

# Sunday Evening - Will Those Who are Saved Be Few?

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[ 0 : 0 0 ] And we're going to read to the end of the chapter and then we're going to break in in chapter 14 at verse 12. So we're going to commence our reading from Luke chapter 13 and at verse 18.

He said therefore, what is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden and it grew and it became a tree and the birds of the air made nests in its branches.

Again he said, to what shall I compare the kingdom of God? It is like laven that a woman took and hid in three measures of flour until it was all lavened. He went on his way through towns and villages teaching and journeying towards Jerusalem.

Someone said to him, Lord, will those who are saved be few? And he said to them, strive to enter through the narrow door.

For many I tell you will seek to enter and will not be able. When once the master of the house has risen and shut the door and you begin to stand outside and to knock at the door saying, Lord, open to us.

[ 1 : 1 3 ] Then he will answer you, I do not know where you come from. Then you will begin to say, we ate and drank in your presence and you taught in our streets. But he will say, I tell you, I do not know where you came from.

Depart from me, all you workers of evil. In that place there will be weeping and gnashing of teeth. When you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God.

But you yourselves cast out. And people will come from east and west and from north and south and recline at table in the kingdom of God. And behold, some are last who will be first and some are first who will be last.

At that very hour, some Pharisees came and said to him, get away from here for Herod wants to kill you. He said to them, go and tell that fox.

Behold, I cast out demons and perform cures today and tomorrow. And the third day I finish my course. Nevertheless, I must go on my way today and tomorrow and the day following.

[ 2 : 2 2 ] For it cannot be that a prophet should perish away from Jerusalem. O Jerusalem, Jerusalem. The city that kills the prophets and stones those who are sent to it.

How often would I have gathered your children together as a hen gathers her brood under her wings. And you would not. Behold, your house is forsaken.

And I tell you, you will not see me until you say, blessed is he who comes in the name of the Lord. Let's move on to verse 12 of chapter 14.

He said also to the man who had invited him. When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors. Lest they also invite you in return and you be repaid.

But when you give a feast, invite the poor, the crippled, the lame, the blind. And you will be blessed because they cannot repay you. You will be repaid at the resurrection of the just.

[ 3 : 26 ] When one of those who reclined at table with him heard these things, he said to him, Blessed is everyone who will eat bread in the kingdom of God. But he said to him, A man once gave a great banquet and invited many.

And at that time for the banquet, he sent his servants to say to those who had been invited, Come, for everything is now ready. But they all alike began to make excuses.

The first said to him, I have bought a field and I must go and see it. Please excuse me. And another said, I have bought five yoke of oxen and I am going to examine them.

Please excuse me. And another said, I have married a wife and therefore I cannot come. So the servant came and reported these things to his master.

Then the master of the house became angry and said to his servant, Go out quickly to the streets and the lanes of the city and bring in the poor and crippled and blind and lame.

[ 4 : 31 ] The servant said, Sir, what you commanded has been done. Still, there is room. The master said to the servant, Go out to the highways and hedges and compel people to come in that my house may be filled.

For I tell you, none of those men who were invited shall taste my banquet. Now great crowds accompanied him. He turned and said to them, If anyone comes to me, does not hate his own father, mother, wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, deciding to build a tower, does not first sit down and count the cost, whether he has enough to complete it.

Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, this man began to build and was not able to finish.

Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with 10,000 to meet him who comes against him with 20,000.

[ 5 : 54 ] And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. So therefore, any one of you who does not renounce all that he has cannot be my disciple.

Amen. May God bless the reading of his word. We'll praise God again from Psalm 119, as you find it on page 164.

This is at verse 113. This psalm, of course, demonstrates the psalmist's commitment to the word of God, and here he's making a contrast with those who reject God's word.

A double-minded man I abhor, but your commands I love, O Lord. You are my refuge and my shield. I've set my hope upon your word. You either will do or shall leave me now, that God's commands I may obey.

