

(I Want an Answer) Is Christianity Practical?

by Stephen Olford

Jesus Christ offers a practical and relevant way to live a life of true values, virtues, and vision, and calls people to repentance and a new life.

Duration: 44:11

Scripture: Matthew 7:7, Matthew 11:28, John 1:9, Romans 10:9, 2 Corinthians 5:17, Revelation 3:19-20

Topics: "Divine Authority", "Spiritual Life"

Description

In this sermon, the speaker emphasizes the power of the spoken word of God. He explains that just as the energy of God's word created and sustains the physical world, it also has the power to bring spiritual life to individuals. The speaker describes Jesus as the embodiment of this divine energy, with the ability to give life to those who hear his voice. He encourages the audience to seek the reality and vitality that can only be found in Jesus, who is the way, the truth, and the life. The speaker also highlights the authority and finality of Jesus, who stands at the door of their hearts, ready to bring transformation and meet their deepest needs.

Transcript

Amen. Well now, good evening to you. And God's richest blessing upon you as together we study afresh the Word of God.

And I've got a great theme to present to you tonight. Is Christianity practical? And I want you to listen to me very carefully because I can't help feeling in my soul that the sheer simplicity of what I want to say tonight may be the key that's going to open the doors of many hearts that have been held tight up until now. And that presently when we sing that wonderful hymn, Just as I Am, I Come, my, I'm going to see what I've longed to see in these meetings night after night.

I'm going to see people spontaneously, gladly, just move right out to take their place in open confession of the fact that they've asked the Lord Jesus to come into their hearts. You'll be praying for me as I preach that I may be given the strength and the emphasis and all the power of the Holy Ghost upon me, even though it's such a very hot night. I'm not used to your humidity.

Oh, I don't know anything like this in my country. And by the way, braces means suspenders. Dr. Reeves remembers where one of our greatest preachers, probably the greatest preacher in Great Britain so far as preaching itself is concerned, told a story about finding it so hot over in this country that he actually saw a

dog following a cat, or rather chasing a cat.

A dog chasing a cat, and they were both walking. Well, I looked all over to see that spectacle today, and quite expected to see it too. Well now, let's look at the Word of God together.

And we're going to the last book in the Bible, the book of the Revelation, and chapter three, and some very familiar verses. But I want to take the whole letter, that is, the letter to the church at Laodicea, commencing to read at verse fourteen. And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and the true witness, the beginning of the creation of God.

I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will skew thee out of my mouth.

Because thou sayest, I am rich and increased with goods and of need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalves, that thou mayest see as many as I love, I rebuke and chasten. Be zealous, therefore, and repent. Behold, I stand at the door and knock.

If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. Glorious words. Oh, may they be blessed to your heart tonight.

Whenever I visit London, that is to say, the center of our great metropolis, and I have a few minutes to spare, I love to go into St. Paul's Cathedral. And I always love to pause in silent wonder before that wonderful portrayal of Holman Hunt, of the Lord Jesus as the light of the world. There has been some recent controversy as to whether or not that is the actual original.

It is true that a small original hangs in Keeble College, Oxford. Those of you who know the picture will have seen it reproduced in many places. Some of you may have it even in the flyleaf of your Bible.

It is the picture of the Lord Jesus standing at the door of the human heart, knocking, knocking. John Ruskin once said of that picture that it was the noblest work of art ever produced. When I ever look at it, I tell you, I'm always moved to worship.

My sense of interpretation and appreciation of art moves me deeply as I look at that picture. But as someone has said, it isn't the beauty of the picture which seems to attract. Its eternal message is that which seems to challenge the man or woman who looks at it intelligently.

Indeed, it has been called the continual challenge of Jesus Christ in oil and color. You know it, don't you? There he is standing there, Godless prophet, priest, and king. Down there on the ground are apples, just a pure material symbol of the stolen fruit, sin.

Jesus holds in his hand a lantern. It burns with a searching red flame. If you look very carefully, you can see the thorn-pierced hand of this wonderful Savior Christ.

His eyes are full of love. His face glows with a radiance. Across that door, there is ivy, there are brambles.

It's a long time since it was opened, and he stands and he knocks as the light of the world. My dear young friend, older friend tonight, I want you to take that picture, and I want you to frame it. I want you to frame it in the words of our reading here tonight, as I seek to expound them to you.

