



THE SERMON ON THE MOUNT

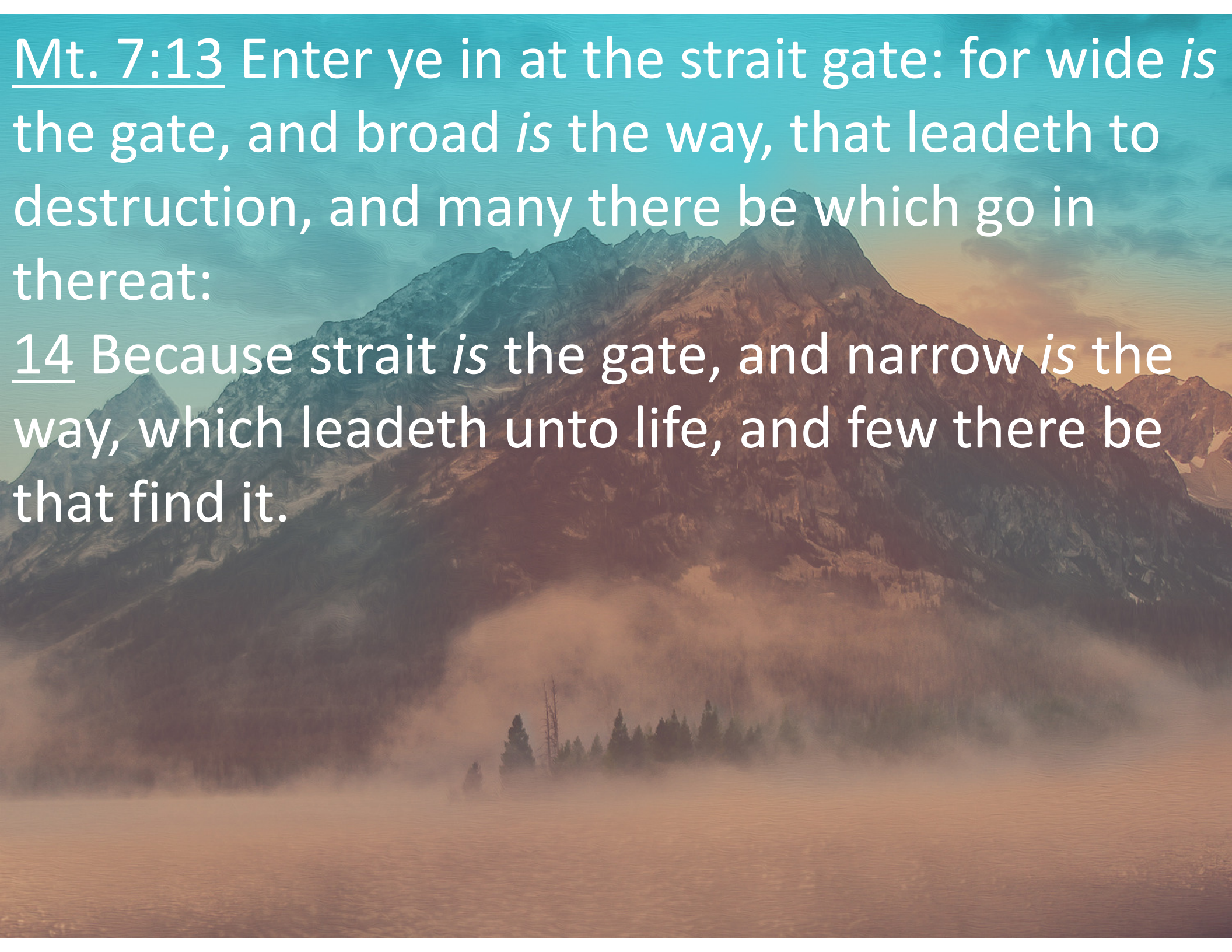
Mt. 7:13-14

*“The Future Explained”*



Mt. 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.





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A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm body of water, possibly a lake or a wide river, with a layer of mist or fog rising from the water and partially obscuring the base of the mountains. The sky is a mix of light blue and soft orange, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.

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Early in the “Sermon on the Mount” the Lord Jesus emphasized His concern regarding “righteousness.”

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

❖ **The Lord Jesus is teaching His disciples that He expects a higher standard of spirituality to be lived by them than how the Pharisees live.**



Practically, the Lord Jesus is teaching that in regard to salvation, the majority is wrong, and headed for eternal “destruction.”

