

The Narrow Door

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Date: 05 February 2017

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[0 : 00] The Gospel of Luke, in chapter 13. Luke chapter 13. We're going to read verses 22 through 30.

! Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem. Someone asked him, Lord, are only a few people going to be saved? He said to them, make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.

Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, Sir, open the door for us.

But he will answer, I don't know you or where you come from. Then you will say, we ate and drank with you and you taught in our streets.

But he will reply, I don't know you or where you come from. Away from me, all you evildoers. There will be weeping there and gnashing of teeth when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God.

[1 : 17] But you yourselves thrown out. People will come from east and west and north and south and will take their place at the feast in the kingdom of God.

Indeed, there are those who are last, who will be first and first, who will be last. People love to ask questions and get answers.

Calling shows used to be popular on the radio. Now we just ask Siri. What do I do about this pain in my body?

Why is my car making this sound? What's the best place to invest my money? We want answers.

And it was the same way 2,000 years ago when Jesus lived on the earth.

And people were always coming to Jesus, who was a teacher and taught many things. And they recognized his knowledge and wisdom. And so they often came to him with their questions, seeking an answer.

[2 : 24] And what we find in the Gospels is that Jesus didn't always tell them what they wanted to know. But he taught them always what they needed to know. And such was the case in the question in our text today.

And there's nothing more important to every one of us here than to hear and heed the answer that Jesus gives to this question. So let's look first at the question and then Jesus' answer.

The question is found in verse 23. Someone, we don't know who, we don't know the gender, he, she, someone asked him, Lord, are only a few people going to be saved?

Now this wasn't a random question. It didn't just arise out of the blue. Rather, it was the response of someone to Jesus' teaching as he's making his way up to Jerusalem.

What Jesus had been teaching prompted this question. And therefore, this question is very revealing. It reveals that the Lord Jesus taught that people are lost and need to be saved.

[3 : 37] They need to be saved, saved from sin's power and bondage in their life. They need to be saved from sin's penalty in hell forever. It's the Lord Jesus who divides all mankind into just two categories, lost and saved.

And notice the question is not, Lord, is everyone going to be saved? Lord, are most people even going to be saved?

Now that might be the question that would be prompted by much that's taught today. Today we hear that God is so loving that he would never punish anyone in an eternal hell.

That all roads and all religions eventually lead to the same place, to God. Or that conversion is such an easy thing and salvation is nothing more than voting for Jesus.

Praying a prayer, walking an aisle, holding up a hand. Doing some good deed, doing some religious deed. There's really nothing to it.

[4 : 39] And such teaching today might prompt the question, Lord, are many going to be saved? Are all going to be saved? But that's not the burning question this man asks after hearing Jesus preach.

Rather, he wants to know, Lord, are only a few going to be saved? Now, what was Jesus teaching that prompted such a question? Well, we're not told exactly what this man heard, but just earlier we see a sampling of his teaching in the Gospels will shed light on the question.

And just earlier in chapter 13 and verses 3 and 5, Jesus says, unless you repent, you will all likewise perish. Wow. That rules out anybody that will not turn from their sin.

They will not be saved. Okay? Elsewhere, Jesus had said, I am the way, the truth, the life. No one comes to the Father but by me.

Maybe that's what he had been teaching. Well, that rules out all unbelieving Jews. It rules out all the Buddhists in the world, all the Muslims, the Hindus, the non-religious, the atheists and agnostics, all who will not come to Jesus Christ to be saved.

[5 : 57] And perhaps most telling of all is that Jesus said in the Sermon on the Mount, and by the way, Jesus repeated things that are found in his sermons.

It's not like, oh, he said that once on that Sermon on the Mount. No, these are things he said over and over as he went about teaching. And Jesus said, enter through the narrow gate, for wide is the gate and broad is the road that leads to destruction, and many enter through it, but small is the gate and narrow is the road that leads to life, and only a few find it.

No wonder this person, whoever they were, having heard our Lord's teaching, asked, Lord, are only a few going to be saved?

He'd been listening as Jesus was teaching. And so the questions that we ask often reveal something about us, and such is the case here.

This person's question tells us that they understood the gist of Jesus' teaching. They got it, didn't they? They weren't off in right field. They understood what Jesus was saying.

[7 : 11] But we can't also help but notice that the question was more speculative, more academic, and very impersonal. Surely nothing like the question of the jailer who said to Paul and Silas, what must I do to be saved?