By your word keep me, I shall live. Let not my hope be swept away. We're singing verses 113 to 120 of Psalm 119. We're standing to sing praise to God.

[ 7 : 20 ] Let not my hope be.

Let not my shield. Let not my shield. I've set my hope upon your word. Let not my shield. I've set my hope upon your word.

You evildoers, leave me now. But God's commands I may obey.

By your word keep me, I shall live. Let not my shield.

Let not my hope be swept away.■ Upon the end I shall be saved, for your degrees I have respect.

[ 8 : 52 ] All those who stay from your commands, and practice all to fury chain.

The wicked you discard my trust, therefore I love your holy law.

My body waits for fear of you, O miracle man, I stand in awe.

Amen. Seeking the Lord's blessing, let's turn together to the passage that we read in Luke's Gospel and chapter 13.

Luke chapter 13, and let's read again verse 23. Luke chapter 13, and let's read again verse 23.

[ 10 : 34 ] In our own teaching and our own doctrines as a church and from our own pulpits we affirm the teaching and doctrine of divine sovereignty.

We believe that God is in control of all things. We recognize this in our lives, we affirm it, not just in our teaching but in our own behaviors too.

That whenever we go through difficulties and trials in life, we believe that God is in control. That God's grace will help us and keep us. That God is there in the midst even of our most difficult experiences.

That this is what faith causes us to do. To affirm God's control and his grace towards us. We proclaim this divine sovereignty too when we preach the gospel and we invite sinners to come to Jesus.

We know in our own experience that coming to faith is the work of God. That God's spirit has to be in the work in the heart and soul of a person.

[ 11 : 41 ] That God does this. That God is in control of our salvation too. Yet I realize too that as it's right for us to affirm these things, there is of course in response to that some who err when hearing these teachings and err into a religious fatalism.

And they excuse themselves from any activity towards their own salvation and their own soul. They believe that they are able to be unwilling and inactive.

And that God has to do absolutely everything. That the fatalism goes to such an extent that they believe if they will be saved, they will be saved and God will do this to them.

And there are of course elements of truth in this. But there are also elements of error too. Because the Bible reminds us that we are not excused in terms of our own unwillingness to respond or to be active in any way with regard to our salvation.

The Bible teaches very clearly that we have our personal spiritual responsibility. That when we hear the word of God, God is expecting us to respond in a positive manner and in a positive way.

[ 13 : 08 ] And all the privileges that we have received in terms of the preaching of the gospel is in order to bring us to the place of conclusion with regards to our need of Jesus.

Our need as sinners to come to this Savior. And I feel too that there is a certain element of our own familiarity with the gospel.

Leading us to a lack of appreciation. Many of you have spent your whole lives under the gospel. That the word of God has been your companion through your earliest days.

That you have been always exposed to Christians, to the Christian gospel, to the teaching of the church. And have still failed to enter in.

Still failed to close in with Jesus Christ. And still pointing the finger at God. And making your excuses before him.

[ 14 : 07 ] It is possible also for us in that regard to presume wrongly of our salvation. To build up a case for ourselves in terms of self-righteousness.

And claiming that God in some way will excuse us despite our inactivity. Despite our lack of urgent response to the gospel.

And that self-righteousness builds itself up in such a way that we stand in judgment on other people. And we bar them from the kingdom. And we are most critical of Christians.

And yet the Bible that you have known so well warns you against this. And calls you to a correct perspective with regards to your own soul.

We come here to the teaching of Jesus. And in verse 23 is asked a question. And when we come to this passage it deals with these issues. And Jesus is here setting himself towards Jerusalem.

[ 15 : 10 ] Jerusalem. We read this in verse 22. He is journeying towards Jerusalem. We have actually. If we had read before this in chapter 9 and verse 51. It is telling us he set his face to Jerusalem.

And again in chapter 13 and verse 33. He is speaking again of going to Jerusalem. And here is Jesus. And he is setting himself towards his death.

