The Narrow Door

Intro: Luke 13:22-30 “And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait 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 hath 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 ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”

On the way to Jerusalem, one of the disciples asked Jesus, “Lord, are there few that be saved”? He answered with the admonition and a warning. The admonition: “Strive to enter in at the strait gate (or door).” (The kingdom of heaven is conceived of as a house.) The warning: “For many, I say unto you, will seek to enter in, and shall not be able.” The Master enforced his answer with a parable. In this parable we see a door, a narrow door, a closed door.

I. A Door.
   A. It is a door of escape.
      1. Those who enter shut themselves off from the evils of the past.
      2. All the sins which hounded them.
      3. We now have God fighting for us; Exo. 14:14 “The LORD shall fight for you, and ye shall hold your peace.”
   B. Jesus is the door.
      1. John 10:9 “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”
      2. Acts 4:12 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

II. A Strait (Narrow) Door.
   A. It is called a narrow door because it excludes so many.
      1. It is wide enough to admit the obedient.
      2. Yet, it is too narrow to admit the disobedient.
      3. Thus every sin must be laid aside, else entrance is impossible; Heb. 12:1 “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,”
   B. Let us notice some who will be excluded.
      1. The indolent.
         a. Only those who strive can enter.
         b. Luke 13:24 “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”
      2. The mere professors of the Lord.
         a. Mat. 7:21 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”
b. Luke 6:46 “And why call ye me, Lord, Lord, and do not the things which I say?”

3. The self-righteous.
   a. Mat. 5:20 “For I say unto you, That except your righteousness shall exceed the righteousness of the
      scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”
   b. Rom. 10:1-3 “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted
      themselves unto the righteousness of God.”

4. The morally unclean; Gal. 5:19-21 “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. 20Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

5. The ambitious. Mat. 18:1-3 “At the same time came the disciples unto Jesus, saying, Who is the greatest
   in the kingdom of heaven? 2And Jesus called a little child unto him, and set him in the midst of them, 3And said,
   Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom
   of heaven.”

6. The idol worshipper.
   a. Mat. 19:24 “And again I say unto you, It is easier for a camel to go through the eye of a needle, than for
      a rich man to enter into the kingdom of God.”
   b. Col. 3:5 “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:”

7. The unborn; John 3:1-5 “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for
   no man can do these miracles that thou doest, except G od be with him. 3Jesus answered and said unto him,
   Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4Nicodemus saith
   unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and
   be born? 5Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he
   cannot enter into the kingdom of God.”

III. THE CLOSED DOOR.
   A. Some day the Master of the house is going to rise and shut the door.

   1. This points to the death of the individual; Heb. 9:27 “And as it is appointed unto men once to die, but after this the judgment:”

   2. Or this points to the second coming of Christ; Mat. 25:1-13 “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2And five of them
      were wise, and five were foolish. 3They that were foolish took their lamps, and took no oil with them: 4But the wise took oil in their vessels with their lamps. 5While the bridegroom tarried, they all slumbered and slept. 6And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7Then all those
      virgins arose, and trimmed their lamps. 8And the foolish said unto the wise, Give us of your oil; for our lamps
      are gone out. 9But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10And while they went to buy, the bridegroom came; and they that
      were ready went in with him to the marriage: and the door was shut. 11Afterward came also the other virgins,
      saying, Lord, Lord, open to us. 12But he answered and said, Verily I say unto you, I know you not. 13Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”
B. This will not mean the same for all people. To those on the outside it will mean one thing, to those on the inside it will mean another.

1. To those on the outside (the wicked.)
   a. It will mean hopeless exclusion.
   b. It will mean eternal torment.
   c. This in spite of their professed sincerity, works and anguish of heart.
   d. Luke 13:25-28 “When once the master of the house is risen up, and hath 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 ye are: 26Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”

2. To those on the inside (the righteous.)
   a. It will mean security against evil intrusions.
   b. It will mean security against darkness and danger or the outside.
   c. It will mean blessing.
   d. Luke 13:28-30 “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30And, behold, there are last which shall be first, and there are first which shall be last.”

Conclusion: The door stands before you as the way of escape, as an invitation to the higher life. Will you not heed the Savior’s admonition to “Strive to enter in at the strait gate (door).”