

# Christ the Door

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 12 April 2009

Preacher: Rev Iver Martin

[ 0 : 0 0 ] Let's turn again to that chapter we read, John chapter 10, and I'd like to pick out from that passage two verses, and I hope it'll become obvious in a few moments how these verses connect with one another. The first verse is verse 9, John chapter 10 and verse 9, page 1080 in the ESV Bible, John chapter 10 and verse 9, where Jesus said, I am the door.

If anyone enters by me, he will be saved and will go in and out and find pasture. That's the first verse. I'd just like to take the first half of that verse, I am the door. If anyone enters by me, he will be saved. And then the next verse I want us to look at this evening and connect the two of them as verse 17. For this reason, Jesus said, the father loves me because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord.

I have authority to lay down my life and I have authority to take it up again. This charge I have received from my father. Now, anyone who was at the Gaelic service this morning, I hope will forgive me for going over some of the material that we spoke about this morning, about the resurrection of Jesus. But again, we're coming at it from a different angle this evening. And this time, instead of looking at Matthew as we did this morning, I want us to look at Jesus' prospective view of how he was going to be raised from the dead. But I want us to look at it in terms of the starting point of it being the gospel's starting point. Let me illustrate what I mean. Last week, I attended the spring conference in Avemore, the free church spring conference. And amongst the several sessions that were there, there was this fascinating missionary session in which a representative of overseas missionary fellowship was giving a presentation of her work both amongst Buddhists in the Far East and amongst people who have come to this country with Buddhist backgrounds. And part of her presentation included a role play with another missionary in which she tried to explain the gospel to someone with a Buddhist background. And she asked the audience to pick out the verse that they would choose if they were going to explain one verse in the Bible that they would use to explain the gospel to someone. And of course, you all know what the verse was. It was John 3, 16. For God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have everlasting life. And she knew perfectly well that that's the verse that would be chosen. So she started to explain the gospel to this other person in terms of a role play. And it was absolutely fascinating. She couldn't get past the first word for God without the other person interrupting her and saying, what do you mean by God?

Our view of God is entirely different from what you, what do you have to explain what you mean of God? And so it went on. It didn't, it seemed like every single word in that verse meant something different to the Christian than it meant to someone from a Buddhist background. And so she was trying to make the point that it is entirely fruitless to start explaining the gospel without going all the way back to some starting point, a starting point that was further back in which she could clearly have some connection with the person to whom she was talking. Now I found that fascinating, not only because it gave me an insight into some of the problems that are experienced by missionaries in other countries, but because the way I see it, that's the way we are here. Not in so far as everyone belongs to one particular religion, but there is such ignorance of the basic facts of the Bible that when we are explaining as God requires us to do, it is quite impossible to start with the concepts that we all know are the, to be the truths of the Bible. We have to explain by starting at a point which we can meet together and understand what, now it's no use saying, I've heard people saying, but when God's spirit moves in a person, that person will understand. And it doesn't matter if you use language that is inexplicable to them. When God's spirit moves in a person, then that person will be converted. Well, if you follow that argument, there's no point in explaining the gospel at all.

There's no point in opening your mouth. Because if that's what you believe, that God will convert a person anyway, then the understanding has nothing to do with it. God has clearly said that, that we must share the gospel by understanding. And as we use language that people understand, his spirit gives power to the gospel and you, and works within our understanding so that that person is brought to a knowledge of the truth. God uses our understanding and the kind, and that includes the language that we use. Now, having said that, I want tonight to imagine that I'm speaking to someone who has absolutely no knowledge of the Bible. Absolutely no knowledge. Now you might say, well, that, this is Stornoway.

[ 6 : 06 ] Well, most of the people here have, have a good knowledge of the Bible. Why are you doing that? Well, there's two reasons. First of all, because I hope that as believers go out into the world and to, and to find opportunity to explain the message of the Christian faith to people, I hope they will find themselves in situations where sitting on a train or a plane or a bus somewhere or getting to know someone, they will have opportunity to meet a person who doesn't know anything. That's what we need to pray for. That's what the church was commissioned to do in Matthew 28, go into all the world. And that's what the, what the early church did. They went into all the world and there was no knowledge of the gospel in the early world at all. In the Greek and the Roman world, there was absolutely no knowledge. Paul and his, and his companions went to towns and villages where there was nothing. He had to start from the very beginning. And despite whatever we would wish and whatever we would want to think of our country as somehow a Christian country, I think we have to ditch that idea.