And into that context people are coming and asking him. Are there few that are to be saved? Is the number entering into the kingdom of God a small number?

Are there few that will enter into heaven? And Jesus here is to respond to this question. In the context of his own death.

And in the context of people. In their great need to seek a saviour. And in this great urgency of the gospel.

[ 16 : 11 ] That they ought to not miss out. On what Jesus is offering here. Let's consider then together. Both his question and the response we have.

In these words in Luke's gospel. The question is quite clear in verse 23. Lord will those who are saved be few. This was actually a common theological controversy.

In Jesus' day. This is one of these things. That the religious groups. Would gather together and debate. One of the great things. That they would discuss among themselves.

How many will enter into the kingdom of God. And there was two main views. That existed in that day. The first view. The view was the view. That all Israel would be saved.

Except of course for heretics. And notorious sinners. But they believed. That their background. And their family connection to Abraham. Was enough.

[ 17 : 13 ] To ensure their salvation. They believed that it was just Israel. The descendants of Abraham. That would be saved. That it was to do with their family connections.

And who they were. In their own identity. That would ensure. That they would have salvation. And that they would enter in. To the kingdom of God. To know heaven.

For themselves. The contrasting view was. Amongst the religious extremists. Of the day. They're called. Pharisees. Scribes. And such like through.

The gospels. They are those. Who have their own small band. And sect. And they have their own religious code. And they live by this religious code.

And their answer to this question is. It's just us. It's only those who keep our code. It is only those who are religious as us.

[ 18 : 09 ] Who follow our practice. And our teaching. A much more narrow view. And this view is based. On their merit. And their performance. Not on who they are.

But on what they do. And yet. There is another criticism. Here too. Against Jesus. When they're asking here.

Lord. Will those who are saved. Be few. They are again. Criticizing. Jesus. Jesus. And they are looking. At this small group. That he has with him.

And they bring him little credit. Tax collectors. Fishermen. Sellers. All these kinds of people. And his popularity is on the way.

Multitudes turning away from him. Unable to keep going. And the question that comes to him here is. Can you justify the fact. That this is all you have.

[ 19 : 06 ] That this is all that will listen to you. And so they're asking Jesus. What's your view? Our question is searching. Where you stand.

It is searching. Who you are. And what you're doing. And we're wanting. A response from you. It's actually an interesting question. Are those who are saved.

Few. I wonder if you've ever questioned this. Maybe we do question it. And debate it. Amongst ourselves. And when we see the influence.

Of the church declining. The church attendances. Declining. The Christian influence. In our society. Declining. We wonder. What's happening.

We wonder. Are there just a few. Two. Of God's people. Are those going into heaven. Just a small number. Maybe two.

[ 20 : 06 ] You might have a personal interest. In this question. Maybe you're looking around. And you're wondering. And you maybe come to the gospel. And you examine what Jesus says.

And you examine the Bible. And it's teaching. And you wonder. How many will be saved. What will heaven really be like? Who are those who are going to inherit.

The kingdom. Of God. The question of course. Is very simple. The answer. Is startling. In verse 24.

Strive to enter. The narrow door. This is not the. Response we expect. We're asking here. A very clearly defined question. With its own parameters.

We're expecting. A direct response. And a direct answer. And the minds. Of those who are asking the question. They're ready to debate this issue.

[ 21 : 03 ] They're ready to stay there all night. They're ready to be there. Night and day. Debating this question. Spending all their time together. In this great religious debate.

And question. Wondering. How many are going to be saved. Wanting to interact. With this response. And when Jesus responds to this. He says to them.

You strive. He calls them. To realize. The personal application. Of his answer. That their question.

Is all about other people. And Jesus response. Is all about. Not how many people. Are going to go in. But are you. Are you going to be there.

And that's my question. For you tonight. Are you going to be there. Where the kingdom. Of God's invitation. Is brought to you.

