ministry of Jesus. The section being analyzed includes a miracle, two parables, and a sermon. The miracle is about a woman who was humped over for 18 years, symbolizing God's desire to set His people free. The two parables of the mustard seed and the leaven illustrate how God's transformation works gradually and from within. The sermon emphasizes the importance of entering through the narrow door to experience God's salvation, emphasizing that the door is always open but will eventually close with death. The speaker also mentions that the next section of the teaching ministry in Luke focuses on the topic of salvation.

Transcript

Luke chapter 13. I think you all have the outline I handed out last week. You have this one.

This is the sort of the summary of one section of his ministry, the teaching ministry, and it just puts it all in perspective because we haven't met in so long. We've been presenting Luke's approach to our Lord Jesus as the teacher of all mankind, and on that skeleton outline I showed you the topics. We divided it into topics just for the sake of analysis, and when we left off we were looking at topic six, the kingdom of God, Luke chapter 13.

Now here's the breakdown that we began last time and we'll finish up this morning. This section contains a miracle, two parables, and a sermon. The miracle is in verses 10 to 17, that dear woman who was humped over for 18 years, and then the two parables are in verses 18 to 21, the mustard seed, and the leaven, and then the sermon is in verses 22 to 35.

Last time we looked at the miracle and the two parables. I suggested that the miracle answers the question, what? What does God long to do with those who are in the kingdom? And the answer is he longs to set them free. He longs to deliver them out of bondage.

Glance if you would at verse 16. It says, this woman was a daughter of Abraham. Now to the Pharisees what that meant was she's Jewish, but it's bigger than that.

God's not only talking to the Pharisees here, he's writing a Bible, and when you see the expression daughter of Abraham or son of Abraham, it's bigger than Jew. Listen to Galatians 3.29 as I quoted. Galatians 3.29 says, if you belong to Christ, then you're Abraham's offspring.

You see there's such a thing as a spiritual Jew. And so this woman was not only a Jew, that is a child of Abraham biologically. Well welcome, we're in Luke chapter 13.

She was not only a child of Abraham in that she was Jewish, but according to Galatians, if you belong to Christ, you're Abraham's offspring. The reason I bring this up is it's a sad thing to see any child of Abraham. Good morning.

It's a sad thing to see any child of Abraham bound by Satan. It's one thing when Satan holds his own, but when he holds a child of Abraham, we're in Luke chapter 13. We've just begun our review.

Luke 13.16 says that this woman had been bound for 18 long years. I like the way Luke records that. He says 18 long years.

If you're bound by Satan for one day, it's a long day. And if it's a week, it's a long week. And if it's a month, it's a long month.

But this woman for 18 long years. And so it's a picture of the heart of God he does not want to see. And there's no reason for a child of Abraham, a child of God to be oppressed by Satan or by the enemy.

And that grieves his heart. So by word and by touch, you remember the Lord Jesus in a moment of time set her free. Now her being humped over pictured two things.

You remember her back was locked. She had curvature of the spine. And she had been established for 18 years in that position.

The Greek is actually doubled in half. She's doubled right over. And the two things pictured by that is number one, she can't focus on anything but this earth.

I mean, she's locked in. She's focused on the earth, on this world. And then the second thing, the Bible says she could not walk upright.

And that becomes a principle as well. You know, all the way through the scriptures, we read about those who are upright, and those who walk upright, just a picture of living in a right relationship with God and being holy. And here's a picture of a Christian, a child of Abraham, a believer, a saint, somebody that belongs to God, and yet Satan has caused them to look away from the Lord to this earth.

And they're not able to walk upright, they keep on sinning that he cannot stand. And that's why he set her free. What does God long to do? He longs to set his children free, so they can look away from this earth to the Lord.

And so that they can walk upright. So the miracle answers the question was, the two parables we looked at, the parable of the mustard seed, the parable of the leaven, answer the question, how? How will God do it? How will God set his people free, so they can look away from this world to the Lord, and so they can

have the power to live holy lives? And the answer is, as the mustard seed, and as leaven. Remember the Pharisees emphasized the outside, the external rules and regulations and restrictions and laws, and they had it all down pat.

If you want to be a kind of person that God approves, then do this and do that, and don't do this and don't do that. And they had the whole list of rules. Jesus came along and said, no, it's more like a mustard seed.

It's light. And it's not the external. It's not what you put on.

I like to make the difference in my life between Christmas tree righteousness and apple tree righteousness. I make that difference because for years I didn't know how to live in union with the Lord. And I had Christmas tree righteousness.

In other words, I decorated my life. I put a ball here and tinsel here and lights over here and flask and things here. And Christians are supposed to read their Bible.

So I hung a communion. So I hung, I was sort of cut off at the root. See, there was no light.

I think a Christmas tree is the greatest illustration of a hypocrite in the world because it's all decorated, but it's dead or it will die. It stays green for a little while, but you know, it's cut off. But of course today they don't even use real trees anymore.

Good morning. But apple tree righteousness is what Jesus was talking about when he used the illustration of the mustard seed. It starts small, but it's alive.

It's not just a rule. It's not some decoration we hang on, but it's living. And then it grows into this, the mustard seed was a very small seed and grew into one of the largest of the plants.

Don't forget it says tree, but it wasn't a tree. It was just a large garden plant. And then the other illustration he used was the leaven.

Not only is it life, but it's leaven. We illustrated three principles. I'll mention them and we'll move to our new material.

Leaven begins on the inside. That's how God works. Not on the outside.

Starts on the inside. Leaven transformed, radically changes that on which it works. And it's very gradual.

And then I love this. Paul made the point and so does Luke. Until it was thoroughly leavened, it leavened the whole lump.

Many times in my Christian life, I've looked in the mirror, scratched my head and wondered not only why did God start here? That's amazing to me that God would choose me. But then am I going to make it when it's all over? Am I going to arrive? And so on. Yes, leaven will not stop until it's leavened the whole lump.

And I look like a lump and I can thank the Lord that someday the whole lump will be leavened. Good morning. We're in chapter 13 of Luke.

And so what does God long to do? He longs to set his people free, like that humped over woman. How will God do it? Ever, always, only, by life and by leaven. It'll be a living thing started within, gradually transforming until it thoroughly has done its work, transforming the whole.

That brings us this morning to verses 22 to 35, and that answers the question, who? The miracle tells us what, the parables tell us how, and now this little sermon he gave answers the question, to whom will he do this? Who will he set free and use the principle of life and leaven? I'm going to ask you to follow along, please, as we read from verse 22. He was passing through from one city and village to another, teaching and proceeding on his way to Jerusalem. And someone said to him, Lord, are there just a few who are being saved? And he said to them, strive to enter through the narrow door.

Many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door saying, Lord, open to us. Then he'll answer and say to you, I do not know where you are from.

Then you'll begin to say, we ate and drank in your presence and you taught in our streets. He'll say, I tell you, I do not know where you're from. Depart from me, all you evil doers.

In that place, there will be weeping and gnashing of teeth when you see Abraham and Isaac, Jacob and all the prophets in the kingdom of God, but yourself being thrown out. And they'll come from the east and from the west, from the north and the south, and will recline at the table in the kingdom of God. Behold, some are last who will be first, and some are first who will be last.

Now, the point of this section, of this little sermon, revolves around the question that was asked in verse 23. In verse 23, someone came up and said, Lord, are there just a few who are being saved? I think it was an honest question. Will there be a lot of people in heaven? Are there a few people or are there many people that are being saved? I remember asking that question myself and wondering about it and then doing some research on it.

I was surprised by the answer. First, I thought from Matthew 7. Listen as I quote Matthew 7. Matthew 7, 13 and 14 says, enter through the narrow gate, for the gate is wide and broad is the way that leads to destruction. And many there be that enter in thereat, because straight is the gate, narrow is the way that leads to life, and few there be that find.

And when I saw that many and few, many go in the wide gate and few in the narrow gate, I thought there'd be relatively few people in heaven, and most people would be lost, because the gate is small and the door is narrow, and there are few that enter it. But I don't believe that anymore. I believe there will be hundreds of thousands, even millions, of more people in heaven than there are in hell.

You say, where do you get that? Well, I get it from several places. Revelation 7, 9 describes not everybody, just a group that will come to the Lord just before His return at the end. It says, I looked, and behold a great multitude, which no man could number, from every nation, and all tribes, and all peoples, and all tongues, standing before the throne, before the Lamb, clothed in white robes, palm branches were in their hand.

