

Brandon Phillips / General Adult

The King and His Glory / Salvation; Judgment; Damnation / Matthew 7:13–14

In Matthew 7:13-14, Jesus begins His concluding call by presenting two unmistakable ways given to every person.

Pre-sermon Comments

Sermon Text

Matthew 7:13–14 LSB

¹³ “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴ “For the gate is narrow and the way is constricted that leads to life, and there are few who find it.

Introduction to our Text

During the course of the fever, the first question of the Assembly's Catechism was brought to my mind, "What is the chief end of man?" as if someone had asked it. When I considered the answer to it, "To glorify God, and enjoy him for ever," I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him forever. Death and judgment were before me—my past sins came to my remembrance. I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another. ~ Lady Glenorchy

Review

Discussion Questions

How does the Philosophy of Ministry of Grace Bible Church (exalting God, expositing Scripture, equipping the saints, and evangelizing the lost) shape the way we live as believers?

[Matthew 7:13-14](#) presents two paths—one leading to destruction and one leading to life. How does Jesus' teaching challenge the cultural idea that there are many ways to God?

Pastor Brandon noted that theological systems, like the doctrines of grace, must remain within a biblical framework. Why is it important to ensure our theology is grounded in Scripture rather than human systems?

Lady Glenorchy's testimony revealed a turning point in her life when she realized she had never sought to glorify God. How does her story help us evaluate whether we are truly seeking to glorify and enjoy God?

Jesus calls us to "enter through the narrow gate." What does this practically look like in our daily lives? How can we guard against walking the broad way that leads to destruction?

Pastor Brandon emphasized that Jesus' words demand a verdict. How can we be assured that we are following Christ and trusting in His righteousness rather than defaulting to our own wisdom or righteousness?

Proposition and Outline

- **Choose Between Two Ways (Two Gates and Two Paths) ([Matt 7:13-14](#))**
[Part I - Today's Sermon]
 - **Either Follow the Way of the World through The Wide Gate and Broad Way**

- **Or Follow the Way of Christ through the Narrow Gate and Narrow Way**

In [Matthew 7:15-27](#), Jesus gives three critical life choices which prove which gate/way ([Matthew 7:13-14](#)) you have chosen. Your choice between:

- **Following The Types Kinds of Prophets ([Matthew 7:15-20](#)) [Part II]**
 - Either Follow The Prophets Yielding Bad Fruit
 - Or Follow The Prophets Yielding Good Fruit
- **Between The Two Types of Confession ([Matthew 7:21-23](#)) [Part III]**
 - Either Make a False Confession
 - Or Make a Sincere Confession
- **Between Being One of Two Types of Builders ([Matthew 7:24-27](#)) [Part IV]**
 - Either Be a Wise Builder Who Builds Upon the Rock
 - Or Be a Foolish Builder who Builds upon the Sand

There Are Two Clear Ways

Matthew 7:13 LSB

¹³ “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.

Matthew 5:6 LSB

⁶ Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Matthew 5:10 LSB

¹⁰ Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Both Ways Have Been Obvious from the Beginning

Genesis 3:15 LSB

¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

Genesis 3:21 LSB

²¹ Then Yahweh God made garments of skin for Adam and his wife, and He clothed them.

Genesis 3:22-23 LSB

²² Then Yahweh God said, “Behold, the man has become like one of Us to know good and evil; and now, lest he send forth his hand and take also from the tree of life and eat and live forever” — ²³ therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

The contrast Jesus makes is not between religion and irreligion, or between the higher religions and the lower ones. Nor is it a contrast between nice and upright people and vile and degraded ones. It is a contrast between divine righteousness and human righteousness, all of which is unrighteousness. It is a contrast between divine revelation and human religion, between divine truth and human falsehood, between trusting in God and trusting in self. It is the contrast between God’s grace and man’s works. ~ John MacArthur

Enter through the Narrow Gate

Matthew 7:13 LSB

¹³ “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.

