

Lord are their few that be saved ?

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[0 : 01] Very well, welcome to our service this morning. Special welcome to any who will be listening with us. Once we come before God in worship, we look to Him to bless His Word to us.

We begin by singing to God's praise from Psalm 102. Psalm 102, the first version of the psalm.

We will be singing verses 1 through to 8. Psalm 102, O Lord, unto my prayer give ear.

My cry let come to Thee, and in the day of my distress hide not Thy face from me. Give ear to me, what time I call.

To answer me make haste, for as an hearth my bones are burnt, my days like smoke do waste. My heart within me smitten is, and it is withered.

[1 : 09] Like very grass, so that I do forget to eat my bread. By reason of my groaning voice, my bones cleave to my skin.

Like pelican in wilderness, forsaken I have been. I, like an owl in desert dawn, that nightly there doth moan.

I watch, and like a sparrow on, on the house to have balone. My bitter enemies all the day, reproaches cast on me, and being mad at me, with rage against me, sworn they be.

We can sing these verses, Psalm 102, the first version of the psalm. O Lord, unto my prayer give ear. My cry let come to Thee.

O Lord, unto my prayer give ear.

[2 : 13] My cry let come to Thee. And I, in the day of my distress, I know Thy best longing.

Give ear to me what I am, I call to answer me, they kiss.

God, as the man my bones have burned, my days like smoke, you waste.

My heart within me is sickness, and it is witherous.

My heart within me is sickness, and it is witherous.

[4 : 02] My heart within me is sickness, and it, can I have mercy. I, like an owl in desert ■
amazing...

I light young young in a desert jam, that nightly there's a moon.

I watch a night just by you on my heart, the balloon.

My bitter end is all the day, the precious tears on me.

And be my dad, me will rage against me, to only be.

[5 : 31] Let us join together in prayer. Lord, oh God, as we come before you, we give thanks for the opportunity that you have given to us to meet as we do.

In the house that bears your name to worship, with the assurance given to us from your word, that we are met together in the presence of God, and that where two or three gather together as we meet, then we can believe that you are here in our midst.

We know that you are the God who is omnipresent. Your word tells us that just as surely as we have met here in this location, a small village on the periphery of the United Kingdom, where we, in the eyes of many, are so far removed from the activities that are worth engaging in.

And yet, in this activity, we are alike with others, who meet perhaps in the cities, other towns, other villages, who worship God and seek to do so in spirit and in truth, that we are as one in your hand.

May the prayers offered publicly and the prayers that are offered in secret be answered, even far above our asking.

[7 : 50] Pray for the things that are that we can pray for the things that are God-glorifying. Pray for the things that are spiritually edifying.

Pray for the things that are to the good of our souls. Enable us to understand that there is a wisdom in filling our mouth with your word so that what we seek is to our advantage and to your glory.

We pray for an outpouring of your spirit so that we would recognize that you are the high and lifted up one, the God who inhabits eternity and who at this moment in time sits upon the throne of the universe, whose word to us is a living word and we are persuaded that no matter our circumstances, the efficacy of that word does not change.

The meaning of it does not change. We acknowledge that you speak to us today as you have spoken to our parents in the past, our grandparents and their parents and their grandparents.

You speak to us, the saints of the present, as you spoke to the saints of the past. Going right back to the ancients that are recorded by name within Holy Root, who occupy the scene of time and then pass from view, but whose names are remembered.

[9 : 47] They are remembered because you have decreed the remembrance. But just as surely as we come face to face with these names, there are others that are recorded in the Lamb's Book of Life who may not be remembered, who may not be known by us, but they are known by you.

You have the same relationship with them. The ones who are invisible to us are unlike the patriarchs of old whose name we often have upon our lips, Abraham and Isaac and Jacob and David, those who were engaged in the worship of God and whose life was held up to scrutiny.

Because your word is bringing to our attention not just those mountaintop experiences but the valleys, not just the victories of faith but their miserable abject failures.

You record in their lives the mystery of grace, saving grace and grace that overcame their shortcomings.

But just as surely as their record is held up to scrutiny, we can believe the same to be true of these ones whose names are not mentioned but who nevertheless have experienced the saving power of Christ Jesus.

[11 : 39] They look to him and trust in him for the salvation of their souls and we need not feel any shame or embarrassment if that is true of us today that we have cast our loved in with him and with those who bear his name.