## B. The Future Explained, 7:13-14

### 1. The Road to Hell, 7:13

Mt. 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:



❖ The command of the Lord Jesus is to “Enter...at the strait gate...” and then He gives further clarification of His reasoning.

Prov. 4:26 Ponder the path of thy feet, and **let all thy ways be established.**

Ex. 23:2 **Thou shalt not follow a multitude to do evil;** neither shalt thou speak in a cause to decline after many to wrest *judgment*:

❖ The Pharisees assumed that they were the subjects of the Messiah simply from being the national and natural descendants of Abraham.



## Gal. 3:26-29

- ❖ Modern “Christendom” is equally as blind of true salvation as the Pharisees were during the earthly ministry of Christ.
- ❖ Millions of religious people today hold to a religion based upon “works of righteousness” which is “...for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:”



Titus 3:5 **Not by works of righteousness which we have done, but according to his mercy he saved us,** by the washing of regeneration, and renewing of the Holy Ghost;

- ❖ The command of the Lord Jesus is to “Enter...” implies that many are being on the outside of a spiritual relationship with Christ.
- ❖ The Old Testament contains several references to diverging ways that force the traveler to choose between two paths.



Deut. 30:15 See, I have set before thee this day **life and good, and death and evil**; ...

19 I call heaven and earth to record this day against you, *that* I have set before you **life and death, blessing and cursing**: therefore **choose life**, that both thou and thy seed may live:

Jer. 21:8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you **the way of life, and the way of death.**



**Original Word:** στενός

**Transliteration:** stenos

**Definition:** narrow; **Usage:** narrow, strait. *stenós* – properly, *narrow*; (used three times in the NT).

<https://biblehub.com/greek/4728.htm>

**STRAIT, adjective**

1. Narrow; close; not broad.
2. Close; intimate; as a *strait* degree of favor.
3. Strict; rigorous.
4. Difficult; distressful.
5. Straight; not crooked.

<http://webstersdictionary1828.com/Dictionary/strait>



❖ Jesus states plainly that following Him will require a strenuous effort.

Mt. 8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, **Master, I will follow thee whithersoever thou goest.**

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Luke 13:24 **Strive** to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.



**Original Word:** ἀγωνίζομαι

**Transliteration:** agónizomai

**Definition:** to contend for a prize, struggle

**Usage:** I am struggling, striving (as in an athletic contest or warfare); I contend, as with an adversary.

*agōnízomai* – **properly, to struggle**, like engaged in an intense athletic contest or warfare.

<https://biblehub.com/greek/75.htm>

Col. 4:12; 1 Tim. 6:12; 2 Tim. 4:7



❖ The "narrow" road "leads to life," namely, life in the kingdom, but also eternal life.

❖ The "broad" road "leads to destruction," namely, death and hell.

Mt. 25:34, 46; Rom. 9:22; 1 Cor. 1:18; Phil. 1:28; Phil. 3:19; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 2:1-3; 2 Pet. 3:16



**Original Word:** ἀπώλεια

**Transliteration:** apóleia

**Definition:** destruction, loss; **Usage:** destruction, ruin, loss, perishing; eternal ruin.

*apóleia* (from *apóllymi*, "cut off") – *destruction*, causing someone (something) to be *completely severed* – *cut off* (entirely) *from* what *could* or *should* have been. (Note the force of the prefix, *apo*.) *apóleia* ("perdition") does *not* imply "annihilation" but instead "loss of *well-being*."

<https://biblehub.com/greek/684.htm>

Thereat = at that place or time; there:

<https://www.dictionary.com/browse/thereat>



## 2. The Road to Heaven, 7:14

Mt. 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Strait = Narrow; close; not broad.

<http://webstersdictionary1828.com/Dictionary/strait>

Jn. 14:6 Jesus saith unto him, **I am** the way, the truth, and the life: **no man cometh unto the Father, but by me.**



Jn. 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door** of the sheep.