It is a call to action...it means that the gospel of Jesus Christ, is something that demands a decision and a committal.

You Must Seek the Narrow Gate

This is a gate which must be sought deliberately...one of the greatest dangers confronting us is the danger of listening to the truth, or reading it, and nodding our head in agreement with it but of never doing anything at all about

it...Seeking the strait gate means something like this. Having seen the truth, and having expressed my agreement, I should then say to myself, 'What exactly must I do to make this operative?'...There is a way of seeking truly and we must discover in detail exactly what it means for us...I am concerned to impress the point that the gate really has to be sought. It is not easy; it is difficult. You have to go out of your way to find this gate. You will have to analyse yourself and be very honest with yourself, and, having refused to hold back, say: 'I am going on with this until I discover exactly what I have to do.' There are so many who do not find this way of life because they have never sought the gate and entered in. ~ Martyn Lloyd-Jones

Luke 13:22-24 LSB

²² And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. ²³ And someone said to Him, "Lord, are there *just* a few who are being saved?" And He said to them, ²⁴ "Strive to enter through the narrow door, for many, I tell you, will seek to enter and will not be able."

Luke 18:18 LSB

¹⁸ And a ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

Luke 18:20 LSB

²⁰ "You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.'"

Luke 18:22 LSB

²² And when Jesus heard *this*, He said to him, "One thing you still lack: sell all that you possess and distribute it to the poor, and you shall have treasure in heaven. And come, follow Me."

Luke 18:23-25 LSB

²³ But when he heard these things, he became very sad, for he was extremely rich. ²⁴ And Jesus looked at him and said, "How hard it is for those who are

wealthy to enter the kingdom of God! ²⁵ “For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

Luke 18:26 LSB

²⁶ And those who heard it said, “Then who can be saved?”

Luke 18:27 LSB

²⁷ But He said, “The things that are impossible with people are possible with God.”

Ephesians 1:4 LSB

⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love,

Acts 3:19 LSB

¹⁹ “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

We are all saved by the grace of the Lord Jesus Christ and by nothing that we do. Then what about this text? asks someone. The answer can be put in this form. I do not save myself by entering in at the strait gate, but by doing so I announce the fact that I am saved. The only man who does enter in at the strait gate is the man who is saved; the only people on the narrow way are those who are saved; otherwise they would not be there.

Luke 19:1-6 LSB

¹ And He entered Jericho and was passing through. ² And behold, there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. ³ And Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. ⁴ So he ran on before and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way. ⁵ And when Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” ⁶ And he hurried and came down and received Him gladly.

You must enter the narrow gate alone

Luke 14:26 LSB

²⁶ “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

Luke 19:7 LSB

⁷ And when they saw it, they all *began to* grumble, saying, “He has gone to be the guest of a man who is a sinner.”

Luke 19:9 LSB

⁹ And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham.

You cannot enter the gate with baggage

Mark 8:34 LSB

³⁴ And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

Luke 19:8 LSB

⁸ But Zaccheus stopped and said to the Lord, “Behold, half of my possessions, Lord, I will give to the poor, and if I have extorted anyone of anything, I will give back four times as much.”

Luke 18:22–23 LSB

²² And when Jesus heard *this*, He said to him, “One thing you still lack: sell all that you possess and distribute it to the poor, and you shall have treasure in heaven. And come, follow Me.” ²³ But when he heard these things, he became very sad, for he was extremely rich.

Philippians 3:3–7 LSB

³ For we are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and put no confidence in the flesh, ⁴ although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the

flesh, I far more: ⁵ circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. ⁷ But whatever things were gain to me, those things I have counted as loss for the sake of Christ.

Luke 18:15–17 LSB

¹⁵ And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they were rebuking them. ¹⁶ But Jesus called for them, saying, “Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these. ¹⁷ “Truly I say to you, whoever does not receive the kingdom of God like a child will never enter it.”

The Narrow Gate leads to the Hard Way

Matthew 7:14 LSB

¹⁴ “For the gate is narrow and the way is constricted that leads to life, and there are few who find it.

Implicitly, entrance into the kingdom—or, to preserve the language Matthew uses here but not always elsewhere (e.g., 12:28), entrance into the way to the kingdom—begins here and now in coming through the small gate, onto the narrow way of persecution, and under the authority of Jesus Christ. ~ D.A. Carson

Romans 8:35 LSB

³⁵ Who will separate us from the love of Christ? Will affliction, or turmoil, or persecution, or famine, or nakedness, or peril, or sword?

Romans 2:9 LSB

⁹ *There will be affliction and turmoil* for every soul of man who works out evil, of the Jew first and also of the Greek,

Luke 14:27–32 LSB

²⁷ “Whoever does not carry his own cross and come after Me cannot be My disciple. ²⁸ “For which one of you, when he wants to build a tower, does not first

sit down and calculate the cost to see if he has enough to complete it? ²⁹ “Lest, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, ³⁰ saying, ‘This man began to build and was not able to finish.’ ³¹ “Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? ³² “Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

Luke 14:33 LSB

³³ “So then, none of you can be My disciple who does not give up all his own possessions.

Psalms 62:10 LSB

¹⁰ Do not trust in oppression And do not put vain hope in robbery; If riches increase, do not set *your heart upon them*.

James 1:12 LSB

¹² Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him.

2 Timothy 4:6-8 LSB

⁶ For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the course, I have kept the faith. ⁸ In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who have loved His appearing.

Only a few will enter

Matthew 7:14 LSB

¹⁴ “For the gate is narrow and the way is constricted that leads to life, and there are few who find it.

When you come to the topmost level in any walk in life the company is always smaller. Anybody can follow the ordinary; but the moment you want to do

something unusual, the moment you want to reach the heights, you will find that there are not many trying to do the same. It is exactly the same with respect to the Christian life; it is such an exalted life and such a wonderful one, that there are but few who find it and enter it, simply because it is difficult. We need not emphasize this. Consider what we have been told as we have gone through the Sermon in detail. Look at this kind of life as our Lord has depicted it, and you will see that it must be narrow because it is so difficult. It is the highest, it is the acme of perfection in living.

The wide gate and broad way

Matthew 7:13 LSB

¹³ “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.”

The wide gate is easy to enter

Matthew 3:12 LSB

¹² “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”

Matthew 18:8 LSB

⁸ “And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than, having two hands or two feet, to be cast into the eternal fire.

Matthew 25:41 LSB

⁴¹ “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

Conclusion:

Luke 13:23 LSB

²³ And someone said to Him, “Lord, are there *just* a few who are being saved?” And He said to them,

Luke 13:24 LSB

²⁴ “Strive to enter through the narrow door, for many, I tell you, will seek to enter and will not be able.

Our business is to strive to enter, to make certain that we are in it; and if we make certain that we are in it, one day in glory, and not until then, we shall find out how many companions we have. And it may very well be that we shall have a great surprise. But it is not our business now. Our business is to enter in, to strive to enter in, to make certain. Enter in, and you will find yourself amongst the saved, amongst those who are to be glorified, amongst all who look unto Jesus, ‘the author and finisher of our faith’.

Matthew 7:21–22 LSB

²¹ “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. ²² “Many will say to Me on that day, ‘Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?’

Jesus intends his words to jar us from complacency, to consider the genuineness of our commitment to him.

One wonders how many members in our churches today assume that they are saved when in fact they treat Jesus’ teachings lightly—people who give no thought to their temper, their mental chastity, their integrity and so forth during the week, then pretend to be religious or even spiritually gifted in church. Do we have the courage to communicate Jesus’ message as clearly as he meant it to be conveyed, to warn ourselves and others that it is possible for people to assume they are saved and yet be damned? Some texts in the Bible provide assurance to suffering Christians that the kingdom is theirs; this text challenges “cultural Christians,” those following only Christian tradition rather than Christ himself, to realize that they need conversion. ~ Craig Keener

We find that at the end of the Sermon we are not permitted merely to admire the teaching; we are challenged to bow to the preacher. Have you entered in? Are you on the road? ~ Michael Green

Discussion Questions

According to [Matthew 7:13](#), how does Jesus describe the two gates and the two paths?