[ 22 : 00 ] When you've heard it. Time and time again. Where the access. Is made open. By Jesus Christ. And you're asking questions. About heaven. And the people of God.

You're asking questions. About that place. A place. A place that is free. From pain. And suffering. A place that is free. From death itself. And I'm asking you.

Are you going to be there. And we understand. Jesus' own response. As part of the context. With regards. To his own death.

It is about. Jesus' death. He opens. The way. He calls us. To question. Our own salvation. And to make sure.

That we are resting. On his. Finished work. And he says to them. In verse 24. Enter through. The narrow door. He reminds us.

- [ 22 : 56 ] Of the exclusivity. Of the gospel. That the gospel says. There is no other way. That the way. Is straight and narrow. That Jesus.
- Is the gate. That Jesus. Himself. Is able to teach. His disciples. That there is no other way. To the father. But through him. That you have to come.
- To Christ. He says to Nicodemus. In chapter 3. You must be born again. Nicodemus. You must be born again. And all our hopes.
- And aspirations. Of heaven. Are all involved. In this response. Are we going to be there. Are we really born again.
- Do we really know. What it's like. To have God's spirit. Within us. To have God's love. Poured into our soul. To have our lives.
- [ 23 : 51 ] Changed. And transformed. They're coming to Jesus. And they're making claim. On their families. On their knowledge. On their religious activity.
- And Jesus says. It's none of these things. That's not what gets you. Into heaven. The way is narrow. The way is Jesus only. That you must be born again.
- You must come. To Jesus Christ. He says them. In verse 24. Strive. The call. Is the call to strive.
- This is a very interesting word. In the Greek. It is. Agonisma. You know. That's where we get. Our English word. Agony.
- Agony. Agony. The word comes from. The sphere of. Athletics. And it comes from. Wrestling.
- [ 24 : 46 ] As well. Where the competitor. Utilizes. Every muscle. Every sinew. In order to ensure. The victory. And Jesus is teaching us.
- This is the kind of. Commitment. An effort. That you need to. Commit to. That you need to. Agonize yourself. In order to enter the kingdom. You need to strive.
- You need to make. Every single. Effort. Because Jesus is telling us here. This is the greatest. Battle of our lives. Because of.
- What's at stake. Everything. Is at stake. Everything. Your eternal. Safety. And your eternal. Security. It is all here. In your response. To the gospel.
- That you make. Every effort. To enter into. The narrow door. That you do battle. With the enemy. Of your soul. That the devil. Doesn't want you. To go to heaven. He wants you.
- [ 25 : 43 ] To go to hell. To suffer. That he wants. To eradicate. The image. And likeness. Of God. He wants. To take you.
- There. And the Christian. Knows. What this is like. There is a cosmic. Conflict. Spiritually. This battle. Is going on. All around us. We're called.
- To engage. In the battle. Of our lives. With our sin. The harem. That is within us. That keeps on raging. Seeking.
- To defeat us. And we need. To do battle. With ourselves. In Luke. Chapter 9. Jesus says. In verse 23. If anyone. Would come to me. Let him deny himself. And take up his cross. Daily. And follow me. You need to engage.
- [ 26 : 40 ] In self-denial. To enter into the kingdom. Of God. You need to take up. The cross. And you need to follow Jesus. And this is what Jesus.
- Is calling us to do. To engage. In a great battle. For our eternal security. To strive. To make every single effort.
- Because here. We realize. Our eternal safety. Is won or lost. And the sobering reality. That Jesus gives us. In verse 24. Many.

I tell you. Will seek to enter. And they will not be able. Jesus says. Many won't get in. Many are not getting in. What Jesus is calling you to do.

Is to do everything. In your power. In order to come. And to find a place. In heaven. For yourself. To come to Christ. To come to him.

[ 27 : 36 ] As your savior. He demands all from you. That you strive. That you give yourself. Fully. To this. In the great demands. In chapter 14.

