

## Luke 13:22-30

## ***“The Narrow Door”***

September 28, 2025

## 1. Intro

- a. Well, we are a little over halfway through the Gospel of Luke
  - i. We saw at the beginning of Luke the incredible story of the birth of our Lord Jesus into this world
  - ii. We got a small glimpse of the boy Jesus, at twelve years old, as the people in the Temple were amazed at his understanding
  - iii. We saw Jesus begin his ministry on this earth as he was baptized by John the Baptist, and then he immediately was taken out into the wilderness to be tempted by Satan
  - iv. From there, we've seen Jesus traveling from town to town
    - 1. He's cast out demons
    - 2. He's healed the sick
    - 3. He's calmed stormy seas
    - 4. He's even raised the dead
      - a. Luke's Gospel up until this point has been the story of Jesus, the Son of God, working wonders throughout Judea and Galilee, and even Samaria...
        - i. As he has opened the eyes of the blind
        - ii. Brought liberty to the oppressed
        - iii. And proclaimed the Kingdom of God
      - 1. And all along the way, he's been agitating the religious leaders, hasn't he?
    - 5. But here, in our passage for this morning, there is a significant shift
      - a. For the next ten chapters, everything in Luke will be pointing toward the cross
        - i. And it starts here in verse 22, as Luke writes

## 2. Luke 13:22

a. <sup>22</sup>[Jesus] went on his way through towns and villages, teaching and journeying toward Jerusalem.

- i. We'll see next week how Jesus will lament over the city of Jerusalem, and all that the city represents
  1. But Jesus knew, didn't he?
    - a. He knew that Jerusalem was where everything would culminate for him
    - b. He knew that Jerusalem was where the epicenter of the religious apostasy was for the people of God
    - c. He knew that Jerusalem was the place where he would meet his death
  2. Therefore, as Isaiah 50, verse 7 says, Jesus "set his face like a flint,"
    - a. And he firmly and resolutely began his journey toward Jerusalem
      - i. And along the way, someone asked Jesus the question there in verse 23...

### 3. Luke 13:23

a. <sup>23</sup>"Lord, will those who are saved be few?" And he said to them,

- i. Now, the way that the ESV translates that question, it makes it sound like this person is asking about something that will happen in the future sometime
  1. But the actual grammar of the sentence is in the PRESENT tense
    - a. So the better way to read it is, "Lord, are those who are BEING saved few?"

- i. Now, this is the better reading grammatically, but it is also the better reading THEOLOGICALLY
  - 1. If you remember from last week, Jesus had not come to talk about some far off Kingdom that would come in the future
  - 2. He had come to bring the Kingdom of God to earth NOW... in those very days
- ii. And even still today, two thousand years later,
  - 1. The Kingdom of God is growing into a bigger and bigger mustard tree,
    - a. As THE CHURCH expands all over the world
  - 2. And the leaven of the Gospel is continuing to work its way throughout the entire loaf
    - a. As more and more people are BEING SAVED, each and every day
- 2. So let's make sure we are reading this properly...
  - a. And someone said to Jesus, "Lord, are those who are BEING saved few?"
  - i. And Jesus answers to ALL the people following him...

#### 4. Luke 13:24-30

a. <sup>24</sup>"Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. <sup>25</sup>When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' <sup>26</sup>Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' <sup>27</sup>But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' <sup>28</sup>In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. <sup>29</sup>And people will come from east and west, and from north and south, and recline at table in the kingdom of God. <sup>30</sup>And behold, some are last who will be first, and some are first who will be last."

