

Matthew 19-09-29a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 29th of September, 2019, and we're continuing our study in the Gospel of Matthew, resuming this morning at chapter 7, verse 13. Matthew chapter 7, verse 13, which says, Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." There is a lot going on in those two short verses, and we want to be sure and give it its full due, so we're going to take a close look, make sure we can figure out which road we're on, what gate we're going through, and the means of making that measure, and of successfully identifying and walking the correct road and entering and passing through the correct gate. And there's more here than meets the eye. I thought I had covered it last week, and then when I was looking at it, I thought, you know what? I have not yet begun to fight, so we're going to explore it a little fuller, and I think you'll agree with me that it is going to be well worth the further examination.

But let's take a moment at the outset to ask God's blessing on our fellowship and our study, and then we'll begin. Father, what a wonderful privilege it is to greet a new day and realize that your mercy and faithfulness has resurrected us to another opportunity for faith, for laying a hold of righteousness, for entering into that life that the Lord Jesus made such an incredible sacrifice to give us, to learn and grow in an environment that can only exist now and will not pertain in the eternal future. So we thank you for our challenges.

We thank you for the struggle, the wrestling that we have with our own heart, and then with the outside forces of the world and the principalities and powers. We recognize that this is the way to strength, and this is the way to growth, and this is the way to understanding, and you have worked even these fallen things together for good and for your glory. We thank you for the passage that we're looking at this morning, and we ask your blessing on it and on us as we look at it together.

May God the Holy Spirit find us ready pupils and soil that the seed can be planted in deeply so that it will bear its fruit as not just 30- or 60-fold but 100-fold fields so that we can more fully reflect the example and the character of our Lord Jesus Christ, anticipating the time when we will be presented in your throne room on that wonderful day when he takes us to himself. We pray these things in Jesus' name. Amen.

Enter by the narrow gate, wide as the gate and broad as the way, and so on. If you do what we are endeavoring to do anytime we come to a passage, what is the first step? What are the three great steps in making good progress in the Word of God? What do we do when we look at a text? What are the three steps? Observation, interpretation,

application. Anytime you sit down for your devotional, anytime you hear an interesting thought from the Word of God, if the Holy Spirit brings back something we've studied together or something as an element of conversation with fellow believers who are speaking the truth in love, whatever it may be, you can always use that very useful triad of Christian functions.

We have triad of Christian virtues, don't we? Faith, hope, and love. Well, we've got observation, interpretation, and application. So we don't want to skimp on any of those steps because they are all interdependent and it begins with observation.

So let me ask you, looking at these two verses, is there anything we've not yet talked about that you can observe? I see a gate, I see a way, I see some people entering two different kinds of gate, traveling two different kinds of way, but having given you a few seconds here to peruse and observe, I will offer you this suggestion by way of observation. What comes first? When you picture this in your mind, if you're going to put a graphic out there, what do you see? Let's talk about the narrow way, the narrow road. How do you picture this? He says it's a difficult path, so you could imagine maybe sort of a mountain trail, maybe only one person at a time, you know, it's kind of a single file type of thing.

But where's the gate? Way leads to the gate, travel this way, then you got the gate, you're going to enter into the kingdom or into the future, into inheritance, whatever it might be, into the new Jerusalem. Is that fair? Is that similar to what you've imagined? But what does Jesus actually say? Which comes first, the gate or the way? In every instance here, enter by the narrow gate, wide is the gate and broad is the way, because narrow is the gate, verse 14, and difficult is the way. Gate comes first.

I have always, my entire put together, starting in the 1950s life, I have always pictured this in my mind, a little skinny way, a little narrow gate, a glow from somewhere behind, got to travel the way, squeeze through the gate, there's the wonderful eternal reward. I've got it backwards. This is why we have to go back and figure this more accurately, because I failed in the observation step.

Let that be a lesson to you. We've got to really watch and pay attention. Now there are people who say, and there's a fancy name for this, it's a, what do they call it? That it's a reversal, kind of like when we say, let me see if I can find it.

I found this name for what it is. Kind of like we say thunder and lightning, which really comes first. We say thunder and lightning, but the lightning comes first and then the thunder, but we reverse them and there is a name for that and I can't find what it is.

