

# Only Two: Broad or Narrow

*Matthew*

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**Bible Text:** Matthew 7:13-14  
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We read publicly and the closing of the Sermon on the Mount as Jesus now comes to his conclusion beginning in verse 13. He is going to give us four contrasting pairs. Four contrasting pairs. There are two ways: a broad way, a broad road, and a narrow road; there are two kinds of trees, a good tree that brings forth good fruit, and an evil tree that brings forth corrupt fruit; there are two professions, a false profession that says, "Lord, Lord," that's not genuine, and a genuine profession that says, "Lord, Lord," and does the will of God; and then there are two foundations, a foundation, a house built on sand, and a foundation, a house or a life that's built on a rock. Now this may look like many different ways but it's actually only two. "Only Two," and that's my title this morning. There's only two: the broad way that's filled with evil trees who have a false profession, build their house on sand, and there's coming a great great fall that will destroy the house. The narrow road is filled with good trees that have a genuine profession that come under the Lordship of Christ and build their house on the rock of Christ, and when the wind comes and the flood comes and the rain descends, that house is stable, there's stability because it's founded upon a rock.

There's only two, beloved. There's not three. There's not a middle. There's not a multitude of ways. There's either true Christianity and everything else. Do you believe that? There's true Christianity and everything else is the broad road. Buddhism, Islam, Zoroastrianism, and every other ism of religion, and even within Christianity, and everything else is on the broad road. There's only two and the question Jesus would want us to ask: which one are you? Which path are you on?

So this morning we'll start looking at the two ways and we'll try to go through these four contrasting pairs. There are two ways but notice, first of all, Jesus in verse 13 says, "Enter ye in the strait gate." The word "enter" is an aorist tense verb with the imperative mood. So Jesus is making a demand of his followers, and it's a tense that means or could be stated, "Be ye entering," as if it's a daily activity. "Be entering the strait gate, the narrow way."

In Luke 13 in our public reading, there in answer to the question, "Lord, are there few that be saved?" Jesus responded, "Strive to enter in the strait gate." Again, the wording could be, "Be ye striving," agonizomai, which is where we get our English word, you

heard it, agony. Agony; to struggle; to contend; to endeavor to make every effort to be on the narrow way.

Now is Jesus saying this struggle, this strife, this entering is a way by which we gain life? Well, that's to the contrary because that's what he says we're actually entering. The narrow road, the end is life, and that word "life" is synonymous in scripture with the kingdom of heaven and with eternal life. So be clear, the end of the way, the narrow way, is eternal life, and the end of the broad way is eternal destruction. There are only two ways.

Now I want to show you how Matthew uses this phrase to be synonymous with the kingdom of heaven and with eternal life. Matthew 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," be entering life, be entering the kingdom of heaven, because many that say, "Lord, Lord," were not entering and shall not enter life. So you see there he's equating life with the kingdom of heaven.

Even more clearly in Matthew 19 when Jesus confronts the rich young ruler, the man says to him, "Lord, good Master, what good thing must I do to have eternal life?" Jesus says, "If you will enter into life." What does he mean? If you will have eternal life. "If you will enter life, be ye entering the narrow road which leads to life." The rich young ruler then says after Jesus says, "Keep the commandments." "Which one?" Jesus says, "Commit no murder, don't commit adultery, don't steal, honor your mother and father, don't bear false witness, love your neighbor as yourself." Very specifically leaving out the first great command. The rich young ruler says, "All these things have I kept from my youth up: which one lack I yet?" Jesus says, "If thou wilt be perfect, sell all that you have, give to the poor, you'll have treasure in heaven. Take up your cross and follow me. The rich man went away sorrowful because he had much wealth"

Now what did Jesus just tell him the way of entering life was? Love God with all your heart, sell everything you have and demonstrate that Christ and God is the supreme treasurer over everything, and then love your neighbor by giving everything away to the poor. Now Jesus is not giving a demand to be saved, he's simply showing the man he's never loved God and he's never loved his neighbor. And friend, by nature, you have never loved God and you have never loved your neighbor because you've treasured everything above the supremacy of God, by nature, as you were born apart from Christ, apart from salvation.

