

A Great Door Is Open

Unto You

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10:9).

If I were to ask you, “What is a door?” I wonder what your answer would be. Three times Jesus uses the word “door” in John 10:1-9. He declared, “I am the door.”

An opening in a wall is not a door; that would be a doorway. Jesus did not say, “I am the doorway,” yet He *is* the door and He *is* the way.

A door is something that opens and closes. It has to swing on hinges. A door needs to have operational parts so it can swing open or be closed, and, if necessary, be locked.

This booklet will reveal that not only is Jesus the entrance into the Kingdom of God, but also He is the One who makes certain that our enemies are kept outside of the door. It will also define to Christians today the nature of the Door that is opened unto us: Jesus Christ—the Door,

the Lamb, and the Shepherd; the Way, the Truth,
and the Life.

Chapter One

THE BLOOD MAKES THE DIFFERENCE

After the Fall, Adam and Eve taught Cain and Abel categorical doctrine. God had rejected Adam and Eve's aprons of fig leaves, so He gave them skins to wear by shedding the blood of an animal. Abel magnificently chose to bring the blood of the first-born lamb as a sacrifice to honor God. He brought the blood because he was taught that this was how his parents were saved—by blood that was shed for their sake. In fact, it was shed in their place, since breaking God's commandment in the Garden meant death (Genesis 2:16-17). Cain, however, did not hear his parents correctly, concerning the blood offering.

A person who follows a Christianity that neglects the necessity of the Blood of Christ does not come in properly by the Door, Jesus Christ. The only way we can come to the Door is by His

Blood.

When Israel prepared for the Passover in the land of Goshen, the blood of a lamb was to be put above the door, on its sides, and on the threshold. There had to be blood on the door. Not only do we need to have a door, but we must have blood on that door representing the Trinity: the Father, the Son, and the Holy Spirit. It also represents the life and death and resurrection of Christ, because of the Blood shed on the Cross for sinners like us.

Abel brought a blood offering to God. No blood, however, was brought by Cain, though he had heard the same message that Abel did. Cain was there for the same teaching, but he brought the fruit of the field instead of the blood of an animal.

Cain refused to present a blood offering, but he did bring an offering. How many Christians today refuse to present the Blood? Oh, they bring themselves to church, but they do not present the Blood offering. People who are saved but still worry and fret all the time do not reckon on the purifying power of Christ's Blood. When we apply the Blood, we recognize the fact that it has cleansed us from all unrighteousness. The Blood covering does away with living up to the

standards of the world that can weigh us down and result in tension, tiredness, trying to satisfy God through a system of works, or any number of symptoms.

The Right Offering

God said to Cain, “You didn’t bring the right offering.” Cain did not offer a blood sacrifice. Imagine the conversation God and Cain must have had:

God says, “Cain? Are you listening? This is what I’m going to do. There at your door is a lamb, the sin offering. That sin offering is right there! All you have to do is take that lamb and sacrifice it. Take it at your door, sacrifice it, and bring the blood to Me as an offering, and you will be saved, Cain. I want you to be saved. I’m giving you another opportunity to be saved. So what do you say?”

Cain says, “No. I am not going to bring a blood offering. It doesn’t make sense to me. It is not real to me. I mean, I am not going to do it. I will not kill the animal. I worked hard in my garden. These vegetables ought to be proof of my devotion to You. But, I am not going to bring a blood offering.”

Thus, Cain rejected forever his opportunity

of salvation. Eventually, in Genesis 4:16-17, he went out from there and built a city without the presence of God.

Religion's Rage

It is my opinion that these brothers got into a fight. What do you suppose the argument was about? Religion.

A short time after they brought their sacrifices, I picture Cain and Abel working on the farm, and Abel says to Cain, "I want to know why you would not bring a blood offering. Dad taught us to do that. Mom taught us to do that. God did that for them (see Genesis 3:21). They were saved by the blood of a substitute, by the blood offering that pointed to the Savior who will come one day—the Lamb that will take away the sins of the world. Why wouldn't you do it, Cain?"

Though the Bible does not say that this is what happened between them, it is a possible scenario.

Cain became enraged. He was probably so angry over the argument of the Blood versus religion that he killed his own brother. In fact, when God approached Cain, the Bible says that Cain was "filled with wrath." Even when God

approached him, he was filled with wrath.