Because in presenting to you the relevance of Christianity to everyday life, I want us to see tonight that Jesus Christ, Jesus Christ, stands at the door of your life, that represents every other door of life. He stands at the door of your life in a threefold capacity. I want us to look at him, first of all tonight, as the authoritative Christ, as the authoritative Christ.

He is prophet, priest, and king. He is dressed like that. Holman Hunt has caught him as prophet, priest, and king in his oils and color.

And listen to his language, I am the Amen, the faithful and the true witness, the beginning of the creation of God. What a tremendous utterance. My, how that thrills my heart and challenges my mind.

I am the Amen. Here is one who speaks with the voice of finality. I am the Amen.

When Jesus Christ, the Son of God, speaks, ladies and gentlemen, nothing can be added to what he says and nothing can be subtracted from what he says. He is the Amen. When I hear a word from London, whether it comes from Macmillan, or whether it comes from the elder statesman Winston Churchill.

When I hear a word from Washington, even if it comes from your great president, President Eisenhower, there is something that can be added to it. There is something that can be subtracted from it, for it is the word of a fallible man. Here is the only one in the universe who speaks with total finality.

And that challenges me as a reasonable individual. I claim to have the normal intelligence of anybody, and I read my paper very carefully, especially when I'm home. My times is studied every day.

I listen to the BBC very carefully. I listen to radio broadcasts calculated to make people think. I try to weigh up the issues of our country and of the world.

But I'm going to tell you, as an intelligent young man, in a world of speculation, nebulous discussion, and a lot of hot air that doesn't amount to anything, I'm prepared to listen to somebody who speaks with finality. That's Jesus Christ, the authoritative Christ. And how intelligent men and women, fellows and girls, can be bothered with a lot of stuff that's spoken of over the radio today and spread across our papers and yet resist from this word of finality is something which completely perplexes me, unless I interpret it as blindness brought about by the God of this world.

But here is someone who not only speaks with finality, here is somebody who speaks, listen, with vitality. He says, I am the beginning of the creation of God. Here is somebody who speaks with life.

When he spoke in the very beginning, why? The very world came into existence within this universe of ours. And you know, my friend, that that outgoing of energy still holds that world together. The entire world persists and consists by the outgoing of this divine energy.

There is no blade of grass that stands erect today. There is no leaf that flutters in the wind today that isn't kept in its place by the continual outgoing of the life of this divine One, God's Son. But what is true in the material, what is true in the physical, what is true in the natural realm is even more a fact and a truth in the spiritual.

For when he speaks, the wonder of it is men and women live. It's happened here, it's happened right down through the centuries. They that hear the voice of the Son of God shall live.

My prayer all day has been that that voice will break right through to your foe tonight and you shall live. Here is one who speaks with vitality. But here's a word especially to some of you young people who are looking up into my face tonight.

Here is one who speaks with reality. He is the witness, he is the faithful and the true witness. And that word, true witness, is a favorite word of John.

It occurs in his gospel and his epistles. It's a word which means not just the opposite of false. It's a word which can be translated quite legitimately as reality, reality.

Here is one in whom is combined all the qualities and characteristics of reality. And I know I'm looking into faces tonight and I don't catch the glow and radiance of an indwelling Christ. And I know why it is.

Listen, my friend, listen, my friend. You're completely fed up and bound off with the emptiness of the world. You are dissatisfied with nominal religion.

And you're confused and perplexed with the utter, utter emptiness of your own life. And you long for reality, you long for reality. Here is one who speaks with reality.

It is Jesus who said, I am the way, the reality, and the life. No man cometh unto the Father but by me. Now, I don't know what that means to you.

I don't know how that strikes you. But as I look into the face of this authoritative Christ tonight, my young heart is challenged and my mind is challenged. For here is somebody who speaks with finality, reality, and vitality.

And he's standing at the door of your heart, and he's knocking. But I want you to catch another picture of him before we go any further. And it's the picture of the analysis, analyst, diagnostician, psychiatrist.

Here is the analyzing Christ. He looks down deep into our souls. Remember the lantern I was talking to you about.

He carries it in his left hand, and its red flame burns fiercely as it searches down into the deepest recesses of our heart. And here is his language. Listen to it carefully.

I know thy works. I know thy works. I like that more literal translation.

I know where you live. I know where you live. I know your uprisings, your down sittings.

I know your outgoings. I know your incomings. I know you all together.