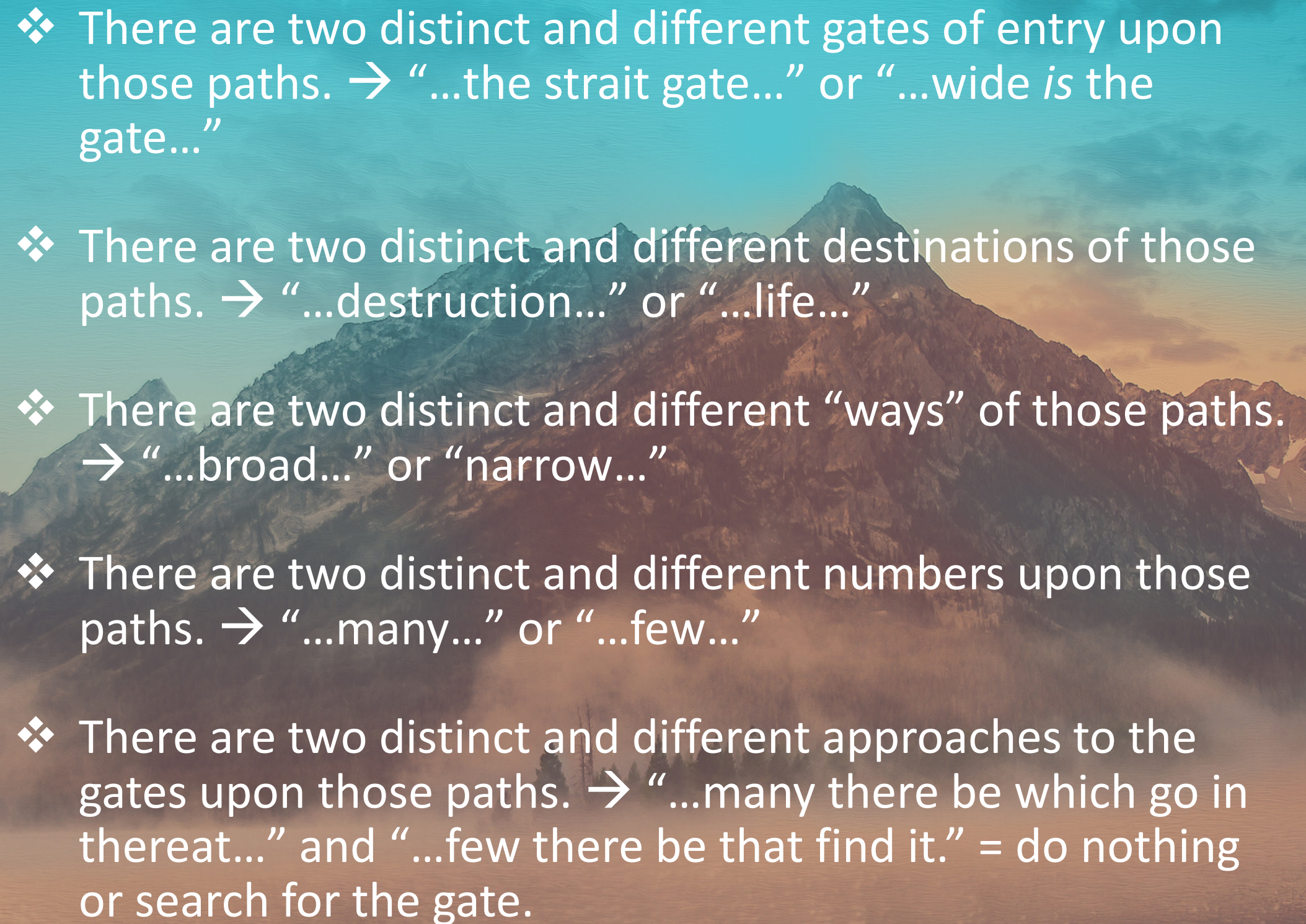
9 **I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Prov. 4:18 But **the path of the just is as the shining light, that shineth more and more unto the perfect day.**

### Summary

- ❖ There are two distinct and different paths of life. →  
“... broad *is* the way, that leadeth to destruction...”  
or “...narrow *is* the way, which leadeth unto life...”



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- ❖ There are two distinct and different gates of entry upon those paths. → “...the strait gate...” or “...wide *is* the gate...”
  - ❖ There are two distinct and different destinations of those paths. → “...destruction...” or “...life...”
  - ❖ There are two distinct and different “ways” of those paths. → “...broad...” or “...narrow...”
  - ❖ There are two distinct and different numbers upon those paths. → “...many...” or “...few...”
  - ❖ There are two distinct and different approaches to the gates upon those paths. → “...many there be which go in thereat...” and “...few there be that find it.” = do nothing or search for the gate.



