

Matthew 7:13-20

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Date: 18 November 2018

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[0 : 00] We invite you to take your copy of God's Word and turn to the Gospel according to Matthew chapter 7. We are bringing our study of the Sermon on the Mount to a close this week and Lord willing, next.

And today's text is Matthew chapter 7, verses 13 through 20. As followers of Jesus Christ, we are believers in the truth, we are lovers of the truth, and we should be proclaimers of the truth.

But in our age, if you want to find yourself unliked very quickly, dare to claim that you believe in a truth that deserves the belief of all people.

Denounce the idea that you can have your truth and I can have my truth. Claim that there is such a thing as the truth, and you will be called narrow or arrogant.

Pluralistic relativism is antithetical to the truth. It stands in opposition to it, but it does not and it cannot work in the world.

[1 : 27] If what is right and pure and praiseworthy is not defined by truth, then it will be defined by power.

And in our day, those with the power seem to be those who are the loudest at declaring their truth. Now at this point in the Sermon on the Mount, Jesus has concluded his teaching about his kingdom ethic.

And he has made bold, absolute truth claims. He has been striking and clear about what citizens of the kingdom of heaven look like and act like.

At the very end of chapter 7, Matthew declares, And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority and not as their scribes.

In verse 13, Jesus, having concluded his teaching on his kingdom ethic, presses an invitation to enter into that kingdom.

[2 : 37] And he does not leave space for pluralistic relativism in matters concerning his kingdom. So let's look together at Matthew chapter 7, verse 13 through 20.

Beloved, let me remind you that this is God's word to us, written for his glory and our good. We would all do well to listen to it in order to believe its promises and to obey its commands.

Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many.

For the gate is narrow and the way is hard that leads to life, and those who find it are few. Beware of false prophets who come to you in sheep's clothing, but inwardly are ravenous wolves.

You will recognize them by their fruits. Our grapes gather from thorn bushes or figs from thistles, so every healthy tree bears good fruit, but the diseased tree bears bad fruit.

[3 : 46] A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.

Thus, you will recognize them by their fruits. Now there are two exhortations in this text.

The first is found at the beginning of verse 13. Jesus says, Enter by the narrow gate. And then gives reason why this should be the way for us.

The second is a warning to stay away from those who would keep you from entering by the narrow gate. And it's found in verse 15, where Jesus says, Beware of false prophets.

So, enter and beware. We assert as a church that access into the kingdom of God is a thing that is granted to us by God.

[4 : 53] Jesus is recorded in John chapter 6, verse 44, saying, No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day.

We are saved by grace alone. But this reality does not preclude our action. We are to enter and to beware.

And this is a binary decision. It's either one or the other. There are only two options presented for us in our text this morning.

You cannot have God and everlasting life on your terms. You must have him and it on his terms.

Notice that Jesus says there are two gates, two ways, two destinations, two people, only two.

My prayer for you this morning, and has been across this past week, is that you will be careful to consider which gate you have entered by, which way you are in, which destination your way leads to, and which people you belong to.

[6 : 17] There are only two choices. Let's consider first the narrow gate, the difficult way, the destination called life, and the few.

Jesus is the narrow gate. This is the absolute truth of the gospel of Jesus Christ.

If one is to be reconciled to God the Father, we must come through God the Son. There is no other way.

Jesus said of himself in John chapter 14 and verse 6, I am the way, and the truth, and the life.

Not a way, a truth, a life. The way, the truth, and the life. No one comes to the Father except through me.

[7 : 18] The Apostle Paul said something similar in 1 Timothy chapter 2 and verse 5, For there is one God, and there is one mediator between God and man, one who stands in the gap between us and God, the man Christ, Jesus.

Jesus is the only way. If this seems too narrow to you, then you think far too much of yourself.

Those who have placed saving faith in Jesus Christ have been humbled by the wretchedness of their sin before a most holy God. They have felt the weight of their rebellion against God's good word and are thankful that there is a way at all.

Praise God that there is a gate, that it exists, a way to God exists for those who have rebelled wickedly against Him.

And that gate is Jesus Christ, the way, the truth, and the life. And our text tells us that this narrow gate leads us into a difficult way.

[8 : 41] Jesus is not unclear about the nature of the Christian life. If you desire ease and comfort in this life, there is a broad way for you.

