

THE TWO GATES

During the month of August, we will study the final section of the Sermon on the Mount (Matt.7:13-29).

The Sermon on the Mount is the first of five great discourses taught by Jesus Christ in the Book of Matthew.

- Matt.5-7 Sermon on Mount Discourse (Matt.7:28).
- Matt.10 Sending Missionaries Discourse (Matt.11:1).
- Matt.13 Spiritual Parables Discourse (Matt.13:53).
- Matt.18 Spiritual Instruction on Kingdom of Heaven Discourse (Matt.19:1).
- Matt.24-25 Sermon on Mount of Olives Discourse (Matt.26:1)

Our special study from the Sermon on Mount comes from the final section where Jesus stressed the importance of the application of the doctrines taught in it (Matt.7:13-29).

The final section of the Sermon on Mount closes with four metaphors that we will study in our special.

- **Two Gates** **Wide vs. Narrow** **(Matt.7:13-14)**
- Two Trees Bad and Good (Matt.7:15-20)
- Two Followers False and True (Matt.7:21-23)
- Two Builders Foolish and Wise (Matt.7:24-27)

Today's lesson contrasts Two Gates. Jesus issued a strong command to all listeners to enter (eiserchomai / a.a.impv.2pl) the Narrow Gate (Matt.7:13).

This lesson will study five aspects of The Two Gates.

1. Luke shows Jesus teaching a similar lesson during the Perean ministry near the end of His ministry (Luke 13:22-25).

This was in response to the question: “Lord, are there just a few who are being saved (hoi sozo / p.p.ptc nplm)?” (Lk.13:23) Actually a (1cc) conditional clause was used elliptically instead of (are) – **“Is it true?”**

In Luke 13, a number of Jesus' disciples were decreasing as His ministry increased (John 6:66).

(Luke 13:24) “Strive (agonizomai / p.a. impv.) to enter (eiserchomai / p.a.infin) by the narrow door (thura) for many I tell you will seek (zeteo / f.a.ind) to enter and will not be able (ouk ischuo / f.a.ind).”

Jesus commanded the listener to **strive to enter** while the narrow door was OPEN (Luke 13:25) [head of house close and lock the door].

The message to the listener had changed since the beginning of His ministry. (John 6:60-61)

seek to strive

open to close

2. In Matt.7:13-14, Jesus taught that there were Two Gates into the eternal future. Notice that He contrasted four things about each Gate.

Narrow Gate

Enter (volition)
Way is thlibo (hemmed in)
Leads to eternal life (ten zoe)
Few find it

Wide Gate

Enter (volition)
Way is euruchoros (broad, spacious)
Leads to eternal destruction (ten apoleia)
Many enter it

Everyone enters through one of these Two Gates into his eternal future. There are only two gates out of this world and Adam's original sin (AOS) (Rom.5:12-21).

Jesus made an appeal for everyone to enter the Narrow Gate. He was still preaching it at the end of His ministry except He was appealing to strive (agonize) (Luke 13:24) to enter.

3. The Narrow Gate of Life was grace salvation based on the gospel of Jesus Christ (1 Cor.15:3-4; Gal.3:8; Rom.1:16; Eph.2:8-9; Acts 26:18; Col.1:13).

(John 10:9) "I am the door, if anyone enters through Me, he shall be saved, and shall go in and out and find pasture."

(John 14:6) "I am the way, and the truth, and the life; no one comes to Father, but through Me."

Why should a person seek or even strive to enter it by faith? Because there is an outside to the Narrow Gate with difficulties and pressures but these difficulties are nothing compared to the DOOR being closed and locked (Acts 2:40; 2 Cor.4:3-4; John 1:11-13; Mark 10:17-31; Matt.13:1-23).

4. The doctrinal point is that it is important to enter NOW the Narrow Gate of faith in the gospel of Jesus Christ while the door and invitation is still open to you! (Acts 16:31; Rom.1:16)

The listener is commanded to ENTER no matter how difficult it may appear (Matt.7:13; 2 Pet.3:9).

When the door is closed, you will not be able to open and enter (Luke 13:24). You will be shut out (Luke 13:25-26) and kept out (Luke 13:27) and cast out (Luke 13:28) into eternal destruction (Matt.7:13; 25:41; Rev.20:11-15).

It reminds us of Noah's Ark and the flood (2 Pet.2:5; 3:5-9) Every member of the human race stands before these Two Gates at sometime in their lives (like today) and will choose one and reject the other in this life that will effect him for eternity.

5. The Wide Gate is describes as leading to eternal destruction (ten apoleia) (Matt.7:13).

(2 Thess.2:3) This Greek word is used with the Antichrist
(John 17:12) It is also used with Judas Iscariot
(2 Pet.2:1-4) It is used with false teachers

"There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out." (Luke 13:28; 16:19-31).

(Matt.25:41) "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels."