

And the door was shut (Quality: Average)

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[0 : 00] I will ask your attention to a portion of the Word of God in the 25th chapter of the Gospel according to Matthew and the 10th verse.

The 10th verse of the 25th chapter of the Gospel by Matthew. Matthew. And 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.

It is the last clause that has been with very solemn weight upon my spirit during the past few days, and the door was shut. There is something so irrevocable about the matter.

Here are certain persons who are outside of the door, and here are some persons who are inside of the door, and we read the door was shut.

My dear friend, it's not the only place of the Word of God where we speak about a door being shut. We do know that there was a door into the lock that God commanded Noah to make.

[1 : 16] And when all the animals and the creatures were there, the door and his family, God shut them in. It was a shut door, and those that were inside the door were safe.

But I want you to remember that even in that incident, which of course many persons deny, they deny a universal flood, they deny the personality of Noah, they desire that they deny the building or adequacy of any art that human hand in those days could have built to accommodate so vast a population of creatures as went into the ark.

Nevertheless, my friends, in that true, honest narrative, which is given in the Word of God by inspiration, we have set before us the safety of those that are inside the door, but the dreadful peril of those that are outside the door that the Lord shut.

So I feel, friends, in approaching such a word as this, I must do so with a very solemn spirit. It has been so upon my heart during the past few days.

I don't want you to think that I have chosen to preach on such a text as this. I will remember an occasion being recounted to me up in Rochdale when I was there, about just before I went as pastor there, my father was preaching at Oak Chapel Rochdale, and the text that he preached on was this very word, and the door was shut.

[2 : 46] And the result of that word in the life of one or two persons was such, my friends, that a dreadful time of resentment rose up against the true doctrine of this word, that whilst there were those shut in in safety, there were those that were shut out in dreadful peril, the resentment of a lot of these people was such, that he rose up against not merely the man, if he, of course, had not been preaching according to the Word of God, it would have been a rightful resentment that was raised against him, but it was completely true according to the Word of God, that there was this resentment not only against the man, but against the Word and against God himself in the declaration of his truth.

Now these things are exceedingly solemn things. Let us for a moment to do just consider the circumstances in which the parable is spoken. I do feel, friends, that perhaps the division of our chapters is liable to give us an impression that there is no connection between that which has gone before and that which follows, that here is a complete division and we can afford to ignore the teaching of the previous chapter and just simply concentrate upon the particular portion that we're reading.

And that was one of the reasons why I read the previous chapter to you, not the only reason, because yesterday afternoon, as we were gathered together in the Spencefield School, our friend Mr. Lawson read in our hearing the 25th chapter of the Gospel by Matthew.

And I realized, my friend, as he read it, that here were the very things within the chapter that my mind had been muting upon for a day or two. Well now, if we turn back to the previous chapter, the Lord is speaking very solemnly of certain things that will come upon the earth.

You will remember how the disciples questioned him and they said, when shall these things be? And what shall be the sign of thy coming and of the end of the earth?

[4 : 52] And I want us to remember, friends, that it's those three things that are under review. You see? The things that have been spoken of, you know, the casting down the stones of the temple, that wonderful memorial to God and to the law, the casting down all those things that were ordained in that way, what shall be the sign of those things happening, thy coming again, the appearing of the Lord in glory, and also the end of the world.

And of course, as we read it through, you may say to me, well, I don't know what belongs to one period and I don't know what belongs to another period. My dear friends, let's not argue about what belongs to one period and another period.

Don't let us make the record of the word of God merely a book of history, even in anticipation. But may there be a solemn application of the whole world from our own songs.

The 24th chapter is full of loving, holy, solemn warning to men and women from this earth. It's all I do. It's all I do. Let's not forget that the signs of the times around us are very ominous today.

If there was one thing that impressed me, my friends, it was the wine in which the Lord Jesus Christ spoke of deceivers that would come in the name of Christ. It's not the only thing, but deceivers that would come in the name of Christ.

[6 : 17] You'll find them, friends, in places where you perhaps may least expect to find them. And be quite sure, this friend, that where there are these deceivers, they will always seek to glorify their own name rather than the name of Christ, although they may declare that they come in his own name.

The isms of today, the sex of today, my friends, well, what are they? They are just simply the declaration of some aberration of a human mind that has been given to a certain pursuit of religion, and there we find that this man's teaching or that woman's teaching is either to be put on a level with the Word of God and the Word of God interpreting thereby, or to be put above the Word of God and the Word of God subjected to the teaching of men or women.

A true sign of real apostasy. To the law and to the testimony, says the prophet of old, if they speak not according to this word, there is no truth in them.

So, at the beginning, I want to ask you this question then. What do you think of the Word of God? Can't be honest about it. What do you think of the Word of God? Measure it if you like, buying in this wine.

