

The Open Door Set Before You

by Peter Orasuk

The sermon emphasizes Jesus as the open door to salvation, urging listeners to enter through faith and avoid the consequences of a closed door.

Duration: 26:40

Scripture: Matthew 7:7, Matthew 27:50, Luke 13:24, John 3:16, John 10:9, 1 Timothy 1:15, Revelation 3:8

Topics: "Missions"

Description

In this sermon, the preacher tells a story about five young men in East Berlin who were desperate to be free from the captivity of communism. They pooled their resources and made plans to escape through the iron curtain. They bribed a tower guard to hold his light for an extra two minutes, giving them a chance to get through the barbed wire corridor. However, to their horror, they discovered that there was no opening on the other side, leaving them trapped. The preacher uses this story to illustrate how man is held captive by sin and the need for salvation through Jesus Christ.

Transcript

Luke's Gospel, chapter thirteen, reading from verse twenty-four. And, reading at verse twenty-four, Strive to enter in at the straight 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 has 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 you are.

Now, turn with me to the Gospel of John, chapter ten, John's Gospel, chapter ten. And, reading at verse nine, these are the words of the Lord Jesus, I am the door, by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture, and shall go in and out, and find pasture. Read it again, I am the door, by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.

And, a final reading in the last book of your Bible, Revelation, chapter three. The book of Revelation, chapter three, and verse eight. And, I'm just going to make an application to this passage.

I know thy works. Behold, I have set before thee an open door, and no man, or nobody, can shut it. Read it again, I know thy works.

Behold, I have set before thee an open door, and no man can shut it. And, that's all we're going to read. The seed, and I would just like to look at the latter part of the meaning of the truth of the door, the door.

You know, it's very interesting, really, because John, chapter ten, and verse nine, where the Lord Jesus likens himself to a portal, or a door, is really linking two great truths together. It is linking the truth, first of all, of deity. I'm sure that most are familiar with their Bibles, know that the term, I am, is a term of deity.

It is the ever, all-sufficient one. And, the Lord Jesus uses it as a cart blank throughout the gospel of John. For example, you have, for those that need life, I am the way, the truth, and the life.

When it comes to the nourishment of the soul, he says, I am the bread of heaven. When it comes to the truth of power, I am the true vine, year the branches. And so, he is linking the truth of deity with various aspects and needs of human experience.

In the passage in John ten and nine, where the Lord Jesus says, I am the door, he links together these two truths, deity and deliverance. Deity and deliverance. And, I simply want to look at the truth of the door this evening in two aspects.

Having looked first at the door, I want to look at the truth of the door that is open. I have set before thee an open door, and all that is entailed relevant to the gospel. And then, I want to look at that tragic passage that's found in Luke's gospel, chapter thirteen, when it says this, when once the master of the house has risen up, and has shut to the door, and the truth of the door that is shut.

Every person in this meeting tonight, in fact, in this world tonight, will experience one of those two. They will either rejoice in the truth of deliverance, and appreciate Christ as the avenue, the source of deliverance. I am the door.

Or, they will experience the truth of Luke's gospel, chapter thirteen, and a door that is shut, an opportunity that is gone, and a consignment to judgment. It's interesting when it comes to the truth of the door. I know sometimes when we think of a door at home in Canada, we think of that item that hangs on its hinges with a knob on it, and we think of that as the door.

That's not really what's here. It is the thought of the portal. It is the entrance.

But, a door is more than an entrance. For example, in my home, the door that takes you into my bedroom, takes you out of my halls. And so, a door is an entrance, but it's an exit.

It takes you into something, and in so doing, it takes you out of something. That is the truth that the Lord Jesus is giving us here. Now, let me clarify one thing.

When he says this, he should go in and out and find pastor. He is not talking about people getting saved, or being saved, having trusted Christ, and entered through the door, and at some point deciding they don't want to be saved anymore, or slipping up and losing their salvation, and exiting. That's not what he's talking about.

