

Luke 13:23-30. Christ Describes the Misery of Those Who Shall Be Shut Out of His Kingdom.

by Favell Lee Mortimer

The sermon emphasizes the importance of striving to enter the narrow gate of salvation and the consequences of disregarding God's entreaties, leading to eternal separation from Him.

Scripture: Matthew 7:13, Matthew 8:11, Matthew 20:16, Matthew 21:31, Luke 13:23, Luke 13:26

Topics: "Eternal Judgment", "Salvation Urgency"

Description

Favell Lee Mortimer delivers a sermon on the importance of seeking salvation earnestly and not being complacent. The Lord urges us to strive to enter through the narrow gate before it's too late, emphasizing the urgency of accepting His invitation. Those who reject God's call will face eternal separation, even if they had associations with the righteous. The anguish of being shut out of God's kingdom will be intensified by witnessing others, including Gentiles, welcomed in while they are excluded. Mortimer highlights the risk of missing out on salvation despite being raised in a Christian environment, contrasting it with the conversion of those from heathen backgrounds.

Transcript

Those who lived when the Lord was upon earth enjoyed the great privilege of asking him questions. Who would not wish to share it! It was one, however, that might easily be abused. Many asked the Lord unprofitable and curious questions. This inquiry, "Are there few that shall be saved?" seems to have been made by one who was not earnest in seeking to be saved himself. For the Lord, instead of replying to the question, addresses an exhortation to his hearers--"Strive to enter in at the strait (or narrow) gate; for many, I say unto you, will seek to enter in, and shall not be able." But did not the Lord once say, "Everyone that seeks finds?" This promise applies only to the present time; there is a period when none who seek will find. The Lord described that period in a parable--"When once the master of the house is risen up, and has shut to the door, and you begin to stand without and to knock, saying, 'Lord, Lord, open to us.'"

That period has not yet arrived--the door stands open, the master invites, entreats, implores us to enter, and to partake of his glorious feast. But if we disregard his entreaties, he will suddenly shut to the door, and shut us out forever. Those outside will use arguments to induce the Lord to open the door. Some, who have been his companions upon earth, will say, "We have eaten and drunk in your presence;" and some, who have listened to his discourses in their own cities, will say, "You have taught in our streets." If we die

in our sins, it will be of no use for us to say at the last day, "We have lived with holy people; we have been instructed by holy ministers."

There are two circumstances that will increase the anguish of those Jews who will be shut out of the kingdom of God. They will see their own forefathers, Abraham, Isaac, and Jacob, and their own prophets, sitting down at the heavenly feast. It will seem hard to them not to be admitted into the presence of their own kindred. And will it not seem hard to many other ungodly people, when they behold a father, or mother, a brother, or sister, sitting down at the supper of the Lamb, and they themselves thrust out! On earth they were ever welcome at their father's table, but even a pious father will have no power to gain admission for an unconverted child into Christ's presence.

Another circumstance that will aggravate the disappointment of the unbelieving Jews, will be this--they will see Gentiles whom they despised, flocking from the east and west, the north and south, into the new Jerusalem, while they are forbidden to enter. And will it not increase the disappointment of those who live in this Christian land, if they should see those who were brought up in heathen countries, saved, when they are lost?

When we were little we were taught to pray to God; we heard of heaven and hell; we lisped the name of Jesus, as soon as we could speak. There are many in distant lands who were taught in their childhood to bow to frightful idols, and to delight in deeds of cruelty; yet some of these have turned to God, and will go to heaven; and what if we should not go there! Then, the last would be the first, and the first last. May God of his infinite mercy save us from the great guilt of rejecting his gospel!

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