How many times have you read it during the past week? Can't be honest about it. How many times have you read it during the past week? What other things have you read during the past week? I don't want to refer to what I was talking about last Sunday night, to Domination of, you know, our reading by the newspaper and that sort of thing.

[7 : 43] But I just want to ask you that question. How many other things, how many other things have you read during the past week? How many other things have you been willing to listen to and attend upon?

But how many times have you and I raved, examined, meditated upon, tried over, humbled ourselves under this blessed Word of Divine Revelation?

And there is a question that I must have decessed to me. In faithfulness to your soul, this morning, my brethren, address this inquiry to you. I don't do it because I hate you.

I don't do it because I would bring you into troubled distress of spirit, although that may be necessary. You know what happened to John Newton in the hymn you've just been singing? I ask you to think of it carefully if you sung it.

There's an end, my brethren, you know what it was, to be brought into the very depths of personal distress and sorrow distress. But it was, well, what, the lifting of Jesus on us.

[8 : 42] Let me assure you that's what this book stands for. And if this book, my friends, has any effect upon you, young man, young woman, boy, girl, man or woman, I think it's right. If it is really beneficial to you this day, that word will end so with power and fix itself within your soul.

You'll know what it is, my friends, to lay you low, and you'll know what it is to raise you up to hope in Jesus Christ. Oh, the word of God, it's an all-important matter. And now, of course, following on, the solemn declaration with regard to what the Lord will do in the midst of nations and of people and of churches, the Lord places before his disciples this path.

You may say to me, well, it's a very interesting narrative and I expect something like that did happen. Most certainly it did. Christ never told a lie and he never received any of us.

Let's be quite honest about that, my friends. There's a lot of people, my friends, they talk about parables as though they're just simply dreams or visions or an imaginatory thing. But it's not so with the Lord. A man may, my friends, out of his own mind bring forth some picturesque and say, this is but an illustration of something much better.

But there's no need for Christ to take some picturesque and their use it as an illustration of good things to come. My friends, these things, the parables of the Lord, they do really happen, you know.

[10 : 05] They do really happen. Let me assure you of this, that Christ when he's speaking about this parable he says that there are ten people, ten virgins and they are like the kingdom of heaven.

The kingdom of heaven is likened unto ten virgins. I want you to notice, my friends, the significance of the character of these persons, their virgins. In other words, they are persons that are professedly separated unto God.

That's the significance of persons who are professedly separated unto God. They are not professedly married to anybody else. They are not married to atheists and they are not married to the tents of the agnostic.

They are not given to those things, friends, but professedly they are united unto Christ. The kingdom of heaven is life unto ten virgins. If you look upon them in their profession and religion you wouldn't see a great deal of distinction between them.

They both wear the same sort of garments and they make the same sort of profession and they have the same general creed. You see, there are ten virgins. It comes very, very close, my friend.

[11 : 20] Very close, indeed. If, of course, you were to really hear, my friends, that the kingdom of heaven in the profession, you know, the profession of the church would lie unto five virgins and five other characters.

You see, it wouldn't be quite surprised. But here, the same word, you see, the same word you use. Persons who have not outwardly, manifestedly defiled their garments, you see.

They are not outrageous worldly. They are not persons who have given up to the same human persons who are perpetually separated and deprived. You see, and to the church into its way.

Boy, it comes very, very close to this. Very close, indeed. And I want you to notice, friends, that they both possessed something and that was a lamp. Oh, yes, they've all got lamps.

It's well to remember that fact. In fact, even the foolish virgins, when the time comes, the lamps are finally needed. They say our lamps have gone out, or if you read in your margins of the authorised version, you'll find it reached, and our lamps are going out.

[12 : 28] As though, well, what life we have has seemed to prevail until just now, and now we find it's inadequate, it's going out. You see, well, we've got to consider this now that they got that.

Oh, yes, friends, if the world looks upon these persons, it doesn't seem to matter which party they are, they would say, well, that's a Christian, that's a Christian, that's a Christian, that's a Christian.

That person can talk about Christ, and that person can tell you something about their belief in Christ, and their faith in Christ, and so on, and there doesn't seem to be any great distinction between them, but they all seem to have lamps.

it is as though, my friends, they could all say, well, Christ is a saviour, and Christ is the Lord, and Christ is the Son of God, they will all have lamps to that extent, you see.

They believe the same things, and declare the same things, and seem to speak of the same sort of conversation, you see. The light seems to be so very much the same, very much the same. And then, of course, the time comes, my friends, when something very dreadful happens to the Church of Christ, this kingdom of God, and that is, they all fall asleep.

[13 : 39] You say, well, everybody has to go to sleep sometime, or else they wouldn't be able to keep living. Well, nobody knows that better than I do, friends. I'm thankful to God that I can sleep, or else I don't know how I should go.

But passing by that altogether, notice, friends, there seems to be something very particular about this, as though in the past days there was a great activity, as though these people were really awake, and really alive, are really aware of things, you see, and now, they're going to sleep.

You think, my friends, are the things that mark activity in the Church. Mind you, it's not only the foolish virgins, but the wise virgins, they're slumbering and they're speaking.

You see, the thing is happening generally until the greatest thing should make impact, my friends, almost until the ball is shut. You see, it's right up to a bed. They're going on together, they're going on together.

And, well, they're slumbering and sleeping. Look at some of these things. What we observe together, friends, you know, generally here in every chapter.

[14 : 46] When you say we go to chapel, yes, when we go to their friends, well, do we slumber all soon? Is there the same anxious, waiting, the same searching, and seeking, and inquiring, and trying, and longing, and hungry, that there has been in days that have passed?

Or have we come to the place, my friends, where, well, we've learned all we need to learn, and we've got all we need to possess, and we're in a position, my friends, that satisfies us.

We're not so much arguing about whether it satisfies other than God, but it at least satisfies us with regard to our religion. Consequently, we can sit down and have a little rest now.

You know, friends, I sometimes think about those early days, when the love of God was shed into my heart in a very wonderful way, and, you know, it seemed as though I could never, never, never do enough.

Never do enough. I could read the Bible enough, and I could try enough, and I could go to often to the house of prayer, and I couldn't attend too many prayer meetings, I couldn't read too many good books, you see, and certainly I could never go too far, or even to bear too much pain for the Lord Jesus Christ then.

[16 : 03] Is it so now? Where is the blessedness I knew when first I knew the Lord? Where is the soul refrained you of Jesus and his word? You say, but the Spirit of the Lord has withheld and beholden it from me, and I can't help it, I can't help it, you see.

Ah, friends, but what about the things that you have entertained that have breathed the Spirit of God and driven him through your breath? Now, I must be loving and honest with you this morning, friends.

I ask you whether you know what it is to come to that place, where you fear, fear and tremble before your God, lest in the diaries of theory, whether by therefore by his second guide, he just finds you slumbering and bleeding.

Oh, revive my will in the midst of the years, in the midst of the years, make known in wrath, remember me, mercy. Is that a cry? Here's a person who knows something of what we were hearing a bit about yesterday afternoon.

The storm had been on the ability of a person who made us a thing that I do.

[17 : 45] Gospel of Father, oh, I fear this should be like that. Some of you all friends may feel like that. Some of you young wives can have been here long enough for that to happen yet.

But I warn you against the danger. I warn you against the danger. Well, we must pass on. Suddenly a cry is made, behold, the bridegroom cometh, go ye out to meet him.

This, my friends, is the real word, the true word. You see, there have been ever so many times when people have said, behold, he's there in the desert, he's in the other place, go ye out to him.

And that will be deceivant. It will be deceivant. You think, my friends, down the bottom of everything, you're they saints. There's a book of the Mormon, that this is read in the church.

And that fearful apostate, that red little deceiver, who was the originator of this fearful cult, my friends, he is almost worshipped as it were in the place of Jesus Christ.

[18 : 52] And yet, there we are, multitudes of, see there, that's the man, that's the man who teaches you on the fire, that's the man you need to worship, if you're with that man, you're saved. Of course, friends, it was a complete mistake.

They were all deceived, pray for them, that might be gone out of their deception. Pray, my dear friends, that such a place as that might be completely changed amidst prescuted, and crowds of seeking, humbling sinners might box up in ways of that, crying for mercy, to God and easily, no name, but one name, and that is Jesus Christ the Savior.

All pray for that, pray for that. Behold, the bride will come, go ye out to me, that time is coming, when you and I, my friends, will have to meet Christ, who will come a second time, oh, not to bear the sins of his people, but there to execute judgment for the whole world.

Yes, friends, he's a precious Savior, a dear Redeemer, whose love is absolutely beyond human comprehension, but I know that love, it kills my heart with awe and yet with thankfulness.

Oh, he is indeed the devil again, he is a king of kings and all the ones. Oh, he will rule, but none will be able to stay his hand.

[20 : 15] That, my friends, that he declares his determination to do, he will most certainly accomplish. And everything will be judged by him, in perfect holiness, in absolute integrity.

Oh, friends, is he on your side? I don't ask you whether you're on his side, but I will be on your side, beyond your side. Oh, it's a wonderful thing to be on his side, to have a standing as a loyal follower, a real hearted servant of the Lord and saying that he was Christ, but all my friends, the one of Christ to be on the side of the sinner, when that great day of judgment there appeared.

Man was once brought before man his strength. Man is great to be a lifelong friend of this man in the past. Their ways had parted.

There this man is charged with a certain crime and the magistrate passes sentence. The full invention of the law of this particular misdemeanor heavy fine, heavy fine.

Man has ruined himself by his excessive the under end of time. people in the court are amazed that the magistrate should get the maximum fine from the man when he been a friend of a boy who dies.

[21 : 39] When it's all over and the man decides he's got to go to prison or else pay the fine. The magistrate comes from the bench and goes to the class to pay the fine. Is Christ on your side?

Is!! that's it! That's it! Is there one that is stood in your place and in your state and bore your dead and courage to burn the wife?

Is that the hope of your love? These are the important things of the gospel. They are indeed. Now stand in the face my soul with thee. For heaven are thy credentials!

But this is Jesus Christ thy only place is he thy brother for brother then. Yes and of course the prize that behold the bride will come go out to me.

Now comes the destiny comes upon the destiny comes. You know friends I've known cases of people that have had a fairly good profession with it seemingly until at last they've come to their old age and then well of course they're not too strong they're not too well they can't do this and they can't do that and because of the cutting off of the activities of their person that's what I'm trying to bring for you the cutting off of the activities of their person by reason of all age they lose all their religion simply my friends because the religion has been of the flesh let the flesh decay a religion that is shall I say bound up with the flesh must of necessity become you remember don't you how the apostle writes concerning this he says though the outer man decayed yet the inward man is renewed on earth and that's it that's it that's what's in the vessel that's what is poured into land that's what the wise persons of God sufficiency are you think what is it my friends it's a living faith in Christ a living faith

[23 : 55] I know there are some ministers who will say to you ah but don't forget Mr. well it's the general grace of God manifest to all this to us I pray really that that is true to a certain extent but remember this my friends there's one thing in the midst of all the graces of the spirit of God that exceeds them all possession of it that is a living faith in Christ the old puritan they used to talk about this living vital place as the queen of all graces and Christ himself without pain it is impossible thing my friends it's a pleasure when the Lord shall come to him that there shall be found a people with oil and the vessels with their lamps who will arise and go out to meet him and welcome him and rejoice in his presence it'll be his pleasure without pain it is impossible to be a living vital way of course it's a divine gift as every other grace is a divine gift we know the source of it friends it's a faith that worketh soul that all is going to go out to all his blessed person we love him because he first loved us there is this vital operation of the

Christ that is all essential which are called in Luther's die the papists my friends they said to those who may were deceiving although they were deceived themselves but they were deceiving because they were deceived they said to those who may were deceiving make a confession eat your mass go on your pilgrimages pay your penances and there my friends it was all the works of the branch the works of the branch Luther for a time was deceived by I got a volume of his letters in my study if my friends you could read that volume of his letters you'd see the difference between the early letters that are recorded there and the later ones in his life how my friends he himself was looking to what he could do in order that he might please God and attain to heaven at last but oh in the end see the man casting himself implicitly and absolutely from the merits of Christ as the over middle of his son there the

Lord appears to him and he says to Luther Luther the just man should live by faith that's the secret of his life that's sure in life from that hour my friends a dear man goes out and there he proclaims the same blessed testimony that the Lord proclaimed to him he says there is no hope in your penances nor getting your in the land there is no hope in all the blast of the sea that these people have been setting before us deceiving us but there is hope in Christ believe!

in God's mercy toward them believe in Christ for the saving of their souls oh this wonderful thing of giving faith of course you can't give it another person the papers will tell you my friends that there is an over plus of merit in certain persons that can be granted another of course it's just by imagination St.

Alphonsus or St. De Uri or some other queer name like that my friends he hasn't got any goodness to be able to give to me the whole account of God where is goodness there is merit where is hope your sin has been found alone in Christ faith faith faith in Christ no wonder friends one of our dear writers really repeating the prayer of the disciples they say give me more faith more sorry faith more confidence in thee Lord that's what I need to have increased and I have everything else religious observation and the acclimation of my friends around me they may make me the chief in the church and the chief in the accolence but oh if I haven't got Christ if I haven't got faith in Christ oh give me more confidence more confidence in me friends the humble person who sits in the back seat there and tries to get out with anybody else and avoids any issue that might afflict their soul they want to go home and bear the things that they have heard in the house of

[28 : 33] God as they have gone home ah that person dreams hanging clinging upon a precious Christ maybe a deep in the estimation of God a life a life a life a life of course if you want to know the evidence of it among men it always manifest in one life the obedience of them there is the test of it by their fruits they shall be known you can't my friends dissect a man's heart to see whether he got this hidden mysterious wonderful God given blessing of living faith within their hearts matter between obedience to him and to his word it's a faith that worketh by love the apostle says it's that love that has constrained us then of course there comes the division the time has gone I shall have to leave the Sunday friend may the Lord have his blessing Amen