Now, there's a personal question. But that's not this man, not what must I do to be saved, but Lord, how many are there that are going to make it in the end?

What's the number of the elect? How many? Is it only a few? You see, it has more to do with speculation and curiosity where the issue is held at arm's length, a safe distance from this questioner, nothing too personal.

So the question reveals something of the questioner's heart. The question has been raised. What will Jesus say? Well, he answers in verses 24 to 30.

And the first thing we see is that Jesus doesn't really answer the question directly, does he? He doesn't say, yes, you're right, only a few will be saved. Neither does he say, no, you're wrong.

[8 : 23] Many will be saved. Instead, he says, make every effort to enter through the narrow door. Do you see how Jesus gets personal and practical in answering an impersonal question?

Are only a few going to be saved? Only a few going to make it to heaven? Answer, whether many or few, you be sure you get in.

Very personal, very practical. Whatever others do, and however many there are that do it, don't you fail to enter. You see, he doesn't tell them what they wanted to know, but he does tell them what they need to do.

Make every effort to enter the narrow door. To enter through the narrow door. Now, just as our questions reveal something about us, so Jesus' answer reveals something about his heart as well. He's not teaching simply to inform the mind, is he? He's not interested in just satisfying our curiosity about spiritual things. No, he's out to convert us.

[9 : 40] He's out to bless us. He's out to have us enter his kingdom by repentance and faith in him. He's out to save us, to save us from endless torments, from weeping and gnashing of teeth, as he'll speak later on in his answer.

He's out to bring us to heaven at last, to be with him forever. Do you see how his heart is laid open in his answer?

And notice, it's his heart for all sinners, one and all. It was one person who asked the question. Someone asked. Someone asked.

But Jesus addresses his answer to them all. He said to them, plural, one asks, and they all get the answer.

And the answer for one and all is, make every effort to get through the narrow door. Well, you see his heart in that. Isn't the love of Jesus something wonderful?

[10:42] There's a wideness to his mercy, like the wideness of the sea. So we don't always ask the right questions, but Jesus always gives the right answers. And here his answer is, make every effort to enter through the narrow door.

Now, there's some important truths in Jesus' answer that we all need to understand well. First of all, let's be sure that we understand that Jesus himself is the narrow door of salvation.

So there's the kingdom of heaven. And those inside are enjoying salvation with joy and peace forever with God. And the only entrance is a narrow door.

And Jesus is that door. He says in John 10 and verse 9, I am the door. And whoever enters through me will be saved. Lord, are only a few going to be saved?

Enter through the narrow door. I am that door through which a man will be saved. I am the way and no one comes to the father except through me. I'm the only way in.

[11:45] I'm the one narrow door leading to the father in heaven. So our salvation is not like this building, is it? This building has many doors, even this room, many doors, ways to get in.

But the kingdom of heaven has one door and it's a narrow door. And Jesus is that door. He's the only way to heaven because he was the only sinless person who by his own merit deserved to go to heaven and thereby qualified to be a sacrifice for those who don't deserve to go to heaven.

And he made that ultimate sacrifice on the cross so that whoever believes in him might not perish, but enter and have eternal life. Yes, he's the door.

But don't miss this. He's wanting you to enter. He's wanting you to enter. He's telling you to enter. And so if you're lost at last, it will be all your fault.

All your fault for Jesus is urging, urging one and all to enter through the narrow door, which is himself. The second thing we learn from this passage is that Jesus is teaching that it's no easy thing to enter through the narrow door and how we need to hear this in this day.

[13:09] It's no easy thing to enter. The word he uses, make every effort to enter through the narrow door. It's just one big word, agonizomai in the Greek.

And you can hear an English word that sounds a lot like it, can't you? Agonize to enter the narrow door. Struggle, strive, like a wrestler who would exert great energy to enter the narrow door.

Why, we ask? What is so difficult about entering this narrow door? Well, there are many hindrances to keep you out, to keep you from coming to Christ, the narrow door, and that's where all this effort will be needed if you are to enter.

First of all, there's your beloved sins and your sinful pleasures that would keep you from coming to Christ. I must have my sin. I will not leave them.

That's a powerful enemy that you must fight through to get through the door. And then there's the world that is alluring you and is saying, no, don't go that way.

[14:19] That's the end of your joys. Come this way. Walk on the broad road. And the world allures with its smiles and its rewards and it threatens with its frowns and its persecution.

