

The Narrow Door (The Straight Gate)

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Luke 13:22-32

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 strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 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 has 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. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

King Jesus is walking through the cities and teaching. He is the Rabbi; He is the Master Teacher, and no one knows, to a great degree, that He is actually the Son of God. Perhaps some do, but not a lot. And they ask Him this really simple question. Hey, lord, not from the sense of God, but from the sense of a master, teacher, rabbi, the one that comes through God and is able to tell us the right things and give us wisdom. Hey, lord, are there going to be a few that are saved? Or is it many? God, could you clue us in? Teacher, I need to know what my odds are. I mean, if a lot of people are going to get saved, then I am probably okay. But if you answer few, then I'm not sure I am in. I mean if you tell me Hey, come fish now at the lake and I say, Hey, man, what's the chance of me catching a big fish? I need to know. Are there a lot of fish in the pond and I have a great chance or are there only a few and the best fishermen get to catch them. I need to know are there a lot or a few. I mean, how many people are getting saved? Is the number large or are there only a few going to get saved?

Now this is an answer I would expect everyone would want to know. How will He respond to this question? Is it only a couple? Is it only a small minority? Is it only a few or are there going to be a lot that get saved? And here is the answer that Jesus gives. He looks them right in the eye and He says, To you, strive to enter into the narrow gate. I am not answering that question. I am not playing that odds game. I am not telling you this many. I am not playing that game with you. He is going to look you dead in the eye and walking and talking gathers and

Striving is the opposite of presuming.

He is going to say, You, as the Jesus, amongst the people and the crowd someone, an unnamed man, streams out, Hey, lord, master, are there a lot that are going to get saved or is it only a few? And He stops dead in His tracks and gathers them together. This is a divine opportunity to teach and He says, Strive to enter into the narrow door. Work, strive to enter in. That is His response. That is what we get. We get strive to enter in. The Greek word is *agoizomai*. It is agonize over it. It occurs seven times in your Bible. Three times it is translated *strive*. Three times it is translated *fight*. One time it is translated *labor*. Labor fervently. Strive is the opposite of presume. Think about that. In the evangelical church in America, everyone is assuming that they are good to go. There are not very many people striving to

enter into the narrow gate. There are not too many people examining themselves. There are not too many people agonizing over sin. There are not too many people fighting. No, they are assuming, they have been lulled into a false sense of assurance. It is almost as if they have never heard these words. Because Jesus says you, individually strive to enter into the narrow gate for many, M-A-N-Y, I say will seek to enter in and will not be able to. You strive to enter.

Why do we need to strive to enter? What is the purpose of striving? Many are not coming in. Now there are some hyper dispensationalists that say well, this is only to the Jews. We don't have to worry about it because we are in the New Covenant and this is the age of grace. I am going to tell you right now, that doesn't work. Why doesn't it work? Because if this only pertains to the Jews in one generation living in an isolated geographical location, then for 6,000 years of human history God could not have said many. That would not be many. If we are only talking about the Jews under the sound of His voice, if we are only talking about the Jews that have lived in one generation, if we are only talking about the select number of people that lived in this little geographical location called Israel, if that is all we are talking, if it doesn't apply to the evangelical church in America where 2 out of 3 say they are born again, then many was not the right word. Because let's remember Who is saying this. This is the King of glory Who is going to judge all that have ever lived and He says in relation to every single soul that has been in existence for 6,000 years of human history many are not going to enter. Many.

This is my theory: the masses of America have been lulled into a false sense of assurance based upon a misunderstanding that anyone who sincerely articulates certain words is saved. Last Saturday Ft. Bragg did the Rock the Fort event. I don't even want to talk about the music. I want to talk about the gospel presentation at the event. I want to talk about the handouts that were given. Here is the basic plan of salvation that was given. Say you are sorry for your sin and ask Jesus to be your best friend. Let's stop right now and let's recognize that repentance is not saying I'm sorry for sinning. Let's make sure that we understand that before Jesus is ever our best friend, He is the King of Kings and the Lord of Lords; and the central message of the New Testament is Jesus is Lord. It is not that He wants to be your buddy. He wants to be your homeboy. He is good to go. He is a great Guy. That is not the central message. The central message of the New Testament is that Jesus is Lord. Jesus is King. Jesus is Boss. Jesus is Master. That is the central message. You do not have to ask Jesus to be your best friend. You submit to His lordship, and then your relationship will grow into best friend. What you will find is you think of Him as your close companion and friend because of your incredible intimate relationship. But it begins with, don't ask Him to be your best friend, but submit to Him as Lord.

Verse 25 says when once the master of the house is risen up, so it's time to go to bed. It's over with; it is the end of this age. The Master is Jesus, and when the Master walks over to the door, He grabs the handle and He shuts the door. And the door shuts and it is not coming back open. Turn to Luke 16:19-31. I want you to see this in your own Bible. This is not Baptist doctrine, this is not Methodist doctrine; this is pure Bible doctrine. This is a text driven church. That means the text has the authority, not a presupposed doctrine.

There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores, and it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in the lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou are tormented. And beside

all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, through one rose from the dead.

The door is shut. There is a gulf so that we can't cross over there, and they can't cross over here. There is no one crossing from this side to that side. The point is once you take your final breath, the door is shut. The door is shut. There is no purgatory. There is no praying them out. There is not baptizing them out. There is no giving them. My dear friends, once the door is shut, it is shut is what the text says.

When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door. He is talking about people who have not been let in. The picture is graphic and all the Jews got it because Jesus was the master story teller. And they imagined the door of a house, and they saw themselves as the ones that were locked out and He says you knock on the door. And at first you knock kindly and gently and say, I'm sorry, but you forgot about me. And it is time to open the door and let me in. But the door is not coming back open so you can just imagine that in the story the knocking gets a little bit more frantic because they realize that on this side is hell and on this side is the Kingdom of God. They have realized that they have been thrust out and they are on this side and they see that the door is shut. Can you imagine the despair? Can you imagine when you go your entire life believing that you are good to go but you have never truly repented and put your faith in Christ and suddenly you realize you have been playing games with God. You thought that little prayer you prayed was sufficient to make you a new creature in Christ and the door is shut and you are on the outside and you are trying to get in and you can't get in and there is no handle to grab. The door is shut. And you hear from the other side, the voice comes booming in, and you know it is King Jesus and He says, I don't know you. I am not letting you in. Only family members, only sons and daughters come on this side of the door; only those who have been adopted into the family of God. I don't know you. Enter into the straight gate. Make sure you enter into the straight gate is what Jesus said in Matthew 7. Don't assume anything. Strive. Examine yourself. Agonize over this. Fight through this. Make sure you are in Christ. Don't assume anything this morning. Don't assume anything. There are far too many people assuming. For wide is the gate and broad is the gate that leads to destruction. Broad means this way and that way. It is a very wide road. I am here to tell you the evangelical church in America is the church that believes that Jesus is King and they have got it reversed and they have now come to the conclusion that wide is the path that leads to heaven and narrow is the path that goes to hell. They think everyone is going to heaven and no one is going to hell because they have all prayed, Dear Jesus, I'm sorry for my sins and God, I want you to be my best friend.

Please notice what they say, don't miss this, they are outside and they are knocking on the door and you can hear the agony and then as though that doesn't work, the resort to talking to Jesus, Hey, don't tell us You don't know who we are. We ate together. We drank together. You taught in our streets. Listen to me very closely. These are not Muslims. These aren't Hindus. These aren't Buddhists. They are atheists. Why do you say that, Preacher? I say that because a Muslim doesn't talk about eating and drinking with Jesus. A Hindu doesn't talk say You taught in our presence. This doesn't work. A Muslim would never say, Jesus You were in our presence. A Muslim would never say I was in Your church. A Muslim would never say I taught a Sunday school class. A Muslim would never say I was baptized. A Hindu would never say, I read Your word and was taught. That is not who we are talking about this morning. We are not talking about that demographic. That is not the concern. The concern is