- i. Well, as Jesus so often does, he doesn't give the person a direct answer here, does he?
  - 1. We're going to see LOTS of parables from Jesus over the next few chapters,
    - a. So Jesus again slips into this parable-like language here in this response
      - i. And as he continues to teach on the Kingdom of God, he uses one of his favorite parable images... that of a great feast
    - b. That's where all of this is moving toward, isn't it?
      - i. And by "this" I mean the church...
        - 1. And all of our worship
        - 2. All of our serving of one another
        - 3. All of our witnessing out in the world
        - 4. All of our laying down our lives and following after Jesus
      - c. It is ALL moving toward the great feast of the Kingdom, isn't it?
  - 2. Being "saved" is NOT about floating around in the heavens with our golden halos, strumming on golden harps in some sort of mushy, Hallmark card experience
    - a. To be saved means that Christ has purchased you by his very own blood
    - b. He has brought you into his very own bride, the Church
    - c. And when he returns for the second and final time, the earth and the heavens will be swept away
      - i. The NEW heavens and the NEW earth will come
        - 1. And there will be a wedding feast between Christ and his bride, more glorious than you could ever imagine!

2. Those who are saved will recline at the table in the fully consummated Kingdom of God
  - a. And we will feast next to guys like Abraham, Isaac, and Jacob
  - b. We will feast with the great Bridegroom himself, our Lord Jesus Christ
  - d. When Jesus thought of those who were being saved, THAT was the picture that came to his mind!
- b. So how do we get into this great feast?
  - i. Well, it is only through the narrow door, isn't it?
    1. In Matthew 7, Jesus calls it the narrow GATE... but they're both the same thing
      - a. There is only ONE way into the Kingdom of God
      - b. There is only ONE way into the great feast
        - i. And that is through the NARROW door
          1. The WIDE door is the easy door
          2. The WIDE door is the door that is full of the fun and treasures and pleasures of this world
          3. The WIDE door is the door that leads to destruction
            - a. And those who try to get in through THAT door... are many
        - c. It is through the NARROW door, my friends, that we enter into the Kingdom
          - i. It is through the NARROW door that we find eternal life
            1. And even though Jesus doesn't answer the person's question directly here in Luke 13, he affirmed this sobering fact for us back in the Sermon on the Mount...
              - a. Those who enter in through the NARROW door will indeed be few
        - ii. So what is this narrow door that opens into the Kingdom?
          1. Well, the better way to ask that is "WHO is the door to the Kingdom?"
          - a. For the door to the Kingdom is Jesus himself!
            - i. In John 10, Jesus uses a different image for the Kingdom... this time he speaks of it as a great and abundant pasture
              1. And he says in John 10:7-9,
                - a. *<sup>7</sup>"Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup>All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup>I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.*
              - ii. This is the wonderful fulfillment of Psalm 23, isn't it?
                1. *<sup>1</sup>The Lord is my shepherd; I shall not want. <sup>2</sup>He makes me lie down in green pastures. He leads me beside still waters. <sup>3</sup>He restores my soul. He leads me in paths of righteousness for his name's sake.*
                - a. Jesus is the Good Shepherd who calls us out into the green pastures
                - b. But Jesus is ALSO the DOOR to those pastures
                  - i. He is the door to the place where the waters are calm and peaceful

- ii. He is the door to the place where our soul is restored
    - iii. He is the door to the path of righteousness
  - 2. If anyone enters BY HIM, then you will indeed be saved, and you will find the green pastures of the Kingdom of God
- iii. So then the pressing question becomes, "If Jesus IS the narrow door into the Kingdom... If Jesus is the ONLY door into the Kingdom... then HOW do we enter in through him?
  - 1. Well, he gives us the answer here in our passage for this morning,
    - a. And unfortunately, it is not an answer that many of us want to hear
      - i. For it is not the seeker who enters the door, it is the STRIVER
- c. Look back at verse 24, and we'll focus first on the second half of the verse
  - i. The person had asked Jesus, "Lord, are those who are being saved few?"
  - 1. And Jesus says, "Many will SEEK to enter through the narrow door... but they will not be able to"
    - a. Now, this word that Jesus uses for "seek" here in verse 24 has the idea of a longing, or a desire
      - i. It CAN refer to a truly GOOD seeking that truly comes from the heart,
      - 1. We read in Luke 19:10, that "The Son of Man came to seek and to save the lost"
        - a. So we would absolutely say that this is a GOOD seeking
    - ii. But unfortunately, there is also a seeking that is NOT so good
      - 1. This is a seeking that comes in the form of the pursuit of just an intellectual knowledge
      - 2. This is a seeking that only wants to investigate and get to the bottom of things
      - 3. This is a seeking that demands answers, and typically will only accept the answers that they've already determined in their own minds
        - a. At its most foundational level, this is a SUPERFICIAL seeking, which isn't really seeking at all, is it?
      - b. And Jesus says to those who try to enter into the Kingdom in THAT way, they will not be able to enter in
  - 2. But we don't really need to know the original Greek to see all this... it's right there in the text
    - a. Jesus says of these supposed "seekers," that they will stand outside of the door and knock after it has been shut
      - i. They will bang on the door and shout, "Lord, open the door for us too!"
      - 1. Jesus will answer them and say to them "I do not know where you come from..."
      - ii. But look at the peoples' response...
        - 1. "We ate and drank IN YOUR PRESENCE"
        - 2. "You taught IN OUR STREETS"
  - 3. Friends, let me ask you...
    - a. Suppose President Trump just happens to be coming through Sapulpa later on this week, and he wants to throw a big appreciation dinner for all his supporters over here at Rib Crib
      - i. Maybe you just happen to be able to get a ticket to this dinner, so you show up and you have dinner with the very President himself