Now notice what Jesus says to equate entering life with the kingdom of heaven. He turns to his disciples after the man went away sorrowful because he had so much wealth, and he said to them, "A rich man can hardly enter the kingdom of heaven." Now what's the subject? If you will enter life, if you will enter the kingdom of heaven. "It is easier for a camel to pass through an eye of a needle than for a rich man to enter the kingdom of God." Now look what Jesus just did, he equated eternal life with entering life, with the kingdom of heaven with the kingdom of God.

Now what's the point we're making? When Jesus says, "Be ye entering life," he means, "Be ye entering eternal life, everlasting life, the life of the kingdom, the life of God, life in the kingdom." Is then, again, he saying this striving and entering is the way by which we purchase life? No. He's saying that entering, striving is the fruit that demonstrates you're already in it, you already have this life, you're already in the kingdom. Matthew 5:3, remember, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The bankrupt, the needy, the poor in spirit are already in the kingdom. They're the ones that are striving not to gain the kingdom, they already are in possession of eternal life. Their striving is the fruit of what has already been given, purchased by the grace of God. Their entering and striving, their self-denial, their struggle against sin is simply the evidence that they're in the kingdom.

Broad road people don't have that struggle. Broad road people are not in the kingdom of heaven. We remember Matthew 5:20, "For I say to you, except your righteousness exceeds the righteousness of the scribes and Pharisees, you shall in no case enter the kingdom of heaven." That's eternal life. That's the kingdom. Of course, we know from John 3, we enter by new birth. We are given faith by the grace of God and that faith receives the righteousness of Christ which far exceeds the would-be righteousness of the hypocrites, the scribes and Pharisees. And by that same faith, we walk the narrow way of sanctification by grace through faith, and thereby we have the deep assurance that the end of the narrow way is everlasting life. The life that was purchased, the life that Jesus died to give you, the life that is yours in Christ, the life that you receive by faith, that life is what we're entering into. So the point of what Jesus is saying is that being in the kingdom, being part of the kingdom, we have not yet arrived to the fullness of the kingdom in the future at Christ's return, and from our entry to the end on the pathway of everlasting life, we are entering, we are struggling, we are striving, we are battling, we are warring, we are fighting, as Paul says, the good fight of faith. So are you entering? Are you struggling with sin? Are you fighting? Are you on the narrow pathway?

So let's look, then, at these two contrasts, the broad way and then the narrow way, and let's draw some observations from that. Broad is as it means, these are two straightforward metaphors, broad is wide, spacious. There are obviously many people on that pathway and it leads to destruction. On the other hand, the narrow way, it's cramped. The word expresses a tightness, a compression. It also is a word that has a nuance to mean affliction, tribulation, trouble. All these things are on the narrow pathway. There are only a few travelers comparatively speaking on this pathway but yet it leads to life eternal.

Now at first glance, who would want to be on the narrow way? You wouldn't. Who would look at these two roads and say, "Well, I choose the narrow way rather than the broad way"? And of course, that's the danger Jesus wants us to understand. There's something about the broad way that gives an appearance that it's not reality. So our first observation is this: don't live by appearances. It appears that the broad way is the good way. It appears that the narrow way is the boring way, the tough way, who wants to be on that way? But it is not as it appears, and if we don't understand this, we're drawn back to the broad road that's leading us away from Christ, that's leading people to destruction.