Thousands of people in churches today do not believe in a Christianity that bases Redemption on the shed blood of a perfect Man. There are preachers who do not believe it is necessary to teach the importance of the Blood, and they do not believe the redemptive value of the literal shed blood of Christ for the forgiveness of sins. They emphasize Christ's physical death and, most of all, His spiritual death that lasted for three hours on the Cross (Matthew 27:45-46). Those facts are important, too. Yet thousands of professing born-again Christians have never heard proper teaching on the efficacious Blood of Christ.*

**Read Victory Is Ours through the Blood, by Pastor Carl H. Stevens, Grace Publications, 2000.*

Chapter Two

ONE WAY TO KINGDOM LIVING

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

“But he that entereth in by the door is the shepherd of the sheep.

“To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

“And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

“This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

“Then said Jesus unto them again, Verily,

verily, I say unto you, I am the door of the sheep.

“All that ever came before me are thieves and robbers: but the sheep did not hear them.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10:1-9).

Just One Door

Genesis 6 tells us that God told Noah to build an ark. The Lord said, “Noah, after you build the ark, you have to fill it with animals—two of every kind.”

Then, He said, “I want the ark to be three hundred cubits long, fifty cubits wide, and thirty cubits high.”

The ark was 475 feet long, 75 feet wide, and 45 feet high, yet this massive structure was to have only one window. And where was that window? *Above*. Now, can you imagine constructing something such as this? It was only to have one window, above.

Furthermore, the ark was to have only one door (Genesis 6:16, 7:16)—only one way in—because there is only one door by which we can enter God’s presence, and that door is Jesus Christ.

Jesus did not say, “I am *many* doors.” He

said, "I am *the* door. If any man enter in, he must enter in by Me. I am the door for the sheep." The Door is also the Shepherd of the sheep.

He said, "You can enter through the door and go in, and then you can go out and find pasture." Pasture speaks of receiving categorical doctrine taught in mercy (see Psalm 23).

There were not two doors in Noah's ark. There was one door. Genesis 7:16 tells us that *God* shut that door. God shut it, making sure that the crying, fearful unbelievers who rejected God and were outside that door could not get in. Just as Jesus explained in the parables, the unbelievers could not get in because God shut the door. Can you imagine how it would feel to see the flood waters rising and to be outside the safety of the ark?

We boldly evangelize and minister to our city for one reason: There are thousands and thousands of people outside the Door. Thank God, we can offer them the way in, which is Jesus Christ. They can be saved now. But the day will come when the door will be shut. Jesus Christ is the only Door into heaven. There is no other way (John 14:6).

Don't Close Out Jesus' Fellowship

In Revelation 3:20, Jesus said to the Church of Laodicea, "I stand at the door and knock." The members of that church had closed the door. They had closed the way for Jesus to come in and fellowship with them.

Many of the Laodicean church members were saved. They were saved because the Bible tells us that at one time they had been "hot." If they had been hot, then they had to have been saved. Therefore, they still were saved when Jesus said this to them.

The problem with the Laodicean people was that they would not partake of Bible doctrine, the Word of God, or the Holy Spirit. They went through religious motions, but they were neither hot nor cold. They were lukewarm and not on fire for God. So Jesus finally said to them, "I stand at the door and knock because you are saved, but My Kingdom is not inside of you. I am inside of you, but My Kingdom is not reigning in you."

Letting God Rule in You

When Jesus is in you, you are saved. When the Kingdom is in you, you are delivered. Having God's Kingdom operating inside of you, the

Father, the Son, and the Spirit, with categorical doctrine controlled by God Himself, govern your life with your consent. By free volition, you make yourself available to receive and respond and reflect the truth, the whole truth, and nothing but the truth.

In Laodicea, the Christians were not cold but they were not hot. Their problem was that they did not have the Kingdom of God operating inside of them. This is why 2 Corinthians 13:5 says, "Examine yourselves to see if you be in the faith." The Greek grammar reveals the instrumental case, meaning we are to examine ourselves to see if the government of God is the main instrument inside of us. If God's Kingdom is not in a Christian, he is reprobate. This is what God has said, and to be reprobate means to be disapproved.

You can be saved but disapproved of by God. When you are disapproved by His plan, His purpose, and His government and leadership, you are disapproved in terms of the Kingdom. It is the Kingdom of God that has the power. It is by the Trinity—the Planner, the Executor, and the Revealer—that we are guided and given definition according to the Word of God.

Why don't people let the Kingdom of God reign inside of them? Often it is because they are too lazy, too careless, or too proud.

In Joshua 7, Achan, his wife, and their family were cursed, stoned, and burned because he coveted and took something that God told him not to take. The family tent was burned. Their belongings were burned. Their animals were burned. They were burned. Everything about them was cursed and burned. Then it was all covered by a heap of stones. The valley of Achor was cursed because of what Achan did.

But then, in Hosea 2:15, God said, "I will take the valley of Achor and turn it into a door of hope." God takes that which is cursed and turns it into a blessed hope for every believer.