Because whatever emphasis there is in some places on the heritage on this, of this country, there's a generation growing and the quicker we open, the quicker we waking up to it, the better. Because the quicker we, we, we, we know this for a fact, the quicker, the sooner we will face the massive challenge that God has set us before us. And that is to bring the gospel. And we have to do so in the belief that God is as powerful today as he was then. He is, the gospel is still the power of God to salvation.

And the message that changed the world in the day of Paul and the early church is the message that will change our world to the gates of hell, Jesus said, will not prevail against it. But we have to use our common sense. And we have to start where people are. And we have to go to where people are. And we have to be prepared to do some homework. And to, and I hope today that there are people who love the Lord and for whom this may be an encouragement to go and to look for opportunities, ask the Lord. You know, if you ask the Lord for an opportunity and you know what, maybe you're scared to ask him for that. Maybe you're scared, aren't you? It's, it is a frightening thing. I've asked him and I've never felt comfortable asking the Lord for opportunities because I know it moves me out of my comfort zone. Anytime you're faced with a situation of, of where you're challenged with someone who doesn't know anything and it perhaps asks you, you get into a conversation about Jesus.

Jesus. It kind of is uncomfortable, isn't it? Because it, you really have to think, good, that's the challenge. But we have to believe that God will assist us and God will use us. And it's God that has brought us into these very situations. So perhaps there are students here, home on holiday, and you're going amongst day by day and university and college. You're meeting with people in your class. That's the challenge. It's easy to keep in our own holy huddles. Nothing wrong with having fellowship with other Christians. Of course there's nothing wrong, but Christ commands us to go into the world and to share our faith. How do you do that? How do you do that? You have to, you have to do your homework. So that's the first reason I want us to imagine that this evening. And the second reason I want to do that this evening is, who knows? Perhaps there's someone here tonight who knows absolutely nothing about the gospel. The first thing I would say to that person is, you might feel that you're in the wrong place and you're out of place, like a fish out of water, that you're not comfortable here and you don't know what to do. You don't know why you're here.

Let me tell you tonight, you're in the right place. Let me tell you also, you are absolutely welcome in here. You are more welcome than anyone else. Let me dare to say that. The second thing I want to say to you is, I hope you come again. I really do, because the Bible is the greatest message in all the world. And it's a message from God to you. It's the answer to the deepest questions in all the world.

[ 10 : 15 ] But then perhaps there's a third reason. And that is because maybe there's someone here who perhaps knows something of the gospel. It's always a good thing to come back to the

very, very beginning and to ask, well, what is the message of Jesus Christ? Perhaps there's someone here tonight and you're only here because it's Easter day and you feel it's the right time to come to church.

You're here. Well, that's fair enough. I hope it's not. I hope that it won't be next Easter day before you come to church again. I hope you come again so that you've just, so that you're increasing your knowledge and so that you grow in your knowledge of who Jesus is. Because believe me, believe me, it's worth it. And the Lord, once he, once you discover what the early, what the disciples did on that very first day of the week, including the women, they discovered having gone out early in the morning expecting to find a dead Jesus. They discovered a living Lord. And that's what you'll discover in the gospel, a living Lord Jesus. And you have no idea of how that will impact your life and bring you to know the living and the true God. That's my greatest wish for you this evening. And my prayer is that you come to know God as your savior. Now here's my starting point. And here we have, I'm in front of you and I'm trying to, got this opportunity tonight, spend the next 20 minutes explaining to you, where do we begin with someone who knows nothing of the gospel? Let me begin here.

I believe this is the point at which, and I believe it because this is how the early church, the church at the very beginning, this is how they started. So I'm in good company. Here we go. I'm going to say this, this man, Jesus of Nazareth, having been crucified, having been put to death, you're still with me? Having been buried in a grave outside Jerusalem, came back to life again.