It's based on the Greek, oh it's a histeron proteron, histeron proteron, and that's a later, earlier. So now you've got a new thing you can spring on your friends this week. If somebody says thunder and lightning or lock and load, if you lock, how are you going to

load? Lock and load, backwards.

So that would be a histeron proteron. Anyway, it's not that. It's just not.

This is the gate and then the way. So what is the Lord Jesus saying? And if you stop and think about this really, um, picture it. There are a lot of roads that don't lead to a gate, right? But most gates, when you go through them, you got through and you're now on a road.

I go through gates all the time for housing developments and it'll have a name and there's some over on, it's not country club. It's, um, it's the one that goes past the golf course in Claremore, but there are several gated things that border the golf course and they've got these nice brick things. Sometimes they even have a little sentry post, you know, if they want to demand it and really monitor who comes in and out.

But, uh, if you want to get into the development, you, you first go through the gate. Uh, but then there is a, there's a road, there's a path. A lot of roads can just go on and on and you'll never see a gate.

But if you've got a gate, there's always a road or a path beyond it, whether it's a gate through a fence or whatever. And it is the beginning of something. And what Jesus is saying here, enter by the narrow gate.

And once you've entered through that narrow gate, you're going to be on a narrow way. And it is not the gate that leads to life. Read it.

It's the way. Narrow is the gate and difficult is the way which leads to life. So you go through the gate and then you travel the way you've got to keep moving on the road.

So what we're going to talk about this morning is in these two verses, we've got three pairs of things, got two different kinds of gates leading to do two different kinds of ways that are traveled by two different groups of people. Make sense? Two gates, two ways, two groups of people. Big group, little group.

So Jesus says the way that leads to life is narrow. The word narrow here is a really interesting word. It is actually a perfect, passive participle from a Greek verb.

We get the noun thalipsis. It's translated tribulation. In this world, you shall have thalipsis, persecution, tribulation, hardship.

But this is a a verb that means to press, to press upon. So sometimes when I go over to Matt and Debbie's and take a certain way, they've cut through a hill so that the road is not impossibly steep. And on each side, there's 30, 40 foot high rock that's been sizzled out.

And then they had to put that metal mesh over it to keep rock from falling down. And so

when you're traveling through there, you're in this little skinny canyon. And that's the thalipsis way.

That's the narrow way. It's not preventing me from getting through, but I don't have many options. If I'm going to travel that way, it's not like I can turn around or take a detour.

That way only has one direction of progress. You can go up the hill, or if you're coming back, you can go down the hill. But there's only one direction you can go to successfully travel that road.

It's not got a lot of options. And once you start in a direction, it's really not wide enough to turn around. I don't know how many little K-turn type of things you'd have to make backing and filling to get your car back around.

I think a lane of traffic is maybe 10 feet wide, 12 feet wide, something like that. And your car is like 18 feet long. So you'd really have to do a lot to go the other way.

So it's a compressed way. It is a narrow in the sense of once you've gone through the gate and you're on that way, if you're going to make progress, there's only one way to do it. You know, I learned that song in the Good News Club, one way God said to get to heaven, Jesus is the only way.

One way to reach those pearly mansions. No other way. No other way I know.

So by way of contrast, the broad gate leads to a broad way. It is wide and it is broad. So what does this mean? You can travel it all kinds of different methods.

There's going to be a lot of people you can mingle. You can have a sense of community. You can do it by foot.

You know, when we were talking about the eye of the needle last week and the mythological idea that this was a gate that a camel couldn't fit through unless it took its burden off, that idea really does apply to this narrow gate. It is so narrow that you can't take a whole bunch of baggage with you. It's like a last minute flight and they say you can only take carry-on luggage and it's got to fit through this little wooden frame we've got in the airport.

Have you ever done that? If you're going to take carry-on luggage, it's got to fit through this little portal and anything bigger than that you must check. Sometimes they even have one for checkable luggage and if it's bigger you can't even do that. They'll measure it by weight.

I was watching a commercial where they've got this little thing that looks like a cylinder and a clear bag and you put your stuff in there and turn on the motor and it sucks all the

air out and mashes it down and they said, look how much more you can take on the airplane when you shrink it down and vacuum out these bags and put it in your suitcase. Well, who's going to heft that thing in and out of the car and up the curbs and up to the gate before you get it checked? They've got a weight limit and you pay if it's more than 50 pounds. There's a penalty for the weight so I think they're not really thinking it through.

Narrow is the gate, but the first suggestion here when you realize that the gate is the start of the way and not the end of it, is that you have to make a choice between the two gates to even start. Monty Hall used to have that let's make a deal. He famously would have the three doors that you can't see behind.

Which one do you want to pick? Door number one, door number two, door number three? Well, we have two doors, two gates. One is wide and everybody's picking it. Another one is skinny and if you couldn't see past it exactly, you'd think well there's bound to be more stuff behind the big door than there is the little door.

But you could have a pile of empty aluminum cans behind the big door and you could have a bar of gold behind the little door. The dimensions of the gate are not what count, but because it is you passing through the gate, you're going to be limited in what you take through. And if you find yourself passing a road that doesn't require sacrifice and doesn't require offloading, that's a clue.

So if you are looking at the nature of that travel, you can think about Psalm 1, blessed is the man that walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful. His delight is in the law of the Lord and in his law he meditates day and night like a tree planted by the rivers of water, brings forth his fruit in his season. For the Lord knows the way of the righteous, but the way of the wicked shall perish.

This is not really a new concept that Jesus is introducing. He's just giving us a fresh look at it, a fresh dimension. There has always been a way that the righteous travel and there's been a way for the sinners.

Paul talks about this in Romans 7, verses 14 and following. We know the law is spiritual, but I am carnal, sold under sin. What I'm doing, I don't understand.

For what I will to do, that I do not practice, but what I hate, that I do. If then I do what I will not to do, I agree with the law that it is good. The law is showing me that I am in fact corrupt, and even when I want to do differently, corruption prevents me.

I am sold under sin. I am enslaved to sin. I have to do what sin dictates.

I can't escape its power. I don't have the power to overcome it. I don't have the power to escape it in and of myself.

And this is what the law helpfully demonstrated. Anyone who tried to keep the law recognized that even if they could keep the externals, there was a heart problem. Now it is no longer I who do it, but sin that dwells in me, for I know that in me, that is in my flesh, nothing good dwells.

For to will is present with me, but how to perform what is good, I do not find. If you could get Calvinists to just reflect on Romans 7, verse 18, they could solve their theological misunderstanding. I know that to will is present with me.

I can will to do good, I just can't make it happen. To will is present with me, but how to perform what is good, I do not find. I can want to be delivered, but I can't deliver myself.

The Reformed theology view is, I've got cancer and I like it. The Biblical view is, I've got cancer and I would love to be cancer free, but I have no means of curing it in and of myself. As badly as I want to be cancer free, it is in me and I cannot escape it, and it is a deadly, deadly presence.

Who will deliver me from the body of this death, Paul is going to go on to say. Well, there is a small gate that leads to life. It's not enough to want life, you have to be willing to walk through that door and shed baggage.

Rich young ruler, talk about the law, kept the law from my youth. Well, what must I do to inherit eternal life is the question, and Jesus says, keep the commandments. He says, well, I've done that.

He says, well, what else? Sell what you have and give to the poor and come follow me. Man goes away sorrowing because, yeah, I want eternal life, but I don't want it bad enough to offload my stuff. Sure, everybody wants life.

Everybody thinks it would be great to enter into some party festival, prosperous, Joni Mitchell, Stephen Stills, idyllic, back to the garden future. Only people in my generation would know what those artists often talked about, but how to get there, I do not find, and all of the human solutions, all of the Satan engineered solutions fail. We were talking a day or two ago around the kitchen table about, what about the heathen? All of these generations of people, the more archeology they do, and they find all of these mummies and all of these people that lived in the Americas, you read 1491 in North and South America, untouched by any Israelites with the Old Testament truth, untouched by any missionaries talking about Christ, no Hebrew scriptures, no Christian scriptures, going back thousands of years.

You look at the dynasties in China, you look at the untouched multitudes in North and South America, and people say, your Christian view here that everybody has a chance, believe in the Lord Jesus Christ, and if you don't believe, you're headed for the lake of fire. Well, what about these people who have never heard? That's not fair. And so we

reviewed, and most of you remember how that works.