1. Well, you're seated on the other side of the restaurant, but at least you're in the restaurant with the President!
2. There's a couple hundred people all clamoring between you and him, but at least you're eating and drinking IN HIS PRESENCE
3. You were seeking after him, but could you really say that you KNOW him?

b. Or let's say that the President then heads over to Main Street to give a big rally

- i. You hop in your car and follow the big motorcade down the road
- ii. You stand on Main Street along with thousands of other people
  1. You got to hear the President of the United States of America speaking in OUR streets!!
  2. But could you say at that point that you really KNOW him?
    - a. Of course not!

ii. Sadly, that was the case for so many people in Judea in Jesus' day, and that is the case for so many people in our day as well

1. There are many, even within many of our churches, who claim to truly be seekers of Jesus Christ
  - a. They make it to church every now and then
  - b. Occasionally they might engage in somewhat of a spiritual discussion with others
  - c. They'll listen to an interesting podcast or two, or watch an exciting sermon or two on YouTube
    - i. "We ate and drank in your presence, Lord!" they'll say...
    - ii. "We heard about you in some teachings on the internet..."
    1. But Jesus will say to them, "I tell you, I do not know where you come from,"
      - a. For they didn't TRULY know him in their hearts
    2. Even worse, he will say to them, "Depart from me, all you workers of evil!
      - a. For they were only SUPERFICIAL seekers of salvation...
      - i. When they should have been STRIVING to enter through the narrow door

iii. Now I know the push back that immediately begins to stir in our hearts when we hear these words...

1. STRIVE to enter through the narrow door
  - a. That sounds an awful lot like salvation by works, doesn't it?
    - i. Don't worry, we'll hopefully calm those fears by the end of our time here this morning
      1. But we would be WRONG to not take Jesus' words at face value, simply because we are afraid of where it might lead

d. So, the person asks Jesus, "*Lord, are those who are being saved few?*"

- i. And Jesus says to them, "STRIVE to enter through the narrow door..."
1. Now, this word that he uses for "strive" would have been a very familiar word to his audience in those days
  - a. And it is similar to a very familiar word to us in our day also
    - i. It is the Greek word *ah-gun-id-zo-my*
    1. And of course, that is where we get our word, agonize