But if you seek the coming kingdom and the life found there, the way will be difficult. Jesus said in Matthew 16, verse 24 and verse 25, If anyone would come after me, let him deny himself and take up his cross and follow me.

For whoever would save his life, broad way, will lose it in his destruction. But whoever loses his life, difficult way, for my sake, will find it.

Where did Jesus go when He carried His cross? Did He take it to a place of ease and comfort? No. He went to a place called Golgotha to die.

And He invites us to follow Him in doing the same. to deny ourselves. To put to death by the power of the Spirit sin in our lives.

[9 : 58] To suffer for the glory of His name. It should be normative that disciples of Jesus Christ will suffer as He suffered.

Listen to the words of Jesus recorded in John 15, verses 18-20. Here He said to His apostles and to us this morning, If the world hates you, know that it has hated Me before it hated you.

If you were of the world, the world would love you as its own. But because you are not of the world, but I chose you out of the world, therefore the world hates you.

Remember the word that I said to you, A servant is not greater than his master. If they persecuted Me, they will also persecute you.

If they kept My word, they will also keep yours. But we far too often live as if we're greater than our master.

[11 : 03] That Jesus' suffering and death has set us up for a life of comfort and of ease. And we should ask ourselves if we're in the difficult way or if we're in the easy way.

If we've entered by the narrow gate to the difficult way. Or if we've gone to the broad gate to the broad and easy way. We can see an example of this kind of suffering in following Jesus found in the life of Paul in Acts chapter 14.

The story of Paul being stoned at Lystra. Verses 19 through 22. Luke records for us, But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city supposing he was dead.

They stoned him to the point that they thought he was dead, and they took his body outside to rot. But when the disciples gathered about him, he rose up and entered into the city.

And on the next day, he went on with Barnabas to Derbe. When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch.

[12:19] Back to the place where everybody had heard about the suffering he had experienced for the gospel. And verse 22 says, Strengthening the souls of the disciples, encouraging them to continue in the faith.

And here's the peculiar part of this text, to us, I think. And saying that through many tribulations we must enter the kingdom of God.

How is it that Paul encouraged them to continue in the faith and told them that through many tribulations we must enter the kingdom of God?

Wouldn't it be better for Paul to tell them to not worry? That everything is going to get better? That having Jesus in your life improves the temporal existence that you have now?

No. This would not be the way that these people should be encouraged because this is not the way of the kingdom. It is a difficult way. It's not an easy way.

[13:25] But he's able to encourage them with the promise of the kingdom. He's able to say to them, yes, you suffer now because you're a disciple of Jesus Christ.

But later, we look to the promise of the future reward. Remember the words of Jesus in Matthew 16, 25, which I read to you just a moment ago.

Whoever loses his life for my sake will find it. Find it. The community group that I lead has been praying for the work of some brothers and sisters in Pakistan who have seen an imam come to faith in Jesus Christ.

Praise the Lord. But this morning, we received word that his wife, his children, and three others are now in Christ because of his witness.

But also, that he's been kicked out of the mosque, his Bible taken from him, his children kicked out of school, and he has been hospitalized from a beating, a stoning.

[14:38] How does one bear up under such a thing? By looking to the promise. So this man knows that it's better for him to suffer now and have a heavenly reward that Jesus is more precious than anything this world would have to offer, that he would gladly, for the glory of God, have such things happen to his family.

Those who have Jesus need nothing else. Those who have tasted and seen that the Lord is good do not need the comfort and ease of this world and can look with hopeful expectation to the life beyond this life.

Here's a closing word from Jesus on the difficult way found in Luke chapter 14 beginning in verse 27 and following. He says, Whoever does not bear his own cross and come after me cannot be my disciple.

So, what does it mean for us to pick up our cross, to die to ourselves, to suffer for the sake of the name? This is a thing that should be counted.

And too many of us grew up in churches that taught us a cheap grace gospel. That did not tell us that what Jesus demands of us is our all.

[16:12] We were sold an improper bill. So, he says, count the cost. Listen to what he says in verse 28 and following.

For which of you desiring to build a tower does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, is not able to finish, all who see it will begin to mock him, saying, this man began to build a tower and was not able to finish.

