

Week of Meetings 04

by Morgan Bartlett

The sermon emphasizes the urgent call to come to Christ for salvation and the importance of responding without delay.

Duration: 48:53

Scripture: Matthew 11:28, John 5:39, John 8:21, Romans 10:18-21

Topics: "Bible Conference"

Description

In this sermon, the preacher emphasizes the importance of coming to Jesus for salvation. He highlights five witnesses in the chapter that testify to the fact that God has sent his Son into the world. These witnesses include the Lord Jesus Himself, John the Baptist, the words of the Savior, the works that only Christ could have done, and the written word of God. The preacher also mentions a famous painting called 'The Light of the World' by William Holman Hunt, which depicts Jesus knocking at a door. He urges the listeners to open the door and respond to the call of the gospel, emphasizing that this is a unique opportunity for salvation.

Transcript

I am going to go to Cameroon. From the earth I'm going to climb. From the earth I'm going to climb.

I'm going to go to Cameroon. Life is here. Everything is here.

I'm taking my sword. To the promised land. But now we've come to the last night of these brief series of meetings together.

It's been delightful to have been with you to minister the truth of God and to exalt the person of our Lord and Savior Jesus Christ. It's been very nice to meet with you Christian people here. The fellowship has been good.

I want to thank also my host and hostess Mr. and Mrs. Joe for the lovely fellowship we've had together in their home. Their kindness and the warmth of the welcome has been wonderful. And now for this evening I have been exercised before God as to what we shall consider this evening together.

And I cannot get away from making an appeal in this service this evening to those who are amongst us who perhaps have never known the Lord Jesus Christ as their own personal. All we like sheep have gone astray and turned everyone to his own way. And the Lord has laid on him the iniquity of us all.

Maybe you've never come back. Maybe you've never responded to the call of Christ, the call of the Good Shepherd. Maybe you'll respond tonight.

We're hoping and praying that you will. Now let us read together for our reading in the tenth chapter of the Epistle to the Romans. The tenth chapter of the Epistle to the Romans.

Therein my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to everyone that believeth. For Moses described the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise.

Say not in thine heart who shall ascend into heaven, that is to bring Christ down from heaven? Or who shall descend into the deep, that is to bring up Christ again from the dead? But what saith it? The word is nigh thee, even in thy mouth and in thy heart. That is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and to believe in thine heart that God hath raised him from the dead, God shall be saved. For with a heart man believeth unto righteousness, and with a mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth unto him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is richer to all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But as they have not all obeyed the gospel, for as I have saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not all heard? Yes, there it is.

Their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But he saith, He is very bold, and saith, I was found of them that sought me not.

I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched forth my hand to a disobedient and vain, sane people. Now there are three passages that I want to read again into the gospel of Matthew chapter 11.

The eleventh chapter of the gospel of Matthew, and verse 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am weak and lowly in heart, and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. As we turn to the next scripture, will you keep those words in mind? Come unto me. The gospel of John chapter 5. The fifth chapter of John's gospel, and verse 39.

Read in from the revised version, verse 39 of the fifth chapter of John. Ye search the scriptures, for in them ye think ye have eternal life. And there are they which testify of me, and ye will not come to me that ye might have life.

Ye will not come to me that ye might have life. And now into the eighth chapter, and into the twenty-first verse. Chapter 8, verse 21.

Then said Jesus again unto them, I go my way, and ye should seek me, and shall die in your sins. Whither I go, ye cannot come. In verse 24, I said therefore unto you, that ye shall die in your sins.

For if ye believe not that I am he, ye shall die in your sins. I want this evening to link those three passages together. The first in the gospel of Matthew, chapter 11, and verse 28.

Come unto me. And then from the fifth chapter of John, and verse 39, ye will not come unto me. And then in the eighth chapter, ye cannot come.

In the first, you have the invitation, come unto me. In the second, you have the accusation, you will not come unto me. And in the third, you have the condemnation, ye cannot come.

And so I make this appeal tonight to anyone in this audience. You're not sure that you belong to Christ. You're not sure that your sins are forgiven.

You're not sure that your names are written in the Lamb's book of life. We pray that before this service is over, you will be able to say, I know whom I have beneath. And I'm persuaded that he is able to keep that which I have committed unto his hand against that day.

And so we come to the first word, come unto me, and I will give you rest. That's a wonderful word. I will give you rest.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. He'll give you rest of mind. And that's worth something today.

In this wonderful country that you're living in, there are over 11 million mentally ill people in your midst. Jesus can give rest to the mind. He can give rest to the heart.

He can give rest to an accusing conscience. And he's the only one that can do it. Who else could have uttered these words and expect people to believe him? No one else could have uttered these words in truth but the man Christ Jesus.

Come, he said, unto me. It's an invitation to a person, not to a religion, not to a sect, not to a church, not to a denomination, but to one person. Come unto me, he said.

Christianity is Christ. Come unto me, and I will give you rest. The first come in the Bible is recorded in the book of Genesis, chapter 7, and verse 1. It's a personal call.

Come thou. It was a call to Abraham, to Noah, and it was imperative that he should respond to the call, for judgment was imminent. And God said to Noah, come thou.

Come into the ark. It was a personal call, and he responded. He came, and all his family.

Noah came, Mrs. Noah came, and the children came. I wonder, are there any fathers or mothers here this evening, and you've never come to Christ? You've never responded to the call of the gospel. Maybe if you come, your children will come.

Why not give your children a chance? You come yourself, maybe they will come too. This would solve, and I don't know of anything else that would solve it, this would solve the juvenile delinquency problem that you have in this country, and that we have in the old country too. What do we need? More Christian homes.

More Christian families. And the appeal to you tonight is, come thou. A personal call.

Not the one next to you. Not the one that's sitting in front of you, or behind you. You, personally, here, in this congregation this evening, God is calling you.

Come thou. Will you come? Jesus now is calling you. Calling you to come.

There's another call in the book of Isaiah, chapter 1 and verse 18. Come now. Let us reason together and set the Lord.

Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as womb. The emphasis there is red like crimson, sins of the deepest eye.

The fattest of all sins, they shall be as white as snow. And there are sins to be accounted for. Sins of youth.

Sins of middle age. Sins of old age. Secret sins.

Open sins. Private sins. Public sins.

And God is saying to you, come now. Let us reason together. Let us talk this thing out.

Let us reason together. Set the Lord. Though your sins be as scarlet, they shall be as white as snow.

Though they be red like crimson, they shall be as womb. Will you come? Will you come now? In this service this evening, right on the seat where you sit in just now, there is a story in the book of the Exodus. That when God was bringing his people out from the land of Egypt, there was an enemy that opposed this emancipation of his people from Egypt.

Pharaoh and his hosts did everything possible to hold those people in Egypt. And God had to bring pressure to bear upon them. Plague after plague.

And one of those plagues was the plague of frogs. Frogs everywhere. Frogs in everything.

It was a most disturbing state of affairs. And the king, Pharaoh, sent for Moses. And he asked Moses to pray that God would take away the frogs.

And Moses said to him, when shall I pray? You know the answer? It's an amazing answer. It's an unexpected answer. It isn't the answer that you would expect.

Moses said, when shall I pray? And Pharaoh said, tomorrow. Tomorrow. What would you have said? You would have said, get on your knees now, Pharaoh.

Moses, get on your knees now, right in my presence, pray this very moment. Let's get rid of the thing now. But he didn't.

He didn't. And yet, you know you're doing exactly and precisely the same thing that Pharaoh did. The plague of sin is far more dangerous, far more devastating in its terror and consequences than ever the plague of frogs was.

And God has called you now to the place and to the point where you can have this matter settled even now. The sin could be, could be settled. And you're saying, tomorrow.

God says, now. Tomorrow sun may never rise to bless thy long deluded eyes. This is the time.

Oh, then be wise. Thou wouldst be saved. Why not tonight? Today, if ye hear his voice, harden not your hearts.

There'll never be a better time for you than now. Never. Now let us look at the second scripture.

First, the invitation, come unto me. Second, the accusation, you will not come unto me. And I read that word again.

Ye such scriptures, and they are they which testify of me, and ye will not come to me that ye might have life. These are religious people. These are people that have the scriptures in their hands, Bible readers.

But the teaching is plain. It is not familiarity with the scriptures that will give you eternal life. It is becoming acquainted with a blessed son of God, who is the theme of the scriptures.

Have you trusted in the saviour of whom these prophets wrote about? It is a pitiable thing to pretend to honor the Bible while rejecting the Christ of the Bible. And there are many people doing that today. In this great city, people who are familiar with the scriptures, who have the very book in their hands, who know nothing about conversion, who know nothing about regeneration, who have never been briefed with the Christ of Calvary, who never have received the gift of eternal life.

Isn't it sad? People who have the Bible in their hands. And if you, my friend, if you are lost at the last, it will be because you will not come. Ye such scriptures, and they are they which testify of me, and ye will not come to me that ye might have life.

The written word of God was given to us to lead us to the living Son of God. Have you come yet? There are five witnesses in this very chapter that should convict us that God has sent a saviour into the world. You have the witness of the Lord Jesus himself, his very coming into this world, his very presence in this world is a witness.

Then secondly, you have the witness of John the Baptist, that our saviour brings as a witness in this very chapter. The witness of John the Baptist, what did he say when he saw the saviour? Behold the Lamb of God that bareth away the sins of the world. And then you have the words of the saviour as a witness, as recorded in this chapter.

The very works he said that I do, they testify of me. They are the works that none other man could have done. Is that not a witness? Does that not testify? And then you have the witness of his father in heaven, he tells us.

God in heaven is a witness for you. For three times during the ministry of our Lord Jesus Christ here upon earth, the very heavens were opened three times. And God his father speaks from heaven.

First it was on the banks of the Jordan. The heavens were opened and God looks down upon his beloved son with these words, this is my beloved son in whom I am well pleased. And the second time, on the mount of the transfiguration, this is my beloved son, hear, hear, for a voice from heaven, listen to him God says, hear him.