He is using that term relevant to sheep. It is the term of meandering. It is the thought of those that range far and wide, to and fro.

And he likens the truth of the provision that's found in Christ, and the extensiveness of it, in contrast to the conciseness and the contentment of the fold of Judaism. And so, he's talking about this truth. Not that you

can lose your salvation, but that once an individual has trusted Christ, there is limitless blessing, resource, and rejoicing.

But let me look at a door. A person might turn around and say this. Why do I need a door? Well, what significance is a door to me? I'm going to look at it three ways.

First of all, when it comes to our course. You know, this chart over here, and quite ably, has set before us a verse in the Scriptures. It's found in Matthew chapter 7, verse 13 and verse 14.

When it says, Enter in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction. Because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it. So, the Bible teaches this truth, that we are by nature on a broad road, and we're destined for destruction.

And that by the egress, or by entering into a provision, that's what the Lord Jesus uses the door for. He says, I am the door. As much as the door is on the chart, the individual that enters through that door, does two things.

They leave the broad way, they enter the narrow way. You see, it's the means of entering in. It's the means of exiting.

I remember the first, when I first got my license, I was about 32 years old. As a drug addict, I wasn't allowed to hold a license until that time. And some people think I got it too soon.

But anyway, at 32 years old, I got my license, I started driving in Canada. And then on one occasion, I decided to drive down through the United States, take my wife for a drive down. It was our first trip down there, me driving.

I went down through the states, where they're down on a highway that was two lanes going each way, a divided highway. And at first, I must admit, I wasn't used to it. Where I'm from is only a small place where there's two lanes, but there's cars going different ways in those lanes.

But I got under the road, and after a while, I didn't get used to anything. And I started having a nice leisurely drive as we were heading for Connecticut. As we were going down what they call the I-95, I was heading down there, and the road was very easy.

You wanted to pass someone, you just stayed on the outside lane, and you just went by them and pulled in and kept going. And so it was a nice road to travel on. You can put your car on what they call cruise control.

Then I started giving my wife some pointers as to the, now, it was probably unusual because my wife's father was a potato inspector, and here I was telling her about the different kinds of potatoes that were grown down through the states, and how the potatoes in Canada got their names from different places like Kennebec and Sebago. They're both parts or counties in Maine that potatoes are named after. And I started even telling her things relevant to the Civil War and relevant to the War of Independence as we headed down there.

And we were kind of on a sightseeing trip. We weren't really paying much attention, just driving down the road, heading for Connecticut. All of a sudden, really, at that one point, the lanes started getting more and

more to the point we were on a road that had five lanes all going the same direction.

We're getting closer to Boston. Now, let me tell you something. For a person that had only been driving for about two months on a highway going into Boston with a population of three or four million, where the roads are a nightmare, it was just something beyond imagining.

And my wife finally turned around to me, and she said this, Peter, I think we've missed the exit for Connecticut. And I think we're about 25 miles outside of Boston, and the traffic was getting thicker and thicker and thicker. Let me tell you this.

The sightseeing trip was over. The tour guide was finished. The casual drive down through the states came to a halt, and both of us were desperately looking for something.

You know what we were looking for? We were looking for that exit. We were looking for a way to leave a road that was taking us where we didn't want to go and enter a road that was taking us where we wanted to go. And finally, to my relief, my wife turned around.

She said this, Peter, there it is. There it is. And I had diagonally cut across four lanes to finally get off and get off that exit and breathe a great sigh of relief.

Let me say something. Individuals may not know it. People, until they become familiar with the gospel, don't know it.

But you are on a broad road, and it has taken you where you don't want to go. You don't want to travel that broad road. You don't want to die in your sins on that broad road.

You don't want to come under the judgment of God, find yourself in hell, and eventually the lake of fire. That's the end. That's the destination of the broad road.

And the only way off it is this. The Lord Jesus said it. I am the door by me or through me.