Here is somebody who reads you like a book. Here is somebody who understands you better than your husband, better than your wife, better than your girlfriend or boyfriend, better than your relatives. Here is somebody who sees you through and through and knows you all together.

I know your works. And there's a solemn word here because he sees three things about men and women. And I'm wondering just how you represent that.

I'm wondering if I'm going to strike a chord here. In the first place, he sees our half-heartedness, our half-heartedness. He looks down deep into our hearts and he says, I wish, oh, I wish, I wish you were frozen cold with your hostility against me or that you were boiling hot in your fervency and devotion to me.

But what I cannot stand is this half-heartedness that you're neither cold nor hot. And because thou art neither cold nor hot, I will spew thee out of my mouth. Men and women, I want to tell you this this evening, that if there is nothing that nauseates the risen Lord in heaven tonight, then this lukewarmness, this half-heartedness, this indecisiveness, which never comes down clean one side or the other.

There are some of you who've been sitting on the fence ever since this crusade started. You've never come down one side or the other. And I want to say quite solemnly and seriously, I want to say it quite solemnly or seriously, whether it's in the saint or whether it's in the sinner, God's Son, the lover of our souls, hates half-heartedness.

And he's going to spew you out of his mouth. And he said it, I will spew thee out of my mouth. And if you want my considered opinion, if you want my way judgment as to why our whole evangelical and religious world is littered with also rams, weak-kneed, jelly-spines, useless Christians, and churches that are very similar, I'll tell you the reason.

The Lord in heaven has spewed them out of his mouth, awaiting the day of the judgment feet. And if you're in that category, I just say this to you tonight, God have mercy upon your soul. But he sees something else, and he sees this very clearly.

He sees not only the half-heartedness of men and women who won't come clean, who won't make a decision, who, when the invitation is given, stands hollidly with bovine solidity as if, as if, as if we were praying at religion. And they won't come clean, they won't come down off the fence. He not only sees that and wants to judge it and will judge it and judge it in your life sooner or later, but he sees something else.

He sees high-mindedness. He sees a people in this church who say, I'm increased with good and have need of nothing, and they don't realize that they're wretched and miserable and poor and blind and naked. I'm telling you, my friend, if the half-heartedness of people nauseates the risen Christ in heaven, here is something which causes his holy soul to burn with indignation, because there is nothing at which God flares in anger more than pride and high-mindedness.

When Babylon lifted itself in great pride, God declared, I will bring the haughtiness of Babylon low. I will cause the arrogance of the proud to cease. And Paul, writing to the Romans, says, Be not high-minded, but fear.

Why? Because unless we humble ourselves under the mighty hand of God so that he may exalt us in due season, my, he will have to humble us himself, and it's a fearful thing to fall into the hands of the living God. Listen, my friend, listen. On the very first, practically the very first night of our crusader, a dear young woman trusted Jesus Christ.

She trusted Jesus Christ in the after-meeting. I asked her a simple question. I said, Why didn't you come forward in the invitation? Why didn't you come forward in the invitation? And she was the last person in the world to say a thing like this, so far as I was concerned.

She said, Do you want me to be plain? Shall I give you the answer straight from the shoulder, so to speak? She said, I'll tell you, it was pride. Thank God it was broken. Thank God it was smashed.

Thank God holy water flowed from her eyes. Thank God she got right with God. But you know, my friend, that hell is going to be people with the unbelieving, with the proud.

The proud! Be not high-minded, but fear. Now, you may have been able to, you may have been able to have camouflaged all that by the way you have dressed, by the way you have sung, by the way you've responded to choruses, to the solos, to the jokes, to anything. But God in Jesus Christ sees your half-heartedness.

God in Jesus Christ tonight sees your high-mindedness. And both are going to come under the severest judgment. But I am glad that I've got a wonderful Savior, such a diagnostician, that He goes deeper than half-heartedness, deeper than high-mindedness.

Beneath it all, we're all afraid. And thank God Jesus Christ sees our deep spiritual hunger. That's why you're here.

That's why you're here, my friend, tonight. That's why you're here. That's why there's an assurance in my soul.

That's why there's such a confidence in my preaching tonight. Because I know that however half-hearted you are, however high-minded you are, and however that may come under judgment, down deep in your soul there's a hunger. And that's what I want to get at tonight, and that's what the Savior wants to get at.

He says, I counsel thee to buy me gold tried in the fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear. And I fall, that thou mayst see why the Lord Jesus comes right down to your heart. And He talks to you in language that can be understood, the language of the street.