How foolish a thing. Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with 10,000 to meet him who comes against him with 20,000.

So, if you are to enter by the narrow gate, you do so at great cost. And you must consider this. If you are to follow Jesus Christ, it will cost you everything.

Are you willing to give everything to follow Jesus Christ? I can tell you that everything we have to give in the work of following Jesus is a trifling cost.

[17 : 25] It is a nothing cost compared to the riches that are ours in Christ. If you have experienced the living God and the personal work of Jesus Christ, if you have beheld him, it is an easy trade to make, to give away everything for the sake of his name.

So, Jesus is the narrow gate and he leads into a difficult way whose destination is called life. life. The destination of this difficult way is called life. Now and forever. It is a quality of life in the soul of man that those of this world do not and cannot understand.

why would this man in Pakistan trade the favor of his community, his job, possibly his very life to follow this Jesus?

Because he has been changed from death to life. Because he has this quality of life in his soul knowing his creator that we give up everything for it.

[18 : 44] This is the life that David speaks of in Psalm 17 verse 15 where he writes, As for me I shall behold your face in righteousness. When I awake I shall be satisfied with your likeness.

Those who are in Christ have his presence, his power and his provision and this is good. And it will be the great blessing of heaven forevermore.

Do you know the life everlasting for us is that we get more of our Savior? That we get to bask in his glory forever and ever and ever?

You can imagine a heaven without the glory of God? You have a wrong view of heaven. If you would have all the blessings of heaven apart from God, then you don't love God.

He is the center of all that is happening in the forever of our living. Jesus said in John 14 verses 2 and 3, in my Father's house are many rooms.

[19 : 55] If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and do what?

Take us to a place where we're just going to be happy and play and there's going to be streets of gold and all of these things are going to be wonderful, those things are going to be wonderful, those things are going to be true, but what does he say? And take you to myself, that where I am, you may be also.

There's the great blessing of life now and life forever more. Being with the triune God is the high promise of heaven.

And beloved, we experience that in part now. The baggage of our flesh and the sin of the world, the coming kingdom is being made real and alive in us who have placed our faith in Jesus Christ.

The narrow gate leads to a difficult way whose destination is life now and forever more. There's also a people who Jesus here calls the few.

[21 : 12] The few. Some will say, well that seems so exclusive. And how can I know if I am the few?

What about people in the world who have not heard this message? Not heard of Jesus? Jesus. Once again, you may think too much of yourself.

You may think too much of humankind. God has proved himself gracious and merciful in saving even one sinner.

If God came and simply saved a single human in fallen history, he would show himself to be far and above gracious and merciful.

We could ever expect of him. Listen to Jesus' answer to a very similar question. This idea of, well that seems a scoofer, how can I know if I'm the few?

[22 : 19] In Luke chapter 13 verse 23 and 24, someone said to him, Luke records, Lord will those who are saved be few? And I love Jesus' answer to this.

He doesn't go, well let's talk about the number. He says to this person, strive to enter through the narrow door. For many I tell you will seek to enter and will not be able.

Strive. That's the answer. God is gracious and merciful. God has made a way. Strive to enter by that way. Strive.

Seek the way. Be counted amongst the few. And allow me to expound upon the grace and mercy of our God from the book of Revelation. So as we maybe grapple a little with this idea of few and many, find this a comfort.

John's vision of heaven. Revelation chapter 7 verse 9 and following John says after this I looked and behold a great multitude that no one could number from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb clothed in white robes with palm branches in their hands and crying out with a loud voice, salvation belongs to our God who

sits on the throne and to the Lamb.

[23 : 43] There's a great multitude gathered in heaven. And so I don't know. I think that Jesus is using this language to press us to strive, right?

To help us to look around at all the ways that people are going in the world and see that as the broad and not the narrow. And to seek to enter by the narrow gate.

And there are many cries against this teaching. The exclusivity of the gospel. It says that people must come to God by Christ.

It goes something like, how can a loving God wants to answer with, well, there's many ways. We're to seek our way. We're to find our way.

Many contemporaries of our day say things like this. Our answer to such objection should be, oh, but there is a way.

[24 : 51] Praise God. It's a single way, but there is a way. And we should go and share that way with everyone everywhere.