The word "broad" literally means "spacious; wide." It comes from a root word that means "a field or the country." Now have you ever known anybody that lives in a big city that wants to move out to the country? Why? Well, in the city there's so much traffic, so many people. There's no elbow room. People are bumping each other. But in the country, it's wide, spacious, you can breathe. What's the picture that Jesus wants us to take from that word? Freedom, right? Freedom. There's freedom in the country but there's limitation and restriction in the city, never mind if you like the city over the country, this is an illustration. Spacious. Wide. Freedom. It appears that people are so free on the broad road but that's just an appearance, beloved.

It is true the narrow road, there are some freedoms you don't have. You don't have the freedom to live as you please. You don't. You live under King Jesus. You don't have the freedom to make your own decisions apart from God's word. Now we do that sometimes but that's not the freedom that the narrow road offers. You don't have the freedom to live according to your own opinions, your own ideas, and your own wants. You're free to come under King Jesus, under his Lordship, and do his will. So there is some confinement there but I'm arguing the real freedom is on the narrow road and the bondage is on the way that leads to death. It only appears that way.

Are you ever drawn into the appearance of freedom on social media? Doesn't it look like people are so free? They do what they want. They live as they want. They act as they want. They say as they want. And what has this culture of psuedo-freedom brought us? We don't want policemen. We don't want authority. We want to live as we please. And God gives men over to a reprobate mind to do that which is insane and not fitting.

What is the definition of freedom to understand why these people are not free and why we need to know this? Freedom can be defined as simply the power to act, speak, live as you want without hindrance and limitation. It looks like the narrow people are really not free. They're confined. They're cramped. And it looks like the broad road people are really free because they're living according to that definition. But that's not the full definition, is it? You see, there's that word "want" in the definition of freedom, desire. What is the end of freedom? Why does anybody want to be free? Why does anybody want to live as they please? Because they think that the life they're living will deliver on their desire and expectation for happiness. That is where freedom has just been lost. Beloved, you are not free unless freedom delivers you to eternal joy and happiness. Where is this freedom going as you look down at your Bible? Death and destruction. You are not free if your liberty leads you to eternal death according to scripture. Don't be duped by people who have the appearance of freedom when the Bible says they're in the bondage of corruption, they're enslaved to their own passions.

John 8, Jesus Christ is the only person that can offer true freedom. Jesus says to the disciples in that day that believed on his word, "If you continue in the word, you are my disciples really truly indeed," which means there's a false disciple, "and you shall know the truth and the truth shall make you free." Then the Jews answered and said, "We be Abraham's seed and we're never in bondage to any man. How say ye we shall be made

free?" Jesus said, "He that committeth sin is the slave of sin and the servant, or the slave does not abide in the house forever but the Son abides forever. Therefore if the Son shall make you free, you shall really truly be free on the narrow road, not the broad road."

What is this freedom? What is this true freedom that Jesus brings and how does he bring it? What does it mean to be a slave to sin? It means you're enslaved to your own lust and that's what's damning you. That's what condemns us. Paul said in Romans 6, "Let not therefore sin reign in your mortal bodies that you should obey it," sin, "and the lust thereof." How does sin reign? How does it rule over you? You obey sin in your desires. Every person on the broad road is under the dominion of sin and they're obeying sin according to their own lust. You may say, "Well, that didn't sound too bad, living according to I want for 80 years and then what?" Eternal destruction. Friend, you're not free. If liberty brings death, you're not free. But the Son when he makes free, you're truly free.

How does he do that? He delivers you first from the damnation of your own lust and desire. The wrath of God is on humanity not because sin as an act of the lips and the feet and the hands, but sin is an act of the heart whereby we desire the wrong thing, Ephesians 2:2-3. We're dead in sin, which means we fulfill the lust of the flesh and the desires of the flesh and the mind, and that makes us just like everybody else, children of wrath. Why? Well, not because of what I did. That's just the fruit of a deep-seated problem in the heart. It's because of what I want. What I want damns me and what you want damns you, and you're in bondage and can't get out of it. Jesus delivers us from the damnation of our own desires by becoming damned for us. "In my place condemned he stood, sealed my pardon with his blood. Hallelujah, what a Savior."