For everybody in Laodicea would have known what the Savior was referring to. Laodicea was known for its great banks. It was a city of banks, of currency.

And gold ever spoke for true values, true values of life. My dear friend, I know, I know that we live in an age of devaluation. And some of you have begun to see during these days of convention and crusade here that the true values of life are those which are eternal, eternal.

Jesus says, the true values of life, I'm prepared to give to you tonight. Not only the true values of life, but here is the white raiment. Laodicea was known for its white linen, sold in the city, always speaking in symbol as the true virtues of life.

I'm talking to fellows and girls who long to recapture the virtue, the purity, the victory that can be found in Jesus Christ. You're just fed up with a defiled mind with which you wake and sleep night by night. You know the horrid things that are caged up in that life of yours.

You have there unclean beasts and animals that you want cleaned out of your life. You want to be made pure and white in virtue in Jesus Christ. He offers it to you in the symbol of the white raiment.

I'm talking to people here tonight who long to know a vision beyond their noses. Why Laodicea was known for its eye hospitals and its eye cure and the anointing of eyes there was one great traditional and healing process known by any Laodicean. Listen, my friend, there is one standing amongst us here tonight who can so anoint your eyes that you'll be able to see beyond your nose into another dimension.

You'll be able to break right through into the realm we call the kingdom of God. You'll be able to look into the face of God in Jesus Christ. You'll be able to see truth in this book you've never seen before.

You'll be able by the eye of faith and prayer to pierce right to the throne. You'll be able to go deep into spiritual truth. Why? Because you've been given new sight.

And you know the more I think about it, the more I'm convinced that those three great things, the values, the virtues, and the vision of life, constitute all that there is in Jesus Christ for me if we're prepared to analyze it. And He knows your hunger, and He's standing now waiting to bring this into your life. But you know, my friends, the thing that thrills me most about this passage isn't that Jesus Christ is only the authoritative Christ challenging my mind.

Not only the analyzing Christ challenging my heart and searching it to the depth and realizing that there's nothing in my life that He doesn't see and nothing in my life that He cannot meet. But all the wonder of this chapter is, this passage is this, that the Lord Jesus in the last analysis is the appealing Christ. For as I lift my eyes from that burning lantern that gleams into my deepest recesses, I catch the radiance that glows from His face, and I hear these wonderful words, wonderful words.

As many as I love, I rebuke and chasten. Repent therefore, for behold, I stand at the door and knock. If any man hear my voice, it's open the door.

I will come in to him, and will sup with him, and he with me. Here is His appealing, listen, here is His appealing reminder. As many as I love, as many as I love, I rebuke and chasten.

Be zealous therefore, and repent. Enthusiastically change your mind about me, for I love you. I love you the reason why I've probed deep, the reason why I've discovered to you your half-heartedness and your high-mindedness and your deep hunger is because I love you.

But not only is there this reminder, there is an appealing relevance about Jesus, an appealing relevance about Jesus. He says, behold, I stand at the door and knock, and I'm prepared to defy any other religion or philosophy that was ever invented. I'm prepared to take anybody up in a debate as to the relevance of Christianity.

In the light of that text, for here Jesus stands right at the door of your heart, and He represents therefore every other door with which you're associated. I could name scores of doors, but time only gives me a chance to name one or two. He stands at your spiritual door here tonight, your spiritual door.

That is your whole religious life. And the moment He steps into your spiritual door, He changes dead formalism and convention into life-transforming Christianity. He quickens dead men and women to life.

Isn't that wonderful? Isn't that wonderful? He stands not only at your spiritual door, my friend, He stands at your secular door. And I'm prepared to emphasize that much tonight. He stands at the door that represents your workaday life.

And I want you to hear this, my friend. He wants to step into that life of yours. Listen, I don't care if you are studying for your career, I don't care if you're pursuing it or whether you're ending it.

He wants to come right into the center of that business life of yours, and He wants to change, listen, daily monotony into glorious, momentous living. Do you ever realize that Jesus Christ was thirty years at a carpenter's bench? Do you realize that in relation to His full, redemptive ministry, three and a half years were in the public ministry of the gospel, as we would call it today, thirty years? Thirty years, practically. As from a little boy upwards, anyway, He was in a carpenter's shop.