Now I don't care what kind of background you have, there is nobody that cannot understand that statement. Nobody, no one here tonight cannot understand that. I'm not asking you to understand how it happened.

[ 12 : 35 ] I'm asking you to, I'm asking you to, to believe it, I will in a moment, but, but I'm, I'm just making the statement. This man, Jesus of Nazareth.

And there's no question about whether he lived or not. There's neither any question about whether he died. He did. But the, but he came back to life again.

Now let's stop there. And let's, let's say the first thing that comes to my mind is that the choice that you have is either that is true or it isn't.

It's either true or it's not. We'll get to that in a few moments time. But let's just add a wee bit of flesh to that. Let's just keep going. There was no mistake about whether this man was dead or not. He was truly, actually dead, certified as being dead when they took his lifeless body from the cross. The way he died, it was a certainty that he would die.

[ 13 : 43 ] He was hours hanging on a Roman cross. Because nobody ever survived the pain and the suffering and the awful agony of a Roman cross. Furthermore, his body was taken down from the cross.

And those days he didn't put it in a coffin. They wrapped the body. Not just once, but twice, three times, over and over and over again. And when we read, the Bible says a napkin.

But that was a cloth wrapped over and over again. It was including his face until it was more like a mummy than anything else. You know, to me, anyone who suggests that Jesus was not really dead is out of their mind.

All you have to do is read the description that's given to you in the gospel to show for sure that this Jesus of Nazareth was truly dead. Not only so, but this mummy, if you like, the body was anointed with ointment which soaked into the linen.

There was no way anyone could survive that. No way. So there was no mistake about whether he was dead or not. Neither was there any mistake as to whether his body was stolen or not.

[ 14 : 53 ] Pilate, if you read Matthew 27, Pilate made, there was a crisis meeting. Because those who were baying for his blood and who demanded that he be put to death, when he was put to death, they still didn't feel comfortable.

Because there was this rumor going around that he had promised or he had predicted one day that he would rise from the dead again. So they came to Pilate and they asked him specifically to do everything within his power to make sure that the tomb was sealed.

So, first thing he did was he got this massive stone and he rolled it at the mouth of the grave.

Second thing he did was he put the seal on the stone to make sure that that seal was never broken.

Third thing he did was he put guards. And people even then suggest, well, maybe the guards fell asleep. Just not possible. Absolutely impossible.

These guards would have been put to death if there was any question of them be sleeping on the job. Sleeping on the job is something that is a modern concept.

[ 15 : 54 ] It certainly wasn't a Roman military concept at all. You just didn't do that. So, let there be no mistake. Now, you see, all of these things, you see, it kind of really brings the reality.

And I'm so glad that the details of Jesus' burial are given to us so clearly in Matthew and in the Gospels. The details.

Not just that he was buried, but it describes the tomb. It describes the stone. It describes Pilate and the soldiers and everything else. And such details so that when we come to discover what the disciples discovered, that the tomb was found to be empty.

It leaves you with the question, do you believe it or do you not? The disciples found it hard to believe. It is hard to believe because it is an impossibility.

It was just as much an impossibility then, in those days, as it is today. You think that because we're in an advanced technological world, oh, well, we know so much.

[ 16 : 57 ] What difference does it make if you know so much? That doesn't make it any more possible. And it doesn't make it any more impossible either. So it makes nothing to do with it. It was just as impossible in those days to rise from the dead as it is today.

It is utterly, utterly, physically impossible. And I'll explain to you in a few moments why it's impossible. Now, here's the challenge. This is the starting point.

And if you decide, I do not believe that, then that's your decision. But then what happened to the body? I'm not saying, I'm not telling you that he rose from the dead without evidence.

I'm saying the evidence is there, right here in the scriptures. And it's evidence that you can scrutinize and other people have scrutinized. And many as a person has started off at this point. And they've come to discover with the disciples, having first believed that Jesus could not possibly rise from the dead, they came to believe that he did. They came to discover that he did.

[ 18 : 00 ] And that is the greatest, most life-changing discovery that you ever make. But please don't say, I don't care. Please don't say, I don't care. Do you realize, let's stop for a moment and ask.