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the people who assemble in the church at 10:45 on Sunday morning. And everyone says, He is not talking to me, someone but He has got to be talking to someone because He said “many.” Someone has to fit this category, folks. And it seems to me that we have lulled the church of America into a false sense of assurance of their salvation by one minute gospel presentations that conclude with, Dear Jesus come into my heart. And now you bend over backwards to make sure they are assured of their salvation, and the last thing you tell them is strive to enter into the kingdom. Look what He says, From outside booming in on the other side, I tell you I don’t know who you are. I don’t know where you are from. I don’t know you. Can you imagine hearing those words? Are you listening? Please don’t ignore me. The words are “I never knew you”. The issue is not, “Do you know Jesus?” The issue is, “Does He know you?” The issue is not, I know Jesus. He’s my homeboy. That is not what makes a difference. The issue is does Jesus know you? Because every one of these people thought they knew Jesus. They said, Lord, Lord, we ate and drank together. We hung out together. We were in church. We sang the same songs. We went to Sunday school. We read our Bibles. Do you understand we are dealing with evangelical people here who are lost and dying and going to hell? We are not dealing with atheists. We are dealing with a nominal Christian.

The issue is not, “Do you know Jesus?” The issue is, “Does He know you?”

The incredible words are uttered from the other side, and every Jew assembled around could hear Jesus. And they cannot believe the words that He says as the Master says, I never knew you. I don’t know where you are from. I don’t know who you are. You are not a son. You are not adopted into the family. You are not born again. You haven’t been born again. So these are the last words they hear, Depart from me, all you workers of evil. You are not exempt from those words. Don’t presume anything. The opposite of presumption is strive. The opposite of assume is agonize. The opposite of assume is fight for your relationship with Christ. Make having a relationship with Christ your number one priority in life. How can we have men coming to church Sunday after Sunday and sleeping through sermons? May I tell you something? That is not striving. May I tell you that is not agonizing. Checking the religious block once a week is not striving to enter into the kingdom of God. How many people in America believe they are born again, and they are not tied to a local church? There is no evidence in their life that they are new creatures in Christ, but they have been told some little silly gospel tract that says, Say you are sorry for your sins and ask Jesus to be your homeboy and you are good to go. Look at the cards. Pick up a gospel tract and you are going to see exactly what I’m saying. I am not making this stuff up.

Make having a relationship with Christ your number one priority.

This must be why Jesus says, strive, agonize, fight to enter. So can I ask you, Dear Christian, When was the last time you fought back temptation? I want to know. When was the last time you saw yourself going down a road of sin, but the convicting power of the Holy Spirit was so overwhelming in your life that you stopped short of sinning? When was the last time you were on your way to sinning, I mean you were going to let someone have a piece of your mind, you weren’t going to forgive them, you were not going to take this, and you know you were on your way to sin and the Holy Spirit stopped you dead in your tracks. You did a 180 degree turn and you said, I shall not give in to that temptation. When was the last time that happened in your life? Can you remember that happening in the last seven days? Can you remember that happening from the last time you were assembled in corporate worship? Or are you just going through a ritual week after week and checking the religious block. Can you say that your day is characterized by striving or fighting or laboring fervently to enter into a strong relationship with Jesus Christ so you are forsaking sin to have a strong relationship with Christ? Is anyone out there agonizing over sin? Teenagers, when was the last time you agonized over sin? I cannot get over the number of born again Christians who are living in premarital or extramarital sin and think God is okay with that.

Do you understand that He is not okay with that? Do you understand that God's plan is for you to live in this house and for him to live in that house, and only when you engage in a covenant relationship are you to enjoy the benefits of marriage? Is there anyone agonizing over sin?

Romans 7:14-25. I want to show you what striving to enter into the narrow gate is. What is the practical outworking in our lives, Pastor? I need you to see it in your own Bible. You can be sure that on the other side of that door, there will be people of all ages because no one knows at what degree God is going to hold you accountable. I promise you on that day there will be no giggling. I promise you when you recognize that everything that the word of God says is right and true and Jesus was not lying and when the door is shut and you are out there banging your head against the door because you know that on the other side is eternity in hell. You are going overboard, Preacher. No sir, I am not. I am not going over board at all.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. for I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of god after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Can you see the agonizing in those verses? Do you see a little striving in those verses? Do you see a little bit of a war in those verses? I see a little war going on there. I see a little laboring fervently. I see someone who is really frustrated that they can't get it right. I see someone who is not okay with the fact that they are sleeping night after night with someone they are not married to. I see a true and genuine battle going on. It sounds like a man who is frustrated with himself that he can't get over sin. Angry with himself, he wants to let go, but can't. He is not okay with his sin. The evangelical church of America is okay with their sin. They are okay with their selfishness. That is why 2.5% is the best you can get out of the typical Christian because they are okay with being selfish. That is why Ray Boltz can come out of the closet as a flaming homosexual and go on tour, and liberal churches all across America invite him in for concerts, and he proclaims to be a homosexual. And that is not gossip. That is fact. And the evangelical church in America says, Come on in. God forbid. Strive to enter into the narrow gate, for many in that day shall say in that day, Lord, Lord. Did we not cast out demons, did we not prophesy in Your name, didn't we do many wonderful works in Your name?

So going back to our text, I want you to see what happens next. I am back in Luke 13. The story continues, Master Teacher, Jesus, is out there and He tells them after the door is shut they are banging on the door, after they are hitting their head on the door, after they are telling Jesus all the wonderful things they did and they heard those incredible words, Depart from Me. I never knew you. There is going to be weeping and gnashing of teeth. Do you know why? They are going to see Abraham, they are going to see Jacob, they are going to see Isaac; there is Elijah and Aaron, and they are outside. The door is shut, and they see the reality that there is a Kingdom, there is a God. They see people who are going to spend all eternity enjoying the presence of Jesus and all that He has prepared for them that love Him, and they realize they are permanently shut out and they are going to go into utter chaos in their minds.

So let me ask you
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Can you imagine the utter agony of knowing that you will never ever see your children again because you have been playing games with God? The reason you won't repent and put your faith in God is because pride is keeping you from responding to the gospel.

right now, I know you are

not concerned about seeing Abraham or Isaac or Jacob, but who are you going to see? Who are you going to see that you know is born again? Is it your grandmother? Is it your grandfather? Is it your mother or your father? Who are you going to see? Can you imagine a father who is not born again? I am talking about a nominal Christian who has been coming to church on a regular basis. You have a mother who is born again, a teenager who is born again, and a dad that has been playing the religious game. Here he is. Here is dad, and there is his wife; there is his daughter and there is his son and his other son and his mother and his father and they are on the other side and he sees them. He sees his grandmother. He sees his grandfather. He sees Abraham. He sees Isaac. He sees his aunt. But he knows he is shut out. The door is not coming back open. And the reason he won't repent and put his faith in Christ is because his pride is keeping him from responding to the gospel. What will people think? So the only reason he is not placing his faith in Christ and confessing the fact that he needs Jesus is he is more concerned about what others will think than his relationship with Jesus Christ. Can you imagine the utter agony of knowing that you will never ever see your children again because you have been playing games with God? You don't agonize over anything. You don't strive to enter anything. You are going through religious check the block exercises week after week. You are not worried about entering the narrow gate. You don't care about that. And you see your wife, your dear wife who loves Jesus and is born again, and you are thinking surely I will get another chance at this. Surely, Jesus will open the door back up. But the Bible says that once the Master shuts the door, it is shut. And you are deciding that you will choose when you receive Christ. I will choose when I put my faith in Him. But you never know when the door is going to get closed. You don't know. You walk right out those doors and your door might get shut.

I promise you, my dear friends, my mother did not think that she was going to breathe her last breath at 6:07 on August 30 of this year. She was talking about the cruise she was going on. She was talking about the visit to our house. She was talking about going to Germany. She had determined and planned it all out. She had no idea that on August 30 on a Monday morning she would take her last breath and then be gone just like that. And you are not worried about it right now. You are blowing me off. You are assuming that your door will never be shut. You are assuming that you have a door that is always opened. You are not concerned about repenting. You are not concerned about putting your faith in Christ. You are just here to appease your wife. And then after hearing those incredible words, these Jews heard the most repugnant words.

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. Do you know what that was? That was a promise that Gentiles were going to get born again. From the east and the west and the south and the north: Germans, Poles, Americans and on and on. The promise was that the Kingdom of God was going to get filled with all kinds of people. But you Jews are not getting it. You are not striving to enter into the narrow gate.

And so you have to love this. This is great. I love King Jesus. *The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, **and the third day I shall be perfected** [finish my course].* Of course they said to get out of here. This is in their face. This is like spitting in their face with words. Get out of here. Under the false pretense of being concerned for him, what hypocrites they are, and this is what Jesus tells them, tell that old fox, He knew what kind of politician he was. Tell that old fox I am not going anywhere. Tell him today I am going to cast out some more devils. Today I am going to teach some more people. Tomorrow I am going to do some more healing. Tell that old fox that I am still here. I haven't gone anywhere. Tell that old fox I am going to keep on teaching and keep on preaching until God tells me otherwise. Tell that old fox that I am in charge. And then look at these words. Don't miss these words. Circle them in your Bible. *And*

after today and tomorrow, and the third day, not the second day, not the fourth day. Glory halleluiah for the third day! And I don't mean the group. That is not what I mean.

I mean the death, the burial and the resurrection. You could put gospel right there. You could write gospel in the margin of your Bible and you wouldn't go wrong right there. Jesus was clearly telegraphing the resurrection. That is clearly what He was doing. Can you imagine on the third day when the rumors were flying that He rose on the third day, these words would come flying back to these Jews' memory? Can you imagine they would have instantaneously remembered hearing Jesus say, Tell that old fox I'll do some healing tomorrow, I'll do some teaching, but on the third day and they connect, and they suddenly realize that wasn't a master or teacher. That was the Messiah that rose from the grave. Can you imagine what glorious words *the third day*?

Let me set up the beginning of the chapter and then we will be done. I want you to see this and then we will be done. Please stay with me. I need you to see these incredible words in Luke 13 please. *There were present at that season some that told Him of the Galileans, whose blood Pilot had mingled with their sacrifices.* Let's stop right there and talk about that. We want to make sure we understand what is going on. These are Jews that are not from Jerusalem, they are Jews from the Galilean region. They are on their way to Jerusalem and the only reason you go to Jerusalem is to sacrifice and they have with them their sacrifices. Are you following me? You have Jews from the region of Galilee and they are on their way to Jerusalem and the reason you go to Jerusalem is to offer the sacrifices for the atonement of your sins. They are on their way to fulfill the law and they have with them lambs, goats, other animals that have blood. And somewhere on their way to Jerusalem, so between Galilee and Jerusalem the place that they would sacrifice, the Roman soldiers decided to have a hay day with these Jews. They could do that because they ruled and reigned and they cut the Galileans. They killed the Galilean Jews. And if that was not enough, they got the blood sacrifices and the Bible says they mingled the blood. Did you get that? They took the blood of lambs or goats and they mixed it with human blood on the altar in Jerusalem. Now, it doesn't get any more horrific for a Jew than that. You can't think of a worse way to die than that right there. They cannot imagine what kind of sinners they were. What kind of sinners would God allow something horrific like this? What kind of sinners were they? How could God not protect them? They were Jewish Galileans with their sacrifices on their way to be obedient to the temple, to do only what Jews were supposed to do which was offer sacrifices for the atonement of their sins; and somewhere along the way our Sovereign God let them down is the perception because the Romans had their way with them. The Romans cut them, killed them, and mingled human and animal blood together. What a gross thing to a Jew.

So they want to know, what kind of sinners are these? And Jesus answered and said unto them suppose ye that these Galileans were sinners above all the other Galileans because they suffered such things. Are you following me? Is this why you are asking me this question because you suppose that these Galileans were worse sinners than the other sinners, that is why this happened to them. You are assuming that God and that is draw a parallel. are not repenting is because they themselves to

The reason casual Christians are not repenting and placing their faith in Christ is because they are too busy comparing themselves to other Christians.

this is in fact the judgment of why this happened. Let me The reason casual Christians and placing their faith in Christ are too busy comparing other Christians. You see?

One Galilean group was comparing themselves to another Galilean group. And self righteousness was pervasive in that area because they were concluding, you know what? They must've been worse sinners than us because that has never happened to us before. What kind of sinners were they? The reason people in the church are lulled into a false sense of assurance is because instead of looking at Christ as the holy standard of righteousness, they are so busy looking at each other and they are going, Well, I am

a better Christian than so and so. I come to church on Sunday night and they don't. I must be saved because if they were truly saved they would come back on Sunday night. And I give and they probably don't because they are driving that big car, and you can't drive a big car and tithe at the same time. I know he says he is a deacon, but I am sure he is looking at pornography just like me because all men are the same. We are so busy comparing ourselves one to another that we never ever look at God's holy and righteous standard.

That is why we don't see ourselves as sinners in need of a Savior. We say I'm not as bad as Stalin; I'm not as bad as Hitler. I am not a homosexual, and I do this and I don't do that. We are so okay with ourselves because we have created our own checklist that we use to compare ourselves one to another. We don't hear the next words that Jesus says. Look at verse number three everyone please. He looks them right in the eye and He avoids their issue. He says, except you repent you will perish. Do you see it? He doesn't deal with the issue. He turns to them individually and says, Except you repent, you are going to perish. Don't worry about the person in front of you. Don't worry about the person behind you. Don't worry about your Sunday school teacher or the preacher or the deacons. You examine yourself. Stop comparing yourself to this guy or that guy and conclude well, he's on his third marriage, and he is still preaching the gospel so it must be okay. Stop that nonsense.

Stop saying, I'm sure I'm okay because I prayed that prayer. Don't worry about any of that. Ask yourself am I agonizing over the narrow gate? Except you repent you shall all likewise perish. And then as though they didn't get it, as though those words didn't resonate, as though they can't seem to hear because according to the word of God they don't have ears that can hear, they don't have eyes that can see, He says it again: Except you repent you shall all likewise perish.

Here is my question for everyone: When did you truly change your mind about God, sin, yourself, Jesus, the gospel? I am not asking you when you were baptized. I am not asking you how you compare to your neighbor. I am not asking you when you asked Jesus to come into your heart. I don't care about you asking Jesus into your heart. I want to ask you what Jesus asked "when did you repent?" When did you individually repent? When did you change your mind about God, sin, yourself, Jesus, the Bible, heaven, and hell? When did you get a better understanding of the gospel because the spirit of God worked in your heart in a unique and special way and you know you have never been the same since? What was the date you in? What were you old or happen? When did something right there is a problem. Sunday school for outside the door, banging on the door saying did we not teach Your word? Did we not hear You teaching? Teaching Sunday school does not guarantee you anything. Preaching the gospel doesn't get you anything. Do understand that there will be preachers banging outside the door? They did many wonderful things in His name. They prophesied, they took offering; they fed the poor; they led mission trips; but they never examined themselves individually.

Here is my final question: When did you truly change your mind about God, sin, yourself and the gospel? In other words, when did you repent and place your faith in Christ?

and time? What state were stage in your life were you at? young? When did that you repent? Let me tell you now. If you can't look at that, I don't care if you taught 25 years. There are people

So I leave you with this idea right here. Jesus said: I am the door: by me if any man enter in, he shall be saved. Jesus said, repent and believe the gospel. The Apostles said repentance toward God, and faith toward our Lord Jesus Christ.