In a nutshell, God can know a thing without determining a thing. Do you know who won World War II? Was it the Axis or was it the Allies? Well, unless you're watching a fantasy TV series, it was the Allies. They got this thing where the other side won, and how would that have turned out? I understand.

I haven't seen it. But we know that. Now, did you cause that because you know it? We're past it.

We're at the end, right? So it's possible to know a thing in the past that happened in the past and have had no causative power over it whatsoever. Well, God is outside of time, and for the purposes of our little mouse minds, God is at the end of history looking back to see what everybody decided. He can create free will, and he can leave it untouched to function, and he can go to the end of history to see what it chose.

Just like I'll know a week from now what happened this upcoming week with whatever's going on in the news. I don't know it now. I could possibly cause some news.

I could go shoot a bunch of people and get my five minutes of notoriety and hopefully be rightfully punished for it. But the past has already happened. Well, for God, people's choices have already happened.

God knew Satan was going to fall before he fell. God knew Judas was going to betray the Lord Jesus before it ever happened. Jesus knew it and chose him and made him one of the twelve, knowing he was going to betray him.

But he treated him exactly the same. Nobody had a clue. The night before Jesus is arrested, tried, and eventually executed, they're all asking each other, who could it be? Jesus says, one of you is going to betray me.

Nobody can figure it out. This is a wonderful model, by the way, for objectivity, patience, and love based on who and what we are instead of who and what the object is. If we don't think well of someone or we have reservations about them to not manifest prejudice, this wouldn't be a good thing for white Christians to think about 150 years ago, 200 years ago in the days of slavery in this country.

Why aren't we treating everybody alike? You can't tell. If I have any questions, reservations, doubts, or even some knowledge, my policy is exactly the same. It is sacrificial toward self and beneficial toward others regardless of how deserving they are.

Love your enemies. Do good to those who hate you. Pray for those who spitefully use you.

You never see a recompense. The Lord says vengeance is his and he will repay. I'm

content to let him figure that out.

That's what we just covered in the judging section, remember? Treat others the way you would like to be treated. The Jewish version was, don't do to others what you don't want done to yourself. But Jesus gives the positive side.

Do unto others as you would have others do unto you. And that's the new part. People try to say, oh, Jesus got the golden rule from the old rabbis and the old Pharisees and scribes and such.

Read their version. I can walk right past Lazarus and go to my sumptuous feasting day after day until we both die. I'm perfectly within our version of the, what would you call it? The brass rule.

The golden rule is I will proactively do what I would hope others would do for me. The golden rule. So we're back to this gate and to this way.

And if God looks ahead and sees, or from ahead, looks back to see what people chose, and at the point that they become aware of God, and everybody does, scripture says over and over again, Romans chapter one, the book of Ecclesiastes and other places in scripture, Old Testament and new, God has put eternity in our hearts. The heavens, the Psalms, heavens declare the glory of God. Firmament shows forth his handiwork.

Day after day, their line goes forth. Night after night communicates knowledge. Everybody knows.

What do you do when that awareness strikes? When you're a little tiny child, probably isn't an issue, but at some point, everybody that's got a normal mentality says, I think there's more going on than meets the eye. There is something eternal. There's something intangible.

There is something beyond the waving bushes. I don't know what it is, but there's something there. And I'm thinking that I'm inadequate and I fall short in the awareness that there is something not only bigger than me and more powerful than me, but better than me, more righteous than me.

I have sinned and fallen short of whatever that is. And concomitant with an awareness of God is an awareness of sin. As soon as you become aware that there is not just a God, but a holy God, a consistent God, a faithful God, I am unholy and inconsistent.

This is trustworthy. I am not. This is predictable.

I am not. This is good. I am not.

It creates a question. Do I want to connect with that which is higher than myself and solve this problem? As I've illustrated countless times, the first principle in the AA book

or any other addiction recovery program is you must acknowledge your problem. I have a problem.

This is why they introduce themselves. Hi there, I'm Sam and I'm an alcoholic. You have to agree.

You have to believe. You have to acknowledge there is a problem. And right on the heels of that is the second acknowledgement.

Not only do I have a problem, but it is a problem I cannot fix. I need power greater than myself. Not just parallel to myself.

I can't even just depend on other people. I need a higher power. AA literally wrote the book on addiction recovery.

I encourage everybody to read that book. Whether you've got an addiction problem or not, you should read the book because all of us are addicted to sin. And this is what God has delivered us from.