Secondly, he delivers us from the domination of sin and what is that domination? We're incarcerated in the prison-house of passion. Imagine everything you could possibly want, all sin outside of Christ. Everything you could possibly desire, all sin because you don't know Christ. Jesus takes our condemnation and then he gives us a new nature by the new birth and implants new desires. Now you're free because your desires won't lead to death but everlasting life.

Beloved, that's true freedom. Don't be duped by the appearance of freedom on social media where it looks like everybody is having so much of a thrilling life living in freedom when they're going to be damned in the end. That's not freedom. That's the broad road that leads to death. They're all doing what they like. They're all doing what they please. They're all living as they want. They all identify themselves as they would like. But outside of Christ they're incarcerated in the darkness and blackness of desire because they can't see Christ.

How does truth make you free, then? Because when we continue in the word, that truth gives shape to our new desires and they become conformed to God himself and his will, his desires. Now you're free. God is free, isn't he? Not only does he do what he wants, when he wants, as he pleases, his pleasures bring him happiness forever. In fact, there's

never been a time when God wasn't happy. That's freedom. He calls you into his freedom by giving you new desires for God himself and then calling you to live in his love.

So the confinement on the narrow road is actually freedom. Listen to Jesus in John 15 where he says, "If you abide in my love, you will keep my commandments as I have been abiding in my Father's love and kept his commandments. These things have I spoken unto you that my joy might remain in you, and your joy might be full." Well, there are those commandments. That's narrow. That's restrictive. Can't do what I want. Can't live as I please. It only appears that way, doesn't it? What is your pleasure? Is it God and holiness? Jesus says keeping commandments is the fruit of living in the love of God. That's freedom. You get to know God. You get to love God because he's opened your eyes and given you longings for God.

The commandments that flow out of that love on the narrow road, that's freedom. John says in 1 John 5, the commandments are not grievous. Are they? Is it a grief to you when God commands you? Or can you say like David in Psalm 119, "O how love I thy law. It is my meditation all the day." I love it when God commands me because I love God. That's freedom.

You see, we're drawn into the love of God, we're drawn into knowing God, we have longings for God, and the end of those desires is, what? Life. Life. That's not bondage. That's true freedom. Don't be duped by the appearance of freedom because their freedom won't deliver on what they want, the expectation for happiness. The only delivery on that day, according to Christ, will be death and destruction, but for you that are on the narrow road, is that where you are this morning? Life. Life that's been purchased, life that's been given, life that's yours by grace, life that's proven by the struggle.

By the narrow way. Let me illustrate. There are two astronauts, both go to the moon. They both are free to walk on the moon. They have the freedom of desire, they want to. They have the freedom of opportunity, they can, they're there. And they have the freedom of ability, just open the door and walk out. But one says, "I don't want the cumbersome confinement of that space suit. The helmet looks like the Michelin Man, I can't move. I want to be free!" The other guy says, "I think I'll wear the suit." They both walk out onto the moon. Now the one man looks pretty free for, I don't know, 30 seconds? He's flipping in the zero gravity environment. He's free and now he's dead. The other man looks restricted but who's enjoying walking on the moon? Who's living it? It's the man that's in the confinement of a suit.

Have you been duped by a false notion of freedom to think that you're to live by your own ideas and opinions and desires? You see, beloved, the kingdom of heaven has a King and his name is Jesus and his demand is you come under his Lordship because he knows the way. He's not just a way, a truth, a life, he is the way, the truth, the life. Do you trust what he says or do you think you can discover happiness according to your own inclinations and impulses and desires? Or will you be shaped by the truth of the word of God, the King, who walked himself the narrow road? And where is he? He's living it up in life. He is life.