In verse 26. He says. He must come before. Everyone. Your father. Your mother. Your wife. Your children. Your brothers. Your sisters. Even your own life.

That Christ must have. The great priority. In verse 33. If any of you. Does not renounce. All that he has. He cannot be. My disciple. This is the great demand.

On your life. The demand. That you make your soul ready. And you respond. To the great urgency. Of the gospel message. And you come to Jesus.

And I believe. That you've had every opportunity. Time and time again. God has spoken to you. Time and time again. You've put it off.

[ 28 : 37 ] You've said to God later. I believe that many of you. Have even prayed. And you've made promises. To God. And still.

You haven't responded. Still. You haven't fulfilled. Everything you promised to do. It's time now. This is the day of salvation.

This is the day that Jesus is calling you. To strive to enter. This is the day that Jesus is calling you. To come in. You make time for everything else.

All your other activities. And pastimes. Your work. And your leisure. And all that you want to do. You find time for that.

Why don't you have time for Jesus? Why don't you have time for your own soul? Why can't you see how urgent this is?

[ 29 : 41 ] That this is the greatest priority of all? I actually came. Traveled up here on Friday. And it was coming up on Friday.

And the radio was on. And there was this story on the radio. Of somebody in the south of England. And he was trying to promote. An event. That he had. And what he decided to do.

In order to get promotion for this event. Was to bury gold bars. In the beach. And he told the local residents. And they're all out there.

They're all on the beach. Looking for the gold bars. And they were told. If you find the gold bar. You can keep it. It's yours. And this was a genuine gold bar. And the people are out there.

Making every effort. To look for the gold bars. A couple of the residents found some. The rest of them are out there. And they're talking about finding stones. And decoys. They're out with metal detectors. They're out with spades.

[ 30 : 41 ] They're involving themselves. And looking for the gold bar. To find this treasure. They're doing everything they can. They're prioritizing their time here. Maybe if tomorrow somebody did a similar thing here.

And called bitch. We would all be there with our spades. All looking to get the gold bar. All realizing how valuable this is. And yet here is something far better than gold.

An eternal treasure. That does not rust. Or corrupt. Or go away. That can never be taken from you. Maybe if I did something similar here today.

Maybe if I wasn't inviting you to the gospel. But maybe if I was the one with the gold bars. And told you just to take it. If I stood here with them. I believe that many of you would come up and take it.

What I'm offering you is far greater. It's far greater. This treasure is beyond compare.

[ 31 : 44 ] And Jesus is asking you. To consider your position. To make every effort. To put everything else off.

He's asking you. Why haven't you entered in? And you blame him. And you point the finger at him. Although you know the reality is.

You haven't entered in. Because you haven't put enough effort in. That you're not doing enough. Despite everything that is given to you.

You're not striving. You're not making every possible effort. You're not contending for your own salvation. You're not doing everything that is necessary. To ensure that you will be safe.

Here is the promise of the place called heaven. The great invitation has come to you. And your call to enter in. The access is here.

[ 32 : 40 ] The call is to you friend. Just to come in. Just to be safe. And after all these years. You're still not there.

You're still not there. After all your privileges. You're still not in. Jesus speaks to these Jewish people.

They knew Jesus. They knew about him. They heard him. They knew about the law. They'd spent their childhood reciting the Psalms and the law.

They knew the word of God. They had the history with Abraham. They had all of these wonderful privileges. And yet they stand here rebuked by Jesus.

Because what was necessary was a spiritual relationship. What was necessary. Was that they needed to be born again.

[ 33 : 49 ] That they needed to come. To the narrow door. And we stand here with all of our privileges. And it's the same thing.

We need to be born again. We need to enter through. The narrow door. We need to strive. Why won't you take him?

What is it you found wrong with Jesus? You have the invitation of heaven. And you're saying no. Is that real?

Is that really you saying that? You're here under the call to strive. To make every effort. You make every effort to fulfill all your worldly ambitions.