Chapter Three

CARRIED BY THE WATERS THAT FLOW FROM THE DOOR

"Set a watch, O Lord, before my mouth: keep the door of my lips" (Psalm 141:3).

Our lips are a kind of door, and every time we open our mouths and do not edify the listener, we are not watchmen. We have not set a watch over our mouth, and we have not kept the door of our lips. Our lips can reveal a silver tongue of redemption (Proverbs 10:20) that has the power of life. Or, we can reveal a tongue of death that can kindle a fire of destruction (Proverbs 18:21).

Pray that God would set a watch over our mouths and keep the door of our lips, because they are a door for God. They can let people in, and they can keep people out. They can bless people or hurt people, so we need to pray for God to set a watch over our mouths and to keep the door closed if it ought to be kept closed.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (James 5:9).

This verse makes an interesting point. If you want to criticize, to malign, or to find fault with somebody, the Judge stands at the door while you do it. Jesus did not come to judge the world, yet He said that the very words He spoke will eventually judge us (John 12:48; Acts 13:46). He is at the door, listening to every word you have to say, and you will be accountable for your words (Romans 14:12).

In Song of Solomon 8:9, a group of brothers speak of their little sister, saying, "If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." Though a wall can have a negative meaning, often in the Scriptures it is good (Proverbs 25:28). This wall speaks of having categorical doctrine as the basis for a life of Redemption. If this little sister is a wall of doctrine, then a silver palace of Redemption will be built upon her; and if she is a door for God, she will be enclosed with beautiful and precious boards of cedar.

Everything we say and everything we listen to is some type of a door. Every day of our lives,

we have the opportunity as believers to be a door for others to gain entrance into the Kingdom of God.

Measured for Service

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

"Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

"Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

"Afterward he measured a thousand; and it

was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over" (Ezekiel 47:1-5).

The prophet Ezekiel used spiritual language to explain his vision of God's throne. The waters issued forth "from under the threshold of the house eastward." The east speaks of resurrection. Every morning the sun rises in the east. The waters came from the throne of God—the Spirit, the power, the grace, and the energy of the living God. God's operational provision came down from heaven, in resurrection form.

Also, the waters came "from under the right side of the house." The right side speaks of the Finished Work. After He died on the Cross, Jesus was seated at the right hand of the Father. This is the resurrection power of the Finished Work operating through us.

The "south side" is the world's side. "North" is heaven (Job 26:7, Psalm 48:2). At the south side was the altar, which refers to the Cross where God's Lamb was sacrificed. The Cross was for the world. There Christ died for the sins of the world.

In Leviticus 12:6, the children of Israel had to bring a lamb at the door. It had to be at the door. It could not be on the side at the wall. It

either had to be at the altar or at the door, because there is only one Door: Jesus Christ.

The measuring line went out 1,000 cubits—1,000, speaking of God plus nobody. God is number one, and He needs no one else to accomplish His purpose.

In the vision he received from God, Ezekiel was being led through the waters. The first measurement took him into waters were up to his ankles. That speaks of the believer becoming saved and walking in the Spirit. Again, the measuring line went out, and the waters were up to the knees as he developed a prayer life. Next, the waters went to the loins, picturing a life of service.

Finally, Ezekiel was brought to the point where the waters were risen over him, and the waters carried him. This speaks of the place we reach where we are carried by God's government in the Kingdom of God. In this state, we are carried by the power of the Father, the Son and the Holy Spirit operating in us as we become operational parts of the Door. We offer entrance into God's Kingdom so that whosoever will may come.

CONCLUSION

"For a great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:9)

A tremendous door is open—a great door, an effectual door. We will have adversaries; but in spite of opposition, we need to pray as the apostle Paul did for "a door of utterance, to speak the mystery of Christ" (Colossians 4:3). That is a beautiful verse. There needs to be prayer, and prayer, and more prayer for a door of utterance. There needs to be intercession. There needs to be supplication. We need to pray often, with many brief prayers through the day, whenever we can, so that our utterance will be like an open door as we reveal the mystery of Christ who is in us, the mystery of the Church Age, the mystery of the dispensation of grace (Ephesians 3:2).

By definition, a door must have moveable parts. Where a number of people honor the vi-

sion and obey the Great Commission to seek the lost, God sees an open door. The more people praying for souls to be saved will determine the extent of the Word of God revival we will experience. Everything is dependent upon the door of our lips, the door of utterance, the door with the Blood on it, the door of our mouth that opens and closes with resurrection life coming out. Everything points to the Door—our Savior, our Shepherd, Jesus Christ.