Don't live by appearances, live by the truth. Do you believe it? Is Jesus simply a madman that didn't know what he was talking about? Or do you trust the Son of the living God? Is he both your Savior, the forgiveness of sins, and your Lord, he's your King? He must be both and that's what he is. Do you get your marching orders from the King or are you doing life on your own? Then the call is get back on the narrow road or start there today and live. Yes, there's confinement. Yes, there's difficulty. Yes, there's hardness. Yes, there's persecution. And yes, there's trouble. But there's freedom because on that pathway you know the true and the living God and he's leading you all the way to life. Isn't that glorious? All by grace. Nothing we earn. Nothing we did. Even the striving doesn't get us there. He's just gripped us by his grace and the striving is indicative that he's holding on to us and will never let us go.

Secondly, don't live by the numbers. The second contrast: there's many on the broad road and there's few on the narrow way. Don't live by the numbers, and I suspect many people are on the broad road simply because they've rejected the claims of Christ. I don't need that. But likely also many are there because there are so many people, there are so many people on that road. It's the majority. "Well, if So-and-so is doing it, it can't be wrong. I mean, all these people can't be wrong." And so they are wrong in a deadly kind of way.

Now don't think the broad road is just the secular world, it's the religious world. Jesus' audience, most of the people in Jesus' audience were on the broad road and they were dressed in religious garb. Sometimes that's the most difficult pill to swallow when there are vast numbers of people under the canopy of religion that are living on the broad road. That is a struggle. That's difficult for us.

So Jesus wants us to know: don't live by the numbers. Now as we read in the public scripture reading, Luke 13, Luke's account of Jesus' words is in response to a question, "Are there few that be saved?" Jesus then says, "Strive to enter in at the strait gate, for I say unto you many will seek to enter and they shall not be able." Why? That's the question we want to ask. That can be a bit unnerving. He then even gives the illustration, he says, "When once the master of the house has risen up and he shut to the door, then you begin to say, Lord, Lord," those are two key words there, right, from Matthew 7:21, "Lord, Lord, open unto us." He will say, "I know not whence you are." Then you will begin to say, "Well, you remember us. We have eaten and drunk in your presence and you taught in our streets." And Jesus says, "Depart from me, I never knew you." What are they suggesting when they say, "We've eaten and drunk in your presence and you remember, you taught in the streets of Jerusalem." And so they had and so he did. What's the point? They heard him speak but they never came under his Lordship. Never.

Once again, Matthew 7:21, "Not everyone that saith unto me, Lord, Lord, or knocks on the door in that day shall enter the kingdom of heaven but he that is doing the will of my Father which is in heaven." They never did the will of God. They just heard Jesus preach many times. Never did they submit to his teaching. Does that describe you? Do you hear from the Lord Jesus Christ Sunday after Sunday but yet you've never come under his Lordship? Why not? I'll tell you why they didn't, because there were so many Jews that

rejected the instruction of Jesus. The masses of the Jews in Jesus' day rejected him. So they lived according to the numbers. "How can this many Jews? We have the law, the temple, the ceremonies, how can they be wrong?" And yet they were, they were wrong.

Are you influenced by the multitudes? Do you get your ideas, your opinions from social media? I understand there's such a thing as a social media influencer, someone who has sway over people. They can influence their decision-making because they have knowledge and expertise or they have a relationship with the audience. Masses of people. Who influences you? Is it the masses of people that you scroll through and see what they think? What they like to wear? What they do? What they say? What's their opinion? Or do you come under the opinion of one, the Lord Jesus Christ?

You see, these people were following the counsel of many. I think Jesus wants us to think less about how many people are going to be in heaven and more about, "Am I on the right road?" And that's how he confronts the man in Luke 13, right? He says, "You strive. Are you resting in yourself or are you trusting in the Lordship of Christ? And if you are, are you coming under my instruction, are you seeking to do the will of God, or is it that you just had a meal with me and you heard me teach?" You can see the difference there. You see, they were following the counsel of many.