We need not fear that the day will come when he will openly acknowledge and acquit us in the day of Christ Jesus when the judge will come and bring to light all our activities be they good or evil those who are his will be declared by him as his whereas those who are still embarrassed by him afraid to be associated with him indifferent to his claims upon their life they will be seen for what they are whatever they were living out their life to be in this world in the sight of their fellow men in the sight of God you will show them for what they are and that is true for each one of us we pray for wisdom to recognize that we are in the day of grace and you have appointed it for us to avail ourselves of every provision that is made for us by which to come to know

God better and to avail ourselves of the provision of salvation through Christ may your blessing be upon the gospel that is preached here in this place and every other place where Christ alone is held up to the eye of man that it may become the eye of faith we pray for blessing upon every endeavour throughout the world today remember the activities of the gospel in whatever way they are carried out this day we pray for our congregation our communities that you would remember us and those amongst us who cannot be with us whose desire is strong as ever it was to be with the people of God and the worship of God but who because of the weakness that has overtaken them illness and old age and some even in the path of duty are unable to be present then we commit to thee pray for them according to the needs that they have we give thanks that not one of them is out with your eyesight or your hair short you hear their prayers and you hear even the sighs that come from the depths of their being we give thanks for the hearing ear and for a heart that is soft towards the needy and the weak we pray

Lord for the grieving and the sorrowful we remember in your presence all who have experienced the harsh reality of what sin has brought into our lives those who today are gazing upon empty places that were once so full to them but now will be filled in that way no longer so remind us through these things that we too are on a short journey our life as we look at it even today we weigh in the balances what has passed and what we may believe lies in the future and we have no way of reckoning what will be before us but we do know that what has gone can never be restored to us and we often bemoan the fact of how much of our lives we have wasted and how much we have misspent have mercy upon us we pray direct us to the one in whom mercy abounds even to the chief of sinners we pray for your blessing in his name upon our nation that has withdrawn itself from the from the comfort and consolation of the gospel have resorted to their own devices excluding

God and embracing all manner of gods who are no gods we pray forgiveness we pray for repentance a penitent spirit should be given to us as believers for judgment we are told begins at the house of God and we pray that you would remind us of the need that we have to feel sorrow for our sin and to remind ourselves of the privilege that it is to recognize it for what it is and to flee to the safe haven that is Christ so restore a people who are intent on their wanton destruction of their soul pour out your spirit upon us as nations of the earth remembering all the sad situations that confront you the all seeing

[17 : 27] God every day that we live nations at war one with the other poverty and the disease that accompanies it so prevalent in the world and at the same time the abuse that there is of riches without measure in the hands of few who are indifferent to the plight of those who are their near neighbors your word condemns them and your word reminds us of the burden that is ours that we are required to to fulfill with regard to those who are near to us we should not overlook their plight so watch over us to the saving of our souls we pray cleanse from every sin enable us to await the ending asunder of the heavens that you may come down we plead for it and we know that you are not a

God who is indifferent to the pleas of the children of men cleanse mercy for sin in Jesus name Amen we are going to sing now to God's praise from Psalm 84 Psalm 84 and we are going to sing from verse 4 to the end of the psalm Psalm 84 at verse 4 blessed are they in thy house that dwell they ever give thee praise blessed is the man whose strength of heart in whose heart are thy ways who passing thorough baker's wail therein do dig up wells also the rain that falleth down the pools with water fills so they from strength and wear it go still forward and to strength until in silent they appear before the Lord at length we'll sing to the end of the psalm blessed are they in thy house that dwell they ever give thee praise blessed our land wo'ers

RT till verse it he will give the praise blest z music to humanstream is the Lord in whose heart the grace who passes the Lord he just in that end to get up also the many nations for the water is is so they transfer

Come stand up and we are able to step forward and descend.

Until in Zion they appear, therefore the Lord God lends.

[21 : 44] Lord God, I must not be able to hear.

O day does God give me. Say God, our shield, lift on the face of thy nighted year.

For in thy doors one day excels.

A blessed and brother in. My God has with light shape adored.

Than dwelling dead so zen. For God the Lord has done and healed.

[23 : 19] Hail, grace, and glory give. And will withhold your good from them.

That the pride we do live. O thou that your Lord of hosts.

That man is truly blessed. O thou that your spirit, my vengeance.

O thou that your spirit, my vengeance. O thou that your spirit, my vengeance. O thou that your spirit, my vengeance.

O thou that your spirit, my vengeance. Then said he, that is Jesus. And to what is the kingdom of God like?

[25 : 11] And whereunto shall I resemble it? It is like a grain of mustard seed which a man took and cast into his garden.

And it grew.

And it grew. And the pleased will right and ■■■■ Paloans bekethubli■■■■. like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages, teaching and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved?

And he said unto them, Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able.

[26 : 15] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us.

And he shall answer, and say unto you, I know you not, whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not, whence ye are. Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence, for Herod will kill thee.

[27 : 46] And he said unto them, Go ye, and tell that fox. Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

Nevertheless, I must walk today, and tomorrow, and the day following. For it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not.

Behold, your house is left unto you desolate, and verily I say unto you, ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord.

Amen. Amen. And may the Lord be pleased to add his blessing to this reading of this word. Let us sing to God's praise from Psalm 107.

[29 : 10] Psalm 107. In which, singing from verse 10, six stanzas. Such as shut up in darkness deep, and in death's shade abide, whom strongly hath affliction bound, and irons fast have tied, because against the words of God they wrought rebelliously, and they the council did condemn of him that this must die.

Their heart he did bring down with grief, they felt no help could have. In trouble then they cried to God, he then from straights did save, he out of darkness did them bring, and from death's shade them take.

These bands wherewith they hath been bowed, asunder quite he break. O that men to the Lord would give praise for his goodness then, and for his works of wonder done, and to the sons of men.

Because the mighty gates of brass in pieces he deter, by him in thunder also cut, the barge of iron where.

Let us sing these verses, Psalm 107, verses 10 to 16. So just shut up in darkness deep, and in death's shade abide.

[30 : 49] So just shut up in darkness deep, and in the church devil died, and now sweat you shut down below, Grace says angel of the Hope And in account shall the dead condemn

Off and the kiss most shines That martyrs bring down with grief They will know how good now And travel then They cry to God He'll dance from strids get in He out of darkness dead and brain And from death shed and day

His bands wherewith they had been burned As thunder I keep in Oh, that men to the Lord could give This for his goodness then And of all his works of wonder done And to the sons of men Because the night it gets so bright

And the sons of men And the sons of men And the sons of men There is a grace and the sons of men And the sons of men And the sons of men And the sons of men And the sons of men Shall we turn to the Gospel of Luke And chapter 13 And we can read again Luke chapter 13 and verse 22.

And he went through the cities and villages, teaching and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved?

[35 : 14] And he said unto them, Strive to enter in at the straight gate. For many, I say unto you, will seek to enter in and shall not be able.

And so on. Lord, are there few that be saved? All that we know about the Lord Jesus Christ, we find in the Bible.

Some of it we glean from the Old Testament. Some of it we glean from the epistles.

But most of it we find recorded for us in the four Gospels. They are Gospels written by four individuals, but under the direction of the Holy Spirit.

So that what they have to say is God's truth, but they give it to us, or they record it from a perspective that is entirely their own.

[36 : 34] For example, if you read through the writings of Matthew. Matthew often has to speak about the importance of Christ from a Jewish perspective.

He reminds the reader of the teachings that the Old Testament brings to our attention, and he often refers to it.

Mark, on the other hand, when he speaks about the life of Jesus, the emphasis in his record is on what Jesus did.

That he performed many miracles, and that many came to know him by reason of his power being revealed to them in that way.

When you go to John's Gospel, John's Gospel is considered to be the most theological, most concerned with the divinity of Christ, and what God has said concerning his role as the Redeemer of sinners.

[37 : 59] But the code that we have in John's Gospel is almost restricted to the last months of Jesus' life.

Two-thirds of the 21 chapters we find in John's Gospel are looking upon the last days of Jesus' life.

Now, the chapter that we're looking at here, it brings to our attention what is true about the emphasis that Luke has within his own account.

Luke, as you know, is responsible for this Gospel, and very probably the acts of the apostles. And he is concerned to bring us the teachings of Jesus that focus upon his sacrificial death.

But also, he wants us to understand that Jesus, in his ministry, made known that there was a universal aspect to the Gospel.

[39 : 27] And the verses that we're looking at today remind us of that. You know, the Jewish mind was very much of the belief that Jesus was for the Messiah, was for the Jew.

And that God had decreed salvation for the nation of Jews. Whereas in the Gospel of Luke, and the teachings of Jesus that Luke draws attention to, we find that the Gospel is for men everywhere.