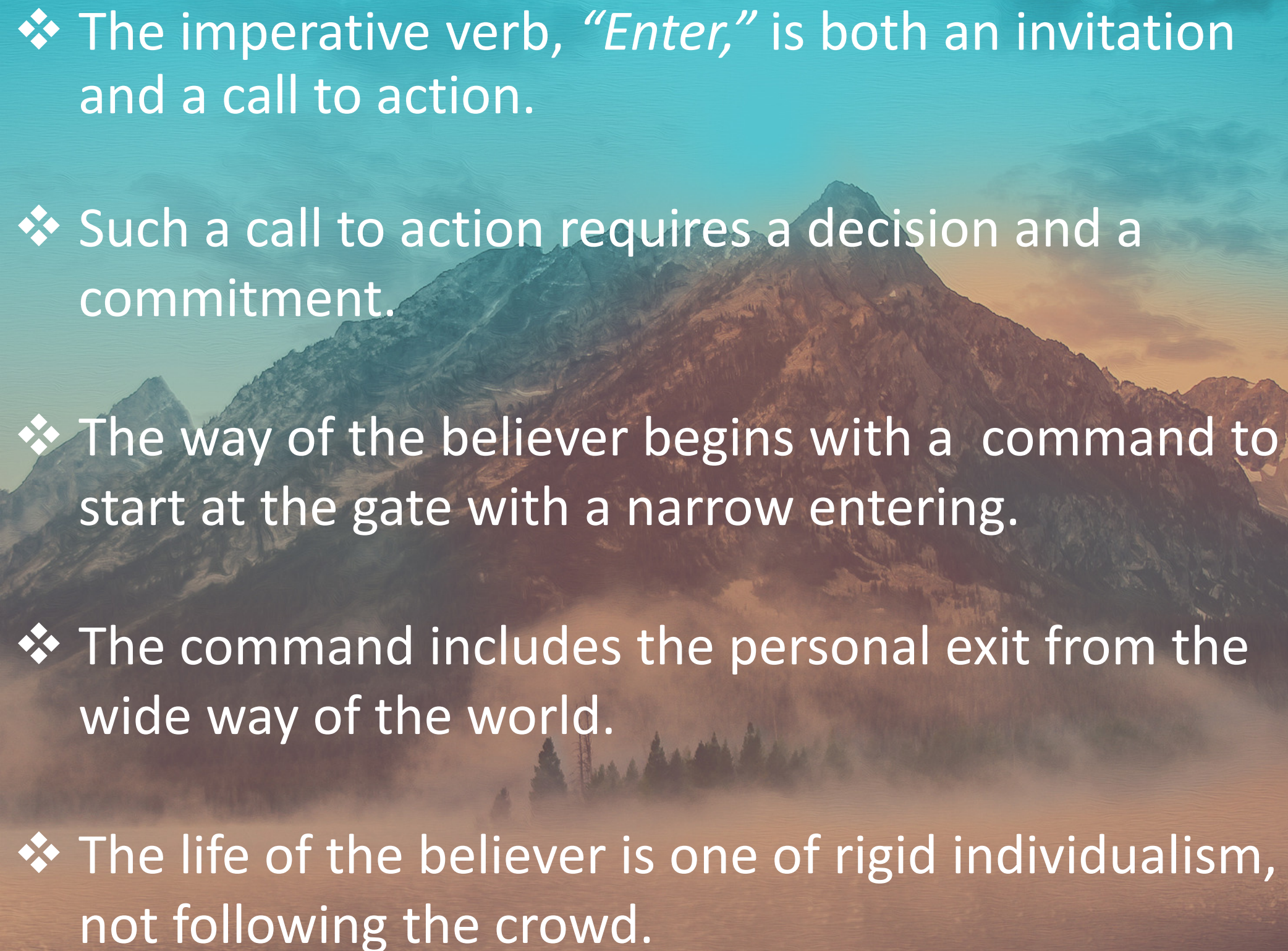
Mt. 12:30 **He that is not with me is against me**; and he that gathereth not with me scattereth abroad.

Prov. 14:12 **There is a way which seemeth right unto a man**, but the end thereof *are* the ways of death.

Jn. 14:6 Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me.

- ❖ The “narrow way” must be sought after – “and few there be **that find it.**”
- ❖ The believer learns about the “entrance,” seeks it, finds it, and implements it.



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- ❖ The imperative verb, “*Enter*,” is both an invitation and a call to action.
  - ❖ Such a call to action requires a decision and a commitment.
  - ❖ The way of the believer begins with a command to start at the gate with a narrow entering.
  - ❖ The command includes the personal exit from the wide way of the world.
  - ❖ The life of the believer is one of rigid individualism, not following the crowd.



Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. ...

26 **Woe unto you, when all men shall speak well of you!** for so did their fathers to the false prophets.