What a multitude is that? No one could number, clothed in white. And those are only those that came out of the tribulation. That doesn't count all who died in the Lord since Adam, and until that day.

And then, some time ago, my sister had a baby die before birth in the womb. And she called me up, and she said, what does the Bible teach about babies that die? And especially if they die before they're born. And I've got to be honest, I didn't know.

And I had read some of the classics on that, but I didn't have a word from God. And so, I went before the Lord, and I sought out, what does God say about infants? And I did find some wonderful things. I don't have time to go into that now, but if any of you ever want to know that, I'll be glad to share with you the scriptures that God gave me on that.

It's just a marvelous thing. But here's the point. The Bible teaches the doctrine of universal infant salvation.

In other words, all infants that die. Right now, all infants, can't say they're saved, but they're saved. All infants are saved.

And if they die, they're saved because of the blood of the Lord Jesus. Romans chapter 5, for example, teaches that, along with Mark 16, 16 and other places. But when you realize that more than half of the world's population dies in infancy, when you consider the third world countries and everything.

Now think of how many people are going to be in heaven. If you add the infants, and then if you add all the retarded people, who are by God considered as perpetual infants. And they're not able to reach what Romans 1 calls that age of accountability.

I think the Bible teaches there'll be far more people in heaven. And so in Luke 13, 23, the man says, Lord, are there just a few being saved? He could have said, no, like Ed Miller, when he studied, he found out. He didn't answer the question.

The question was, are there a few being saved? And watch what Jesus does. It looks like he changed the subject, but he didn't really change the subject. He actually answered the question.

But he answered the question as only he could answer the question. Verse 23, are there just a few being saved? Look at verse 24. Here's how he answered.

Strive to enter through the narrow door. That was his answer. In other words, he said, in fact, don't you worry about how many are being saved.

Just make sure you're there. That's what he said. Don't worry about how many or whether the infants or the retarded or the heathen.

What about the heathen who've never heard the gospel and all these questions come up? He says, don't worry about how many are being saved. You just make sure you go through the narrow door while it's open. It's narrow, but it's open.

And make sure you get through while it's open. Luke 13 20, behold, some who are last will be first and some who are first will be last. There've been many comments written about that.

I think one of the best comments I ever read on that passage is this. If the last come in first, that's the grace of God. If the first come in last, it's their own fault.

Think about that. I really like that. If the last come in first, that's the grace of God.

But there's no reason why the first should come in last, except that they've hardened their hearts and they've turned from the Lord. What does God long to do? He longs to set his people free like that humped over woman. How does he do it? Always the same way, by life and leaven, by a living, internal, gradual, thorough work in the heart.

And to whom does he do it? Anyone who goes through the open door. And that's what he's saying here in this little sermon. Those who get saved.

How do the Pharisees respond to that appeal that Jesus made to go through the open door? A glance at verse 31, if you would. Just at that time, some Pharisees approached, saying to him, go away, leave here, for Herod's trying to kill you. And he said to them, go tell that fox.

Behold, I cast out demons and perform cures today and tomorrow. And the third day, I'll reach my goal. Nevertheless, I must journey on today and tomorrow.

And the next day, it cannot be that a prophet would perish outside of Jerusalem. You see, they're rejecting him. Pharisees don't want him.

They don't like what he says. And he gets under their skin and he makes them uncomfortable. He exposes their legalism and their externalism.

And they don't like it. They're rejecting him, but they don't want him to know it. And so they come across pretending they're trying to protect him.

You better get out of here. Herod's trying to get you. And so they're trying to put the blame on Herod.

Go away for your own good. Be protected. And he said, you go tell that fox that I've got at least.

Now, it could be literal or it could be figurative. I've got work to do today, tomorrow. Third day, I'll reach my goal.

I don't know if the goal was Jerusalem. I don't think so because there's more than three days that separated this event from Jerusalem. Or whether the goal was, I'll just be in your area for three days.

Or if the goal was the cross. You know, when almost always, when I see the third day, I think about the resurrection. It's hard not to because of what happened on the third day.

And you'll see that all the way through the Bible. You know, Esther goes into the king on the third day. And so many third days in the Bible, Jonah and so on.

But I think what he was saying is this, I'm not afraid of Herod. Herod can't touch me. I've got to do the will of my father.

I've got to do the will of God. And you say, Herod's threatening me. Well, you just go back and tell that fox that I'm going to do what God's planned for today and the next day and the next day.

And there's nothing that Herod can do about it. When Jesus told the Pharisees, go tell that fox, he was also exposing them. He knew they had contact with Herod, that they were associates, that they were in on that whole thing.

They were trying to fool Jesus, but they weren't fooling anyone. And glance, if you would, at verse 34. Look how the chapter ends.

Oh, Jerusalem, Jerusalem, the city that kills the prophet. You see the relationship there? Stones, those that are sent there. I'm not afraid of Herod.

Herod's not going to kill me. You're going to kill me. The Jews, the Pharisees.

I know where it's coming from. How often, Jesus said, I wanted to gather your children together just as a hen gathers her brood under her wings, but you would not have it. Behold, your house is left to you desolate.

I say to you, you'll not see me until the time comes when you say, blessed is he who comes in the name of the Lord. You're the one, the Gentiles, hello. We're in Luke 13.

You're the one. I'm not afraid of the Gentiles. It's you.

Now look at the compassion in the heart of the Lord as you come to the end of this chapter. At some time when I read the Bible, I almost wish that we could have cassette tapes from way back when Jesus said it, or I'd like to hear his tone of voice. And it's something you just are different.

Like way back in Genesis, you know, when God came and said, Adam, where are you? There's so many ways to say that. Where are you? Where are you? There's just all kinds of ways to say, and you wonder the tone of voice. And I wonder when Jesus said in verse 34, how often I wanted to gather you under my wings as a hen would gather her brood.

I wonder if there were tears in that statement. I wonder if he was sarcastic when he said that. You just wonder what kind of a tone of voice.

I have an idea knowing him that it was tremendous compassion. The way he ends the chapter is this. How often I would, you would.

He turns it back to them. The door is open, he says in this sermon, and he ends, I will, you won't. I stand ready at all times to take you in.

Now all the herods in the world couldn't hinder Christ, but the unwilling, he said, he tied my hand. A good illustration of this, you know, is the stormy sea. Remember Jesus stood on the deck of the sea and put his hand out.

Actually in the Greek it's very powerful. It says, be muzzled. And he held his hand out and he said to the wind and the waves, be muzzled.

First it said there was a great storm, but then it says a great calm. And I think the storm, the calm was as great as the storm was great. And why could Jesus say to the wind, to the rain, to the waves, be still? And the answer is because it didn't have a will.

The wind couldn't say, no, I'm not going to do it. The wind didn't have a will. Here he can calm the storm in nature, but he can't calm the storm in your heart or my heart if we say no.

This is an amazing thing. And so he brings this sermon, he says, the door is narrow, but it's open. And it remains open.

And I remain ready, but you won't. I stand there with my arms outstretched. How often I would have gathered you and protected you and brought you under my wings as a hen does her brood.

But it is your fault, you won't do it. If the last come in first, that's the grace of God. If the first go in last, again, that's their own fault because they would not.

So who's going to receive the blessing? Anybody who wants it. Anybody who is willing. Anybody who goes through the narrow and the open door.

How many will be saved? He says, make sure you enter in. Strive to enter in. Now look at verse 35, please.

Behold, your house is left to you desolate. I say to you, you'll not see me until the time comes when you say, blessed is he who comes in the name of the Lord. Almost all Bible commentaries call attention to the fact that Israel as a nation is rejecting their Messiah and it's being described here.

And when they see that expression, your house is left to you desolate. It's a description, some say, of 70 A.D., a prophecy when Titus, the Roman emperor, would come in and utterly destroy Jerusalem. Jerusalem has never recovered from 70 A.D., even to this day.

But the second part of the verse, you'll not see me until you say, blessed is he that comes in the name of the Lord. What does that mean, you'll not see me until you say that? As far as the record goes, they saw him a lot before they said that. He was quite a little ways, not months away, from the cross at this time.

It looks like Jesus is saying, this is the last time you'll see me until you say those words. Of course, when you see those words, what comes to your mind? Palm Sunday. Palm Sunday, when they said, Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord. It looks like he might be saying, you won't see me until Palm Sunday. But that's not the record.

That's not what happened. He's not predicting Palm Sunday. By the way, on that Palm Sunday, Hosanna to the Son of David, some think Hosanna, they use it interchangeably, like it means hallelujah.

Hosanna, praise the Lord. Hosanna doesn't mean praise the Lord. The word Hosanna is not a praise.

It's a prayer. It means save now. That's what the word means.

And on Palm Sunday, when they said Hosanna, they thought Jesus would overthrow the Roman government. They had this idea that we want a political salvation. They didn't want a moral salvation.

And they were saying, save now, overthrow the Roman government. But Jesus, of course, was going to give the real deliverance from sin, not the oppression of governments and so on. So Palm Sunday, if you read the record, and we'll get into that when we come to chapter 19, it looks with these eyes, like everybody's receiving Jesus.

Hosanna to the Son of David. We receive you. But the reality is, that was rejection.

Palm Sunday was not reception. And that's why he wept on Palm Sunday, because they were rejecting him. And he saw the desolation.

They wanted a political salvation, but not a moral salvation. And those palms, which were so fresh, within a week, you know, turned very, very brown and yellow. And the cries of Hosanna, save now, turned into

crucify him, crucify him.

And he was bigger than Palm Sunday. Look at verse 35, and let me sort of give you the heart of God in this passage. What he's saying, in terms of the whole sermon, is, until a person enters the narrow but open door, God's heart will remain the same.

Full of compassion. God will weep. He'll stand with his arms outstretched.

How often I wanted you to come. You wouldn't come. It's open.

You may come. And then he says, not only will I stand there, weeping, waiting, longing, yearning, wooing, but if you reject, your house will be desolate. For how long? Until you say, save now.

In reality. Not faking. Until you say, blessed is he who comes in the name of the Lord.

Now, it's a hard thing, and I'm sure you know people, maybe you've been one of those people, but you have loved ones, I have loved ones and friends, who have said no to the Savior. They have not gone through the narrow door. And their house is desolate.

Their lives are a wreck. They're upside down. They're a wasteland.

And you feel in your heart, so horrible for these people. And yet that's part of the love as God stands there. How often I would gather you.

I'll gather you any moment. But your house will remain desolate. Until you say, blessed is he.

Until you receive, respond to the Savior. Now we're going to see that again when we come to chapter 16 in the story of the prodigal son. Not only does the poor sinner who will not respond to the Father's heart, have to suffer the consequences of his own behavior.

You know that guy ended up in the pig pen. But on top of all of that, the Bible says, and behold, a famine came. And so you have this poor prodigal dealing with all the effects of his own decision.

He's wasted. But then on top of that, God sends a famine. And sometimes our hearts bleed.

We say, Lord, do they have to go so low? Do they have to bring so much pressure on that? And he said, yeah, you don't understand my love. If you want to see where that's developed, read Psalm 107 and tie it into the last verse. Because there he shows how far God will go to bring a sinner low so he'll go through the narrow but the open door.

Now, one other thing before I leave this sermon I want you to see. If you glance at verse 24, it says, strive to enter through the narrow door. Many, I tell you, will seek to enter and will not be able to.

But that's a scary verse, isn't it? Many will try to get in and can't get in. And the thing that bothers me about that verse, it seemed to contradict Matthew 7, 7. Matthew 7, 7 says, seek and you will find. Knock, it'll be open unto you.

Ask, it'll be given to you. And then I read this verse and it says, many will seek to enter and will not be able to. How do you put that together? Now, there's no contradiction between Luke 13, 24 and Matthew 7, 7. And even if I couldn't explain it, I would say there's no contradiction.

There's no contradiction because we're touching the Bible. And there's no contradiction anywhere in the Bible. You say, well, then how do you explain this? I might have to say, I don't know.

A lot of things I don't know about the Bible. That doesn't mean that there's contradictions in it. But the explanation in this case is rather simple.

If you read the story, if you read the sermon, the story's talking about the door of opportunity. It's narrow, but it's open. Now, when does the door of opportunity close? When you read a verse like verse 25, it says, the head of the house gets up and shuts the door.

When does the head of the house get up and shut the door? See, the sermon explains it. Death closes the door. Only death closes the narrow door.

You'll see that again in that story of Lazarus and the rich man with the great gulf fixed. Dying time is fixing time. And the door stays open.

Now, someone's eyes might be closed to the open door. Someone's mind might be closed to the open door. Someone's heart might be closed to the open door.

But at any time, they can open their eyes or open their mind or open their heart, and they'll see the door is still open. Only death, according to this passage, closes the open door. You read the context there, verse 28, in that place, what place? Where Abraham is and Isaac is and Jacob is.

In eternity. That's the place where the door is shut. The principle is simply this.

Seekers find. Only. You know, we're answering the question.

The miracle says, what does God want to do? He wants to set people free. The parables tell how he does it. He does it like the mustard seed and like the leaven.

The sermon answers the question, to whom will he do it? And the answer is, to those who respond. To those who go through the open door. To those who are willing.

To those who come under the Savior's wings. To those who say, blessed is he who comes in the name of the Lord. Two verses on seeking in the Bible that have always blessed my heart.

You know, I try to find favorite verses on every topic. It's just an excuse to learn another verse, actually. My favorite verses keep changing, anyway.

But this idea that God receives seekers. There's two verses that have blessed my heart. One is 2 Chronicles 15, 2, in the New American Standard.

I didn't really check it out in the other versions, but in this American Standard Version, 2 Chronicles 15, 2 says, if you seek him, he will let you find him. Isn't that a glorious verse? If you seek him, he'll let you find him. Now, this came home to my heart some years ago.

I think I told you before that God blessed us. Our third son is profoundly deaf. And when we were growing up with a deaf child, many things had to change.

And one of the things that had to change was a game that we enjoyed playing as a family. And that's hide and go seek. And the way it changed was, our profoundly deaf child had a hard time finding us.

And so we would hang out all over the place. And we would bang on the floor and cause vibrations. And we'd make loud noises so that he could feel the echo.

Because he can feel that kind of thing. And I remember one time we had a pulpit in the house. Because we used to teach over on Broadway.

They had a big house. And I was hiding behind the pulpit. And I got my arms out and my legs out.

And I'm pounding on the floor. And he comes running over. And in his deaf language, he said, I found you.

You know why? I let him find me. Friends in Christ, if we could only see God. And I speak reverently.

But he makes himself look like an idiot. He's pounding all the time. Banging, banging.

Causing vibrations. Hanging out all over the place. If you seek me, I will let you find me.

If someone doesn't find the Lord, they don't want the Lord. Because you've got to fight tooth and nail to miss Him. You really have to.

Someone who goes to hell, they've had to scratch their way to hell. Because of the love of God. And that's one verse that has really touched me.

If anybody seeks me, I'll let them find me. And then the second verse, this sounds a little strange, but there's a verse in the Bible that's not in the Bible that has blessed my heart. Have you ever been blessed by what God hasn't said? Here's the verse.

It's Isaiah 45, 19. And it's a verse that doesn't exist. Here's the verse.

Isaiah 45, 19. I have not spoken in secret in some dark land. I never said, seek me in vain.

Isn't that a great verse? I never said. It doesn't say I said. Here's the verse.

Chapter verse. He said, I never said, seek me in vain. You take your Bible from Genesis to Revelation.

You look at the 1,189 chapters. You go through every one of the 773,692 verses. You go through all 66 books.

Not one in all of this Bible will you find a place that says you'll seek Him in vain. I'm glad for what he said, but I'm glad for what he didn't say. And he never said that you seek me in vain.

And the reason is because he wants us to know his heart. And his heart is always the seeker will find. What does God long to do? Set his people free.

How will he do it? Always by life and leaven. To whom will he do it? Anybody who enters in before the door closes and only death closes the door. The door is always open.

Narrow because we got to go through one at a time. But it's always open. Let me just introduce you to this next section and then we'll develop it next time.

The last section, the last topic in this teaching section begins in 14.1 and it goes all the way to 17.10. It's a long section 108 verses. And I think I'll be able to show you that the topic with which he ends his teaching ministry is the topic of salvation. It's the topic of salvation.

The occasion is chapter 14.1 all the way to 17.10. This took place on the same day. All of this happens on the final Sabbath day. And when I say final Sabbath what I mean is that seven times in the ministry of Christ he did a miracle on the Sabbath day.

And now he does this wonderful miracle on the Sabbath day 14.1. It happens when he went into the house of one of the leaders of the Pharisees on the Sabbath day to eat bread. They were watching him closely. And now the Pharisees try to set up Jesus again.

But here's the occasion. There was an invitation to come to a lunch, a luncheon, and it was the Sabbath day. And so he takes those three points.

There's an invitation. The Pharisee said, Jesus, would you come to our house? There was a luncheon. The Pharisee said, Jesus, we've got a banquet for you.

And it was the Sabbath day. Jesus said, there's a bigger invitation and you haven't responded to it. And there's a better banquet and you haven't responded to it.

And there's a higher Sabbath and you haven't responded. So he takes the occasion of the invitation, the banquet, and the Sabbath day in order to develop his final appeal. This is the end of his teaching ministry.

And as he comes to the end, he's going to be talking about salvation. Now, the last miracle he did, notice this verse two, there was in front of him a man suffering from dropsy. Jesus answered and spoke to the lawyers and Pharisees.

Is it lawful to heal on the Sabbath or not? They kept silent. He took hold of him and healed him and sent him away. That ends the Sabbath day miracle.

He's done the withered hand and the humped over woman and the dropsy and the paralyzed man and the blind. He's done all those miracles. And now he brings it to a climax with this man with dropsy.

Let me just introduce why this is a clincher. We'll develop it next time. This miracle closes off his Sabbath miracles and introduces his final subject.

Dropsy is a systemic disease. That is, it's all over. It's not local, like the withered hand, that's one place, or like the crippled man couldn't walk or something like that.

This is poison that went through the whole body. Dropsy in the New Testament affected all of the internal organs, especially the kidney. It was almost like a bowel disease, a blockage.

It affected the kidneys and the liver. Chances are, the Greek here shows that this was an advanced stage. This man was yellow.

He was jauntous and he was bloated. Everybody could tell this man had dropsy. Now the interesting thing is, when Jesus stood up to illustrate different things, here's this guy sitting in one of the pews with a withered hand and probably with his coat or sweater over his hand.

You know how people are. Jesus stood up in front of the synagogue, pointed him out and said, you come up here. And the poor man had to come up with his withered hand in front of everybody.

And then he said, stretch forth your hand. That was embarrassing for the man. And then given a command that was impossible to do apart from a miracle.

That was bad enough. But then there's this woman who's humped over, bent double for 18 years. Can you picture her walking? He did the same thing.

He wouldn't go up to her. He stood up in the front. He called her up and he made her come up.

And picture her having to hobble up there in front of the synagogue, in front of everybody with her bent back and her curvature of the spine and all of that. But this guy, they didn't call him up. The Greek word is so powerful.

Remember when the mothers gave Jesus their babies? And he held them in his arms. That's the word he used. He just went up to that guy and he hugged him.

That's all he did. In other miracles he spoke a word or he did a talk. He touched this guy.

He just hugged him. That's it. He just hugged this man and he was healed like that.

And when Jesus sent him out, he then begins to teach. You'll see the teaching ministry of Christ changed. He then did his Sabbath miracles.

And he now unveiled his heart. My heart is to set people free. He goes up to this guy because after you can finally see and after your hand is not withered and after you're not crippled anymore and after you're not blind anymore, you still say, sometimes I look in the mirror and I say, what about this abiding corruption? It's still on the inside.

Still got dropsy. That's great. I can see and maybe have a little insight in a few things, but I still got dropsy.

What do I need? I just need Jesus to hug me. That's all. And then he sends me out and then he begins now to deal with the Pharisee.

Up to this point, he was dealing with his children, teaching them, instructing them. Now he sends him out. It's all over.

He turns to the Pharisee and we're going to see from here on in. As he closes, he gets very, very pointed. His subject is salvation.

His heart is throbbing. See, I get mad at the Pharisees. I want to be mean to them.

I have evil thoughts about them, but he doesn't. Oh, he loves those Pharisees. He wants them to come.

And as he then begins to explain, they're so proud, we've invited you. He says, God has invited you. He said, look at the banquet we've prepared for you.

God has prepared. And he said, yeah, but you're not supposed to do this on the Sabbath day. He said, you don't understand Sabbath.

Let me bring you into my rest. And so we'll pick that up. I want you to see right now, just get the, the impact when this dropsy man, this, this man gets healed and he walks away.

It's sort of a climax of the Sabbath miracle. It's just man being held and embraced by God. And he's healed.

And then God says, now you, there's nothing you can learn here. You may leave now. And then he turns to the religious crowd and he really dumps it on.

We'll look at that next time. Comments or questions? I don't know. No, really? No, it isn't.

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