If any man enter in, he shall be saved. You see, when a person trusts Christ, it's an exit from the broad road. It's an entrance on the narrow road that irreversibly takes you to heaven.

I remember one time talking to a fellow. His name is Marcel. He was a French-Canadian chap.

And he stayed behind at a meeting one time. And the person that asked him to talk to me said he was really concerned, but he didn't really like it. But anyway, I sat down with him.

I said, well, Marcel, what's the problem? Well, he said, I think I should be getting saved. And I said, well, why do you want to get saved? Well, he said, I want to go to heaven. And he was saying it.

It was like a casual talk. There was no desperation. There was no concern.

It was like talking about which university you want to go to. If you're not desperate to be saved, you ought to be. If you're not concerned about the condition you're in without Christ, you ought to be.

So finally, I just asked him a question. I said, listen, where would you be right now? Where would you be right now? I said, are you on the road to heaven? Or are you on the road to hell? That's a good question for my audience this evening. Where are you right now? Are you on the road to heaven? And if you are, there's a time you trust in Christ.

That's what's depicted in the truth of entering through that door. And otherwise, you're on the road to hell. I remember what he said to me.

He said, well, I've never trusted Christ, so I'm not for heaven. But I've never rejected the gospel, so I'm not for hell. And he kind of thought he was somewhere in the middle.

You know what I did? I just simply took him to that verse in Matthew 7 and 13 and 14, relevant to the broad road and the narrow road. And I let him read it two or three times for himself. And I remember the look, the stark look of terror in his eyes when he looked up and he said, there's only two roads and I'm on the road to hell.

I'm on the road to hell, he said, right now. And I got to get off this road. I got to get off it.

You know, you say, how much preaching did you have to do? I hardly had to do any. I just gave him one verse. I said, look at this verse, John 10 and 9, where the Lord Jesus says, I am the door.

By me, if any man enter in, he shall be saved. Not get saved. It means be saved.

The moment you trust Christ, you're saved. 50 years from then, you're saved. A million years from then, you're saved.

When you trust Christ, you will be saved. And he got saved sitting right there, sitting right there. In front of this meeting tonight, first of all, when it comes to our course, we need a door.

We need an entrance to the road to heaven. We need an exit from the broad road to hell. And the Lord Jesus said, I am not a door.

He didn't say, I am a door. He said, I am the door. There's only one way.

There is not a multitude of ways for a multitude of people. It is not a national discourse. And everybody has their own way, as long as they're sincere.

There's only one way to escape the judgment of God. The penalty of sin incurred in the place called hell. There's only one escape.

One way to enter heaven. It is this. The Lord Jesus said it.

I am the door. The door. It's a course.

More than that, there's the truth of captivity. I'm not much for reading magazines. And I haven't really encouraged anybody else to.

They're a waste of time. Unless it's a biblical magazine. And even some of them you got to wonder about.

And I thought to myself, one time I will read a magazine. I'll tell you when. It's when I'm sitting in a dentist's office.

And I'll read just about anything. Especially when it gets near your turn. And I remember this time I picked up this magazine.

And I can still remember the picture on the front. And I went in to read the story. Let me tell you what the story is first.

It's about five young men in East Berlin. Prior to the coming down of the Iron Curtain and the dissolving of the Soviet Union. And it mentioned how that these five young men had pooled their resources and come to the point where they couldn't stand the captivity of communism.

And they longed. They longed to be free. You know we have a chorus that goes like this.

Would you be free of your burden of sin? There's power in the blood. Wonderful thing when a person wants to be free. And they wanted to be free.

And they took what money they had. They told their families they would never be coming back. They broke their relationships with young women that they knew.

They used their money to bribe and pay a tower guard. Who for a short period of time was to simply take his light. And instead of letting it come to circuit normally every two minutes to hold it just two more minutes for them.

They came to what they call the Iron Curtain. You know what it is. It's basically a corridor.

There's first of all that barbed wire corridor. Just a regular fence. And then beyond that I think it's roughly 14 feet.