I've received this objection, somebody rejecting the gospel, when I'm sharing the gospel with them. And that's what I've said. I've simply said, but I'm telling you the way. And you have to understand. And people who are not followers of Christ should have great sympathy for Christians because we're simply being consistent if we try to convert people to follow Jesus, who said, I'm the way, the truth, and the life.

We are the worst of hypocrites. If we believe that to be true, we don't tell people that good news. Paul says in Romans chapter 10, verse 14 and following, how then will they call on him in whom they have not believed?

It's rhetorical. They can't. And how are they to believe in him of whom they have never heard?

Again, rhetorical. They can't. And how are they to hear without someone preaching?

[25 : 58] They can't. The word of God has to come to people to believe in Christ. And how are they to preach unless they are sent?

They can't. as it is written, how beautiful are the feet of those who preach the good news. But they have not all obeyed the gospel for Isaiah says, Lord, who has believed what he has heard from us? And then verse 17 says, so faith comes from hearing, and hearing through the word of Christ. Jesus Christ is the way, the truth, and the life.

He's the narrow way, leads to a difficult path, path, whose destination is life. Now let's consider the wide gate, the easy way, the destination called destruction, and the many.

We can do this a bit more briefly because we're talking about everything else that I haven't mentioned already. Recall that all throughout the Sermon on the Mount, Jesus has not been speaking against a godlessness that denies the existence of a god.

[27 : 13] His original audience are not people who denied that there was a god, but rather a godlessness that worshipped the right god, but in the wrong way.

He is specifically going after the Phariseeism of his day. and I would suggest to you the pluralistic relativism of our day.

He is teaching us that there are countless wrong ways to worship the right god, as well as countless wrong ways to worship the wrong. The destination sign over the difficult way over the difficult way says heaven.

We enter the narrow gate over the difficult way says destination heaven. The destination sign over the easy way does not say hell, but also says heaven.

heaven. Jesus makes it clear that if we do not enter the difficult way by the narrow gate, that we will be deceived into thinking that we are headed to life, but that we are in actuality headed to destruction.

[28 : 33] The one who reigns over the broad and easy path, Satan himself puts up that destination sign. Oh, there are many ways to heaven.

It could look like this or this or this. And the end is destruction. Proverbs 14.12 says there is a way that seems right to a man, but its end is the way to death.

I'm so thankful that God has humbled me and helped me to know that there is nothing good within me and I must look without me.

I must look to Christ. I must find the answer to the way of life from him, not from myself. Now, I would like to illustrate the broad path for you with a reading from the Pilgrim's Progress.

So, I hope you got a bulletin in your hands. You can flip it over. You're going to see a lot of stuff on the back of it. As I said in the welcome, this is a book that everybody should read.

[29 : 50] You can find modern English versions of it if this language is scary to you. It was written by a man named John Bunyan, the pastor, in 1678.

He began the writing of this work while he was in prison. He was on the difficult way. He was in prison for preaching the gospel of Jesus Christ.

He wasn't sanctioned by the state to be a preacher, but he did it anyway because for him to be sanctioned by the state he would have to not preach the gospel of Jesus Christ. In fact, when he was thrown in prison he would stand out in the courtyard and preach and people would gather around the prison walls to hear John Bunyan preach.

And so they put him in a cellar. A dank dungeness part of the prison. And he had with him a Bible and he had a copy of in his day the version of Fox's Book of Martyrs in his day.

These were the two things that were a comfort to him in that place. And he began to write the story that we call The Pilgrim's Progress which is about the journey of a man named Christian and later his wife whose name is Christiana.

[31 : 05] Where we are in the story he's come through a narrow gate it's called in the story the Wicker Gate. It's a wooden gate that he's come through. He's carrying this burden of sin on his back and he goes to the cross where the burden falls off.

He's given some things in the process of that. One of them we're going to see in our reading is a cloak that's given to him to cover his nakedness. He's clothed in Christ. And he meets two characters as he's traveling on his way to what Bunyan calls the celestial city and you'll see them call it Mount Zion here in our text.

So we begin. He, this is Christian, espied two men come tumbling over the wall on the left hand of the narrow way.