Now you may say, "Well, I'm different. I'm not like all those people on social media. I march to the tune of a different drum." Well, then you're just like them, right? Sometimes people will be different. They may look and dress so differently than the masses and assume they're not part of the masses. Well, they're part of the masses. Why? Because they're living to the beat of their own tune and that's everyone on the broad road. There may be a diversity of opinion, there may be a diversity of ideas on the broad road but here's the crux of the issue: they all follow their own tune and will not yield to the Lordship of Christ. So don't find rest in the fact that you may be different from the masses; if you're living like the masses, then you're living on the broad road. If that is the tune, the beat that you live your life to, Jesus says, "Come to the narrow way. It leads to life."

Paul could have easily been tempted by the masses of people that rejected his message, but he says in 1 Thessalonians 2, he was bold in God to preach the gospel at Thessalonica. Even when he was shamefully treated at Philippi, he came to Thessalonica and he was bold in God. He knew he would be beaten again probably and be run out of town, which he was. He said, "Our exhortation was not with deceit and guile and uncleanness but as we were allowed to be put in trust with the gospel, even so we speak not as pleasing men but God which trieth the heart."

Now notice what Paul is saying. Rather than pleasing men, if Paul is a men-pleaser, he will do whatever he needs to with the gospel so that people won't persecute him and that people will like him. Now remember, the masses of the Jews rejected Paul's message, the gospel. So if Paul is living by the numbers, he just adjusts the gospel, he makes it appealing to man to prop up their pride, the persecution goes away, he's in the majority, he's with the crowd, and he's liked. And only the few on the narrow road, well, they're not



a problem. You know, they're the meek people and the poor people anyway. They're not going to hurt Paul. What did Paul say? "We were allowed or approved of God." Paul is grace-approved. He's accepted in the Beloved. Paul is concerned more about the approval of God and God's opinion, what God thinks, than he is for everybody on social media. He's approved of God.

Secondly, he was entrusted with the gospel and therefore he speaks the gospel. God deposited the gospel, the supremacy of Jesus Christ, in Paul's hands and he stayed with the gospel because that's the means of conversion. Sometimes we as Christians try to change the message, change the way we do things. We're trying to appeal to people. No, just stay with the gospel. Paul was given the gospel, he speaks the gospel, not as pleasing men but pleasing God. You see, there's only one person that we seek the approval of, only one person on the narrow road that matters, and that's Christ himself. What does he think? What pleases him? Is he pleased with the way I speak? Is he pleased with my attitude? Is he pleased with what I'm doing? Do I give him pleasure?

So Paul is approved, Paul is entrusted, Paul seeks to please God, the audience of one, because God is trying Paul's heart. What does that mean? Testing. You see, Paul knows he struggles with bad motives, wrong thoughts, but he lives with an awareness of the omniscience of God and that God knows his motives, knows his thoughts, so when he has them, wrong thoughts, wrong motives, in his relationship to God he just takes them to God and confesses them and says, "God, I need your help! I don't want to be like broad road people. I don't want to be motivated like that. I don't want to live that way. I don't want to think that way." So he takes it to God who's testing Paul's thoughts and that helps Paul live by the number of one, Christ, and not the number of many.

How easy it is for us to be drawn to the approval of men. Do you ever struggle with that? To be liked? To be approved? To be in with the gang? But when the gang is on the broad road, that's not the gang you want to be with. That's not the crowd you want to be with. You want to be with the traveler here and there.

Now "the few" here is a comparative term. It's like the few, the proud, the Marines, there's more than three of them but comparatively there's not as many comparatively. So again, we're not arguing what the numbers of heaven will be. It's going to be large. What Jesus wants us to ask is are we on that narrow road which in Christ's day was but a few compared to the masses of the Jews that rejected him because there was a remnant according to the election of grace. A remnant, a residue among the Jews according to electing grace which means there really was fewer in the day of Christ. It doesn't mean that's so in every generation but in his generation they were only a remnant of believers among the Jews because the election hath obtained it and the rest were blinded. Blinded.

