

The Strait and Wide Gates

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Preacher: Rev. Paul Murray

[0 : 00] Let us worship God by singing to his praise in Psalm 95.

Psalm 95 from the beginning of the psalm. O come and let us worship him. O come, let us sing to the Lord.

Come, let us, everyone, a joyful noise make to the rock of our salvation. Let us before his presence come with praise and thankful voice. Let us sing psalms to him with grace and make a joyful noise.

For God, a great God and great King, above all gods he is. Depths of the earth are in his hand, the strength of his is his. To him the spacious sea belongs, for he the same did make.

The dry land also from his hands its form at first did take. O come and let us worship him. Let us bow down with all. And on our knees before the Lord, our maker, let us fall.

[1 : 16] Let us sing then verses 1 to 6 of Psalm 95. To God's praise. O come, let us sing to the Lord. Come, let us, everyone. O come, let us sing to the Lord.

Come, let us, everyone. O come, let us sing to the Lord.

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O come, let us sing to the Lord. O come, let us sing to the Lord. O come, let us sing to the Lord.

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[2 : 44] O come, let us sing to the Lord.

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O come, let us sing to the Lord.

[4 : 13] Let us stand and call upon the name of God in prayer. Gracious and ever-blessed God, as we have been singing, we have been reminded that as we gather together this evening in worship, that we gather before the God who is above all gods, who is King above all kings, who is the creator of heaven and earth, of land and of sea.

We come before the one who has made us, each and every one of us, fearfully and wonderfully, the one who has searched us and knows us, the one who is able to read all of our thoughts and to discern all of the intents of our hearts.

We come and we stand and men and women can look upon us and they can discern certain things about us and yet so much is hidden from them and yet as we stand here this evening before our great God, our all-seeing God, we stand naked.

Nothing is hidden. All of our thoughts, all of our words, all of our actions, they are well known to thee. And so, Lord, as we worship, we cannot but confess our sin, the sins which are so evident to thee, the sins of today and the sins of yesterday, our sins and our faults of youth, the sins of our thoughts which nobody else has known or seen, the sins of our mouths, the things that we have said that we ought not to have said, or the things that we did not say which we ought to have said, and the sins of our actions, the places that we have been, the places that we have not been, the things that we have done, all of these things, Lord, they stand and they indict us and they speak against us.

And so we come and we come seeking sincerity and seeking honesty to own our sins, to confess that we have all sinned and come short of the glory of God.

[6 : 26] And we do so clinging on to the promise of Scripture that if we confess our sins, that he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Cleanse us, Lord, from our filth. Cleanse us from the sin and the guilt that condemns us and that speaks out against us and that will hold us in everlasting judgment if we receive not forgiveness for them.

We give thanks this evening that as we gather in light of the realities of what we are, we give thanks that we have a gospel, that all news is not bad news, but we come and we worship together and we rejoice together because we have good news, that the Son of Man has come to seek and to save the lost, that Jesus Christ came into the world to fulfill all righteousness, to do the work that the Father had given him to do, to go to the cross on behalf of his people, to die the just for the unjust, to bring us to God.

Oh, we give thanks then, Lord, for the one who suffered for our sins. We give thanks that, as we thought earlier on today, that it pleased the Lord to bruise him in our place, that he was wounded for our transgressions and bruised for our iniquities.

We all as sheep have gone astray. We have turned each one of us to our own way, and yet the Lord has laid upon him the iniquity of us all. And what reason we have this evening to give thanks that despite our sins and shortcomings, despite the fact that we are worthy of death and of hell, that Jesus Christ is the way, the truth, and the life, and that he that believes upon him shall have life, shall have life everlasting, shall have life in all of its fullness.

[8 : 32] We live in a world, O Lord, where so many are deceived as to the meaning of life, when so many believe that they are pursuing life, believe that they have life, when what they are enjoying is spiritual death, being dead in their trespasses and sins.

And so it is that we seek fulfillment in this world, and we seek satisfaction in this world, and yet we cannot find it. And so we look to the next thing.

We look to a bigger thing. We look to a better thing. And we seek to achieve it, and we hope for it. And yet, when we then find it, we find that it disappoints us.

And it is unable to give us what we thought that it would. O one rightly said, O Lord, that our hearts will remain restless until they find their rest in thee.

And we give thanks that Jesus could say to us, Come unto me, all ye that labor and are heavy laden, and I will give you rest. O we pray then this evening that we would each and every one of us learn to rest in the Lord Jesus Christ, to put all of our hope and all of our trust in him for time and for eternity.

[9 : 50] For thy word says to us that there is no other way, that there is no other name under heaven given amongst men whereby we must be saved.

Turn unto me, all ye ends of the earth, and be ye saved, for I am God, and there is no other. we pray then for the gospel as it goes out even this evening.

We pray for thy people that they might be strengthened and encouraged by it and all that they have enjoyed over the weekend of the worship of thy house and the preaching of thy word that they would go out in this coming week strengthened and refreshed and renewed in the truth.

We pray too for those this evening, young and old in our midst who can say of themselves that yet they have not trusted in the Lord Jesus Christ, that they have not been born again, that they have not been converted.

And we pray for them this evening as they are invited to come and to taste and to see that God is good. O grant, Lord, that they would do so, that they would hear the voice not of a man, but the voice of God speaking through a man and God speaking through his word.