I believe there's a purpose in that. I believe that God has hallowed all vocation in the Son of Jesus Christ, in His Son, Jesus Christ. And I believe that the great message of the hour is to bring Christianity, dynamic Christianity, bang into the center of industry, politics, economics, every single side of life, not only the home, but every business aspect of life.

And I believe that there's a relevance, there's a relevance in Christianity that can't be associated with any other philosophy of life which has ever been invented. And I'm telling you, I've proved it. I was once an engineer myself, and I know the difference that Jesus makes in life when He changes the monotonous into the momentous.

And you go forward every day not just to do a job, but to launch out into a vocation. Not just to get a pay packet, but rather to bring Christ into the very center of life. But I'm telling you something else, He stands at your social door.

He stands at your social door. And were He to enter that social door of yours tonight, my, some changes would come into your life. Do you know, my friend, that men and women are completely unknown personalities until Jesus Christ, who knows all men, enters your life and begins to interpret other personalities to you? I know husbands here who don't know their wives tonight.

I can see, rather, husbands here tonight who don't know their wives, wives who don't know their husbands, parents who don't know their children, and children who don't know their parents, so-called married couples or courting couples whose friendship, whose friendship, so-called, is so strained and unnatural that it cannot possibly be called love. You say, why is it, why is it, why am I in such a tangle? Why is my home so complex? Why is it such a mystery? I'll tell you, Jesus Christ has never stepped into your social life. Now, I know what I'm talking about.

I know what I'm talking about. You wouldn't believe it, but you can send a telegram or a cablegram to my own mother down in Cardiff without my knowledge and get her reply tonight, and she will tell you that her boy, Stephen Oldford, her boy, Stephen Oldford, was a socially deceitful lad right up into his teens. If Mother told me that people were being brought into our house to have a tea party with us, I was out of the back door, disappeared.

I couldn't stand people, just couldn't stand people. If you had ever told me that I was going to counsel people here tonight, if you were ever going to tell me that I was going to preach or that I would be interested in people, I would have called you absolutely crazy and mad. You say, what made the difference? Jesus Christ broke into my life and opened that right up.

And the most interesting thing to me today, outside of reading the Word of God and getting to know God and getting to know people, I love to talk to people. I love to know people. People are an interest to me.

I am no longer, I am no longer defeated socially. And I'm not talking merely about your country. I'm talking about our country when we've got all sorts of classes and societies of people, and we look down on some and look up to others.

God forgive us. But I don't care in what class I am. I'm completely happy now because God's given me an answer.

I've got no sense, no sense of inferiority complex about that. No self-consciousness. God is completely cleared out of my life in Jesus Christ.

But not only does He stand outside of our social door, He stands outside, listen, He stands outside of our cultural door. I believe the Lord Jesus is the Lord of all culture. I believe music.

I believe poetry. I believe art. I believe all these great gifts of God can be wonderfully sanctified to His purpose, but only when Jesus comes into that door of your life.

I believe the Lord Jesus is even interested in my recreational life. I believe the Lord Jesus is interested in my play as He is in my work. And I know that only when Christ came into my life did He redeem and reclaim my recreational life from all the thwarted associations of a commercialized world and give me a real sense of kick and lift in playing a game, in playing it just for sportsmanship's sake.

Can you tell me anything more relevant than that? Can you? I defy you. Jesus says, I am standing at the door of your heart. How people, intelligent people, can keep Him outside is more than I know.

But you know that's not only a relevance about His appeal, there's something else, there's a reasonableness about His appeal. For the Lord Jesus stands there and He says, Behold, I stand at the door and knock. If any man hear My voice and open the door, I will come in, I will come in.

The Lord Jesus has made His incoming to save and to redeem and to cleanse and to transform and to bring the power of His blood to relate to my sin on the basis that's simple to the child here, aged five, six, seven, or even younger. He says, If any man hear My voice and open the door, hear My voice and open the door. He's made the conditions of entree so simple, sublimely simple and reasonable that anybody can ask Him in tonight.

Hear My voice, recognize Christ. Open the door, receive Christ. Hear My voice, recognize Christ.

By faith, look after Him and hear Him saying, Behold, I stand at the door and knock. Behold, look at Me, look at Me. I am your Redeemer, I am your Savior, I am your Friend.

I carry in My hands the very marks of My passion. Don't you recognize Me? You see, the voice of the Gospel is the voice of Christ and the voice of Christ is the voice of the Gospel. God has spoken unto us in His Son, finally and forever.