Thirdly, don't live in the short-term. Broad road people live in the short-term. If they would only look up. But they won't. All they can see is the wideness of the gate and the broadness of the pathway in front of them and they never look at the cliff that's coming in the end. You see, narrow road people are always looking up at the end. That's what sustains them in the trouble, in the difficulty. What do you think will sustain an Afghan

Christian when he knows his life may soon be over? Is it not the life that's coming? What will sustain him and make him stable on that pathway? It's not the pathway. You see, the two roads are not ends in themselves, they're leading to an end. One is leading to destruction, the other is leading to life. What will sustain the Christian in the confinement and the narrowness of the way is life that's coming.

Years ago, my parents took our family to Rock City. I do not remember it. To this day I've tried to think. I only remember because I've seen the pictures several times. I must have been 6-8 years old. There's this massive rock wall cliff that has a narrow passageway in it, and if I'm getting the details wrong, it was a long time. I'm going by pictures so stay with me, please. Illustration only. We're standing in the narrow passageway and we're all smiling. Now at that point, you had to kind of stand to the side because it was narrow but you could walk through the narrow way. And if that's all I saw was the narrow way and didn't know what was at the other end, I'm not going. But I knew at the end of the passage it opened up to sunshine and brightness and an expanse.

Oh, beloved, don't live in the short-term. Do you live that way? Can you only see what's in front of you? Every person on the broad road, all they can think about is the short-term. Even when they think out in the future of retirement, they're thinking short-term. They're thinking about life for them in the short-term. They don't think about death. So everything is fine for now, everything is good for now, everything is going wonderful, but there's a rocky cliff that falls into the abyss forever and they'll never look up because they're in bondage to their own desires.

But you who trust in Jesus, you know, you've seen that the end is everlasting life. There's a pathway, it's narrow but at the end Jesus says is life. "Look up, your redemption draweth nigh." Do you ever struggle with that when you look at broad road people? Sure, we do. It just seems so wonderful and good and yet the life of the Christian can be confining and limiting and restricting, so it appears, and so there are commands that God has us come under.

Asaph struggled with this in Psalm 73, didn't he? He said, "My feet were almost slipped." I think he means, "I almost went to the broad road. I almost did." Do you know why? "I was envious at the foolish when I saw the prosperity of the wicked." That's all he could see. He was just looking at the road they're on and how wonderful it was, and he almost decided to join them on the pathway. Now make note, the people on the broad road were Jews. He's not talking about the Philistines. They're Jewish religious people. He almost joined them. He almost slipped.

He begins to recount what he saw. There were no bands in their death. Their eyes bulge out with fatness, a metaphor that says they have everything the heart could wish. They don't have any real struggles like we have. Sure, they have the struggles of living in life but not like the Christian. And it plagued him and he said, "I have cleansed myself in vain. I have washed myself in innocency. What's it for? What's all this sanctification for? I'm self-denial. I'm struggling. I'm striving and I'm washing and I'm going through what

God says and it's all vain." Is it? Why would Asaph say that? Because he's looking at the way.

What changed for Asaph in Psalm 73? He said, "It was so hard for me to understand. It was painful to think about until I went into the sanctuary," now here it is, "and understood their end. Surely, God, you have set them in slippery places. You've cast them down into destruction." What happened to Asaph? He couldn't see the end, he just saw the road they were on and it looked so wonderful, so great compared to his road. He wasn't looking through the massive cliff wall and looking to the end at the opening called eternal life, and therefore he almost joined the broad road. Have you?

What changes in him? He looks up again and sees the end, their end is destruction. What's your end, Asaph? "Thou wilt guide me with your counsel," coming under the Lordship of Christ, "and receive me into glory." He looks at the end again and his feet get back in line. Where are you looking? If all you can see is the pathway whether it's one year out, 10 years out, or even 70 years out depending on your age, that's what broad road people do. You have to look to the end, eternal life in glory.

Glory. What will that be like? That's when the spacesuit will be shed and you will be doing flips not in a zero gravity environment but a zero sin environment where the love of God will saturate us forever. Look to the end because if you don't, you'll not remain on the narrow way. You'll get off of it because of the pain and the heartache and the difficulty. When Jesus says it is that, it is that. Get your eyes up and look to what's coming for the Christian.

Moses did this and he's used as an example in Hebrews 11. Remember, the book of Hebrews is encouraging people on the narrow way that are contemplating going back to the broad road. Why? Because there's so many in Jerusalem. That's where the temple is. That's where the law is. That's where the priests are. All the people there, there's just a few people on this pathway of persecution. Now remember, that's literal among the Jews. There was only a remnant according to the election of grace. Even 3,000 on the day of Pentecost was a small number compared to the masses of Jews. And they see them on this broad road and it looks so appealing, it looks so good, they're having it easy. I'm suffering.

So the writer brings in several Old Testament saints and then he speaks of Moses. "Moses, by faith Moses refused to be called the son of Pharaoh's daughter." That's huge, isn't it? Do you know what it means to be the son of Pharaoh's daughter? That means you're in the popular group, friend. The Egyptians, they were the mass of people, the suffering Israelites were just a small number. That's why they were incarcerated. Now they were large but comparatively the Egyptians, they were the rich, they were the popular, they were in the in-crowd. Moses was part of that crowd and he refused to be called the son of Pharaoh's daughter.

Secondly, choosing. He made a choice. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." And how long is that

season, Moses? About 80 years and then you die forever, right? There's no point in denying that there's not pleasure in sin. That's true. But the pleasures of sin are short and at the end there's eternal death. Is that the pathway you want? The pleasures of Christ are both now in part and forever. They don't die.

So Moses chooses to suffer with the people on the narrow way, with the afflictions of God's people rather to enjoy the pleasure of sin, the pleasure of all that the masses could offer him in Egypt just for a short vapor. By faith he did this, "esteeming," third participle, "esteeming, he led before his mind, esteeming the reproach of Christ greater wealth than all the treasures of Egypt." Now that's a tall order there, isn't it? We might say, "Really, Moses? Come on." Is that one of those passages where they think may have been added in the Bible? You know, there's no manuscript documentation on that? Really? Do you know how much wealth was in Egypt? You want to tell me that Moses esteemed reproach, insult and suffering of Christ over all the wealth of Egypt? Yes, but how? Moses looked up at the end of the narrow way, "for he had respect unto the recompense of the reward." That phrase just means he was looking at the reward of Christ. That sustained him for all those years of suffering with those complaining rebels. He was stable because he saw the end of the narrow way, he had regard, he had respect, he looked to the reward.

What are we talking about? Don't live in the short-term. Moses didn't. Abraham didn't. Noah didn't. Sarah didn't. Isaac didn't. Jacob didn't. They all were in it in the long-term and therefore it sustained them on the confinement, the narrow, the difficult, the way, the narrow way.

How is it with us this morning? Are you entering the strait gate? Are you entering the gate that Christ has purchased for you and put you on that pathway? That's how you find it. Many are going in, it's a default mode for many, it's just natural inclination to go that way. The reason the strait way and the narrow way is discovered is because grace discovers us, doesn't it, beloved? Grace has rescued us and grace has planted us firmly on the narrow way. Enter it. Strive. Stay with it because at the end of this grace is more grace, isn't it? Grace unlike we've ever experienced in this life. Grace upon grace upon grace and that grace brings with it the life of God, everlasting life.

Are you living in the short-term? Are you living by the numbers? Are you living by appearances? Or are you living under the Lordship of Jesus Christ? If not, we bid you to take up your cross and follow him today.

Let's pray.