And then there's a supernatural Satan, a devil who enjoys having you as his slave. And he's not about to let go of you and to lose you to Jesus Christ. John Bunyan was a man in England many centuries ago that wrote a story about the way to heaven called Pilgrim's Progress.

And in that story he has Pilgrim coming to the narrow door. And right there at the door just across the road is a castle owned by Beelzebub.

And Pilgrim's knocking and there's no answer. And he knocks again and there's no answer at the narrow door. And finally at last an arm reaches out and jerks him in and he's saying whoa, what was that all about?

And he says do you see that castle? That's Beelzebub's castle. And he shoots arrows at any pilgrim who's even thinking and considering about entering through this narrow door.

[15:37] Either to keep them out or to wound them as they enter. You see Bunyan is saying what Jesus is saying. that if you're going to enter through the narrow door you're going to need to make every effort to do so because all hell will let loose to keep you out.

Your own sin the world the devil and then there's your own pride and self-righteousness that opposes you. You see we need to be very careful with this passage when it says make every effort to get through the narrow door to enter through the narrow door.

the idea is not that we just need to work real hard to do more good deeds and to obey more commands and to do religious things in order that we might be worthy to enter.

That we might earn our way in and we've got to do more we've got to work harder until we have a record that has more good things on it than it does bad things. So make every effort to enter.

No, no. No, Jesus is teaching the very opposite of that. that you need to leave all trust in yourself behind.

[16:44] All pride that would and self-sufficiency that would say I think I can work hard enough to make myself welcome at the door.

No. That's what's keeping you out. Not what will bring you in. And so you've got to strive through all that self-righteousness all that hope that you will somehow do enough to make yourself right with God.

No, it's a narrow door and you must leave all self-righteousness and baggage of pride and self-sufficiency behind. You must strip yourself of any such trust and come just as you are a hell-deserving sinner with nothing good to say for yourself but just to cry out God be merciful to me a sinner for Jesus' sake.

Save me because of who Jesus is and what he's done. That's how you enter. But oh there's a battle and many people cannot let go of their pride and self-sufficiency and self-righteous make every effort to enter through the narrow door.

You're going to need to do so if you will ever come and receive salvation as a pure gift of God's grace given to unworthy sinners through Jesus Christ.

[18:01] I wonder if you are making every effort to enter through the narrow door or are you expecting that no effort is needed that you will just sit there passively and voila one day you will suddenly find yourself inside.

It doesn't happen. It won't happen. It's a lie of the devil. If you are ever to enter the narrow door you must make every effort to get in to turn and renounce all your past way and to run into the arms of Jesus and receive him and salvation in him.

Well that's the second point. Jesus is teaching it's no easy thing to enter through the narrow door. Thirdly there's an urgency in Jesus' answer isn't there?

This isn't a back burner issue for anyone. There's urgency. Make every effort to enter through the narrow door because and what a because because many I tell you will try to enter and will not be able to.

Once the owner of the house gets up and closes the door you will stand outside knocking and pleading sir open the door for us but he will answer I don't know you or where you come from.

[19:19] Can you hear the no divergency in Jesus' words? The door of salvation is open today but one day it will be closed forever and then it will be too late to enter and it won't matter how hard you knock and how hard you seek and plead the day of grace will be past and gone and the day of God's eternal wrath will dawn on you forever.

Notice the word many in verse 24. Why is this such an urgent thing? Because many we're talking about fewer many Jesus uses the word many here because many will try to enter and not be able to.

Many especially young people keep telling themselves that they're planning to come to Jesus just not now it's not the right time let me enjoy a little bit more of this world and then I will come to Jesus. I know it's all true and I'm going to repent I'm going to become a Christian but later and one day turns into two and two to three and three to a week and a week to a month and to a year and years and decades pass and they never get to Jesus the door.

And at last when they die Christ returns the door for them is closed forever. You see Jesus knows that the road to hell is paved with good intentions that never materialize and that's why he's urging one and all and why it's so urgent that you enter through Christ at once to remain outside is death second death and to get through the door is eternal life.

[21:12] Jesus would tell us there is such a thing as truth acted on too late so stop lingering around the door and make every effort to come to Christ now.

A fourth is something of just an observation there's a strange irony about this narrow door isn't there that when it's open few want in but when it's closed many want in.

Hmm nothing more despised than the open door so there's Jesus the doorway into the kingdom of God and men are pressing in right now and are entering oh but they are few in comparison to the many most are bored with the gospel most yawn at Christ the door oh so what what does that got to do with me and my friends tomorrow my bank account this year my interest and so on and so forth they're bored with Jesus and think of the trifles that excite them over the door Jesus into heaven the boyfriend a girlfriend popularity love of ease trinkets of this world quickly passing pleasures of sin just the desire to stay in the driver's seat I want to do it my way oh that that's more important than than coming to Christ trifles almost everything is being valued more highly than Christ the door and he's open he's open and ready to receive it but no one's relatively few are interested now all of that will change in a moment

Jesus said as soon as the door closes and then nothing is more desired than the closed door when the owner of the house gets up and closes the door and eternal judgment is falling that very door that was despised will then be desired and people who yawned when the door was open and were bored will be urgently banging on that same door same door wanting in sir open the door for us no doubt then willing to trade anything to get in same door now closed strange irony nothing more despised than the open door nothing more desired than the closed door but you know that's the way it's always been I can remember another door that was open and despised all the while it was open it was the door to the ark that God told Noah to build because a great flood was going to come on the earth he would send the flood to destroy all mankind on earth because of their sin and rebellion against him so Noah you're going to need to build a boat he told him exactly how to build it and while he built he preached to the people and he called them to repent and turn to God and when it was completed he invited them to come and enter through the door and to flee the coming wrath and monkeys and baboons went in but the people refused to enter it was a despised open door why would we want to go in there with all those stinking animals what's more ridiculous than a monstrous boat without water where is all this water you talked about

Noah he he ha ha and when Noah and his family and the animals were safely inside the Lord shut the door and on that very day the fountains of the deep burst open and the windows of heaven opened and the floods came up and suddenly the despised door became the desired door and no amount of banging would avail for God had shut the door it was too late and the entire population minus eight died in the flood because they despised to enter through the narrow door while it was open and when Christ returns that door that had been despised men will have a different view of it then now why would it be wrong for the door on the ark to have been reopened as the floodwaters rose why didn't God reopen the door say okay the water is right up to the threshold of the door y'all can come in now because salvation is by faith from first to last the first person

[25 : 58] Adam and his wife were saved by faith faith in a coming savior and the last person to be saved will be saved by faith looking back to the savior who has come and died and rose again and as long as the door was open there was no water in sight it was simple faith in the word of God I believe God's promise I believe his word and I will enter but once the flood levels started rising there's no room for faith anymore but salvation is by faith by faith alone in Christ alone and when Christ returns the Bible says every eye will see him that's too late for faith to operate but you who by faith trust in him though you do not see him you believe in him though you have not yet seen him you love him yes and you trust in him for your salvation the word is don't despise the open door today if you hear his voice harden not your heart get inside the open door there's another lesson here fifthly that spiritual privileges and physical nearness to

Christ is not enough to save after the door is closed many will try unsuccessfully to enter indeed Jesus says they'll make no small effort talking about making great effort they will then make many efforts to get in but it will all be for not they will knock and plead sir open the door for us and Jesus himself will answer from within I don't know you or where you come from now who are these that he's speaking to and about well they're clearly the Jews of Palestine these who had the spiritual privilege of having the son of God physically present with them in their streets in their shops in their synagogues eating with them in their homes what a privilege spiritual privileged people were these Jews of Palestine and they're going to appeal to this physical nearness in their efforts to get in in that day then you will say verse 26 we ate and drank with you and you taught in our streets surely you know us remember we were there at

Capernaum we were there in Canaan we were there in Bethsaida we were there in Jerusalem but he will reply I don't know! you or is not budging it's close for good and Jesus will say you don't belong inside you are evil doers away from me all you evil doers your sins are still clinging to you they've never been washed in the blood of my atonement heavens for a people made holy and you are still evil doers you were never cleansed you were never saved through the washing of rebirth and renewal by the holy spirit you never entered the door while it was open I never knew you away from me and when he says I never knew you Jesus was not saying I was unaware of your existence Jesus knows every bird that lands on the ground in the rainforest of

Brazil he knows every hair that drops from your head when he says I never knew you he means I never had I never had this personal relationship in which I knew you and you knew me we knew each other a personal relationship you know to know someone is not the same as knowing a lot about them you can know a lot about a strawberry well that's a poor illustration but the point was when you eat one you know it better don't you no a strawberry is not a person you can know a lot about a person you can know a lot about Peyton Manning you can know all his stats and all these facts about him but do you know him I doubt if anybody here knows I doubt if those who may know the most in this room about him know him where you would call him up and say hey it's me and he said I know you I know you we have a relationship and that's what Jesus is saying to these so I did eat with you so I did teach in your streets

I don't know you away from me now it's critical for us to understand this because most of you here are like those Jews of Palestine you too have many spiritual privileges to be born in the land full of Bibles that tell you about Jesus full of churches many of which still preach the gospel of how to be saved through Jesus alone some of you even had Christian parents who from the time you were infants taught you the holy scriptures whereby you could be made wise for salvation through faith in Jesus Christ some of you have heard the saving gospel over and over in church you've seen his works and the lives of others around you you can't deny it you've been brought near to Christ because he is present every time his word is preached so you've been really close he's come near to where you live but none of these things get you in sometimes people think that well if I just go to church you see

[31 : 38] I'm getting close to God and Jesus by coming to church I was baptized on such a date that I was there to eat with you at the Lord's Supper my parents told me all about you they read the Bible and I tried hard to keep your commands and he will say I don't know you away from me you evildoers you see to not know Christ is to remain an evildoer and we don't usually think of not knowing Christ as one of those evil things but that's what Jesus is calling it if you don't know Christ you are an evildoer and I wonder if we appreciate the offense that it is to God to not know his son for he saw us when we were in need of a savior and he sent his one and only beloved son to come to earth and to receive all the wrath of God upon him that he might save poor helpless hell bound sinners and most are saying I don't want him I don't need him

I'm content to live without him don't need to know him evildoer away from me I never knew you to not know Christ to be content to live without him is a great evil to say thanks but no thanks some of you get very near to Jesus every week as you come to church Spurgeon wrote a book about it he called it around the wicked gate and he describes the scene that there's the narrow door there's the wicked gate narrow gate and all around there's gobs of people but they're not in know how sad to be one of those who was around the wicked gate week by week surrounded with spiritual privileges and the sound of the gospel!

Jesus present to save and yet never to have entered make every effort to enter through the narrow door well there's going to be a lot of surprises in that day that's our last point a lot of surprises in that day in fact there will be many who were last there will be those who are last who will be first and first who will be last there will be some who were the least expected and they will be in the kingdom and there will be others who are the most expected to be there who are outside the kingdom so here's the Jews this is what Jesus is who he's talking to and they were the favored people of God all through the Old Testament from the day God chose Abraham and his offspring he chose to bless them they had the scriptures the one nation on earth that that had a pipeline to God he he sent his word through the prophets to tell them the way of salvation oh how blessed the one nation the

Jews they had his presence with them in the cloud by night by day in the fire they had the glory of God in their temple they had the promises!

for them they were related to the patriarchs physically Abraham Isaac and Jacob were their ancestors and the prophets they were related to those guys when they looked at these the Old Testament and they were reading about their ancestors as to the flesh they were the people from whom came the Messiah as far as his human ancestry and to whom Jesus came with his ministry of word and miracle!

[35 : 29] and redemption many many spiritual privileges and so the Jews thought that they were shoe ends into the kingdom of God we're in we're in why?

because we're Jews and we keep the law we order our lives like these commands you see we're the only nation we've got a free pass Jesus tells them that they're the ones who will be weeping and gnashing their teeth in that day when you see Abraham Isaac and Jacob inside and you outside because they had rejected Jesus and refused to trust in him but what will be especially galling to the unbelieving Jews will be to see the Gentiles the non-Jews on the inside eating with their ancestors Abraham Isaac and Jacob and Gentiles idolaters people that worshipped idols and their inside and me a Jew outside

Jesus says yes and that's why you will be gnashing your teeth that the last and least expected to be in the kingdom who didn't have all the spiritual privileges that the Jews had nevertheless turned from their idols to serve the living and true God and to wait for his son Jesus from heaven they trusted in Christ and so they were counted righteous and were given entrance through the narrow door whereas they with all their privileges rejected Christ and so would be thrown outside Jesus is saying to us this morning be sure of this there's going to be a lot of surprises in the last day it'll be shocking because of who's in and who's out some of the least expected she's here you will say and where's he at now where is he he's!

nowhere to be found you're kidding I thought if anybody would be here he would all he did in the name of Jesus huh surprise there'll be thieving tax collectors and prostitutes and notorious sinners who spent the greatest part of their lives in wickedness and they're in and they're feasting with Christ and his people because in this life they repented and they trusted in the Savior and so there's Zacchaeus and there's that immoral Samaritan woman and there's Rahab the harlot and there's that thief who only in his last hours trusted in Jesus on the cross next to him all inside wonderful surprises of God's grace and every single one of them entered through the door while they were alive that's why they're there and then there'll be those scribes and Pharisees who gave their whole life to religious institutions and religious endeavors there will be ministers and preachers who preached in his name and cast out demons in his name there will be and did wonderful things in his name there will be priests there will be bible scholars there will be leaders of ministries and denominations outwardly moral and upright citizens who did a lot of sacrificial work for charity baptized church members regular church attenders and they will be nowhere to be seen inside because they will be thrown outside where there is weeping and gnashing of teeth because just like the Jews though they were religious they had no personal relationship with Jesus through faith in him their sins were never punished in Christ never paid for by his blood so they will remain those sins will remain for them to pay for forever and ever

John Newton will be in not because he was such a wonderful man you remember he was a captain of a slave owning ship captain of a ship transporting slaves but he brought his sins to Jesus and he he was washed clean he was forgiven and he's going to be in indeed he's in now he wrote that song later amazing grace how sweet the sound that saved a wretch like me a wretch I once was lost but now I'm found was blind but now I see if ever I reach heaven Newton says I expect to find three wonders there first to meet some that I had not expected to see there second to miss some that I had expected to see there and third the greatest wonder of all to find myself there a wretch a most undeserving hell deserving wretch if there ever was one and I'll be there through that amazing grace of God in Jesus

[40 : 56] Christ you see the greatest wonder is that anybody's there the greatest wonder is that anyone is saved even one for we've all sinned against God we've all thumbed our nose in his face and we've turned our back on him and gone our own way and that is such a crime against God it is so offensive to him that it will take an eternity of hell to satisfy God's justice for not wanting him well wonder of wonders that he should send his son to save the likes of us that's what's amazing that even one now who is this Jesus who is saying these things in our passage today well he's the son of God from heaven he's the one who even when he was saying these things that we have been considering this morning was on his way to Jerusalem 22 he was on his way to

Jerusalem why what's he going to do there he as the lamb of God is going to lay down his life as a sacrifice he is going to bear the punishment that brings peace to all who will turn by faith and repentance to him and here he is urging people he's on his way to make that ultimate sacrifice and on his way he's telling people now be sure you come to me the only way in because that's how you'll get in you see and Jesus poured out his life unto death on the cross suffering the punishment that sinners deserved and the father was so impressed and happy with his obedience unto the death of the cross that he raised him from the dead and put him at his own right hand and made him the only door into his kingdom!

And now he is urging all to come and to enter through him have you come have you entered that there even is a door is grace that we wretches can enter there on Jesus coattails without any goodness of our own is amazing grace but there's even one thing more amazing and that's that some have not yet entered isn't it amazing isn't it staggering I mean if the door was open one day of your life just one day would it not be worth pressing in on that day to be with Christ forever and ever my friends the door is Jesus his arms have been held open longing to gather you as a hen gathers her chickens come to me he's been saying not one day in your life but all the days of your life for hundreds and thousands of years that's been his posture oh get in today taste and see just how good

Jesus is whoever you are whatever you've done Jesus is ready to receive you and if you come he will receive you he will take you in his arms and he will clothe you with his righteousness and he will welcome you into his father's kingdom forever it's his invitation not mine so answer him even there in your seat say Jesus I come I come and I put all my hope in you save me save me from my sin trust him to do so he will let's pray thank you father that the things we heard this morning are true thank you that we have seen the heart of our savior opened up seen his heart for sinners telling them urging!

them pleading with them to come to him lord for every one of us who has come thank you for hearing us when we came thank you that you would not reject any who came millions have come and when they all gather around the throne they will be so many that they will not be able to be numbered but there are few in each generation and the most are outside and despising Christ the open door don't let any here linger!

[45 : 47] draw them in bring them eagerly and energetically to make every effort to enter succumb to Christ this day do it all around the world for the praise of Jesus to show this world that his name is rightly Jesus for he does indeed save his people from their sins come and save and will give you all glory we pray in Jesus name amen