Because, you know, in this kind of modern world where you believe what you want to believe, and it doesn't matter whether it's true or not, people say, well, does it really matter? Well, of course it matters.

You say, well, what difference does it make? Well, stop for a moment. Wait a minute. Hold on a moment. Are you really being serious that you don't know what difference it makes? We're not just talking about some nice, flowery idea here.

We're talking about a real man who was really dead and who I'm saying to you tonight came back to life again. Now, please don't tell me that that man, if you're going to not believe it, then tell me why you don't believe it.

But don't tell me it doesn't matter. Please don't tell me it doesn't matter. Because, like, you know, you think of even the lesser discoveries in the world, the inventions that have been made in the world, like the very first person who proved electricity, for example.

[ 19 : 07 ] You go to that person and you say, well, and he tells you, look at what I've done. You say, well, that doesn't matter. That's got nothing to do with the rest of the world. Or the person who invented the motor car and who invented the prototype motor car.

You go to that person and you say, well, you know, you're wasting it. That doesn't matter. That's got nothing to do. That's got no impact on me. Think about that for a moment. Here is a man who has risen from the dead.

Let me put it this way. He has done what it was impossible, what was impossible for anyone else. to do in the world. And yet, what everyone else in the world wished they could do.

Isn't that true? It was impossible for any other person in the world, and you know that, to rise from the dead.

[ 20 : 17 ] And yet, if only it were true. Isn't that true? If only. It's surely something that every single one of us, you know, there was a day when if you went to somebody and said, you know, one day somebody will fly to the moon, they would have said impossible.

But it's been done. You went to somebody and said, well, one day I will have access by an electrical screen to millions of academic resources, books, films, music on my desk.

I'll be able to see things that are going on right now in Australia. People would have said that's impossible, but it's been done. Now, here's something that really is impossible. And the reason is, is because once a person's life has been removed from that person, it just doesn't come back. You can have all the resources and the intelligence and the technology in the world. It just doesn't come back. So, I don't, so, what I'm saying tonight is, please don't treat this glibly. Please take it seriously. Here is the proposition that this man, Jesus of Nazareth, has risen, came back to life from the dead.

[ 21 : 39 ] And please don't tell me also that what matters is the meaning. You know, at this time of year, and I suppose we should be thankful that people do focus in newspapers and TV programs on Jesus.

It can be a good thing to have people's minds focusing on this extraordinary individual whose death is remembered at this time of year. But, you know, you get people saying, well, the actual factuality of it is not important.

What is important is the meaning of it. That it's full of promise and full of new life and new spirit. That's what you get people saying, isn't it?

New spirit and new life and hope for the future. It's what the meaning that counts, isn't it? Have you ever heard such nonsense in all your life? How can there be meaning if there's nothing to have meaning in?

There is no meaning if it didn't happen. It's a completely ridiculous idea. If it didn't happen, there is no meaning. You might as well go to some farm and watch the new lambs.

[ 22 : 43 ] Or go to some farm and watch the newborn chicks or whatever at this time of year. You'd be better off doing that than trying to search for meaning in something that is empty.

But I want you please to think of this. If it did happen. If it did happen.

Can you imagine the implications? Have you thought about the implications? Now I want us to do at this moment in time. To take it to the next stage. And I want us to think about the resurrection of Jesus as the front door of a house.

And the front door we've just sort of broken in. We've just opened the door. We've cracked the door open. And we're just edging our way in. Because we've seen how then maybe there's a bit of confusion about it in your mind.

And you're not really quite sure of the questions that I'm asking. But let's just edge our way in. Remembering what I've just said. On the basis of what I've just said. Because if you reject the resurrection.

[ 23 : 50 ] Then don't enter. Because there's nothing else for you. Everything else makes sense. Only in so far as Jesus has been raised from the dead. So I want us to think about it as a front door to a house.

And inside that house are three successive doors. There's a corridor. With three successive doors. And having entered in through the front door. Which is called Jesus rising from the dead.

We meet the first door within the house. And it's called this. There is a God. Now why am I saying that? Why is there a connection with that?

Because if a person comes back to life again. It has to be through the intervention of God. A person cannot come back to life. Because a dead person is simply dead.