What does the word “narrow” (στενός) imply about the way that leads to life?

In what way do Cain and Abel’s offerings in [Genesis 4](#) reflect the two paths Jesus refers to?

How do Jesus’s teachings in [Matthew 5:6](#) and 5:10 help us understand who will enter the Kingdom?

Why do you think Jesus describes the broad way as leading to destruction and many as going that way?

What is the theological significance of God covering Adam and Eve with animal skins in [Genesis 3:21](#)?

How does the rich young ruler in [Luke 18](#) illustrate the challenge of entering through the narrow gate?

How do we reconcile Jesus’s command to “enter” the narrow gate with the truth that only God can save ([Luke 18:27](#); [Eph 1:4](#))?

What does it look like to “strive” to enter the Kingdom while still trusting God’s grace alone for salvation?

Are there times in your life where you're tempted to follow the broad path? How do you work through those difficult moments?

Pastor Brandon emphasized that there is only *one true path* to eternal life. How can we lovingly communicate this truth to others in a culture that values religious pluralism?

Have you ever been in a season where you thought you were seeking Christ but were actually trusting in your own works (like the rich ruler)? What helped you see the truth?

How can your small group encourage one another to stay on the narrow path?

How do you personally wrestle with the tension between divine election and human responsibility?

Why is it important not to “resolve” this tension, but to live in the light of both truths (as MLJ suggests)?

How does this tension lead you to greater awe of God’s grace and deepen your dependence on Him?

Communion:

1 John 1:9 LSB

⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Luke 22:7–22 LSB

⁷ Then came the *first* day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸ And *Jesus* sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.” ⁹ And they said to Him, “Where do You want us to prepare it?” ¹⁰ And He said to them, “Behold, after you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. ¹¹ “And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?’” ¹² “And he will show you a large, furnished upper room; prepare it there.” ¹³ And they left and found *everything* just as He had told them; and they prepared the Passover. ¹⁴ And when the hour had come, He reclined *at the table*, and the apostles with Him. ¹⁵ And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; ¹⁶ for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” ¹⁷ And when He had taken a cup *and* given thanks, He said, “Take this and share it among yourselves. ¹⁸ “For I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” ¹⁹ And when He had taken *some* bread *and* given

thanks, He broke it and gave it to them, saying, “This is My body which is given for you. Do this in remembrance of Me.”²⁰ And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”²¹ “But behold, the hand of the one betraying Me is with Me on the table.”²² “For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”

The Gospel

God

Created and owns everything

[*Gen 1:1*](#)—*In the beginning God created the Heavens and the Earth*

[*Psalms 24:1*](#)—*The earth is the Lord’s, and all it contains, the world and those who dwell in it.*

Is Perfectly Holy

[*1 John 1:5*](#)—*This is the message we heard from Him and announce to you that God is light and in Him there is no darkness at all.*

[*Matt 5:48*](#)—*Therefore you are to be perfect as your heavenly Father is perfect.*

Requires perfect obedience to His Law

[*James 2:10*](#)—*for whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.*

Man

Has broken God’s law

[*Rom 3:10,23*](#)—*there is none righteous, not even one...for all have sinned and fall short of the glory of God*

Will pay the eternal penalty for his sin

[Rom. 6:23](#)—*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord*

Cannot save himself by his good works

[Titus 3:5](#)—*He saved us not based on works which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.*

Christ

Came to earth both as God and sinless man

[Col 2:9](#)—*For in Him the fullness of deity dwells in bodily form*

Demonstrated God's love by dying on the cross to pay sin's penalty

[Rom 5:8](#)—*But God demonstrated His own love toward us, in that while we were yet sinners, Christ died for us*

[2 Cor 5:21](#)—*He made Him who knew no sin to be sin on our behalf so that we might become the righteousness of God in Him.*

Rose from the grave and is alive today

[1 Cor 15:4](#)—*And that He was buried, and that He was raised on the third day according to the Scriptures*

Sinners

Must repent of all that dishonors God

[Isa 55:7](#)—*Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him and to our God, for He will abundantly pardon.*

[Luke 9:23](#)—*if anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.*

Must believe in Christ as Lord and Savior

[Rom 10:9](#)—that if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you shall be saved.

Will you repent and believe in Christ?

[Acts 17:30](#)—therefore having overlooked the times of ignorance God is declaring to men that all everywhere should repent.

Don't hesitate to contact Pastor Brandon or Pastor Keith if you have any questions about this sermon or if you would like to know how to follow Christ.

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Additional Quotes

In light of the whole sermon, it was obvious Jesus was comparing the wide gate and the broad road to the outward righteousness of the Pharisees. If those listening to Jesus followed the Pharisees' teachings, their path would lead **to destruction** (*apōleian*, "ruin"). **The narrow gate** and road referred to Jesus' teaching, which emphasized not external requirements but internal transformation. Even the Lord Jesus acknowledged that few would **find** the true way, the way **that leads to life** (i.e., to heaven, in contrast with ruin in hell). ~ **Louis A. Barbieri Jr.**

The most important is the use of the idea by Jesus toward the end of the Sermon on the Mount as recorded by Matthew. The last section of the sermon lists a series of contrasts, between which choices must be made: two gates and two roads, two trees and their two types of fruit, two houses and two foundations. The part regarding the two ways says, "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it" ([Matt. 7:13–14](#)). [Psalm 1](#) is the clearest, most

carefully developed, and first full expression of this idea in the Bible. ~ **James Montgomery Boice**

“Christianity cannot live in peace with any other form of faith. If that religion be true, there is but one Savior, one inspired book and but one little narrow ... path that leads to heaven. Such a religion is necessarily uncompromising. ~ James Montgomery Boice

The way of holiness that leads to happiness is a narrow way; there is but just room enough for a holy God and a holy soul to walk together. ~ **Thomas Brooks**

“Strive to enter in at the strait gate,” ~ **John Bunyan**

Since no man is excluded from calling upon God the gate of salvation is set open to all. There is nothing else to hinder us from entering, but our own unbelief. ~ John Calvin (French Reformer)

Within the context of the Sermon on the Mount, the false prophet can only be someone who does not advocate the narrow way presented by Jesus. ~ **D. A. Carson**

In the fourth place, the two paths are not ends in themselves, but have eternal significance beyond themselves. ~ **D. A. Carson**

In the third place, it follows that the narrow way to life cannot be pursued as long as we are motivated by a desire to please the mass of men. ~ **D. A. Carson**

Catholicity is not a wide gate opening to a broad road, but that narrow gate to which the Lord of the church calls us. Catholicity means that the church is Christ's. We cannot exclude those whom he welcomes, or welcome those whom he excludes. ~ **Edmund P. Clowney**

Christianity is not for loners or individualists. It is for a people traveling together down the narrow path that leads to life. You must follow and you must lead. ~ **Mark Dever**

“Strait is the gate and narrow is the way, that leads to life, and few there be that find it.” ~ **Jonathan Edwards (American Evangelical Preacher)**

There is no comfortable middle ground embracing most of us, and leaving on either side the very good and the very bad. How comfortable it would have been were that the case! But Christianity is not about being very good, or very bad, or very comfortable. It is about being in God’s kingdom or staying out. It is about allegiance to God, or rebellion. It is about being on the road that starts narrow but opens out into the life of heaven, or staying on the broad road of our self-centredness until it contracts to a dead halt in final destruction. An awesome choice. And we find that at the end of the Sermon we are not permitted merely to admire the teaching; we are challenged to bow to the preacher. Have you entered in? Are you on the road? ~ Michael Green