There is that other razor wire. And I don't know how high it goes. They came through.

They had plans about it. They found information about it. There was to be an opening.

When they came to the first wire they found the opening. They got through it. All five of them.

Now they had four minutes. Four minutes. To get out of that corridor.

To get through to the other side. And to their horror they found that there was no opening. They looked for it desperately.

They tried to find a way. They realized this. If we can't find a way through there there's no escape.

And that tower guard was holding his light. And finally that light started coming back again. He kept it as long as he personally could.

Probably could. And finally five young men. You know what they determined to do? They were so desperate to be free and never to go back.

They literally threw themselves at that wire. And started to try and climb it. And it tore them to pieces.

And as those tower lights came on them from both sides they were machine gunned. All five of them. One out of five lived.

You know what his report was? Here's what it said at the bottom of the pictures. It showed five bodies hanging in piano wire. They looked for an escape but there was no way out.

They looked for an escape but there was no way out. When it comes to the truth of our sins man is held a captive in his sins. That's why they call it a vice.

It's like a clamp. It holds them. Pride holds man.

There'll be more individuals in hell because of rotten old pride. And it holds people. Religion holds men.

Vices hold men. And they think they're the master of their sins but they're captive by their sins and in their sins. And for those that long to be free free from the burden of sin free from the penalty of sin and the eventuality is free from the very presence of sin the Lord Jesus said I am the door.

I am the door. There's only one way out. There's only one way to be free from your sins and your misery your squalid experience and the terrible aspect of being held captive for your sin forever.

And that is through this. I am the door said Christ. By me.

If any man enter in he shall be saved. And the moment you trust Christ my I love these words and if the Son shall set you free you shall be free indeed. You know sometimes the world looks at Christians you know what they say? They can't do this.

And they can't do that. And they can't do this. And I'm going to tell you something.

I wouldn't trade places with a sinner without Christ for one moment. I am God's free man. My freedom was purchased with the precious blood of Christ.

And the Lord Jesus says I am the door. I am the door. But let me hurry.

When it comes to that passage in Revelation chapter 3 and verse 8 he simply says this. He says I set before thee an open door. No man can shut up.

I know thy works. That means I know all about you. I know all about you.

And I set before thee an open door. You know that tells me this. God knows you at your worst.

I don't. He knows the worst thoughts you've ever had sir. He knows the vilest things you've ever said man.

He knows your activities. That if they were posted in this tent you would literally blush and probably flee out of here. He says I know all about you.

And knowing all about you I set before thee an open door. You know I used to think like this. I'll never be saved until I clean up my act.

Until I become a better person. And I'll learn the truth the night that God saved me. You know there's a hymn that describes it perfectly.

Just as I am without one play. But that thy blood was shed for me. I know thy works.

I know all about you. I know you at your lowest. I know you at your vilest.

And I set before thee an open door. You know the problem with that sir? I'll tell you what it is. The door is not open wide enough as far as I'm concerned.

It just doesn't look open wide enough. That simply means this. There is a door tonight that's wide open.

Let me tell you why it is. First of all Christ has died. Christ died for our sins according to the scriptures.

And he was buried. He was raised again the third day according to the scriptures. The work to save is done.

Has nothing got to be accomplished further by God. To provide salvation for you. There is nothing more to take place as far as heaven's response to our need.

When Christ died at Calvary he said this. It is finished. And he came into the world to save sinners.

And the work that does the saving is done. More than that the word of God is clear. We don't need no Philadelphia lawyers here.

To explain what these passages mean. They're in simple layman's terminology. He that believeth on the Son.

Ha! Everlasting life. For the Bible the scriptures are clear. You think about it tonight.

The work to save you is done. The word to tell you is clear. And even as you sit in this meeting.

There is a power beyond the pressing of a preacher. Or the persuasion of any other individual. It is the working of the Spirit of God to impress you with this truth.

The work is done for you sir. Trust Christ. The door is open wide.

Enter through. Now I remember meeting a young girl. She was very young.

She her name was Madeline. And she told me how she got saved. And she mentioned to me she had gone to meetings for about 11 weeks.

How's about that? 11 weeks. And her sister got saved who was older than her. Her sister who was younger than her got saved.

And she was so miserable she thought to herself. It's almost as if God has actually hopped right over me and taken my sister. She couldn't bear the thought that she wasn't going to get it.

And in those meetings there was a man preaching by the name of Mr. Lorne McBain. It's a great gospel. As he preached.

Night after night Madeline would sit right in the front seat. And sometimes that girl would just sob. And then there came the inevitable last night of gospel meetings.

Last night. The last night. You know one day there's going to be the last meeting.

There won't be anymore. And she stayed in her seat. She couldn't get out of her seat.

She couldn't get out of her seat. And as the two men went to the door preaching. Mr. McBain saw her.

And his great way he turned around. He said you shake hands with the folks. I have something to do.

And he came down to where she was. And he turned the seat around facing her. And he sat on it.

And he says my dear girl. What's the matter? She said Mr. McBain. I am so miserable.

And I am so so lost. And I long to be safe. And I just can't get safe.

And I don't know why. And she said he said to her. That's right my dear.

There's something in your way isn't there? She said yes there is. Yes there is. And he says you try to love God.

To let your heart respond. And to get over it. But you can't can you? She said no I can't.

She actually told me it was as if the man was reading my mind. Then he said you've tried to sight see yourself as a bad enough sinner. And wretched enough and ungodly enough to get under it.

She said yes I have. What is it? Then he said and you've tried every way you can to come at this. Have you? You've tried every way you could possibly think of to come at this.

You've tried to believe. You've tried to trust. You've tried to put your confidence in.

You've tried to hear. You've tried to taste and see. And you've come at it from every side.

Haven't you? She's just literally straight. She said Mr. McBain I can't get over it. I can't get under it.

And I can't get around it. What is it? You know what he said? It's Christ. And you've got to go through him.

It's Christ. And you've got to go through him. Listen to what the Lord Jesus said.

I am the door. By me if any man enter in he shall be saved. Be saved.

I'm a minute over. But I take and tell you this. When God saved me.

Well after before God saved me. I remember the first time I went to prison. I'm going to tell him I was saved Thursday night.

But I went to prison different times. The first time I went to prison. I'll never forget it.

Something died inside of me. And I shut that door. And I just couldn't walk out when I wanted.

I was shutting with everything I hated. I was shutting from everything I wanted. Don't you dare die on one side of the door.

Don't you dare. There's one thing that kept my sanity. Kept me going.

You know what it was? My bright spot. Size of a quarter. Well sorry 10 pence.

Little circle carved on a cement wall. With three three things in it. D 23.

You know what that stood for? December the 23rd. That's when I was getting out. That's when they were going to open that door.

And I would be able to walk away from all that. And walk out to what I thought would be a new life. I used to call it the bright spot.

Times when I even thought of suicide. I would look at that spot on the wall. I think just two months.

Four days. Six hours to go. There are no bright spots on the caverns of the damned.

There are no bright spots on the walls of hell. There are no bright spots in the lake of fire. There are no dates of release.

You die without Christ. You die without responding to the provision of the cross. And listen to what he says.

If you believe not that I am he you shall die in your sins. And where I am you cannot come. When once the master of the house has risen up and shut to the door.

And you begin to stand without a knock. And then you will want to enter. You will want to know safety.

You will want to know blessing. But it's too late. It's too late.

In this meeting tonight. I charge you before God and before heaven. With these words.

Listen to the words of the Christ. Behold I set before thee an open door. And no man can shut it.

You trust Christ tonight. And enter through the door. God bless this word we pray.

Our father we thank you for thy son the Lord Jesus. And pray thy blessing upon thy word. Use it for thy glory we pray.

In his worthy and precious name. Amen.

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