He cannot do anything for himself. He is entirely helpless. And if it were possible. I mean the same is true for certain forms of illness. For example.

[ 24 : 49 ] If your heart stops working. You have to be brought. You have to be brought to resuscitation again. They use these electrical things. I don't know what they're called. But somebody has to intervene. How much more so when a person is actually dead.

And all they are is a lifeless body lying in some mortuary. Or some grave somewhere. The only being that has power. Who has power to intervene on that occasion.

Is God. I think that makes sense doesn't it? And so that tells us that there is a God. If Jesus rose from the dead.

The atheist question. Suffers a serious setback. A serious setback. Because it means that some power. And it has to be a divine power.

Has focused his attention. On this one particular individual. Individual. And has given him. Has taken the decision.

[ 25 : 52 ] To give him his life back. Now here's my point. And here's where we move on. That this Jesus of Nazareth. Got his life back. When nobody else did.

Now I know there's one or two exceptions to that. But I want us to put these two on one side. For the moment. Because they're all tied up with Jesus. But here is this man. Who God has chosen. And selected. Out of the entirety of humanity. What was special about this man? Surely that's the next question. What was so unique.

And particular about this. This person. That God should confer. And honor. That he has not conferred on. Any other person. In the entirety.

Of humanity. You take even the great religious leaders. Throughout the history. Of the human race. I don't care who they are. They're in their graves. They're dead.

[ 26 : 50 ] Their bodies have gone. They've corrupted. They've disintegrated. Centuries ago. And yet this man Jesus. Stands out. Doesn't he? And for some reason.

God has focused his attention. And has pointed to him. And has done for him. What he has done for no one else. So that brings us on to the next door.

It leads naturally to. To us. To examine. Well what was it about this Jesus. That made him so special. Are you with me? I hope that I'm following a natural progression.

Logical progression. Which takes us on. What was it? And we're no longer joking about Jesus now. Are we? I hope not. I hope not. I hope you never do. Because Jesus is entirely serious.

It's too easy to write him off. And to make jokes about his walking on the water. And I've heard them all. And they utterly appall me.

[ 27 : 47 ] It's too easy to make jokes about changing water into wine. And it's one way. It's just an excuse just to try and clear it out. You trivialize it. So you don't have to think about the seriousness of what you're talking about.

But here is this individual. Jesus of Nazareth. And we're now beginning to really serious. Perhaps for the first time ever. Trying to investigate his life.

Have you done that? It's easy to write him off. And to pretend or to live as if he doesn't exist. And he's got no bearing on you. And you're going to make the most of your life. It just doesn't match up does it?

I would love to think tonight. If you've never read the Gospels. That this will be the night when you go home. Take your Bible out. Nobody needs to see what you're doing. Do it in secret if you want. And take your Bible out. And start reading the Gospels. I can only say what I have to say in 20 minutes or so. And that's it. But go to the Bible. And check it out for yourself.

[ 28 : 44 ] Start reading. It doesn't matter where you start. Matthew, Mark, Luke or John. Start reading about this extraordinary individual. Quite unique individual. What do we know about him?

We know about his power. His extraordinary power. Whether it's turning water into wine. Or whether it's walking on the water.

Or whether it's touching a crippled person. Instantly able to walk when Jesus touched or when Jesus spoke. One man lay there crippled for 38 years.

Jesus came up to him. Commanded him. And he stood up. And he walked in front of witnesses.

Whether it's taking a little boy's packed lunch. Or five loaves and two fishes.

And multiplying them. So that they're able to feed 5,000 hungry people. You can't do a trick in front of 5,000 hungry people.

[ 29 : 50 ] His power is quite extraordinary. Or whether it was his teaching. Different from any other religious leader you'll ever come across.

How is it different? Because religion says this is what you must do. Jesus' teaching drew attention to himself and focused on himself.

Like when he said, Come to me, he said. All you who are weary and burdened. And I will give you rest. Like when he said, I am the light of the world.

He who follows me will not walk in darkness. But will have the light of life. I am the good shepherd. I am. How about this? I am the way. The truth.

And the life. Now either that's the most audacious. Outrageous. Crazy. Statement to make. Or it's the truth. If he rose from the dead.

[ 30 : 51 ] God must have given his life back to him. Therefore surely. That means we have to take him seriously. When he says, I am the way. The truth. And the life.

Make it the way he surrounded himself. Not by the other religious. If you were a religious person at that time. You would be expected to surround yourself by other religious people. People in the synagogue. In the temple.

No he didn't. He surrounded himself with the dregs of society. With the scum of the world. The people who really needed to hear good news. The people whose lives needed to change.

The others thought they were okay in themselves. And they could just get by by their own good works. But not so these people who were bankrupt. But these were the very people to whom Jesus came.

The dregs of society. Or whether it was this unique relationship to God. His disciples heard him. Saying on several occasions.

[ 31 : 50 ] Talking to God in a unique way. Calling God his father. And the crunch came. The real last straw came. When he said this in front of the scribes and Pharisees.

I and the father are one. Now the question for them was this. Either he is blaspheming and lying. In claiming to be equal with God.

Or else. He's speaking the truth. Now put all of these things together. Put everything together. But there's a third door. And this door is called the death of Jesus.

We've seen the first door. Which is called there is a God. We've seen the second door. Which is the life of Jesus. And now we're seeing. We're going to go through the third door. Which is Jesus' death.

Where do you begin with Jesus' death? Well let me suggest. That we begin not at Gethsemane. Not when he's in front of Pilate. Not when he's condemned. But let me begin. With what Jesus himself tells us.

[ 32 : 50 ] Long before he was put. Jesus knew. He was going to die. Well we all know we're going to die. But Jesus knew exactly how. He was going to a T.

How he was going to die. He says this. I will be delivered over to the Gentiles. And will be mocked. And shamefully treated. And spat upon. And after being flogged. They will kill me.

That's exactly what happened. Isn't that extraordinary? What's more he knew why. He was going to die. Here we have it in this verse. That's why I chose this verse.

He said. I have come. No that's not this verse. But I have come. He said. To give my life. As a ransom. For many. So not only did he know. He was going to give his life.

But he knew why. He was going to lay down. His life. But then moving on. He knew he was going to rise again. Not only was he going to be handed over. And crucified.

[ 33 : 50 ] But he was going to rise again. On the third day. I will rise. He says. I have authority to lay my life down. And I have authority to take it up again.

Now here's the point. If all of this is true. How does it affect me? Well here's how it affects me. Let me go to one more thing that Jesus said.

And let me challenge you with this statement. To go home with. And think about it. Pray to God. Pray that God will open your heart. And to show you. The truth of Jesus Christ. Because only God can.

Here's the verse. That drives it home for me. Do you know what he said? I am the resurrection. And the life. He who believes in me.

Though he were dead. Yet shall he live. And whoever lives and believes in me. Shall never die.

[ 34 : 51 ] Now if there's one extraordinary statement in the Bible. It's got to be that one. If there's one audacious statement. Outrageous statement. It's got to be that one. Because he's not only saying himself.

That he is the resurrection and the life. But he is connecting himself with anyone who believes in me. And he's promising them. That they too.

Will rise again. And I have to stop at that. And I have to look at my own life.

And I have to ask myself. Why am I here? Who am I? What's life all about? The question I'm asking to myself.

I'm quite sure. I hope that you're asking the same question. What really lies at the heart of this world and this universe? What is it? What is it that.

[ 35 : 48 ] What is the heart of this universe? Why are we here? Are we just here at random? With no meaning and no purpose. And we're just going to live and die. Or have we been created in the image of God?

We've fallen from the image. We've fallen from a relationship to God. And God in his love. Has sent. Has come into this world himself. In order to rescue us.

And to bring us back. From our lostness. And our brokenness. And our darkness. And I have to. I'm not asking.

I'm not challenging you. With that question. Without having faced it myself. Believe me. I've been there. I've wrestled with the gospel. You know.

People. I suppose I'm a classic example. Of what. What. What Dawkins would call. You know. He would accuse me. Of having been brought up in a Christian home. Therefore. You must be a Christian. Because that's what you've been taught.

[ 36 : 45 ] Well. There are one or two problems with that. One is that. I know people who've been brought up in Christian homes. And they're not Christians. Far from it. More's the pity. And I hope they. I hope they see.

Their way back to God. I hope they come back. But that's the fact. That's the awful fact. There are people who've been brought up in Christian homes. Who are nowhere as far as the gospel is concerned. But that I know also people.

Who had no clue about the gospel. In their background. And yet. At some point in their life. They discovered Jesus. And they discovered that their lives. Had been changed by Jesus.

And they came to faith in him. And then they had to start learning. But there's another thing as well. That the fact that I've been brought up in a Christian home. Doesn't mean I haven't wrestled. With these crucial questions.

Questions. Is the gospel true? Let me tell you tonight. I am not. A Christian. Because I have been brought up in a Christian home. I am a Christian tonight.

[ 37 : 41 ] Because. Jesus. Was raised. From the dead. That's the reason why I'm a Christian. I've wrestled with it.

I've come at it from an open mind. I've looked at the other possibilities. To me. There is no alternative. I cannot think of life. Without knowing. And loving. And serving God.

I can't. Think of it. And I hope you come to that point as well. Where your life has changed. Because you know. There's a mysterious power. In this message. A power. In which God himself.

Confirms the truth of this message. And if right now. Tonight. You are coming to understand. The truth of this message. And you're realizing. That this is the truth.

It's God that's speaking to you. Listen to him. Listen to him. And come to him. And come to him personally. That's what Jesus says. Come to me. All you who are weary and burdened.

[ 38 : 35 ] And I will give you rest. He says. Whoever comes to me. I will in no way. Cast them out. He said.

Jesus said. I have come. To give my life. As a ransom. For men. Do you know what a ransom was? A ransom was. The payment.

That you made. For the release. Of a slave. By saying that. Jesus was making a statement. About. The condition in which. You and I live.

We're slaves. And we need to be set free. From our own shame. Our own evil. Our own wrongdoing. Our own darkness.

Our own guilt. And only. Jesus. Can give us that. That's. What his death. And his resurrection.

[ 39 : 35 ] Are all about. But you have to discover that. For yourself. No one can discover it for you. Jesus said.

I am the door. There is one more door. And the door. Says Jesus. Just him.

It includes everything. We've spoken about so far. It says. If anyone enters. By me. He. He will be saved. But that door.

Tonight. Is a small door. It's a narrow one. With only enough room. For you. Without taking your baggage.

And your old passports. And everything. That means so much. To you in this life. And am I right. In saying that. When it really. Comes down to it. Despite the logic. Of everything.

[ 40 : 34 ] That I've said. And everything. That the Bible. Makes so clear to us. The real sticking point. Is your unwillingness. To believe. And to trust in Jesus. And this is the point.

Where you're clinging. So much. And so dearly. On to the things. That you know. Are wrong. In your life. You know. God disapproves of. And you know. You can't take with you.

Into God's kingdom. Leave them behind. God. Because God. God can do for you. More than you've ever had. He can give to you.

More than you've ever had. In the past. The problem is. You don't trust him. To be able to give yourself. In your entirety. To him. To confess.

Your wrongdoing. And your sinfulness. And everything. That has separated you. From God. God says to us. Tonight. That in Jesus. We can be healed.

[ 41 : 31 ] We can be forgiven. You can be restored. Changed. Brought into. A new relationship. With him. And a new life.

I am the door. He says. If anyone. Enters by me. He will. Be saved. We've come through.

The front door. We've come through. The first door. The door. That says. God is. The second door. That says.

The life of Jesus. The third door. That says. The death. Of Jesus. There's one more door. Let's pray.

Father in heaven. We pray. That at this moment in time.

[ 42 : 28 ] As we reflect on what. The resurrection of Jesus. Truly means. We pray that our hearts. Might be touched.

And that it will flood our heart. The truth of him. And his death. And resurrection. Will come rushing into our minds. And our hearts. With such a power.

That we will not be able to refuse. Your voice. Bless. Our gathering together. This evening. Bless your word. To each one of us. Your message. To each one of us.

Make it clear. Especially to anyone. Who. Has yet to come. And to taste. And see. That God is good. In Jesus name. Amen.

Amen. Thank you. Thank you. Congratulations.cza Iowa. That's as good as you.