[11 : 12] And when they hear thy voice, grant that they would not harden their hearts. O Lord, we are reminded that this evening we stand upon the brink of eternity, we stand upon a precipice and we do not know what tomorrow may bring.

Indeed, we do not know what the end of this evening may bring. For we know that tomorrow is not promised us. we are not promised in thy word even that we will walk out of this church this evening.

And thy word is full of promises. It is full of good things for those who will lay hold of them. And yet, there is no promise for another day, no promise for another hour, no promise that the gospel will be preached to us again.

And so, Lord, we pray that as thy word goes out this evening, that it would bear fruit and that men and women would see the urgency of it and that they would yield themselves to Christ and give themselves unto the Lord while it is yet day, for the night comes when no man can work.

Be with us then, Lord, and be gracious to us and bless this congregation and the people of these villages. Bless the minister and his ministry in this place and his family.

[12 : 35] Bless all the office bearers and the members and the adherents, the young and the old, and we commit them to the care and keeping of the one who is able to keep them, of the one of whom the psalmist said, the Lord of hosts upon our side doth constantly remain, the God of Jacob our refuge has safely to maintain.

Be such for us in the coming days and even this evening we pray and continue with us in our worship and forgive us our sin we pray for Christ's sake. Amen.

Well, let us sing again this time in Psalm 1, the first psalm and singing the whole psalm together. Psalm 1, which speaks to us of the contrast between the believer and the unbeliever, Christian and the non-Christian.

That man hath perfect blessedness who walketh not astray in counsel of ungodly men nor stands in sinner's way, nor sitteth in the scornish chair but placeth his delight upon God's law and meditates on his law day and night.

He shall be like a tree that grows near planted by a river which in his season yields his fruit and his leaf fadeth never and all he doth shall prosper well the wicked are not so but like they are unto the chaff which wind drives to and fro in judgment therefore shall not stand such as ungodly are nor in the assembly of the just shall wicked men appear for why the way of godly men unto the Lord is known whereas the way of wicked men shall quite be overthrown.

[14 : 21] The whole of the first psalm then to God's praise that man hath perfect blessedness who walketh not astray. that man had a prayer that man had a prayer that man had a prayer blessedness to walketh not astray outage or he ad posts■ sea Nor is it in the storm of air, but this shall be light upon the storm of air.

On this long day and night, we shall be light upon the storm of air.

With strength and strength, it's a yield, it's true.

And God, we just have prospered well.

The wicked are not so, but I stay out of the church.

[16 : 59] Which will drive us to our new home.

In judgment, it's a mercy of God. The wicked are not so, but I stay out of the church.

The wicked are not so, but I stay out of the church.

Shall wicked man appear. For why the way of godly men?

Until the north is dawn. When our son, we are with him.

[18 : 18] The wicked men shall quite be overjoyed.

Let us now read God's word as we find it in the gospel according to Matthew and chapter 7. Matthew chapter 7 and reading the whole chapter together.

Judge not that you be not judged. For with what judgment ye judge, ye shall be judged.

And with what measure ye meet, it shall be measured to you again. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

[19 : 33] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth.

And to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?

If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?

Therefore all things whatsoever you would that men do to you, do ye even so to them. For this is the law and the prophets. Enter ye in at the straight gate.

[20 : 35] For wide is the gate, and broad is the way that leadeth to destruction. And many there be which go in thereat. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is shewn down, and cast into the fire.

Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of my Father which is in heaven.

[21 : 38] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works.

And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity. Therefore, whosoever heareth these things of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And everyone that heareth these things of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.

Amen. We pray that the Lord will bless his own word to us, and to his name be all the praise, and all the glory. I'm going to sing again, this time in Psalm 25.

[23 : 04] Psalm 25, and the first version, the short meter version of the psalm, and reading together from verse 4. Show me thy ways, O Lord, thy paths, O teach thou me, and do thou lead me in thy truth, therein my teacher be.

For thou art God, that dost to me salvation send, and I upon thee all the day, expecting to attend. Thy tender mercies, Lord, I pray thee to remember, and loving kindnesses, for they have been of old forever.

My sins and faults of youth, do thou, O Lord, forget. After thy mercy, think on me, and for thy goodness great. God good and upright is, the way he'll sinners show, the meek and judgment he will guide, and make his path to know.

The whole paths of the Lord are truth and mercy sure to those that do his covenant keep, and testimonies pure. Let us sing these verses of Psalm 25, verses 4 to 10, to God's praise.

Show me thy ways, O Lord, thy paths, O teach thou me. Show me thy ways, O Lord, thy paths, O teach thou me.

[24 : 34] unto thy way, O Lord, in thy good, and in my victory.

For thou art God that guides, whom thy■■ should not be, who His merit, through the glory of God, when He■ tes thou me.

to attend. Thy tender message, Lord, I pray thee to remember our loving kindnesses for thee I'll be in our hope forever.

My sins and faults of you to thou, O Lord, forget after thy mercy take on me and for thy goodness be.

God good and the brightest thou wait till senior shore shore thine and judgment he will guide and be his heart to know.

[26 : 58] the moon the hope of the Lord are good and mercy should to God and God will come and bless him on his moon and now the gospel according to Matthew chapter 7 we can take our text this evening from verses 13 and 14 chapter 8 chapter 8 chapter 9 enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat because straight is the gate and narrow is the way which leadeth unto life and few there be that find it.

We have read together this evening the end of the greatest sermon arguably that was ever preached. Jesus' Sermon on the Mount and it is a sermon which is famous throughout the world not only in Christianity itself but in different cultures and different philosophies and different religions.

Men read this whatever their own religious persuasion and they admire the beauty of the teaching. They admire the humanity of it as they see it. They admire the purity and the love of it. But what's the point in a sermon? What is the point in the sermon on the Mount? What is the point in the sermon this evening? What do you come here for?

What do you come here for? What do you come here to see? What do you come here to hear? Well a sermon teaches and that's certainly one of the purposes of a sermon and it's certainly one of the purposes of Jesus' sermon. He taught.

And we hope that as we listen to sermons that we are learning. But there's more to it than that. Because a lecture teaches you and a talk teaches you. But a sermon teaches you something entirely different.

[29 : 38] It's not just trying to teach you. It's not just trying to fill your mind. It's trying to change you. That's what it's trying to do. It's calling for decision. It's calling for repentance. It's calling for holiness.

Not just a change in your mind and the things that you know. But a change in your will. The things that you decide to do. The person that you decide to be.

That is what a sermon is supposed to do. And if that is what a sermon is supposed to do. You would expect that the greatest sermon that was ever preached would do just that.

And that's what we find here. Jesus Christ has been in these chapters describing the Christian life. In all of its counter-cultural and all of its counter-intuitive glory.

And now from, say, verse 13 onwards towards the end of this chapter, he moves on to direct application. I'm not saying that there isn't application in the rest of the sermon. There is, of course, there is.

[30 : 46] But now he moves on to direct application. Now he comes to call for action. On your part and on my part. And he comes to call for decision. That is what our Lord is doing here.

And he does so using a metaphor. He says, enter here at the straight gate. For wide is the gate and broad is the way that leads to destruction.

And then he speaks about the narrow way which leads to life. Now, I suppose this picture isn't as clear to us as it would have been to Jesus' first century hearers.

We've got to be mindful that when Jesus preached this sermon, many of the towns and the cities in Israel and throughout much of the world in his day.

And of course, it has been through throughout history up until relatively recently. The towns and the cities were walled cities. They had walls round about their perimeter.

[31 : 46] And the only way to get in to the city was either to try and climb the wall, and they usually had guards, or to go in through the gate. And the only way to leave the city in a civilized fashion was to go out the gate.

We think about gates maybe at the bottom of our gardens, at the top of the drive. That's how we think about gates. We think of a stainless steel gate, or we think of a painted gate, or we think of a wooden gate, which we use to get out to the lot, or whatever it might be.

Well, this is a different kind of gate altogether. There were wide gates that led into the very center of the city, big gates that everybody used. Then there were smaller gates, just wee holes, perhaps the size of the door here or the door there, that people could use to go another way, out another side of the city.

And that's what's being described here. That there were cities which had gates, some broad, some narrow. And they led to roads, and some were great roads, which led to other cities.

And some were narrow roads, which led to, perhaps, villages or other areas. But they always led somewhere. The roads didn't go nowhere.

[33 : 07] We have a bridge in Tolstah called the Bridge to Nowhere. You didn't have such roads outside Jerusalem. They were always leading somewhere. I suppose people in Tolstah would tell us that that is leading somewhere as well.

But the fact is that they were going somewhere. There was a destination in view. If you went out a particular gate to walk on a particular road, you had a particular place in mind that you intended to go to.

That's what Jesus is saying here. He takes this imagery. And he says that the gate that you go through in your life is the decision that you make to live a particular way.

And the way that you walk on, or the road that you walk on, is then the kind of life that you are actually living. So there's a distinction between the two.

There is the decision, which is the gate. And then there is the road, which is your actual lifestyle. And he's saying this, that, and it's as relevant today as it was 2,000 years ago.

[34 : 09] It's as relevant to you as you sit under the gospel today, as it was for them, as he preached his sermon on the mount, and as they sat on the grass and picked the grass in their hands and sat and listened to him.

It is as relevant today as it is then. And what he's saying is this. He's saying that you have a choice to make, and it is a single choice. And it is a choice which has two decisions, not three decisions, not four.

There is one choice, and you've got one decision, two choices. He says that there is a wide gate in this life, or there is a straight or a narrow gate.

He says that there is a broad way that you can walk on in life, or there is a narrow way. He says that you can go the way of the many, or you can go the way of the few.

He says that you can end your life in destruction, or you can end it by inheriting eternal life. That's what he's saying. One decision, two choices.

[35 : 11] You can be saved in life, or you can be lost, according to Jesus Christ. You can be a Christian, or you can be somebody who is not a Christian.

You can be a sheep, or you can be a goat. You can be wheat, or you can be chaff. You can be one or the other. You cannot be both, and you cannot be somewhere in between.

That's what he's saying. And I don't think there's anyone in here who doesn't understand that. It's very simple. There's nothing complicated about this. You know, if you want to be confused, there are parts of the Bible that you can go to and you can struggle to understand.

There are some of the prophets, and if you don't know the context of it, if you don't perhaps have a commentary to explain it to you, it's difficult to know exactly what the meaning of it is. There are other places in Scripture.

There are other places in Scripture. There are other places in Scripture. And anyone can understand it. We could teach this in Sunday school, and people, the young ones, to a great extent, will understand it.

[36 : 14] And you understand it as well. Now, you might not agree with what Jesus is saying. You might not agree with what I'm saying. You might agree to an extent, but not be persuaded by it.

Or you might be just about persuaded by it, but not act on it, because this is for another day. This is for another time in your life, but not for now. You might not agree.

You might not be persuaded. You might not act. But what you will do is this. You will understand it. You will get it. You will get that there is a choice for you to make, that there are two ways that you can live, that there are two ways that you can die.

Now, one of the excuses that people give when it comes to Christianity, when it comes to coming to church and sitting under the preaching of the Word, is this. Well, I don't understand it anyway.

When you leave here tonight, I hope that, although you might say that, that you will not be able to say it from the heart. And you know it's a solemn thing to hear the Gospel at any time.

[37 : 23] It's an even more solemn thing to understand it, because we're told that the day comes when we will stand before the judgment seat of Christ and evidence will be brought before us.

Evidence to vindicate us, to free us, to redeem us, or evidence to convict us, to condemn us. And I expect that this evening, the evidence of this evening will be brought up on that day as well.

And if you die out of Christ, that you will see this evening clearer than you have ever seen it before.

You will see it perhaps even clearer than you see it tonight itself. And you will be told of what you heard. And you will remember what you heard.

And you will be told of the decision that you made. And you will remember the decision that you made. And that will have a bearing on your eternity. And I hope that the bearing, friend, will be a positive one.

[38 : 32] Let us consider then what's being said here. Two points. Two choices, two points.

We have, first of all, here, the broad way. Wide is the gate, and broad is the way that leadeth to destruction. Now what this is describing is very clearly the life of unbelief.

The un-Christian life. So it's being described here. And we're told that if you want to live not as a Christian, if you want to live your own way or any other way, then wide is the gate.

The gate, the entrance into that life is wide. There are no obstacles. There's nothing to stop you. There are no guards to get in your way. There are no fees to pay.

There are no questions to be asked. That you can just walk right on in. Was it hard for you to become an unbeliever? Was it a narrow way to be raised and to live a life not trusting in Christ?

[39 : 42] Well, of course it wasn't. You were born into it. By nature we are sinners. We have all sinned and come short of the glory of God. And if we die in this life as we came into it, then we will be lost for all eternity.

And so the gate is wide. The gate is common. And as long as you go with the flow, and as long as you don't get the current, and as long as you don't walk according to the course of this world, as long as you don't have saving faith, as long as you don't have Jesus Christ as Lord of your life, as long as you don't live for him, then you're okay.

You can go through this way. This way is wide enough for you. It will accommodate you. And the unbelieving way, friends, is an easy way, isn't it?

It's an easy way. There's plenty to engage your mind if you don't want to be a Christian in this world, isn't there? Plenty you can watch on the television.

Plenty you can do in the world. Plenty you can read in the papers. Plenty you can see on your phone, flicking through your iPad or whatever it may be. There's plenty to please your senses.

[40 : 56] Plenty you can read in the book. There's plenty to distract you. And you know, friends, that's much of what it is. You know, there's many things on television or on your phone that might not be that bad in themselves, but the devil is in them.

And I'm telling you why the devil is in them. Because it's a distraction to you. It distracts your mind from where you are going and where you are heading if you die as you are.

That's what they are. This way then is a busy way. It's an easy way. It's a way in which anything goes.

It's a permissive way. It's a way where you can be what you want. And you can do as you please as long as you're not a Christian. And so it's a broad way. It's why there's room for all sorts of people in this way.

All sorts of people. There's great scope on the broad way. There are many faiths, many religions, many philosophies, many ways of life, many lifestyles, many categories on this broad way.

[42 : 06] You know, it's a wee bit like when you drive down to Glasgow and you come on the M8. And the first time that you come on the M8 into Glasgow, it's a bit of a shock to you.

Because it's got five or six lanes. Five or six lanes. You've got the fast lane. You've got the middle lanes. You've got the slower lanes.

And it's a bit like that because this is a wide way as well. And it's a way with different lanes. And you've got a man here and he's driving on the fast lane.

He's on the broad road that leads to destruction. And he's on the fast lane. And you know he's on the fast lane. You can tell by the way that he lives. You can tell by his beliefs.

The way that he speaks. The places that he attends. You can tell that whatever this man is, he's not a Christian man. You can tell by his language. You can tell by his blasphemy.

[43 : 03] You can tell by the way that he speaks about Christianity. About the fact that he doesn't come in that door. Unless there's a wake or a funeral that he feels that he really has to.

And even then he's shift. And he feels out of place. And you know that man, don't you? You know that woman. Living down the road from you. Never darkens the door of a church.

On the fast lane that leads to destruction. But as you come into Glasgow, you don't just have the fast lane. You have the middle lanes as well. And you have plenty of people in life who are in middle of the road type of people.

People who just go with the flow. People who evidently aren't on the fast lane. That they're not coarse. That they're not blasphemous. What you have here is a run-of-the-mill woman. Somebody who just goes with the flow.

And does what other people do. Perhaps a career woman. Perhaps a family woman. And she looks as others do. And she's no worse than they are and no better. She dresses as they dress.

[44 : 07] She watches the things that they watch. She goes out every now and then. But not too much. She'll even come to church sometimes. And she'll bring the kids along. And she's quite happy to do that.

Because other people do it. And it's good for the kids. And that might be you. No worse than anyone else.

No worse than anyone else in your school. Or in your workplace. Or in your community. You turn up here every now and then. You're here for a Sunday night of communion.

You come maybe every few weeks to church. Sometimes. Not very often. But sometimes. You'll read your Bible of your own volition. There are times in your life when you've prayed. There are times in your life when you've even thought about becoming a Christian.

And when you've realized that this is something that you have to do. And this is something that you can't put off. There have been times like that. But then you've gone back to normal. You're kind of middle of the road. Are you not?

[45 : 09] And then you've got those in the slow lane as well. And here you have the church man. And in many ways.

This is a good man. A good man who would never do anything amiss. Say anything publicly that he ought not to say. This is someone who turns up here.

Who turns up here week in, week out. This is somebody who's heard the gospel time and time again. This is somebody who enjoys the gospel. You ask this person.

What does he believe? What church does he belong to? And he'll tell you. I belong to the free church. And my father did. And his father before him. That's who I am. And I am loyal to the church.

And I give to the church. And if there's an argument about the church. I will stand up for the church. Because that is who I am. And yet what this person is not.

[46 : 10] Is a Christian. That this person. Has not truly trusted in the Lord Jesus Christ. Has not truly given up on his own righteousness.

Is holding out a hope that. Because of who he is. And because of what he has done. And who his parents were. And the thing. The places that he has frequented in life. And the time that he has spent in this very building.

That he will get into heaven. Without trusting in the Lord Jesus Christ. And from the outside. It looks good. And yet inwardly.

He doesn't have a new heart. He hasn't repented of these sins. Which nobody else knows about. But him. And he hasn't truly trusted in the Lord Jesus Christ.

He's moving a lot slower. You might say. Than others. He's not in the fast lane. He's not a blasphemer. He's not in the middle lane. He's not kind of worldly. Careless.

[47 : 09] He's in the slow lane. But this is the thing friends. They're all going in the same direction. They're all going the same way. In Proverbs we read.

That there is a way that seems right. Unto a man. But the end thereof. Are the ways of death. There is one way that seems right.

But the end. Are the ways of death. Lots of different ways. And they're coming together. And they're going in the same direction. And to every one of them.

Whether in the fast lane. Whether in the middle lane. Whether in the slow lane. It seems right to them. And it seems right to you. You know the chances are that you're here.

And you're not a Christian. And you fall into one of these categories. But you justify it. You justify it to yourself. You say. Well.

[48 : 05] I may not be a Christian. But what are these Christians like anyway. Or you might say. Well I may not be a Christian. But is it not all myth. Is it all not nonsense anyway.

Or you might say. Well I may not be a Christian. But who else is. And you justify it. And you make it to seem right. To yourself. But the end thereof. Are the ways of death.

And this is where it leads friends. The broad. Broad is the way that leadeth to. Destruction. Now. This isn't talking about.

Annihilation. About something ceasing to be. Ceasing to exist. That's not what it's talking about. But. There may come a day.

When you wish. That that's what it was talking about. But that's not what it's talking about. This destruction. In the context of scripture. It's speaking about. Eternal.

[49 : 02] Irreversible. Spiritual. And indeed physical. Death. That's what it's talking about. Paul says that. Those who die out of Christ. Having not obeyed his gospel.

That they shall be punished. With everlasting destruction. From the presence. Of the Lord. Friends. What this is talking about. Is hell. And I'm mindful.

That people make a joke. Out of hell. Today. They talk about. Having a hellish. Day. If they only knew. What a hellish day was. We hear on television.

Things like the holiday. From hell. What ignorance. As to what hell is. What ignorance.

As to the. Awfulness. Of that place. We read about it. That there will be weeping. And gnashing of teeth there. Because of the awful.

[50 : 03] Sorrow. Sadness. Pain. Anguish. Anger. Of the place. It is a place of. Permanent. Horror. Of irretrievable.

Devastation. It is a place of. Everlasting. Burning. And it's where you're going. If you're not a Christian. And in fact. It's where you might be. This very night. If you don't see the day out.

And you're yet. You're yet. On the broad way. Because this is where it leads. And you know friends. It is solemn. That. Many.

There be. Which go in thereat. Many. You know. You would think. That if it's as awful. As the Bible describes it to be.

And if it's as awful. As it certainly will be. Because God cannot lie. That. This would be a place. That the few would choose. That it would be a tiny. Crazy minority.

[51 : 00] Who would decide. To live their lives. In a way. Which is leading to hell. But. Many. There be. Which go in. Thereat. This is the way of the world.

Isn't it? And you know that. This is the way of. The many. This is the way of your friends. This is the way of your colleagues. And. You'll go in tomorrow.

You'll go into school. You'll go into. To work. And you'll be talking about. Well. How was the weekend? What was happening? What football games did you watch?

What did you watch on TV? What did you do on Saturday? How did you spend your day? What did you do out in the garden? And you'll be asked. And you'll be afraid to say. Well. I was out at the communion.

In Kalanish. On Sunday night. And I heard the gospel. And you know. There's an urgency. To what I heard. And I think. I think.

[51 : 56] That. That there is truth in it. And that I have to do something about it. Will you say that? Well. I hope that you will. But I can tell you.

That few others will. Few others will. Because. This is the way of the few. This is the way of the few.

The way of the world. Is the way of the many. This is the way of the. Majority of Kalanish. Of Priasklech. Of Ud. Of Bernara today. Of all the surrounding villages.

It is the way of the many. The broad way. And the Bible tells us. That it leads. To destruction. Now you comfort yourself.

In that. I'm sure. That it's the way of the many. It's amazing. What will go with. If other people are doing it. It's amazing. What will agree to. If. If we see other people. People will respect.

[52 : 52] Or even if we don't respect them. If there are. Are a lot of them. It's amazing. What will do. You know. We talk about. Or we hear about. Peer pressure.

In schools. Everybody else was doing it. So I did it. You don't just have that. In schools. You have it now. Don't you. You have it in your life. You're. You're scared to be different.

But not only are you scared. To be different. You have a measure of confidence. In doing what other people. Are doing. There's others on this road. And well.

They seem happy enough. They don't worry about. Hell. Like I do. They don't think about. God. Like I do. They don't read their Bible. And tremble. Like I do.

Surely. I just need to. Think the way. That they think. And forget about. All of this trouble. Forget about. All this talk. Of salvation. All this talk. Of Christ.

[53 : 46] And Christianity. And conversion. And heaven. And hell. Because nobody else. Is doing it. I'm going to go into. Work tomorrow. And if I was to. Take this up.

With the guys. Or with the woman. In the office. Or the school. Or the hospital. Or the surgery. Or whatever it might be. Or in the school. I'm going to. Take it out. Like a sore thumb. And not only that.

But. Well. Surely. If everybody else. Is doing it. It's okay. But let me tell you this. The popularity. Of a thing. It doesn't make it right.

You know. Hitler's policies. Were popular. Well. They. To a great extent. He had the support. Of the people. He was voted in. Didn't make it right.

And the popularity. Of the broad way. Doesn't change. The destination. Of the broad way. At the end of the day.

[54 : 43] A Christless life. Will lead to a Christless. Death. And I want to ask you. Before we move on. Are you going with the flow? Is that how you're living your life?

Are you just drifting along. As others are drifting along. And doing what others are doing. And comforting yourself. In that fact. Is that what you're doing? Is that the way that you're living? And you know.

It never ceases to amaze me. That some of the most organized people. Some of the people. Who have everything in life. Planned out. They probably.

If they were going to work tomorrow. They would have their pieces made already. These people. Everything is planned. Everything is sorted. Everything is in place. Their calendars are all marked out. They know where they are going to be.

At such and such a time. They have their meal planners. And yet they haven't planned this. Everything is organized. Where you're going to be.

[55 : 39] What you're going to be doing. When you're there. Perhaps even what you're going to be wearing. And yet. This most important thing of all. You have left. You've busied yourself with the trivialities.

You've made all of your plans. And yet. You have no preparation. For eternity. What sense is there in that? What sense is there?

Well none at all. What shall it profit a man? Jesus asked. If he shall gain the whole world. And lose his own soul. What shall it profit you?

If you gain the whole world. And lose your own soul. Secondly. Let us consider the narrow way. Because straight is the gate.

And narrow is the way. Which leads on to life. Straight. The word straight. Just essentially means narrow. We hear of the straits of Messina.

[56 : 41] The straits of Gibraltar. It's talking about a narrow area. To get through. But what Jesus is saying here is this. That there's a way to avoid. All of this. There's a way to escape.

He's saying that the broad way. Is lined with straight gates. Is lined with invitations. To get off it. You know if you've done a lot of driving. On the mainland.

And if you've been on the. The motorway. Say again. You've been on the M8. The chances are. That like myself. There have been times. When.

You've missed your turning. You've missed your turning. And you're. Supposed to be heading off. To. To Stirling. Towards Perth. And so on. So you can get home. And yet you've missed it. And you find yourself.

And you're on the way to Edinburgh. And you could continue. To go on the. Wrong way. And you could. Put yourself out. By about an hour and a half. And just. Go across. The Queen's Ferry.

[57 : 36] Crossing. Or. You could find a junction. Which would enable you. To do a U-turn. And to come at it. Another way. And so it is here.

Friends. You may be on the Broadway. Tonight. But there are ways out. Sorry. There is a way out. There is a way out. There is a junction. But the gate is narrow.

It's a bit like. If you've gone into a stadium. Or the way. Certainly the way. They used to be. You need to go through. A turnstile. And the turnstile. Will let you in. One at a time.

You can't go in with others. You can't go in as a group. You can't go in with your family. Or with your church. You go in by yourself. One at a time. Through this. Narrow. Gate. And then when you approach it.

You can't just come at it. Any old way. With any old belief. With any old religion. With any old way of life. It only expect. It only accepts. A specific.

[58 : 35] Shape. It only. Accepts those who come. With a ticket. Those who come. Through Jesus Christ. Who says.

I am the door. By me. If any man. Shall enter in. He shall be saved. The Bible tells us. That there is no other name.

Under heaven. Given amongst men. Whereby we must be saved. By the name of the Lord. Jesus Christ. There is no other way. To be saved. There is no other. Gate.

To go through. There is no other. Take it. To heaven. Except. Through Christ. Who says. I am the way. The truth.

And the life. No man. No man cometh to the Father. But by me. We saw today. Earlier. That Christ suffered. For sinners on the cross.

[59 : 30] Suffered in their place. He died for all. Who believe in him. And I want to ask you. Have you. Have you gone through this. Gate.

Gate. Have you believed. In the Lord Jesus Christ. Have you repented. Of your sins. Have you trusted. In him. For time. And for eternity. Have you given up. All hope.

Of getting into heaven. Except through this. Gate. Because the Christian. Will pass through this gate. But then.

When the Christian. Passes through this gate. He will. Or she will enter. Upon a narrow. Way. A narrow way. Way. And. To walk on this way. Is not just to believe.

In Christ. For your salvation. But to follow. Christ. In your life. Remember what he said. I am the way. The Christian. Runs.

[60 : 23] With patience. The race. That is set before them. Looking unto Jesus. Now. Let me say this. The Christian life. Is a happy way.

And I would ask you. To speak to any Christian. Speak to a Christian. Christian father. Or mother. Speak to a Christian friend. And ask them. Are you actually happy.

Being a Christian. Because I look at the Christian life. And I think to myself. Well how can you be happy. If you don't do certain things. And if you go. Don't go to certain places. Well ask them. And they'll tell you.

That it is. It's a hard way. It's a way. Full of troubles. And trials. But it is a way. That is happy. It is life. In all of its fullness. It is life.

In abundance. That is what the Christian life is. The Christian here. Would have it no other way. And yet. It is a narrow way. It is a hard way.

- [61 : 18] It isn't an easy way. It's a bumpy way. It's a bit like. It's a bit like. The Pentland Road. Compared to the M8. It's a bit. Bumpy. And.
- Potholes. And bendy. And not particularly. Wide. And you have to have. Your. Your wits about you. So it is with the Christian life. It is a life of obedience. It is a life of self-denial.
- And of sacrifice. Of putting not yourself first. Or even your family first. But putting God first. And then putting other people second. And then you.
- Last of all. Third. And that's not easy. It's not easy to bear a cross for Christ. It's not easy to be persecuted. For righteousness sake. I'm not going to stand here.
- And tell you. That the Christian life is an easy life. I'm not. I can't. And you know. This puts people off. Perhaps it's been putting you off.
- [62 : 16] And perhaps what's been putting you off. More than anything else. Is the fear of man. The fear of what people will say. If they hear. Well such and such. Has become a Christian. Can you believe it? That this man.
- Who used to go out with us. This woman. Who used to be in our group. And he used to laugh. And joke. With us. And they've become a Christian. Can you believe that? That they've got the current.
- That they went out to the prayer meeting. And that's what you fear. What people will say. Afraid of being in the minority. Afraid of persecution. Afraid of what it might do to your family.
- Or to your work. And you know. I hope it's right for me to say this. But I want to challenge the men in here. Especially. You know.
- On the island. We men. Have had a name. Or tried to make a name. For ourselves. As those who fear nothing. Those who are. Tough.
- [63 : 15] And those who will not be. Moved. Nothing can shift us. Apparently. And yet. Why is it. That so many.
- Men. So many young men. And now older men. Are doing so little in the church. Why is it. That so many of them. Have not acted on their beliefs. Why is it. That so many of them. Believe what I'm saying tonight. Every single word of it. And have done nothing about it.
- Except that they are. Scared. Scared. Scared of what people. Will say. Are the two things. Are they not mocking.
- One another. Not saying. These aren't real fears. They are real fears. To an extent. But. But I want you to look. At where this way.
- [64 : 10] This narrow way. This hard way. This may. Way where. You might be mocked. For a day or two. People might speak. About you behind your back. For a week or two.
- See where it leads. Straight is the gate. And narrow is the way. Which leadeth unto. Life. Life. This is talking about heaven.
- Life in all of its. Fulness. And life with none of its. Blemishes. Life. Everlasting. You know. All we know of life here.
- Is spoiled by sin. Isn't it? Nothing is perfect. Nothing is fully what we expect it to be. Nothing satisfies you. Nothing takes away your thirst.
- And your hunger. For more. But there. There is life in all of its fullness. And with none of its. Blemishes. There is no death there.
- [65 : 07] Nor sorrow. Nor crying. There is no pain. There. There is joy. Which is unspeakable. And full of glory. And that is what enables us to say.
- Despite the fact that the way is hard. That our light affliction. Which is but for a moment. Worketh for us. A far more exceeding. And eternal weight of glory.

You can say that the sufferings. Of this present time. Are not worthy to be compared. To the glory. That shall be revealed in us. The life that we shall have.

In Christ. Heaven friends. Do you not want to go there? But. Few there be. That find it.

How solemn that is. Few there be. That find it. I wonder if there are only a few here. Which have found it.

[66 : 05] The majority. In Kalanish. And in Priyaskaj. And in the surrounding villages. Are sauntering on. To their destruction.

They are not considering. Their latter end. They have entered in by the wide gate. They are walking on the broad way. And they will end up in hell. And some of them will do so.

Having sat in this church. Some of them will do so. Having heard. Servants. Which have told them about all of this. And called them to come to Christ. And yet. That's where they will end.

They will not have found life. They will have found. Destruction. Many there be. Which go in thereat. How many here tonight. Are on the narrow way.

Which leads to life. How many here tonight. Are on the broad way. Which leads to destruction. What a question. What a question for you.

[67 : 02] And what a question for me. But how do we answer it. Or even more than that. What does the evidence about you say. And what does the evidence about me say.

What gate have you entered in upon. What way. Have you walked your life on. Up until now. And what does that say. About where you are going.

Let me close with this. Luke gives us another account. Of. Essentially the same teaching. In Luke chapter 13.

And I want you to read these verses. To you. Luke chapter 13. And from verse 23. We read that somebody said to Jesus. Lord. Are there few.

That be saved. Are there only a few people. Who at the end of the day. Will die in Christ. And he said unto them. Strive to enter in.

[68 : 01] At the straight gate. For many I say unto you. Will seek to enter in. That is. After they have died. And shall not be able.

When once the master of the house. Has risen up. And has shut the door. And you begin to stand outside. And to knock at the door. Saying. Lord. Lord. Open to us.

And he shall answer. And say to you. I know. I know you not. Once you are. Then shall you begin to say. This is people speaking to Christ.

Speaking to Christ. The day of salvation. The day of grace. March is ground. Having disappeared. And they will say. We have eaten. We have drunk. We have drunk. In my presence. And you have taught.

In our streets. And yet. He shall say. I tell you. I know not. Whence ye are. Depart from me.

[69 : 00] All ye workers. Of iniquity. There shall be weeping. And gnashing. Of teeth. When you shall see. Abraham. And Isaac. And Jacob. And all the prophets. In the kingdom of God.

And you yourselves. Thrust. Out. You know friend. You are here tonight. And.

You have understood. But you haven't been persuaded. And the day is coming. Sooner than you expect. When your mind will be.

Entirely changed. And you will be desperate. And you will. Bang. On the door. And you will ask the Lord. To enter you in.

To take you in. And he will say to you. Who are you? I didn't know you. When you were living. You didn't listen to me.

[69 : 59] When you sat in church. You did nothing. About my gospel. What makes you think. That now. I will let you. And when I didn't just tell you to come.

But I told you that if you didn't come. You would be locked out. And so he says. Too late. Too late.

The day is gone. Your time is past. The harvest is past. The summer is ended. The time to be saved is gone.

And yet you are not saved. And you will see others. Others who have been with you. Perhaps even others who sat beside you tonight. And they have gone to heaven. They have gone to glory.

They have entered into life. And you yourself. And you yourself. Are thrust out. Is it any wonder. That Jesus says to you tonight. Strive.

[70 : 57] To enter in. At the straight gate. Strive. Use all of your energy. Use all of your power. Use all of your prayers. Use all of the sermons that you hear.

And the gospel that you can get. And the services that you can attend. Use it all. And do what you can. Do what you can. Because the day is coming. When time will be up.

And opportunity will be no more. And you will be too late. Strive to enter in. Let me ask you. Are you doing this? What gate have you entered in upon?

What road are you walking on? What destination are you heading to? Strive. To enter in.

By the straight gate. Amen. Let us pray. Gracious and ever blessed God.

[72 : 02] It is the spirit that quickens. We pray thee to send thy light forth. And thy truth this evening. And send it into the hearts. And the minds of men and women.

And as they go home. Go home with them. And give them no rest. Until they close in with Christ. And through the power of. The Holy Spirit.

Give themselves. Unto thee. For Christ's sake. We ask these things. Amen. Amen. Let us.

Conclude. By singing to God's praise. In Psalm 130. Lord.

From the depths. To thee I cried. My voice. Lord. Do thou hear. Unto my supplications. Voice. Give an attentive ear. Lord. Who shall stand.

[73 : 02] If thou. O Lord. Should mark iniquity. But yet. With thee. Forgivenesses. That feared. Thou mayest be. I wait. For God. My soul doth wait. My hope is in his word.

More than they. That for morning watch. My soul waits for the Lord. I say. More than they. That do watch. The morning light to see. Let Israel. Hope in the Lord.

For with him. Mercies be. And plenteous redemption. Is ever found with him. And from all his iniquities. He is shall redeem. The whole of Psalm 130.

To God's praise. Lord. From the depths. To thee I cried. My voice Lord. Do thou hear. Lord. From the depths.

To thee I cried. My voice Lord. Do thou hear.

[74 : 02] And through my sight. I pray. chiole 3. May name name name name. For him had shall we. Joly Lord.

And through the Lord. And third lèn. Lord. Who shall stand Now.

e'en bana word? Just my opinion with thee I can't with thee Forgiveness is the Fear of the King I wait for God My soul just waits My hopelessness Forgiveness Forgiveness Forgiveness Forgiveness My soul

Which marries Forgiveness I stand Forgiveness To watch The more Will I To see That
Israel O Send the Lord Forgiveness To see To see The more God Is Forgiveness To see
God Is To see God Is To see God Is Forgiveness And To see God

Is God Is God Is God Is God Is God God Is God Is God Is God Is God Is God To see God
Is God Is God Is God Is God Is God Is God Is God All Are Encouraged To stay Behind We are
Indicted to Mr. Murray For his ministry Over the weekend And We pray That what we have
heard From him Will be a blessing To each one of us Especially The encouragement That
we have been given

[77 : 29] This evening To ensure That we find ourselves In the narrow Road That leads to life
Everlasting God Alone Knows Our hearts And what we have heard Today And tonight
Again Is an encouragement To each of us To trust In the Lord Jesus Christ To the saving
Of our soul We pray That God's Word to us Through Mr. Murray Would be blessed And
that he would Continue to bless him In his own congregation In his home And family And
that he May know The fruit of his labour Wherever he He does labour In God's name The
final Thing is just to Say that The Kirk session Will be closed With the benediction Just
now The grace of the Lord

Jesus Christ The love of God And the fellowship of the Holy Spirit Be with you all Amen
Amen Amen Amen