- b. And whether you are looking at the Greek word *ah-gu-ni-dzo-my*, or the English word agonize, the meaning is the same
  - i. It means to fight... to labor fervently... to struggle
    - 1. STRIVE to enter through the narrow door
    - 2. AGONIZE to enter through the narrow door
    - 3. FIGHT to enter through the narrow door
- 2. As I said, this would have been a very familiar concept to the people in Jesus' day
  - a. In the Roman Empire of the first century, athletic stadiums were built in all the major cities
    - i. Similar to our Olympics of today, the best competitors would travel around and compete in these arenas
      - 1. The winners would receive all sorts of wealth and recognition and accolades
      - 2. And what set these winners above all the rest of their competitors was their willingness to *ah-gu-ni-dzo-my* in their training
        - a. Those who agonized the hardest, were those who received the greatest prize
  - 3. So Jesus turns to the crowd of people following him in this moment, and he uses this word that is FULL of very recognizable meaning and intent, and he says to them,
    - a. "STRIVE to enter through the narrow door"
      - i. And NO ONE modeled this striving for us better than the Apostle Paul
- e. Now, if you've spent much time reading the letters that Paul wrote in the New Testament, you know without a shadow of a doubt that Paul was ALL ABOUT the grace of God
  - i. He has no problem in Romans 8:11 with extolling the sovereign election of the saints according to God's own purposes
  - ii. He has no problem in Ephesians 1 and 2 with praising God for predestining us to salvation and predestining us to adoption
  - iii. He couldn't say it any more clearly than he does in Ephesians 2:8-9,
    - 1. *For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.*
      - a. Paul viewed himself as the chief of sinners
        - i. He did not set out to seek after Jesus
        - ii. Jesus came seeking after him, when he knocked him to the ground and blinded him on the road to Damascus
      - b. And by God's GRACE, Paul was forever made new in Jesus Christ
        - i. Paul unashamedly and unapologetically proclaimed the wonders of salvation by grace alone, through faith in Jesus Christ alone
          - 1. BUT, Paul also AGONIZED over his own salvation, and after the salvation of all those he came in contact with
    - iv. So in these three lessons from the Apostle Paul, may we also find our application
- 5. The first lesson we learn from Paul is that he agonized to receive the eternal prize of his salvation
  - a. Turn with me in your Bibles to 1 Corinthians, chapter 9
    - i. Remember that, when Jesus used the word, "STRIVE to enter through the narrow door," he used a word that had a direct connection to the athletic competitions of those days
      - 1. Paul does the very same things here in 1 Corinthians 9, if you'll look down to verses 24-27...
        - a. *Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it.* <sup>25</sup>*Every athlete exercises self-control in*

*all things. They do it to receive a perishable wreath, but we an imperishable.  
26So I do not run aimlessly; I do not box as one beating the air. 27But I  
discipline my body and keep it under control, lest after preaching to others I  
myself should be disqualified.*

2. Paul grabs hold of the very same imagery that Christ himself used in Luke 13, as he talks about these elite athletes
  - a. The one who wins the prize exercises self-control in all things
    - i. They AGONIZE to win the prize
      1. We might not be elite athletes ourselves, but we certainly know what he's talking about
      2. Every four years when the Olympics come on TV, we get to watch the competitions between these amazing athletes,
        - a. But we also sometimes get a glimpse into their training routines that prepared them for their particular event
          - i. They spend COUNTLESS hours at the track, or in the pool, or at the gym
          - ii. They have meticulously restricted diets that they have to follow
        - b. They agonize over every detail of their life
          - i. All so they can win a perishable wreath
  3. But Paul reminds us that the wreath WE are running after is an IMPERISHABLE wreath
    - a. It is the ETERNAL prize of glory in Christ Jesus
      - i. So run in such a way that you may obtain it!
        1. Don't run your race aimlessly – AGONIZE to run with discipline
        2. AGONIZE to run with self-control
      - ii. STRIVE to enter in through the narrow door
        1. For there will be MANY who seek to enter in... but they WILL NOT be disciplined
          - a. They WILL NOT have self-control
            - i. And in the end, they will be disqualified
          - b. NOT because they won the prize and then lost it
            - i. But rather, because they never were qualified to run in the first place
    4. The very first thing that we must do, friends, is examine our own hearts
      - a. Are we AGONIZING to win the race?
        - i. If not, then something has gone wrong in our faith
          1. We have become spectators in the event we were supposed to be training to win
            - a. STRIVE to enter through the narrow door
    6. The second lesson we learn from Paul's life is that he agonized to present EVERYONE ELSE mature in Christ
      - a. Turn in your Bibles to Colossians 1, and we'll look at verses 24-29
        - i. In the first sections of Colossians 1, Paul is talking about the preeminence of Jesus Christ,
          1. As he reminds us that Jesus is before all things, and in him ALL things hold together
            - a. He goes on to talk about how it is Jesus who has reconciled us to the Father
            - b. It is Jesus who will present us holy and blameless before God
            - c. It is Jesus who makes us all above reproach
        - ii. But then look at what he says starting in verse 24...