❖ The way of the believer has a wonderful destination, but a challenging journey of loneliness.



Prov. 3:5 **Trust in the LORD with all thine heart;** and lean not unto thine own understanding.

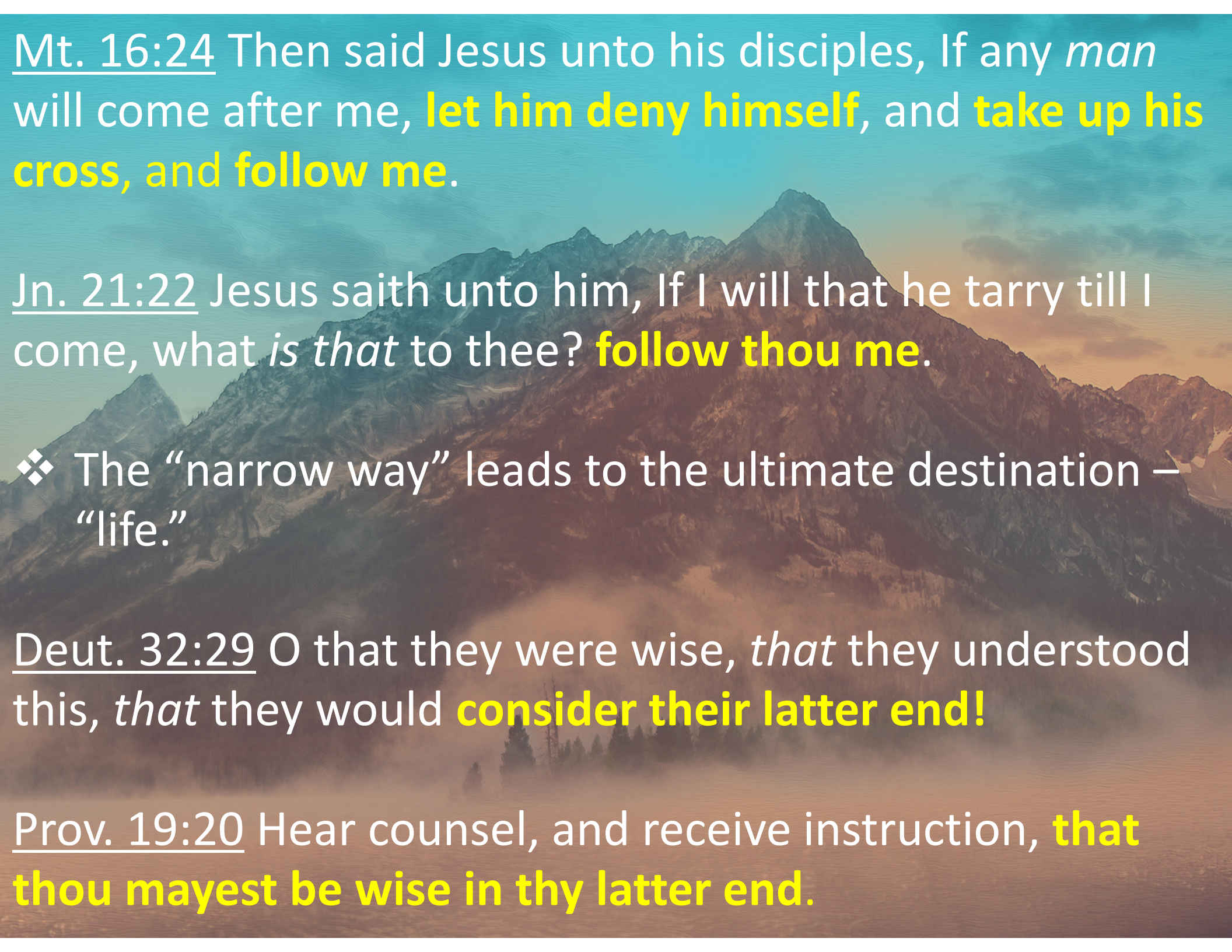
6 In all thy ways acknowledge him, and **he shall direct thy paths.**

7 Be not wise in thine own eyes: **fear the LORD, and depart from evil.**

❖ The “way” has a measure of loneliness, but there are a “few” likeminded followers to assist the believers on their journey.

❖ The “narrow way” is a perpetual path for true believers in following Christ.





Mt. 16:24 Then said Jesus unto his disciples, If any *man* will come after me, **let him deny himself**, and **take up his cross**, and **follow me**.

Jn. 21:22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? **follow thou me**.