And that's the voice we're to recognize. If any man hear My voice, will you recognize that Jesus is speaking to you right now? The Christ of Calvary and the Christ of victory is standing at the door of your heart. But having recognized Him, will you do something else? Will you receive Him? A little child can do that.

A little child can do that. If I were to come to your house tonight and gently knock on your front door and one of your little children was awake and peered through the door and recognized that it was Stephen Olfert, at least I hoped she would do this or he would do this, she would come straight to the door and lift the latch and say, Come in, Stephen Olfert. It's as simple as that.

It's as simple as that. Will you lift the latch of your heart and your life and let him in tonight? The story is told, and I believe absolutely true, that after the painting of that wonderful picture to which I've made reference tonight, Holman Hunt himself was in an audience of admiring people who were studying that great painting. And the little boy who looked at it very carefully suddenly looked up to his father and said, Daddy, Daddy, the painter has forgotten something.

The painter has forgotten something. And what's that, asked the father. Said the little boy, There's no handle on that door.

There's no handle on that door. And the little lad, he said it loud enough for the great Holman Hunt to hear. And going over to the little boy, Holman Hunt bent down and said, My little friend, may I tell you something? The handle of that door is on the inside, and he's dead right.

Even the omnipotent Son of God will not break in upon any life uninvited. However insignificant you are, he will respect your personality and your individuality. He will not break in upon your life.

You have to lift the latch. You have to turn the handle. You have to open the door.

If any man hear my voice and open the door, the relevance of his appeal, the reasonableness of his appeal, and thank God the reassurance of his appeal, for he says, If any man hear my voice and open the door, I will come in and will share my life with you, and you share your life with me. I say, my friend, could you get any words to express the faithfulness of his reassurance? He says, I will come in. I will come in.

I heard one of the greatest preachers that our country has today outside of W.E. Sankster, a great evangelist, get up the other day and say this tremendous statement that rather was dramatic and struck me. Struck me. I thought about it a lot.

He said, Ladies and gentlemen, as I present you with the wonder of Jesus Christ and His desire to enter your life, I want to quote a text. And he quoted this very text. He says, Jesus says, I will come in.

Now he says, my friend, if you invite Jesus Christ into your life tonight and He didn't come in, you might go away disappointed. You might go away perplexed and bewildered. But something far worse than that will have happened.

The entire universe will have collapsed. Why? Because God has said something He hasn't kept. He will come in.

You can trust Him. You can trust Him to come in tonight. Not only the wonderful reassurance of His faithfulness, but the wonderful reassurance of His fellowship.

I will sup with you and you with me. Did you ever see anything so beautiful? Can you catch the picture? It's night time. It's night time.

The lights are burning. The sun has gone down. And an Easterner has invited you into His home.

And you sit there and He spreads before you a meagre little meal and you discover presently that this visitor is a rich visitor. And He suddenly unfolds from His treasure that with which He spreads a great banquet, a luscious feast. And He sits down and says, now share this with me.

Let's have supper together. Could fellowship be sweeter or described more adequately than that? Jesus said, that's just what I want to be to you. I want to spread before you a feast and there's forgiveness and there's pardon and there's cleansing blood and there's life, there's power, there's victory, there's peace, there's joy.

All this. And heaven too. If only you'll let me come in and share my supper with you.

Will you let Him in? For this authority, this Christ, this analyzing Christ, this appealing Christ is standing at the door of your heart. And with an appeal which is relevant, which is reasonable, which is reassuring, He says, open the door of your heart and let me in and I will come in. My beloved friend, He's been standing there for years and years and years.

The ivy has crept over the door. The brambles have hidden practically a whole part of it. I don't know if it's been 5, 10, 15, 20 or 30 years, but He's been knocking, knocking, knocking.

And if I understand that picture rightly, His patience, His patience is still there. His love is still there. His grace is still there.

But just how long He's going to continue to stand there, I don't know. For His posture is one about to leave. He's knocking, but He's on the turn.

I say, will you draw that rusty boat? Will you lift that heavy latch? Will you push open the door tonight and let Him in? Let Him in! And will you look up into His blessed face and say, Oh, come. Oh, come to my heart, Lord Jesus. There is room in my heart for thee.

Will you? Will you do it now? Simply? Believingly? Faithingly? Will you ask Him in right now? Do it as we bow in prayer together.

Audio: <https://sermonindex1.b-cdn.net/7/SID7708.mp3>

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