And in the passage that we're looking at today, he tells us that there will be saved from every tribe, every territory, and all nations of the earth.

And I want us to bear that in mind as we look at these words. But there are three key thoughts that I want us to think about.

First of all, as we find often with the teaching that Jesus wishes to bring to the attention of his hearers, he either responds to a question that is asked of him, or he himself asks a question, which he then gives an answer to, and fleshes out that answer.

[41 : 09] And here in this passage, we find that the former is what we have, a question is asked. And the nature of the question suggests, too, is that the person asking the question thinks that this is really important.

That the question is of import, and the answer is of import. But then Jesus, in the response to the question, informs him and us of what really matters, what is important.

What is important with regard to salvation? And the third thing, the reason why it is important.

Because many things are important, and we would not dare and say that they are unimportant. But with regard to salvation of our soul, there are certain things that we cannot dismiss as being unimportant.

And here Jesus draws attention to one thing that needs to be understood. Because it does matter. Because it does matter.

[42 : 32] It does matter to every one of us. Where we will be found when, as a background to this question, when the Son of Man comes to bring his kingdom to an end.

As I said, we often find different questions asked of Jesus and by Jesus. Even in this chapter here, you find the chapter beginning with a question.

Well, a statement is made concerning the Galileans whose blood Pilate had mingled with their sacrifice. And Jesus asked a question, suppose ye that these Galileans were sinners above all the Galileans because they suffered such things.

And the knowledge that Jesus had in front of them would suggest to us that there were many who believed that those people who had perished in that setting deserved it.

And that that was the reason for God's judgment to come to bear. And knowing that, the question is asked.

[43 : 58] And then he elaborates on why. There is something more important that needs to be considered. Then in verse 18, he asks the question, Question unto what is the kingdom of God like?

And where unto shall I resemble it? Question. And then he flashes out the response with an answer that probably they didn't expect.

They had a vision of what God's kingdom was like as Jews. And Jesus teaches them something that they probably were not able to understand.

But they needed to learn in any case. Later on in chapter 18, we have a similar experience, a question, an answer.

And both, I think, are there. How hardy shall they that have riches enter into the kingdom of God?

[45 : 14] How difficult is it for those who have riches to enter into the kingdom of God? And the question surprises, and it surprises them so that they themselves ask the question of Jesus.

If that is the case, who then can be saved? So, there is an answer to a question, and a question that requires an answer.

And that's what we have before us here. And I suppose in many respects, you would think, looking at the question, that the question is fairly important.

I think it's probably true of her own setting, that many believe that such a question is relevant.

Because in our culture, you see, there are many people who do what they do because others do it.

[46 : 20] There are many people who do things simply because it is the done thing. It's not because they've worked it out and thought it out for themselves.

And probably they would not admit as much. But many of the activities of modern society are activities that are followed and embraced simply because others have encouraged it, or we've been encouraged to do it because we've seen others do it.

That's the whole ethos behind a culture where advertising is so prevalent. You're bombarded with information that suggests to you, this is the thing that others are doing, and because others are doing, you should be doing it as well.

And the more you hear it, the more you see it, the more convinced that you're liable to become. That is indeed the case. If it didn't work, it wouldn't be done.

It's the bottom line. If it wasn't successful, it wouldn't be something that was pursued so relentlessly. And there are many examples that I could give to you, but I'm not going to.

[47 : 53] I'll just think about, for example, something that we all do from time to time, and maybe not all, but some do anyway.

We want to buy a car. And when we want to buy a car, we think about many things about the car that we want to buy. There are things that we might think about that are important.

We might think that it's important that it be of the right colour. We might think that it's important that it's of the right engine.

It's got a powerful engine, or a small engine. that it's the right height of the ground, and that it's got a big boot, or whatever. And all other kinds of things that probably fit into her equation, if you like, so that we come up with the right answer.

Now, what I would say about that, without saying any more, is that you can tell. Now, if you're going to buy a car, it's not really important. Well, is it?

[49 : 11] Is it important that the colour is right? Is that where you start? That the car has to be red, or white, or yellow, or pink, or whatever it is? Is that what you prioritise your thinking?

Well, for some it may be. For some it may be the fuel economy. For some it may be the size of the luggage compartment.

For some it might be because you've got difficulty getting in and out of a car, you've got to have it off the right height of the ground. So you prioritise, and you think that this has to be the way it is.

Now, the thing about that is, your priorities matter. What you've decided is important matters.

And nobody has a right to dismiss that out of your thinking. If you think that it's right for you to buy a car that's shocking pink, then so be it.

[50 : 15] That's your choice. And that's entirely what you should do. But Jesus is saying here, look, what matters is not whether there are many saved, or whether there are few saved.

There is no choice in this matter. What matters is this, that you are saved. Not whether there are many saved with you, or there are many lost.

But that you are one of those who are saved, and that is not open to question. That is not something you can deliberate, or that's not something you can allow others to say, well, there's something more important than that.

There isn't anything more important, as far as Jesus is concerned, than that you be in a right relationship with him. And failing that, the consequences are dire.

Now, as I said, don't for one moment imagine that we are not influenced by what other people think. But in this area, we should not allow ourselves to be influenced by any.

[51 : 42] Because if Jesus is right, and he is, what matters is, that we are in a right and proper relationship with himself. Whether there are family members, whether there are communities as a whole, whether there are nations of the earth, who have decided against Jesus Christ, so be it.

What matters to you is that you are one of those who have a knowledge of him at a personal level that assures you of the salvation of your soul.

And that's the whole message that Jesus wants to convey here. Not whether it's in fashion to believe.

Not whether it's in fashion to be religious. Not whether it's in fashion to embrace the Christian faith over and against others. Not whether it's in fashion to think that all religions lead to God as many would have you believe.

but that you understand that whatever these other religions bring into your life or insist that this left out of your life, if your relationship is not with Christ, then that is the determining factor when it matters.

[53 : 08] And it will matter. There is a day coming when it will matter. When it will come. Whether the opinion prevalent at that day is entirely opposed to who Christ is, what matters little Christ is.

And he demonstrates it clearly in this fashion. It is always a concern for any Christian that people follow Jesus for the wrong reasons.

Or that people may profess to have a relationship with Jesus that is not really a genuine one.

that they are simply sooting or fitting the bill. You know, it is a concern of how this nation of ours has decided, probably without much forethought, that the Christian religion is something that is something that belongs to the past.

It is something that is no longer relevant, something that we can well do without. And they will rehearse all kinds of reasons why they think that to be so.

[54 : 45] Now, how many people expose such an opinion have actually worked it out for themselves?

How many people have actually sat down and thought, why is this such a prevalent conclusion that is embraced by so many?

have they actually sat down for a moment and thought to themselves, Jesus has nothing to say to me? Have they listened to what Jesus has to say?

Have they read what Jesus has to say? Have they heard from the scriptures? Have they heard from the preaching of the gospel? Now, one thing that is concerning for a congregation, for the office bearers in the congregation, is that there are many within our community who never come to church.

Now, of that many, some have taken a decision that the church is not for them. Effectively, that Christ is not for them.

[55 : 58] They have based their opinion on who knows what. But of that number, there are some who have never actually been in church for them to be able to take an opinion one way or the other and make a sensible position.

You know, we are often concerned about people who come into our communities that aren't coming to church. church. Now, why they are not coming to church is probably simple.

They have never been to church. They have rarely attended church. Wherever they came from, and I hope that whatever we are, we are a welcoming community.

But if you stop to ask them, what church did you attend? Oh, we have never attended church. church. So we might be embarrassed about being a psalm singing church.

We might be embarrassed about a form of worship, and we are reluctant to invite people to come to our service on the basis that they are so knowledgeable about a different kind of service that they wouldn't want to be part of ours.

[57 : 08] That's nonsense. Because many of them have never been to any kind of church in their lifetime. They have never joined in the worship of God.

They have seen it on television perhaps, and they have got some vague idea of what the Christian faith is all about and what the worship of God is all about. But we need to come to an informed decision, and if that informed decision is a decision that takes us away from Christ, then we have been misinformed.

That's the point that I would want to emphasize. What Jesus brings to a sharp focus here is that what really matters, and what matters to the one asking the question, is am I one of those who are going to be saved?

Not if there are many going to be with me, which every Christian here would want to think and believe that there are many. that we know that we'll be saved, that there are many we would like to see saved, but the issue for each one of us is am I saved?

Am I in a position of saving knowledge of Jesus Christ so that I can consider myself to be one to be one of them?

[58 : 48] What is how Jesus teaches us that it matters? He tells us that they are to strive to enter into the kingdom by way of the straight gate.

the word Jesus uses here, we are told by those who are linguists, that its origin in the Greek language has a word, agorizo.

We're familiar with it in a very close transliteration of the word, the word from which we get agony, the word agony.

But the predominant use of this word was in the sphere of the games, the heavy events, if you like.

If you were at the carnaby cartel show, you would watch them tossing the cable or putting the short. It's a word associated with the endeavor required to be successful at that.

[60 : 08] And Jesus is saying, you are expected to accept every effort to ensure that you get through the narrow gate.

Now, some people might think that Jesus is saying, well, this is something that he's left up to myself to do. My hard labor, my strenuous endeavors will take me into the kingdom.

And by virtue of my striving, I will enter in. salvation is not an easy matter.

salvation is not an easy matter. And the person who wishes to be saved will do everything in their power to ensure that they're saved.

anything that God has left us to do, we must do. Anything that God has placed within the circle of our involvement, we should make sure that we are involved in it to the hilt.

[61 : 25] that means you don't just hold your hands up, well if I'm going to be saved, I'm going to be saved. That's the way some people would argue.

The elect are going to be saved, then if I'm elect, I'm going to be saved. Okay, you're not elect, and you're going to be lost, and you're going to go into a miserable eternity.

Can you tell me that you're sitting contentedly with that thought, as a thought that you believe in with all your heart? That what you're destined to experience, because of something that God has done over which you have no control, that you are going to be in misery for all eternity?

There is nobody, I believe, that can actually sit with that thought, governing their thinking, allowing them to believe that that is what they're destined to do.

Because the same God tells you that you are to believe in him to the saving of your soul. The same God encourages you to come to the Lord Jesus Christ in order to be saved.

[62 : 48] What kind of God do you think he is if he's saying to you to do that, and at the same time he is saying to you, you're not going to do it. But what Jesus goes on to say here, there will come a point when those who are so apparently indifferent to salvation will desperately decide it.

And the reason they desperately decide it is because it matters. Jesus was a master artist.

I don't believe that he ever drew a picture in my life. As far as I know, there's no evidence in the scripture to say that he took up any pencil to draw a picture, but we are told on one occasion that he did something on the ground.

but he was a master in drawing world pictures. This parable speaks about it. And he tells a story here which is parabolic, which is meant to convey a truth, a truth that you can understand and appreciate.

And he says, I say unto you that strive to enter in at the straight gate. For many I say unto you will seek to enter in and shall not be able.

[64 : 23] When once the master of the house is risen up and hath shut to the door, and you begin to stand without to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence you are.

It's difficult for you to visualize what he is saying. You have this man and he's in his home and he gets up at a certain point and he decides to lock the door.

Those who are inside are inside, those who are outside are outside. There's no word about those who are inside, what they are thinking, or what their thinking is, but those who are outside there are those outside who want to be inside at that moment.

It dawns on them that they want to be inside, it dawns on them that they need to be inside, but the man of the house says to them that they cannot enter.

I know you not whence you are. It's a very vivid picture, is it not? those outside cannot gain access.

[65 : 44] But that's not all he says. Those who are outside realise too late that they wanted to be inside. Many of them we are told, and yet we are not told how many.

The fact that they are told is the one that matters. The Lord says to them, I know you not.

And there's an irony in that statement, because all their days up until that point, they had decided they didn't want to know Christ. Christ. That's the way it will be.

People who have lived their life in this world and they have determined, I don't want to know this person. I don't want to know him because his parents are more than I'm willing to bear.

and yet the point will come when it is Christ that will say to them, I don't know you. And Jesus is very graphic in the picture that he draws, is he not?

[66 : 59] They say, Lord, Lord, open to us. Then shall you begin to say we have eaten and drunk in your presence and there was taught in our streets.

what he has conveyed to us there is probably a list, a brief list of excuses that many will come up with at that time.

Reasons given for them to gain access to Christ when the point by which they are expected to gain access has come to an end.

There are only two classes, those who are inside and those who are out. Some of them are fathers, some of them are mothers, some of them are grandparents, some of them are friends.

Some of them are the children of many prayers, prayed for and yet they did not pray for themselves. some of them would be those who frequented countless means of grace.

[68 : 13] They were in church regularly. They probably sat by the fireside when worship was conducted and they were prayed for there.

Perhaps they were taught prayers and they prayed these prayers. Some of them perhaps were at the prayer meeting. some of them perhaps were at the Lord's table.

We can't imagine that any of these things will exclude them from hearing the words that Jesus says here that they will.

I know you not whence ye are. In an account that we have from Jesus where he's dealing with the twelve from the foolish virgins the ten depart from me he says I never knew you.

There's no ambiguity, there's no uncertainty. thing. But Jesus doesn't stop there, does he? Jesus describes to us here something that is quite horrific.

[69 : 33] Because you know some people when they talk about damnation and hell fire and heaven and hell, their vision of what hell is like is well they wouldn't want to be in heaven because there's nothing in heaven that is attractive to them.

But their friends and their pals and their compatriots that they will share hell with are the ones that they are happy to think about being in hell with.

It's a foolish notion and it's a completely perverse notion. And it's depicted here by Christ in a certain way. because the faith of the wicked who are excluded is compounded by the fact that they will be presented with the opportunities that they themselves neglected.

They will see Abraham and Isaac and Jacob. In other words, they will see the prophets that they heard and whose words came to them commending salvation, commending Christ to them.

They will see them and they will know what they have done. They will suffer because of their own stupidity and their own neglect of their souls.

[70 : 57] Their own folly in not believing. And further still it is compounded by the fact that Jesus tells them, remember he said that Luke was wanting to tell the people that the gospel was not just for the Jew, it was for the Gentile.

And Jesus in this parable he tells them that they will come from the east and from the west, from the north and from the south.

In other words, there are those who are of that number that they themselves might have excluded because they felt themselves better than them, or of more a right to be in and out than they were.

But Jesus says that's not the way it will be. A lost eternity is no place of pleasure, it is a place of sorrow and hatred.

And that's what we have here. we've got the combination that the wicked will be grieved by their exclusion. But the enmity that is in their heart against Christ will be increased and against his people will be increased.

[72 : 22] And they will have no solace and no opportunity to do anything other than to gnash their teeth against every provision the gospel made that they chose to neglect.

Let me finish with the words of Bishop Ryle. Bishop Ryle said, there is a day coming when many will repent too late.

Many will sorrow for sin too late. many will pray too late. And many will believe too late.

Because that's what Jesus is saying. It's not a flexible point. It's not something that will go on and go on and go on.

No, there will be a point at which the day of opportunity will be at an end. it will be at an end. It will be at an end for you and for me.

[73 : 33] The day you think that you have the luxury to come to Christ when you feel like it. When you are older, when you have achieved more.

Who told you that you have that opportunity? What I would say to you is not yet too late. but it may soon be.

And that's the thing. The day will come when the door will be shut. And what side of the door will matter more to you then than whoever is there with you?

doesn't matter who is there with you at that point. What you would want is to be of that number who are in the presence of Christ for all eternity as your Saviour and as your Lord and the one who will occupy your worship.

May God give you the help needed to reflect on the message that Christ wishes us to understand. Here, let us pray.

[74 : 53] Lord, we know that our words will probably fall on deaf ears, but there is a possibility and that we cling to, that by reason of your grace these deaf ears will be opened and they will hear God in his word.

and you are the God who has given to us this opportunity to hear. May we do so to the saving of our soul and measure for every occasion that we have rejected Christ and chosen to live our lives to spend our days without him, not realising that we are putting our soul in jeopardy.

Forgive our transgressions, cleanse from sin, in Jesus' name, Amen. I'm going to sing to God's praise now from Psalm 68.

Psalm 68, verse 18. Thou hast, O Lord, most glorious ascended upon high, and in triumph victorious led, captive captivity.

Thou hast received gifts for men, for such as did rebel, yea, even for them that God the Lord in midst of them might dwell. Blessed be the Lord, who is to us of our salvation God, who daily with his benefits as plenteously doth load.

[76 : 40] He of salvation is the God, who is our God most strong, and unto God the Lord, from death the issues do belong. These verses thou hast, O Lord, most glorious ascended upon high.

thanks to The high school, Lord, most glorious, ascended upon time, and in the time of victorious, the high school, Lord, most glorious, the high school, Lord, most glorious, the high school, Lord, most glorious, who hast received gifts for men.

For such a chastity, the rebel, yea, for them that thou the Lord, in which of them might dwell.

Blessed be the Lord, Jesus, of our salvation, God, who daily are with his death near this, a splendor sleep of Lord.

He of salvation is the God, who is the God, Muslim, and unto God, the Lord, from death, Jesus, you belong.

[79 : 48] May grace, mercy, and peace be with you, God, the Father, the Son, and the Holy Spirit, addressed, and abide with you all, nirva and allies. Amen.