❖ The “narrow way” leads to the ultimate destination – “life.”

Deut. 32:29 O that they were wise, *that* they understood this, *that* they would **consider their latter end!**

Prov. 19:20 Hear counsel, and receive instruction, **that thou mayest be wise in thy latter end**.

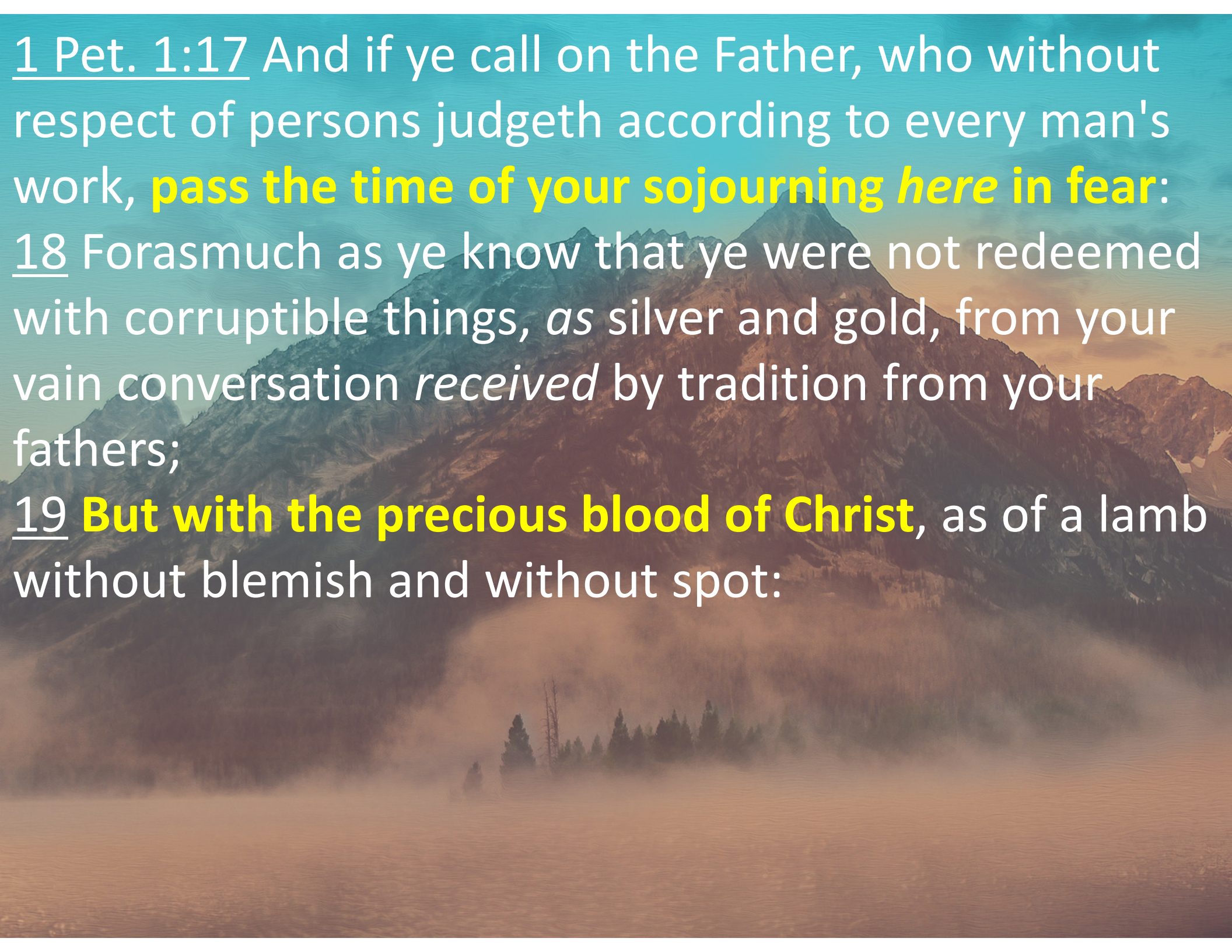


## Conclusion

Ex. 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, **then ye shall be a peculiar treasure unto me above all people:** for all the earth *is* mine: Deut. 14:2; Deut. 26:18; Titus 2:14

1 Pet. 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, **a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**



A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm lake reflecting the sky. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.

1 Pet. 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, **pass the time of your sojourning *here* in fear:**

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 **But with the precious blood of Christ**, as of a lamb without blemish and without spot: