

The Narrow Door

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- [0 : 0 0] But if we could, this morning with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, the gospel according to Luke, chapter 13. Luke chapter 13, page 1052, and if we read again at verse 22. Luke 13 and verse 22. And 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. Then he will answer you. I do not know where you come from. Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. Amen. It's often said that life is full of questions. And you know, you can see that with children.
- [1 : 3 1] Because children, as you know, they're always asking questions. Well, they are in our house anyway. Why? How? What? Where? When? Children are always asking questions. And, well, usually if you give them an answer to their question, they follow it up by asking another question. And another question. And sometimes even another question. And of course, that's how they learn. They learn by asking lots and lots of questions. But as adults, a danger that many of us face is that we stop asking questions. But it's good to ask questions. Even if it's a question that we might later regret asking. And have you ever done that? Have you ever asked a question that you later regretted asking? I have. Many times. Maybe because, well, for me, maybe it was a pushy question. Or a probing question. Or even a personal question. But have you ever asked a question that you later regretted asking? And you later regretted asking that question because the answer you were given wasn't the answer you expected.
- [2 : 3 4] Well, that's actually what we see here in this passage. Someone, we're told, asked Jesus a question. But it was a question that they probably later regretted asking. And they regretted asking this question because Jesus gave them an answer that they never expected. But it was an answer, hopefully, that made them realize that salvation is a serious business. And it's not something that we're entitled to. And it's certainly not something that will just fall into our lap. And, you know, sadly, like many people in Jesus' day, there are even those sitting here today. There are those sitting here today. Well, maybe you do think it. Maybe you think that you're entitled to salvation. Or that salvation will one day just fall into your lap. Because I'm sure that some of you think that you're entitled to salvation because, well, you're a good person. You've had a good family upbringing. You could tell me that you were baptized as a child.
- [3 : 3 8] You attend church regularly. Every week you're here, every week. You know your Bible. You went to Sunday school. You know all these things. And somehow, maybe in your mind, you think that you're worthy to be saved.

But on the other hand, there are some of you here. And I know you quite well. And you know that, well, you think that you'll only be saved when it's your time to be saved.

When you're good enough. Whenever that will be. Or when God speaks to you audibly. Or when God will give you this sign from heaven that he'll tell you that you're now a Christian.

And sadly, you both come to the wrong conclusion that if you're going to be saved, I'll be saved. And, well, there's nothing I can do about it. I just have to wait for it all to happen. But you know what Jesus actually teaches here is that regardless of whether you think you're worthy or worthless to be saved, there's only one way to be saved.

And it's by walking through the narrow door. There's only one way to be saved. And it's by walking through the narrow door. And I want us just to think about this this morning under three simple headings.

[4 : 46] Three headings. A profound request. A precise requirement. And a powerful response. A profound request. A precise requirement.

And a powerful response. So first of all, a profound request. We see that in verses 22 and 23. Jesus went on his way through towns and villages, teaching and journeying towards Jerusalem.

And someone said to him, Lord, will those who are saved be few? Now, God willing, next month, we're going to begin again Christianity Explored.

And many of you have heard about Christianity Explored. Some of you shy away from the thought of Christianity Explored. Some of you here have attended Christianity Explored and are now committed Christians.

Others here have attended Christianity Explored but still remain uncommitted to Christianity. And you're uncommitted not because Christianity Explored didn't work on you.

[5 : 51] But because, well, simply, you still refuse to do anything about what Christianity Explored taught you. That you're a hell-bound sinner. And Jesus Christ is the only means of your salvation.

But, you know, again, and the invitation goes out again and it will keep going out. Whether you've been before or you've never been. And if you have a care and a concern for your soul, which I'm sure all of you do, I would invite you to come along.

It's an informal Bible study for those who are interested in the gospel. It's not for the member. It's not for the committed Christian. It's for those who are interested in Jesus.

And they want to be saved. But, you know, I mention Christianity Explored because the first question that's posed in Christianity Explored is if you could ask God one question, what would it be?

Now, there's a question for you to go home with. If you could ask God one question, what would it be? And over the years of running Christianity Explored, there have been many questions asked.

[6 : 57] Questions about God. Questions about creation. Questions about sin. Questions about Jesus. Questions about heaven. Questions about hell. Many questions have been asked. But one question which has always stuck with me was the question, will I be saved?