To collect. To have your possessions. To have your positions. To have your money and your finance. And your land and your homes.

[ 34 : 53 ] And your cars. And all of these things. And your comfort and luxury. And what Jesus is offering you. Is forever. It's forever. The sobering reality is.

That many do not find. This. He tells us this in verse 24. Many I tell you. Will seek to enter. And will not be able to.

And so. We realize here. Many. Cannot find. And in chapter 14. Jesus then gives us. This great parable.

Of the great feast. And he speaks here. In verse 16. Of the great banquet. And many people are invited. And then in verse 18.

They're making excuses. Jesus. Jesus is invited. Jesus here is demonstrating. The great picture. Of the kingdom of God. It's like a man. Who's made a feast. And this is the reality.



[ 35 : 55 ] We see in the book of Revelation. That heaven is. The great wedding feast. And that God has sent out. The invitation to people. And yet verse 18. They're beginning to make excuses.

They're saying. This is an inconvenient time. They're saying. I'm too busy. Just now. That I'm not going to come. At this moment. I've got too much on. Too many things.

Claiming my time. And the feast here. Is demonstrated to us. And we're told about it here. And they're asked to enter in.

To the feast. And to come there. And of course. The feast is here. And Jesus is demonstrating. The great invitation. And the feast would of course.

Have been at night time. And that's when. They feasted. Outside the feast. Is a place of danger. It's dark. Maybe your enemy is out there.

[ 36 : 55 ] There are wild animals. And wild beasts. You don't know if the robbers. And the thieves are there. Are going to prey on you. It's a threatening environment. You don't want.

To go there. And inside. Is safety. And festive joy. And Jesus is demonstrating here. In the same manner.

In verses 24 to 25. Many who are seeking. Who will not enter. Once the mass of the house has risen. And shut the door. And you're standing outside. Knocking at the door.

And Jesus is telling them here. The people who haven't striven. And who haven't come in. They're here. Showing an interest. When it's too late. The door is shut.

And the people are knocking. And they're crying. And they want in. They're aware of all the danger. That is all around them. And yet Jesus is telling them.

[ 37 : 55 ] They're too late. They're showing an interest. To Jesus. At the wrong time. The right time has gone. The opportunity is over.

And now they begin to strive. When it's too late. They're running to the door. And they're knocking. And they're crying. Lord open to us. Open to us. They want in.

And it's too late. And they say in verse 26. We ate and drank with you. You taught in our streets. We know you. Let us in. Let us in. All around us.

Is this outer darkness. All around us is danger. Let us in. Let us in. We know you. And Jesus is saying. It's not enough.

You haven't shown a real interest. You don't truly know Jesus. You've been satisfied with the superficial. And your hope of heaven is based on nothing.

[ 38 : 52 ] There is nothing of substance there. And you're left in this place. Of great danger. And we're told of this here. There he's telling them.

In verse 28. That place they're left. Is a place of weeping. And gnashing of teeth. It's this great place. Of threat. And they're there.

They've spent their lives. In this false security. And they've not built this relationship. With Jesus. And Jesus says to them. I don't know you.

Verse 27. I tell you. I don't know you. I don't know who you are. It's interesting too.

In verse 25. We're told who shuts the door. It's Jesus. Jesus shut the door.

[ 39 : 52 ] And it will never be opened again. You're called to make your choice in life. There is this narrow way.

This narrow door. But what you've chosen. Is the wide road. And it accommodates everything. Everything you're unwilling to let go of.

Everything in your lifestyle. And in your behavior. And this wide road. Accommodates it all. It's so broad. It lets you feel this. Superficial sense of ease.

Running through this life. On this great broad road. But Jesus tells us. Be careful. Because the end of the road. Is destruction. In verse 25.

They're outside. In a place of danger. It's dark. The enemy is there. And Jesus responds to them.

[ 40 : 53 ] By dismissing him. And he tells them. They can't enter in. In verse 28. The weeping and gnashing of teeth.

Is this inconsolable agony. When reality sets in. When reality sets in. And when you realize.

You've let all your opportunities pass you by. And it's too late. Would these be the most haunting words in all eternity.

Too late. Too late. And it's amazing. How heaven is called. The place of comfort.

It's described as a place. Where the Lord wipes away. All the tears. From the eyes of his people. And hell is a place. Where there is no comfort.

[ 41 : 53 ] The eternal. Agony. And awful reality. Of the outer darkness. And the people of privilege. Who are there. The realization. Of the need to come to Jesus. When it's too late. I say to you today.

It's not too late today. If you come to the Lord. And seek him. If you realize. That his presence is here. In this place. If you would just open your heart.

If you would just strive. To enter in. If you would make sure. You don't leave yourself. Exposed like this. Leaving it. Until it's too late. If you would just come.

To the Lord. And don't misplace. Your confidence. In the wrong things. In your heritage. Or in your knowledge. What you need. Is to know Jesus.

[ 42 : 56 ] To be born again. To strive. To enter. The narrow door. It's wonderful too. He says in verse 29. The people are coming from east and west.

From north and south. And they're going to be there. He's telling us. They're coming from all. The world. All the nations. Kindreds. Tribes and tongues. They're going to be there.

That wonder of heaven. Heaven is going to be so full. Of surprises. They're going to realize. The privilege.

They're going to realize. And appreciate. The gospel. And respond to it positively. And Jesus rebukes those.

Who thought that their natural identity. And their own performance. And their religious duties. Would be enough. It's not enough.

[ 43 : 52 ] You need Christ. You need to find your identity. In him. Lord will those. Who are saved be few.

And he said. Strive to enter. The narrow door. I believe this. Part of scripture. Gives to us a great challenge. A challenge to make sure.

That you don't miss out. And I hope and pray. That you don't miss out. I hope and pray. That you don't leave it too late.

I hope and pray. That you do enough. That you strive to enter in. Lest you be like those.

Who are left outside. I hope you hear the word of God. And you rise to the challenge. And you seek the Savior.

[ 44 : 56 ] While he's to be found. And realize the great opportunity you have. Even here today. To come to Jesus. Please. Please don't reject him.

Don't turn your back on him. Don't harden your heart. But come. Come. Come to Christ. For salvation. Come for forgiveness.

Come for healing. Come to find your identity. Purpose. Come. So that you may enter in. To heaven. May we all ensure.

That we are putting. A heavenly effort. Into our own salvation. Amen. Let's pray together. God our Father in heaven.

We bless you for your word. And its great invitations. We bless you. For Jesus who came to seek. And to save the lost. We pray that you would help us. To realize. Our own responsibility too.

[ 45 : 59 ] And help us to respond. Positively to it. And all we ask. Is in Jesus name. Amen. Amen. Our concluding item of praise.

Is from Psalm 6. On page 6. Psalm 6.

On page 6. We're singing verses 3 to 8. In verse 4. Turn to me Lord. And free my soul. In steadfast love.

Save me. I pray. Then in response. To the evil crowd. In verse 8. These are the words. That it's believed. That Jesus quoted. Away from me.

You evil crowd. And that's the words. Of dismissing. Those who knocked at the door. When it was too late. May that not be us. May we not knock.

[ 47 : 05 ] When it's too late. May we hear. And respond positively. To what we've learned. And heard. For ourselves. Let's stand to sing. Verses 3 to 8. Of Psalm 6.

My soul. My soul. With anguish. Distress.

O Lord. How long. Will you delay. Turn to me Lord.

Homeless. Or who is seria. Yeah.

What in death. Let remembers you, who from the grave can give you praise.

[ 48 : 11 ] My glory begins me at night, my bed is strange with tears always.

My eyes growing with tears all free, they fail because of all my foes.

Away from me, you evil crown, the Lord has listened to my voice.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.