1. *<sup>24</sup>Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, <sup>25</sup>of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, <sup>26</sup>the mystery hidden for ages and generations but now revealed to his saints. <sup>27</sup>To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. <sup>28</sup>Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. <sup>29</sup>For this I toil, struggling with all his energy that he powerfully works within me.*
  - a. One of the things I love about Paul's writings is that he has absolutely no problem throwing together two apparently contradictory statements,
    - i. And holding them BOTH up to be true!
2. Just look at that last verse
  - a. Paul says that he is toiling, he is AGONIZING to present his brothers and sisters in the church as mature in Christ
    - i. He's willing to suffer absolutely ridiculous things to accomplish this
      1. He gets beaten with rods
      2. He gets stoned nearly to death
      3. He gets imprisoned... shipwrecked... he's constantly on the run
    - ii. He is literally AGONIZING in just about every way possible to make sure that his fellow Christians are mature in their relationship with Jesus
  - b. But AT THE SAME TIME, Paul says that he is struggling with all of CHRIST'S energy that HE is powerfully working within him
    - i. So which one is it, Paul?
      1. Are you agonizing, or is Christ agonizing?
      - a. The answer friends, is YES!
3. Think about the error that we fall into if we pit these two things against each other as "either/or" statements
  - a. If we say that it is all on us, that we have to fight and toil and struggle and agonize to present everyone else mature in Christ...
    - i. Well that's a recipe for a really fast burnout, isn't it?
      1. I don't care how much of a super-saint you are, NO ONE can do that in their own strength and keep it going for any significant amount of time
4. But there is also error on the other side
  - a. We COULD say to our brother in Christ, "Hey brother, Jesus will fix whatever it is that is hindering your walk with him..."
  - b. Or we COULD say to our sister in Christ, "Hey sister, just let go and let God, and He'll make it all right..."
    - i. But that's simply not the way that God has designed us, and it is not the way Christ has designed his Church
      1. The number varies depending on which commentator you are reading, but there are approximately 59 "one another" statements in the New Testament of our Bibles
        - a. Love one another is of course the most obvious one
        - b. But there's also outdo one another in showing honor
        - c. Instruct one another
        - d. Have concern for one another

- e. Serve one another
- f. Bear one another's burdens
- g. Submit to one another
- h. Forgive one another
- i. Teach and admonish one another
  - i. That's just scratching the surface of all that we are **COMMANDED** to do for one another

5. And all these “one another” statements come together to show us that we have all been called to AGONIZE in presenting our brothers and sisters mature in Christ...

- a. As we struggle with all HIS energy that HE is powerfully working within us
  - i. In his letter to the Galatians, Paul even said that he was in the anguish of childbirth until Christ was formed in them
- b. Friends, if the church is to function as it has been designed to function,
  - i. Then we must all be willing to agonize **TOGETHER**
  - ii. STRIVE to enter through the narrow door
    - 1. And strive **TOGETHER** to present one another mature in Christ
- iii. We see in Colossians 4 that this same attitude bled over into Epaphras' life as well, as we read in verses 12-13,
  - 1. *<sup>12</sup>Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. <sup>13</sup>For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis.*
  - a. Epaphras AGONIZED on behalf of his fellow Christians
    - i. He worked HARD, not just for the believers in Colossae, but for the believers in Laodicea and in Hierapolis
      - 1. We too are called to strive on behalf of one another

7. The third and last lesson we learn from Paul, is that he agonized over his relentless pursuit of godliness

- a. Turn to the letter of 1 Timothy, and we'll finish our time this morning in chapter 4
  - i. Paul encourages Timothy to watch out for false teachers and their teachings of demons, and then he says this in verse 6...
    - 1. *<sup>6</sup>If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. <sup>7</sup>Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; <sup>8</sup>for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. <sup>9</sup>The saying is trustworthy and deserving of full acceptance. <sup>10</sup>For to this end we toil and strive – [TO THIS END WE AGONIZE] because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.*
    - a. Because of Paul's hope in the living God, he agonized that his life would bring glory to this God
      - i. For it was this God who had chosen him in Christ before the foundation of the world
      - ii. It was this God who lavished the riches of His grace upon him
      - iii. It was this God who had set Paul apart before he was born
        - 1. So Paul toiled and strived to be a godly man
        - 2. And he encouraged Timothy to do the same
    - 2. So what does this striving after godliness look like?
      - a. According to verse 12, we are to set the believers an example,
        - i. In our speech...

- ii. In our conduct...
- iii. In our love...
- iv. In our faith...
- v. And in our purity
  - 1. Christians, in light of the living God who has chosen YOU, are you agonizing to set an example for others in each of these areas?
    - a. That is one way that we strive after godliness
  - b. According to verses 13-15, another way we strive after godliness is by utilizing our gifts within the church
    - i. Timothy first served as an Evangelist under the Apostle Paul, but he would eventually serve as an Elder in the church at Ephesus
      - 1. These were the gifts that had been given to him by the Holy Spirit
        - a. So Paul encouraged Timothy to devote himself to these things
          - i. Devote yourself to the public reading of Scripture, to exhortation, to teaching
          - ii. Practice these things, Timothy
          - iii. IMMERSE yourself in these things
        - b. Shine as an example of what it looks like to utilize your God-given gifts within the church body
      - 2. Christians, in light of the living God who has set YOU apart, are you agonizing in the pursuit and the utilization of YOUR spiritual gifts?
        - a. As Paul says in verse 16, we are to keep a close on our lives, and we are to PERSIST in these things
    - c. But Paul is not done yet...
      - i. Turn to chapter 6
  - b. In verses 1-10, Paul again warns about the dangers of false teachers, and he also throws in the dangers of wealth and discontentment, and then he says in verse 12,
    - i. "Fight the good fight of the faith"
      - 1. Ah-gu-nid-zo-my the good fight, Timothy
        - a. Agonize for it... Strive for it
          - i. Fight the good fight by fleeing from greed and covetousness and evil
          - ii. Fight the good fight by pursuing righteousness, and godliness, and faith, and love, and steadfastness, and gentleness
          - iii. Fight the good fight by TAKING HOLD OF the eternal life to which you were called
          - iv. Fight the good fight by keeping the Word unstained and free from reproach
          - v. Fight the good fight by guarding everything that has been entrusted to you
      - b. If you AGONIZE after godliness, Christians, then you will never swerve from the faith
        - i. For this we toil, struggling with all of Christ's energy that he powerfully works within us
    - c. Friends, we are saved by the grace of God alone, through faith in Jesus Christ alone
      - i. AND, we must strive to enter through the narrow door

1. For if we refuse to agonize in our pursuit of salvation...
  - a. If we refuse to agonize in presenting one another mature in Christ...
  - b. If we refuse to agonize in our pursuit of godliness
    - i. Then we are in danger of Christ saying to us, "I tell you, I do not know where you come from."
- ii. There are indeed many who claim to be seeking after Christ, but they are looking for him at the wide door of the world,
  1. And they will not find him there
- iii. But praise be to God, there are also MANY, all throughout the years, who HAVE entered through the narrow door
  1. And there are MANY who are still entering through the narrow door, even today
    - a. People will come from the east and the west...
      - i. From the north and the south
    - b. Even now, the table is being set
      - i. The great wedding feast of Christ and his bride is being prepared
        1. Abraham and Isaac and Jacob are already there
        2. The great prophets of the Old Testament are already there
        3. Eventually, people from every tribe, tongue, and nation will be there as well
    - c. So the question is, friends, where will you be when the master shuts the door?
      - i. STRIVE to be found in Christ, and you will indeed find yourself reclining at the table in the Kingdom of God!