And in the third time, in the twelfth chapter of John, where the Lord Jesus himself looked up to heaven and says, Father glorify thy name. And a voice was heard from heaven. I have both glorified it and will glorify it again.

The witness of the Father from the very heavens. And then the fifth is the witness that we will read together. The witness of the scriptures.

You search the scriptures. Thereby which testify of me. What an amazing testimony you have in your hands.

What in this very meeting tonight, the very book in your hands, glory giveth the sacred page, majestic like the sun. It gives a light to every image. It gives but borrows none.

Thereby which testify of me. And now the Savior said a very significant thing. If another shall come in his own name, him will he receive.

Now who is this other? The Antichrist. The false Messiah. The willful king that is recorded in the eleventh chapter of the book of Daniel.

The anvil shepherd of the book of Zechariah. The false prophet of the book of the Revelation. The lawless son of two Thessalonians too.

A sinister figure yet to arise in this world. Men and women who will not have Christ will bow down to the Antichrist. It is a very serious thing to reject Christ.

Think not, said the Savior, that I will accuse you to the Father. Don't think that is it. No, no.

I will never accuse you to the Father. There is one, he said, that accuseth you in Moses. Had you believed Moses, you would believe me, for he wrote of me.

And yet, they would not come. He searched the scriptures, but you will not come. And finally, in the eighth chapter of John, you will not come.

This is the condemnation. If ye believe not, we read, that I am he, you will die in your sins. This is an unpardonable sin.

This is the final answer to a profound and solemn question. Is there a second chance after death? And that word this evening diffuses every ray of hope for the one who dies an unbelief. This clears the ground completely.

If you die in your sins, the Master said, never you shall come. There are two ways of dying. Listen to these lovely words.

Blessed are the dead which die in the Lord. They rest from their labors, and their works do follow them. Their works never save them.

It was the work of Calvary that saved them. But as believers here on earth, everything that is done in the name of the Master is never lost, and never will be lost. Their works do follow them.

Millions have died thus, and what a wonderful death it is, absent from the body, present with the Lord. Forever with the Lord. Amen.

So let it be. But here is an awful contrast. I repeat again.

If ye believe not, that I am he, ye shall die in your sins. Whether I go, ye cannot come. If you die in unbelief, if you die an unbeliever, not even God in heaven could help you.

You cannot come, so this book teaches. And it was the Lord himself who uttered these words. These shall go away into everlasting punishment, but the righteous unto life eternal.

To die without Christ hast thou counted the cost. To die without hope, and thy soul to be lost. You can die in loneliness with over 200 millions of people in the states.

And yet you can die in complete loneliness. You can die in pain, in spite of modern medical science. You can die in pain, and you can die in poverty.

In spite of the fact that you are the richest country in the world, you can die in poverty, even in the United States, and still go to heaven. But if you die without Christ, your doom. Your doom is sealed if you die without Christ.

I would rather die in the remotest part of Central Africa, never having heard mention of the name of Jesus, than die from the United States of America. The land of the gospel, and to die without Christ. For without Christ it is to be without hope.

Most of you have seen that delightful little picture, Christ standing and knocking at the door. He has a lantern in his one hand, and he is knocking at the door with the other hand. A most famous picture by a famous artist, Holman Hunt.

There is a delightful story of a man who brought one of these pictures home, and put it up on the wall. And his little daughter was fascinated with the picture. And she said to her daddy, Daddy, what is he doing? He said he is knocking at the door.

And then she said, why don't they open the door? Why don't they open the door? Now friends, in this audience this evening, he is knocking at the door. Why don't you open the door? Are you going to do it now? These are the closing moments of this meeting. Are you going to open the door? Do it now.

Tomorrow may be too late. Friends, this is the most wonderful opportunity that you will ever have in your life. I cannot believe that people can be saved just when they like.

But I do believe that if God is talking to you tonight, if the Spirit of God is going to hold you tonight in this congregation, I do believe that he can save you now. He can do it now. Just say to him, Lord Jesus Christ, I am a poor sinner.

You are going to be my Savior tonight. I will open the door just now and let you come into my heart and into my life. Will you do that now? God help you to do it.

Let us pray. O God our Father in heaven, we have come to the closing moments and they are solid moments. We are very close to eternity in this service tonight and we are very close to heaven.

Only a step. We pray, O God, that every one of us in this congregation this evening may take that step. God forbid that we should come right up to the threshold and never step inside the door.

O God, deal with all of us just now. Speak to all our hearts. May there be a response to thee now.

Responding to the appeal of the gospel. Jesus, I will trust thee. Trust thee with my soul.

Give thee fire and hopeless. Thou canst make me whole. Blessed be thy name.

We believe, O God, this can be done right here and now. May it be so. Thou shalt have all the praise and the glory in the name of our Savior who died on Calvary to redeem us.

The name of our Lord and Savior Jesus. Now I would like to say, anyone I can help, just now before you leave this congregation, I'd be delighted to help you. If I can point you to Christ, oh what a joy it will be for me.

You stay behind. Please.

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