So they didn't come by the narrow gate. They've come tumbling over the wall and they made up a pace to him. The name of the one was formalist. That's a person who keeps very carefully the law. And the name of the other was hypocrisy. One who says they do but in actuality don't. Formalist and hypocrisy. So as I said, they drew up unto him who thus entered with them into discourse.

[32 : 20] They started talking. That's what that means. Gentlemen, whence came you and whither go you? We were born in the land of vain glory and are going for praise to Mount Zion.

Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written that he that cometh not in by the door but climbeth up some other way the same as a thief and a robber?

They said that to go to the gate for entrance was by all their countrymen counted too far about and that therefore their usual way was to make a shortcut of it and to climb over the wall as they had done.

Will it not be counted a trespass against the lord of the city whither we are bound thus to violate his revealed will? They told him that as for that he needed not to trouble his head thereabout for what they did they had custom for and could produce if need were testimony that would witness it for more than a thousand years.

At this point do we know what Bunyan is talking about? He's talking about Roman Catholicism. He's talking about religious practice. And hear this for yourself this morning if you're asking the question have I gone through the narrow gate place saving faith in the personal work of Jesus Christ or am I merely going through the religious rites?

[33 : 49] Coming here does not save your soul brothers and sisters placing faith in Jesus Christ for the salvation of your soul is what saves your soul. So we have for more than a thousand years this is the way that people have been getting into the ways what they say but said Christian will your practice stand a trial at law?

They told him that custom being of so long standing as above a thousand years would doubtless now be admitted as a thing legal by any impartial judge and besides said they if we get into the way what's the matter which way we get in if we are in we are in thou art but in the way who as we perceive came in at the gate we are also in the way that came tumbling!

where in now is thy condition better than ours and this is the question of pluralistic relativism right and the answer Jesus is saying you must worship the right God and you must worship him rightly no one can come to the father but by me right Christian says I walk by the rule of my master you

walk by the rude working of your fancies you are counted thieves already by the Lord of the way therefore I doubt you will not be found true men at the end of the way you come in by yourselves without his direction and shall go out by yourselves without his mercy Christian's a not a weenie guy to this they made him but little answer only they bid him to look to that these two men told Christian that as to laws and ordinances they doubted not but they should be as conscientiously do them as he therefore said they we see not wherein thou differest from us but by the coat that is on thy back which was as we trow given thee by some of thy neighbors to hide the shame of thy nakedness so they're saying is we keep the law just as you keep the law the only difference between us and you is you're wearing this coat which we understand from a reading of the pilgrimage progress is the righteousness of Christ and Christian says by laws and ordinances you will not be saved since you came not in by the door and they have a little more interchange and shortly they come in the story to a hill!

difficult and the narrow path goes straight up the hill called difficult and at this point Christian leaves his fellow travelers behind because they find alternate paths that go around the hill and they perceive that they meet back up on the other side one takes a path called danger and gets lost in a wood the other takes a path called destruction where he dies so Bunyan very beautifully illustrates this for us religion is the broad easy way through Christ that we are saved and it's because of the nature of the broad and easy way Jesus exhorts us to beware of false prophets beware of the people that would lead you to the broad and easy way be cautious of these people he says that they are outwardly in sheep's clothing they look like a brother or a sister but inwardly ravenous wolves like they're seeking your destruction and he tells us how we're to recognize these false prophets were to recognize them by their fruits and he asks them rhetorical questions grapes gathered from thorn bushes of course not or figs from thistles of course not so every healthy tree bears good fruit but the diseased tree bears bad fruit right healthy tree can't bear bad fruit diseased tree can't bear good fruit right duh!

[38 : 23] and beloved I wish that it was just easy and simple to identify the false prophets but it's not so easy we must be examining!

and careful we must watch right we must examine fruit and I want to give you just three quick like outline ways to examine the fruit of teachers of our day to consider whether or not we should be listening to them please don't make me the one that has to always sort out false prophets for you I don't have nearly enough time to tell you all the people you should avoid first we should examine their character Ephesians chapter 2 and verse 10 Paul writes for we are his workmanship created in Christ Jesus for good works we should walk in them we are not saved by our works we are saved by the righteousness of Christ but he having given us the Holy Spirit now intends to work good works in us so the evidence the way that we can examine someone from the outside to see if they are in fact producing good fruit things that are consistent with the scripture

I fear that in our day most of the they are very distant very aloof they are backstage they come out they go backstage again they are shuttled out a side door no one can really know these men and really examine their fruit and this is a troubling thing I believe in our day and I'm not saying that every pastor of a large church is a false prophet so don't hear that but it's troubling if spiritual leaders don't have a tight group of people around them that are helping them walk examining questioning holding them accountable right we are known as Christians by our fruit Jesus says in John 15 8 by this my father is glorified that you bear much fruits this is a fruit of righteousness right putting to death sin putting on good works and so prove to be my disciples right how is it that we show that we have faith we show that we have faith by our works

James tells us so examine the character of the teachers in your life encourage others to examine the character of the teachers in their life examine my character please secondly we need to look to the doctrine we need to look to the doctrine of those teachers in our midst Paul writes to Timothy in 2 Timothy chapter 4 beginning in verse 1 I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead and by his appearing and his kingdom preach the word this text 66 books Old and New Testament be ready in season and out of season and as a note Timothy only had the Old Testament at that point that's the word he's referring to specifically those 39 first books preach the word be ready in season and out of season reprove rebuke and exhort with complete patience and teaching why why is he instructing

Timothy to do this first three says for the time is coming when people will not endure sound teaching but having itching ears they will accumulate for themselves teachers to suit their own

passions and they will turn away from listening to the truth and they will wander off into myths right the time is here when people don't want to hear the truth of God they want a broad and easy way and so they gather!

[42 : 22] who will tell them exactly what they want to hear and so many teachers and I think with good intentions although I think I'm tired of making excuses for these people with good intentions will tell people what they want to hear they think they're leading people to Christ and I would suggest that more often than not they're making people twice a child of hell it's very dangerous that we lead people to think they're following the risen Christ and they're not they're following a Jesus of our invention preach the word everything we do need to be text driven informed we cannot step outside this book A.W.

Pink was a 19th century British theologian said this this is pretty scathing any preacher who rejects God's law who denies repentance to be a condition of salvation who assures the giddy and godless that they are loved by God who declares saving faith is nothing more than an act of the will which every person has the power to perform is a false prophet and should be shunned as a deadly plague I agree J.C.

Ryle and this is a another another 19th century British pastor and theologian who's on the front of your bulletin said false doctrine and heresy are even worse than schism and he's saying than dividing from a fellowship of believers false doctrine and heresy are even worse than schism if people separate themselves from teaching that is positively false and unscriptural they ought to be praised rather than reprov'd in such cases separation is a virtue and not a sin for the good of people beloved we need to be warning others away from the false teaching of our day for the sake of time I will not list people in our area for you that we should we need to pray for these men that they would come to a realization of the truth for some of them maybe that their souls would be saved and we need to help people we need to lead people to the narrow gate in the difficult way so that they can have life and life everlasting we also need to look at these men's followers these men's followers how do people's lives orient always have access to the man but how is it that people are living in relation to his leadership

Peter writes in 2 Peter chapter 2 verse 1 and 2 the false prophets also arose among the people just as there will be false teachers among you we shouldn't be surprised by this who will secretly bring in destructive heresies even denying the master who bought them bringing upon themselves swift! We live in a day where people claim to be followers of Jesus Christ and live as followers of Satan absolutely mock the gospel of Jesus Christ we must be so very careful as we beware Jesus warns us beware of the false prophets beloved there is much at stake here much at stake here the glory of our God and the eternal souls of people I know that every time I talk about false teaching in our area you get a little angsty about it right why because I'm making a truth claim that's absolute and you are conditioned to think of that as narrow and arrogant you're conditioned to do it how could you possibly say how can you know because the text says it it's not my authority it's

[46 : 57] God's authority that says such things we have to be emboldened we have to contend for the truth because the glory of our God and the eternal souls of people which are intrinsically tied together are at stake so this morning is a final application be sure that you have entered by the narrow gate you've placed saving faith in Jesus Christ that your righteousness is in him that you're on the difficult way that you're headed to a destination called life and that you are counted amongst!

the few and you find that this is true of yourself contend for the absolute claims of the Bible Jesus says enter by the narrow gate for the gate is wide and the way is easy that leads to destruction and those who enter by it are many for the gate is narrow and the way is hard that leads to life and those who find it are few let's pray together to those