Another argument our Lord uses is that not to enter in at the strait gate means that we are already on the broad way. It has to be one or the other. ‘There is no mean between two opposites.’ The Christian is confronted by two ways only, and if we are not on the strait and narrow way, we are on the wide and broad way. So indecision and a failure to commit ourselves means that we are not on the narrow way. Passive resistance is resistance; if we are not for Him we are against Him. That is a very powerful argument. Indecision is fatal, because it means wrong decision. There is no alternative. It is either the narrow or the broad way. ~ **Martyn Lloyd-Jones**

The man who hungers and thirsts after righteousness is not a man who is absolutely sinless and perfect. There is no such person in this life. What our Lord is saying in effect is, ‘My people are the people who want to follow Me, those who are striving to do so.’ They have entered in at the strait gate and are walking the narrow way. They often fail and fall into temptation but they are still on the way. Failure does not mean that they have gone back on to the broad way. You can fall on the narrow way. But if you realize that you have done so, and immediately confess and acknowledge your sin, He is ‘faithful and just’ to forgive you your sin and to cleanse you from all unrighteousness.

John has put it all for us in the first chapter of his first Epistle: 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' 'In him is no darkness at all'; but we stumble into sin and break the fellowship and communion. We are on the way still, but we have lost the communion. And we have nothing to do but to confess it, and at once the blood of Jesus Christ will cleanse us from that sin and every other unrighteousness. The communion is restored and we go on walking with Him. This picture of the narrow way is designed to stress and impress this one great principle—our desire, our ambition, our committal, our decision, our hungering and thirsting to be like Him, and to be walking with Him. ~ **Martyn Lloyd-Jones**

The path of suffering is the path to glory. ~ **Leon Lamb Morris**

The thought is that the narrow road is far from an obvious way to go; it must be "found" (cf. vv. 7–8). No one drifts into the narrow way by chance. ~ **Leon Lamb Morris**

A narrow gate must be sought out: it is not as easily perceived as is a *broad* one. ~ **Leon Lamb Morris**

The narrow gate is by faith, only through Christ, constricted and precise. It represents true salvation in God's way that leads to life eternal. The wide gate includes all religions of works and self-righteousness, with no single way (cf. [Acts 4:12](#)), but leads to hell, not heaven. ~ **John F. MacArthur**

The **narrow gate** demands repentance. ~ **John F. MacArthur**

Now is the time of decision, and Jesus wants us to realize the seriousness of our choices. The path to God is narrow and hazardous, but it is the only path to take. ~ **Grant R. Osborne**

The highway of holiness is the only path which leads to heaven. ~ **Arthur Walkington Pink**

No doubt Christ's way to eternal life is a way of pleasantness. But it is folly to shut our eyes to the fact that His way is narrow, and the cross comes before the crown. ~ **J. C. Ryle**

Narrow-mindedness reveals a judgmental attitude, a critical mindset, which is far from the biblical ideal of charity. Walking the narrow way involves not a distorted mental attitude but a clear understanding of what righteousness demands. ~ **R. C. Sproul**

Even the road to destruction, broad as it is, has not a path in it which avoids trial. Some sinners go over hedge and ditch to hell. If a man resolves to be a worldling, he will not find the paths of sin are paths of peace. The wicked may well be ill at ease, for God walks contrary to them because they walk contrary to him. No man, be he on the throne or down in a coalpit, can live without affliction. ~ **Charles Spurgeon**

Hell has many gates, though heaven has but one. ~ **Charles Spurgeon**

It has been often said that there are but two steps to Heaven—and that those two are but one—out of self and into Christ. ~ **Charles Spurgeon**

Continue in the narrow path; let no haste for riches or ease cause unholy action. ~ **Charles Spurgeon**

First, he says, check carefully the path you're on and don't walk with the wrong crowd. ~ **Warren W. Wiersbe**