And you will see that program, which was developed by believers and based on principles that reflect spiritual principles, we have to be fixed from the outside. We have to appeal to and rely on and continue to follow as a pattern and a way of life, reliance upon something bigger and better than ourselves. So back to what about the heathen? You know the answer to this question.

God from the future looks back and says, there are great massive swaths of people who at the point of awareness of God and of a need for God. I'm not only aware that there is a God, but I suffer by comparison. I am needy.

I am convicted that I can't stand in whatever this presence is. Everybody gets that. Everybody, I don't care what they say.

I don't care how they feel. Everybody, when they start looking upward, recognizes I'm not up and I can't fly. Well, what are you going to choose at that point? Most people push that away, rationalize it, bury it, reject it, argue against it.

Some vigorously and vituperatively and bitterly. Others with apathy and indifference and, you know, I just really don't even think about those things. I've read the spectrum of people, detailed thoughts, detailed philosophies that they adopt.

But everybody has come to the point, I've never found anybody who says, it never really occurred to me that there might be a God or there might be plenty of people will say, I think that's just foolishness. But you have to have heard about the flying spaghetti monster before you say, I don't believe in the flying spaghetti monster. Or you have to say, I've heard of so-and-so's teapot before you reject it.

Well, amazingly, anybody you talk to worldwide, any religion, any background, any upbringing or lack thereof, everyone human eventually comes to this point and considers it. That's your gate choice. That's when you make a gate choice.

The broad, easy, wide way, plenty of people on it. Lots of people saying, yeah, I'm like you. That's all my myths, legends, poor, benighted church trying to control people.

This is a means of exercising power, leverage, guilt, scare them. You got to come to us, pay money, indulgences, candles, confessions. Yeah, it's all leverage and it's a means of control.

Boo on religion. Imagine there's a world where there's no religion and then there would be no wars and et cetera, et cetera. Wide, wide gate.

I'm going that way and I got plenty of company. We're all going, oh yeah, look at this. Ain't this great? Narrow is the gate that leads to life, but the gate is at the beginning.

Don't think once you've walked through the gate, oh, I'm in the splendors, vistas of the eternal new Jerusalem. All I had to do was find the gate and now everybody is happy over here. The gate is the beginning.

Now you're going to walk a difficult way. What does the Bible say about this? You're passed through a gate, on a road and the sign says, Hebrews 11:10, follow this road and there is a city whose founder and builder is God. This is not the gate to the city.

This is the gate to the road to the city. See the difference? Hebrews 11:10, Abraham dwelt in tents because he waited for the city, which has foundations, whose builder and maker is God. If the city was just beyond the narrow gate, you'd be able to see the parapets and the rooftops and you'd be able to hear the joyous music and you would smell the fragrance of the blossoms of the tree of life and you'd say, well, I don't care how narrow this gate is.

I'm jump right in there. But when you look through the gate and all you see is kind of a rocky untraveled road, unimproved road, roads like we used to have out here in the county when I was a kid, you think, well, is this like, you know, Governor Palin famously accused of building of the bridge to nowhere. Is this a gate to nowhere? I don't hear joyous sounds.

I don't smell fragrance of honeysuckle coming through here and I don't see the gleam of golden streets and I don't see pearls on this gate. It's just a little common narrow gate. Saw a reconstruction.

They did a forensic reconstruction based on what Middle Eastern men typically looked like. And so they were reconstructing. They found skulls of Richard III.

They've done scans. By the way, Nefertiti, there's a beautiful bust of Nefertiti that you've seen a million times. If I showed you the picture of it, you'd say, oh yeah, I've seen that.

It's in every Egypt book. It's been on the cover of all kinds of things. Beautiful slender neck, Egyptian eyes, beautiful full lips and a tall kind of upside down.

It looks like somebody took a candy corn and stuck it on her head upside down to me. It's wider at the top than it is the bottom. Beautiful, beautiful thing.

I didn't realize this. They did an MRI or some kind of a scan and there's another statue inside that. There's another bust inside the bust.

The outside of this is plaster, but there's a stone one inside that was done previously and then this other stuff was put over. So they can scan and they got these 3D scans and they can use 3D printers and stuff like that. And so they've basically uncovered without damaging it the original face that's inside the final face.

Google it and look online. She's still a beautiful woman, but she's more human. She looks more realistic.

She's got a little dent on one side of her nose. Evidently there was a realistic one and somebody said, you haven't deified her enough. Plaster over the thing and make her look ideal.

So they've found the skulls of a lot of different guys and then gone back and done this forensic reconstruction. There's a reconstruction of Julius Caesar. You've seen all of the classical chiseled busts of him, but they've compared paintings and other things that were done near life.

And his real face, he's got a much bigger forehead and a smaller jaw and he looks more like a real guy. He looks a little bit like a Russian, kind of like Vladimir Putin, only with an even bigger forehead to me. But they've done this with a number of different ones and they've done one of the Lord Jesus Christ.

And as I have argued for many, many years, it's very controversial because he looks like a typical Jewish man of the day. Not remarkable. He has no form or comeliness that you would desire him.

He's just a common looking guy. He didn't dazzle people with his appearance. He didn't have a Catholic dish behind his head everywhere he went.

He didn't glow in the dark. He just looked like anybody else. Never man spake like this man.

What manner of man is this that the obey him when he talks, when he speaks, when he gives command? It's his word, not his appearance. A lot of people couldn't get past the

appearance and didn't believe in him. This can't be the messiah.

Are you kidding? This messiah can't be the messiah, much less the son of God. Look at him. He just looks like one of us.

He's common. He's plain. He's ordinary.

The gate. Few people find it because it's just an ordinary looking gate. It doesn't look special.

It doesn't appeal. It doesn't dazzle. It doesn't seduce.

It doesn't draw. It's just a gate. That's why Jesus says it's a small gate.

It's an oppressed gate. It looks like you're leading into a way that doesn't have very many options. It's a little bit of a claustrophobic gate.

I don't know if I can live with these limitations, with these sacrifices, with the things I'm going to have to offload to go through this gate. And notice he doesn't say there are few who enter it or there are few who travel the road. What does he say? What's the last statement in verse 14? There are few who even find it.

There are few who find the gate. How do you find a thing? Seek and ye shall find. Ring a bell? Seek and ye shall find.

Go back to Proverbs chapter 2. My son, the words I've got for you, the words, the commandments, if you receive my words and hide my commandments with you so that you incline your ear and you apply your heart, if you seek it like, well, first of all, if you lift up your voice and cry out, and remember that progressive activity? First of all, it's if you'll just receive my words and keep them long enough to reflect on it. If you'll receive my words and hide my commandments with you so that you incline your ear, you're ready to hear more. You've accepted that and you're going to hear more.

And you apply your heart to it as you hide those within yourself. You apply your heart to them. You recognize their value and begin to chew on them.

If you lift up your voice for knowledge, and if you cry out for understanding, now, hey, I'm not hearing it anymore. I would like some more of that, please. I am asking so that it will be given.

That's the third step in Proverbs chapter two. It's being spoken. And so all you have to do is receive it and remember it, incline your ear to it, apply your heart to it, lift up your voice.

And if that doesn't work, cry out for it. Now, if you seek it as silver and search for it as for hidden treasures, now we're up and moving, not passive anymore, actively pursuing.

That's walking through this gate.

That is finding the gate because you were looking for it. Ask, and it shall be given. Seek, and you shall find.

Knock, and the door will open. That's our immediately preceding context. Remember that? Ask, seek, knock.

When it's open, what do you do? It's a narrow gate. You've got to walk through and start on that way that leads to life. Life is at the end of that journey.

I am come that they might have life and have it more abundantly. God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have everlasting life. You get the idea that the choice of perishing or life is coincident.

It's at the same time. And this is at the end of the journey. Are you going to perish or are you going to enter into life? There is a road to that life.

Well, two gates. What else? What other pairs did we mention as we observe these two verses? There's two different gates that lead to two different ways. And there are two different groups of people that are going to be found going through those gates and traveling those ways.

So we'll pause here and take our break when we come back. And we still haven't really nailed down the question. Now, is this a salvation gate or is this a way of life gate? Is he talking about you're either saved or unsaved or is he saying you're either a faithful or faithless, an obedient or disobedient believer? What exactly is the gate? We need to solve that puzzle before we look at the ways and the people.

And we'll do that when we come back from the break.