I can't remember who asked that question. You probably know if you were the person who asked it. But the question was, will I be saved? And, you know, in many ways, that's the same question that's being asked here in verse 23.

Because we're told that this anonymous person comes up to Jesus. Jesus, who is the God-man. And this person asks this one question that's on their heart.

Lord, will those who are saved be few? And it's a profound request. Because this unnamed person wants to know who will be saved.

They want to know if they will be saved. Lord, will I be saved? But notice, we're told in verse 22, Jesus is on his way towards Jerusalem. He's traveling through all the towns and villages.

[8 : 03] And he's preaching and performing miracles. But Jesus, we're told, he's now set his face towards Jerusalem. He's on his way towards the cross in order to give his life as a ransom for many.

Jesus is on his way in order to save sinners. But on his way, we're told that someone, someone asked Jesus a question.

We're not told who it was. We're not told if they were male or female. If they were rich or poor. If they were young or old. If they were religious or an atheist. If they were saved or lost.

They were just someone. And I believe that there's a reason Luke doesn't reveal the identity of this someone. Because if you read the rest of Luke's gospel.

Luke, as a gospel writer, he loves detail. He always wants to give us the details. But in this case, he leaves out the detail of this person.

[9 : 03] He doesn't tell us his or her name. He doesn't tell us their status. He doesn't tell us whether they're a disciple of Jesus or a religious Pharisee. Luke doesn't even tell us their age or even why they're asking the question.

It's just someone asked Jesus. And I believe that the reason this someone's identity is hidden. Is because as Jesus teaches here.

Anyone can be saved. Any someone. Any someone can be saved. But not every someone is saved.

Any someone can be saved. But not every someone can be saved. We're told someone said to him. Lord. Will those who are saved.

Be few. But you know we have to wonder. Why does someone ask such a question. Why did they think that those who would be saved. Would be fewer than those who would be lost.

[10 : 03] Why did they think that few people. Would believe in Jesus. Rather than many people. Why did they think that so few people. Went to heaven. Than going to hell.

Well was it because this person had heard Jesus's teaching in the Sermon on the Mount. Because in the Sermon on the Mount. It's there in the Sermon on the Mount. That Jesus. He says to the crowds.

They are entered by the narrow gate. For the gate is wide. And the way is easy. That leads to destruction. And those who enter it.

Are many. For the gate that is narrow. The way is hard. That leads to life. And those who find it. Are few. So is that why Jesus.

Is that why this person asked Jesus this question. That those who will be saved are few. Because well it's what Jesus taught. That there will be more people in hell.

[11 : 01] Than there will be in heaven. Now that's not to neglect the multitudes. That are spoken of in Revelation. The multitudes. That will gather around the throne. Before God. But we're told here.

Or this someone asks the question. They ask Lord will those who are saved. Be few. Was it really because they were worried. That there would be more people in hell. Than in heaven.

Or was it because this someone. Came to realize that Jesus was teaching. That any someone. Can be saved. But not every someone. Is saved.

And you know this would certainly have been relevant. To Jesus' audience. Because you know. Like many people who are brought up. In our community. And the communities in our island.

Just like the Jews. They believed that they were. Entitled to salvation. Because they thought that they were good people. And they thought that because of. The family they were born into.

[11 : 59] And the knowledge that they had of their Bible. And even their attendance. In worship. Like many people in our island communities. The Jews thought that they were entitled. They thought that they were worthy of heaven.

Because of who they are. Or what family they're from. Or what they've done. But when this someone. Someone makes a profound request. He asks a question.

That he would later regret. Because Jesus gives an answer that he never expected. Jesus explains that salvation. It's not just for the Jew.

It's not for the special person. It's for everyone. It's for the Gentile. It's for Jew and Gentile. The promise of heaven says Jesus. It's for the people of every nation in this world.

Because as Jesus says himself. God so loved the world. That he gave his only begotten son. And so what Jesus teaches here. Is that the door of heaven.

[12 : 57] Is wide open. It's wide open today. Ready to welcome. Whosoever. This is the wonder of the gospel. Whether you are male or female.

Rich or poor. Young or old. Religious. Or even an atheist. The door of heaven. Is open to you. You can come to this Jesus.

It's open to whosoever. Doesn't matter who you are. What you've done. What your past is. What your present situation is. Because the door of heaven is open to everyone.

It's open to you. As it has been all your life. Still open to you. The door of heaven is wide open to receive.

Whosoever. But you know the question we have to ask ourselves. Maybe a question you need to ask yourself is. Why are those who are saved so few?

[13 : 57] Why are there so few Christians in the world? Why are there so few Christians in our congregation? There should be more of you. Why is genuine biblical Christianity always in the minority?

Well it's. Is it because as Jesus says. In order to be saved. There is a precise requirement. A precise requirement.

That's what we see secondly. There's this profound request. But it's followed by a precise requirement. Requirement. Where Jesus says in verse 24. Strive to enter through the narrow door.

For many I tell you will seek to enter. And will not be able. Strive to enter through the narrow door. Jesus responds to this profound request about salvation.

And he states from the outset. That he is the only way to be saved. Whether people think that they're worthy of salvation. And entitled to the blessings of heaven. Or they think that they're completely unworthy of salvation.

[15 : 05] And barred from heaven. Jesus says that the only way to experience salvation. The only way to cross the threshold. Into the glory of heaven. Is through him.

It's only through him. And we know that Jesus is referring to himself. As the narrow door. Because of what Jesus says in John 10. Because it's in John 10.

That Jesus gives one of those. Famous I am statements. Where he says. I am the door. If anyone enters through me. They will be saved.

I am the door. If anyone enters through me. They shall be saved. And with that. Jesus asserts. That there's no other way to heaven. Except through him. He's the only doorway into heaven.

He's the only threshold. You can cross over. Into the celestial city. He's the only access. Into the promise. Of eternal life. In other words.

[16 : 03] You can't be saved. It's impossible. To be saved. Except through. Whole hearted. Faith and commitment. To Jesus Christ.

I am the door. Says Jesus. If anyone enters through me. If anyone. Any someone. Enters through me. They shall be saved.

Now for some of you. Who are reading from the authorised version. You'll see that Jesus. Is describing himself. As the narrow gate. Which in many ways. Is the same idea. As the narrow door.

But it's probably translated. As the narrow gate. Because of Jesus's. Earlier reference. In the Sermon on the Mount. But in this instance. We must understand it. As a narrow door.

Think door. Especially because. No one has a gate. In their doorway. Everyone has a door. In their doorway. Which is why Jesus says.

[17 : 00] I am the door. Jesus. Is the door. But notice. He says. That he is a narrow door. This is a narrow door.

It's not a wide door. That lets anything. And everything through. He's a narrow door. That has boundaries. And restrictions. Upon who crosses.

The threshold. Into heaven. Yes. The offer is open. To everyone. And anyone. But Jesus. Has set. Terms and conditions. Upon crossing. The threshold.

Because with Jesus. It's not that all religions. Lead to heaven. You know that yourself. It's not that if you bow down. To Allah. Or you submit. To the Pope. Or you do works for Buddha.

Or seek nirvana. For your life. That you'll somehow. Make your way. Into heaven. It's not even. That if. As we've said before. It's not even. If you're a good person. Who cares for their neighbor.

[17 : 56] And pays their taxes. And loves their family. And has been a churchgoer. All their life. Yes. These things. Are good. And we have to do them. But that's not. What gets you over the threshold.

Into heaven. It's only. Hear me out. It's only. Faith. And commitment. To Jesus Christ. That's.

The only way. To get through the door. And it's a narrow door. If it was a wide door. Like the wide gate. In the sermon on the mound.

There would be no boundaries. There would be no restraints. No restrictions. No resistance. All sin and sundry. Could just. March. Into heaven.

But with Jesus. He has set a narrow door. He has set a narrow door. Saying. I am the door. God. And with me. It's not.

[18 : 50] Easy believism. It's not. Love God. And do as you please. It's not. Sunday Christianity. And weekday worldliness. It's not having a foot. In both camps.

It's the narrow door. It's the narrow door. Call it what you will. In order to enter through. The narrow door. Jesus wants. He wants our heart.

He wants. As we were saying. To the children. A healthy heart. And he wants. A healthy heart. That is. Committed. Wholeheartedly.

Do you know. I love. What J.C. Ryle says. About the narrow door. In his book. Practical Religion. I started reading. Practical Religion. While I was away on holiday. I read it before.

But. It's a brilliant book. Well worth a read. Or even a reread. J.C. Ryle says. In Practical Religion. The door is called.

[19 : 51] The narrow door. And it is not. Called so. Without reason. It's always narrow. It's always narrow. Constricted. And difficult. To pass through. To some people.

And it will be so. As long as the world remains. It's narrow to all. Who love sin. And are determined. Not to part with it. It's narrow to all. Who set their affection. On this world.

And seek first. Its pleasures. And rewards. It's narrow to all. Who dislike trouble. And are unwilling. To make. To take pains. And make sacrifices. For their souls.

It's narrow to all. Who like company. And want to keep in. With the crowd. It's narrow to all. Who are self-righteous. And think that they're good people. Deserving to be saved.

To all these. Says Ryle. The great door. Which Christ made. Is narrow. And constricted. And in vain. They seek to pass through. But the door.

[20 : 46] Will not. Admit them. Now says Ryle. It's not that God. Is unwilling. To receive them. Or that their sins. Are too many. To be forgiven. But the truth is.

They're not willing. To be saved. God's way. They're not willing. To be saved. God's way. Ryle continues. He says. In the last 20 centuries.

Thousands have tried. To make the doorway wider. Thousands have toiled. To try and get heaven. On their terms. But the door. Never alters. It's not elastic.

It cannot stretch. To accommodate. One man. More than another. It's still. The narrow. Door. Which is why.

Jesus said. Strive to enter through. The narrow. Door. Now. We mentioned earlier. That the first question.

[21 : 44] Posed in Christianity Explored. Is. If you could ask God. One question. What would it be? And we said. That the one question. Which was asked. And that's similar. To the question.

Asked here. Is will I be saved? And the question. Which Jesus. The answer. Which Jesus. Gives here. Is yes. But not by doing nothing. About it.

You can be saved. You can experience salvation. You can enter through the door. Into heaven. But not by sitting. Doing nothing. Waiting for the right time. And for salvation.

To just drop into your lap. That's why Jesus says. At the beginning of verse 24. Strive. To enter. Through the narrow. Door. Strive to enter.

Through the narrow. Door. And Jesus actually says. Strive to enter. He says it. In contrast. To the end of verse 24. Where he says. I tell you.

[22 : 37] Many will seek. To enter. And will not be able. And what Jesus is doing here. Is that. He's saying. That there's a vast difference. Between committed striving.

And casual seeking. There's a vast difference. Between committed striving. And casual seeking. And you know. I say this. Because the word. Strive.

It's an important word. In this passage. In Greek. I don't like using Greek often. But it's an interesting word. It's the word. Agonizomai. Agonizomai.

Which. As you can hear. It's from the word. Agony. Agonizomai. Agony. And it's an athletic term. Used to describe the pain.

That an athlete would feel. As they're pushing. Their body. Through the pain barrier. In order to win. The athlete experiences. Agony. As they struggle.

- [23 : 33] And strive. To reach the finish line. And that's the image. Jesus wants us to have. In our minds. He tells us. That in order to enter. Through the narrow door. It's going to be painful. It's going to be painful. Because committed striving. Is painful. But casual seeking. Oh that's painless. He says. Casual seeking.
- Is painless. And my friend. What Jesus means. By casual seeking. Maybe it's something. You're already doing. Maybe you're already. Casually seeking.
- The Lord. Because well. Many of you read your Bible. I'm sure. But you read it casually. You read it religiously. But your heart. The heart that needs to be healthy. It's disengaged.
- Many of you pray. Maybe with just words. But there's no earnestness. There's no heart in it. You attend church. But you're here out of routine. There's no heart in it.
- [24 : 29] You even hear the gospel preached to you. But you don't apply it in your life. You're not responding. With your heart. It's casual seeking. It's not committed striving.
- Because as Jesus says. It's committed striving. It causes pain. It causes even agony. As you strive to enter the narrow door. Because you know my friend.
- Speaking from experience. There's agony. In turning away from temptation. And sin. There's agony in losing worldly friends. In order to gain Christ.
- As the best friend you could ever have. There's agony. In always seeking to put Jesus first. And make him lord over your life. Even when it makes you.
- Even when you have to stand alone and do it. There's agony in living every day by faith. Even when you're facing illness and loss. My friend. And committed striving.
- [25 : 26] It's painful. It's painful. Because you're always pressing on. Towards the finish line. Committed striving. Is painful. But casual seeking.
- Well. That's just painless. Won't cause you much upset. Won't put you out of your comfort zone. For very long. Casual seeking.
- Is just a fleeting thing. But committed striving. That's what causes pain. And Jesus says that the only way to enter through the narrow door. Is by committed striving.
- And if you're striving to enter through the narrow door. You'll be using every means of grace to do so. You'll be reading your Bible. Diligently searching the scriptures.
- Why? So that you may find life in them. For your soul. You'll be praying. And when you're praying. When you're committed in your striving. You'll be praying and pleading with the Lord.
- [26 : 24] To have mercy upon your soul. When you're in church. You'll be seeking the Lord. You'll be wanting to hear more of his word. You'll be in church.
- Both ends on the Lord's day. Because this is where you want to be. You'll come longing to hear Jesus speak to you. But more than that. When you are committed in your striving.
- And if you're unconverted. And you're committed in your striving. You'll be speaking with other Christians. About your soul. Asking them. What must I do to be saved? I need to sort this out.
- What must I do to be saved? My friend. That's what Jesus means. By striving to enter through the narrow door. It's a precise requirement.
- A precise requirement. There's no. Elasticity in this door. You have to do it the way Jesus has prescribed. Precise requirement.
- [27 : 25] And you know with that. This conversation. It actually comes to a conclusion. With a powerful response. That's what we see lastly. We've considered this profound request.
- Lord will those who are saved be few. Jesus answered by giving a precise requirement. Strive to enter through the narrow door. And then lastly we see a powerful response.

A powerful response. Look at verse 25. Jesus says. 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. 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 come from.

[28 : 23] Depart from me. All you workers of evil. Have you ever asked a question that you later regretted asking? And you regretted asking the question.

Because the answer you were given wasn't what you expected. Well that's what happened here. This someone. This someone. Asked Jesus a question. But I'm sure that when they heard the answer Jesus gave.

It was a question they later regretted asking. Because Jesus gave them a response that they never expected. A response that they would never forget. It's a powerful response.

Because Jesus says that salvation and entry into heaven. Will never be achieved. It will never be achieved he says. By casual seeking. You must strive.

Says Jesus. You must strive to enter through the narrow door. Whilst you have the opportunity. You have to strive to enter the narrow door.

[29 : 25] Whilst there is time. Because as Jesus says. There will come a day. We don't know when. We don't know how.

But there will come a day. It might come with death. It might come when he comes again. But there will come a day. When the master of heaven.

Will shut the narrow door. And those who spent their life. Just casually seeking. Will be locked out. And my unconverted friend.

Even though you will knock. And even though you will cry out. To get in. Saying as Jesus says here. Lord open to us.

Lord open to us. The one who is the narrow door. He will say to you. I do not know you. I do not know you.

[30 : 25] I do not know you. And even if you protest. Standing against the narrow door. Knocking. Saying as Jesus says here. We ate and drank in your presence.

You taught in our streets. We heard the gospel. In our village. I was baptized as a child. I went to church often. I heard the Bible. I read my Bible. Frequently.

I prayed. Repeatedly. I listened to sermons. Regularly. But he will say. I tell you. I do not know.

Where you come from. Depart. From me. All you workers. Of evil. I do not know you. I do not know you.

I do not know you. And you know. This is the thing. When it comes to your own door. I do not suppose you let anyone.

[31 : 24] And everyone through the door. You do not let strangers. Into your house. Do you? This is the whole point. Of the passage. You do not let strangers.

Cross your threshold. And you know. That is what Jesus is saying here. The only way to be saved. Is to know Jesus. And to be known by Jesus.

The only way to cross the threshold. Is to know Jesus. And to be known by Jesus. The only way to be saved. Is to have a personal relationship. With Jesus Christ.

My friend. Do you know Jesus? And are you known by Jesus? Do you know Jesus' voice? When you read the Bible?

Do you hear him speaking to you? Do you hear him calling out to you? Do you hear him? As he gives to you all his promises. And assures you of his presence. Do you know Jesus' voice?

- [32 : 23] Does Jesus know your voice? When you're praying to him. When you're asking for help. When you're asking for forgiveness. When you're asking for strength for the day. Does Jesus know your voice when you pray?

Do you meet with Jesus in church? Do you make a point of thinking. On a Lord's Day morning. I'm going to meet King Jesus. I'm going to meet him with all his people.

Do you meet Jesus in church? Or do you just come here to sit for the hour. And clear off home afterwards? Do you come to meet Jesus? Do you long to listen to Jesus speak to you.

As you sit under his word. Do you sit there saying. Jesus speak to me today. Speak to me. Speak into my life. Make me more willing to serve you.

Do you have fellowship with Jesus? As you have fellowship. With all of his people. Do you know Jesus? And does Jesus know you?

- [33 : 25] Do you have a relationship with Jesus Christ? Because this is what the whole passage is actually pointing us towards. Do you know Jesus? And does Jesus know you?

Because if Jesus doesn't know you. He's not letting you in. Do you know Jesus? And does Jesus know you?

Because my friend. There's one thing I don't want you to hear. On the last day. And is that you're standing outside knocking.

And giving all the excuses as to why you're on the other side. I don't want Jesus to say to you. I do not know you. I do not know you.

I do not know you. Depart. From me. And where does Jesus say they go? In that place.

- [34 : 26] There will be weeping and gnashing of teeth. In heaven he says. Abraham, Isaac and Jacob. They're all there. But you yourselves. Are cast out.

Into the darkness. Of hell for all eternity. I do not know you. Oh my friend. I don't want you to ever hear those words.

Thing is I know you. I know that you want to be saved. I know that you want to be a Christian. I know that you want to follow Jesus. But does Jesus know that?

Have you spoken to him about it? Have you asked him about it? Do you know Jesus? And does Jesus know you?

Jesus says to you. You must come. Strive to enter through. The narrow door.

- [35 : 37] So a profound request. Lord will those who are saved be few. A precise requirement. Strive to enter through this narrow door. A powerful response.

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. Then he will answer you. I do not know. Where you come from.

This morning I just want to leave you. With the words of my good friend. J.C. Ryle. People may look to the left. And to the right. And weary themselves with their own methods.

But they will never find another door. They'll never find one. Proud people may dislike the door if they want. Depraved people may scoff at it.

And make fun of those who use it. Lazy people may complain that the way is too hard. But people, says Ryle, will never discover another salvation. Other than faith in the blood and righteousness of a crucified redeemer.

[36 : 42] There stands between us and heaven but one door. It may be narrow. But it's the only one. It's the only one.

We must either enter heaven by the narrow door. Or not at all. We must either enter heaven by the narrow door.

Or not at all. So my friends, strive to enter through the narrow door. May the Lord bless those thoughts to us.

Let us pray. O Lord, our gracious God. We give thanks to thee that there is a door at all. That even though the door may be narrow.

That we have an access into the glory of heaven. That unworthy sinners are able to come. And that thou art the God who invites anyone and everyone to come.

[37 : 41] Help us then, we pray, to be obedient. Help us not to be casually seeking. But to be committed in our striving. To strive to enter through the narrow door.

That we will enter the gates of righteousness. That we will know the blessing of eternal life. That we will experience the joy. That we will be at thy right hand forevermore.

O Lord, hear us then, we pray. Speak to us, we ask. Leave us not to ourselves. But strive with us. Lord, we pray. Go before us for Jesus' sake.

Amen. We're going to bring our service to a conclusion by singing the words of Psalm 45. Psalm 45 in the Scottish Psalter.

It's the first version of the Psalm. It's on page 268. Page 268. Page 268.

[38 : 43] Psalm 45. We're singing at verse 12. And as we mentioned, all of our Psalms today were focusing upon the theme of entering.

Psalm 100 was entering God's house with praise. Psalm 118 was entering God's salvation. That is promised. Psalm 45. But Psalm 45.

A wonderful reminder. Of those who walk through the narrow door. They enter the glory. Of heaven. The daughter there of Tyre.

Shall be with gifts and offerings great. Those of the people that are rich. Thy favor shall entreat. Behold the daughter of the king. All glorious is within. And with embroideries of gold.

Her garments wrought have been. She shall be brought unto the king. And robes with needle wrought. Her fellow virgins following. Shall unto thee be brought. They shall be brought with gladness great.

[39 : 41] And mirth on every side. Then to the palace of the king. And there they shall abide. These verses of Psalm 45. Verses 12 to 15.

To God's praise. The daughter there of Tyre.

Shall be with gifts and offerings great. Those of the people that are rich.

Thy favor shall entreat. Behold the daughter of the king.

All glorious is with him. And with him brighter is upon.

[40 : 54] Her garments wrought will be. She shall be brought unto the king.

When robes with needle wrought. Her fellow virgins following.

They shall unto thee be brought. They shall be brought with gladness great.

And birth on every side. Into the palace of the king.

And there they shall abide. The grace of the Lord Jesus Christ.

[42 : 15] The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.