

Only One Way to God --- Romans 3:27-31

November 12, 2017

Before we get to our text this morning, I want to focus your attention on a passage of Scripture that came to mind this morning, Isaiah 55:8-9. God says, *“My thoughts are not your thoughts, nor are your ways My ways,” declares the LORD. “For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”*

God has given us a visible, tangible demonstration concerning the infinite difference between who He is and who we are. We have discovered that we have to speak in terms of light-years--traveling at the speed of light or 186,000 miles per second--in order to discuss the vastness of the heavens.

God says, *“As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”* We need to be reminded of that truth in our daily lives. There was a book written a few decades ago entitled, *Your God Is Too Small*. Our obstacles in life seem to loom so large, and we lose sight of this God with whom we have to do. God is telling us that His being and His manner of accomplishing His goals are infinitely higher than how we approach the challenges of life.

Expect that God is not going to work out your obstacles the way that you think He should. But know this: This picture demonstrates how much you can trust God to cause all things to work together for good if you are His child.

Introduction

Romans 3:27-31 *27Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28For we maintain that a man is justified by faith apart from works of the Law. 29Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 31Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.*

Larry King has asked repeatedly over the years on his TV show *Larry King Live* the question, “Is Jesus the only way to God?” In January 2000, the topic of his program was “Should Christians stop trying to convert Jews?”

In April 2005, the question “Is Jesus the only way to God?” arose during a discussion concerning what happens after we die.

One orthodox Rabbi told Larry King, “I cannot accept that there is a morality, in a spiritual system, which says that I am going to burn in hell even though I have lived a good life . . . this barbaric element which has entered into religion has got to be put aside.”

On one show, four out of six people on King’s religious panel said there are many paths to God. Of the two that denied multiple ways to God, one was an atheist who does not believe in God and the other was Dr. John MacArthur. MacArthur alone declared that, according to Scripture, a person will not go to heaven apart from Jesus Christ.

When Larry King interviewed Joel Osteen, Osteen was not so steadfast. Twice he said he did not know if Christ was the only way to heaven. God has a very different answer than that of Joel Osteen in the Word of God.

The Bible is very clear concerning the answer about the way to God. Jesus said, *“I am the Way, and the Truth, and the Life; no one comes to the Father but through Me.”* He plainly said there is only one way to heaven. Reality is such that the truth is narrow. When something is said to be the one and only truth, then everything that sets itself up against that truth is false.

But Jesus as the only way to God is not the only subject on which the Bible takes a narrow view. For example, there was only one way for Adam and Eve to remain in the Garden of Eden. They had to obey God’s command not to eat from the tree of the knowledge of good and evil. God said, *“In the day that you eat from it you will surely die.”* They disobeyed God and, as a result, were separated from God and began the process of dying.

There was only one acceptable sacrifice for Cain and Abel to make to God. Abel followed God’s way, and his sacrifice was accepted. Cain followed his own way and his sacrifice was unacceptable. In the days of Noah, there was only one avenue of deliverance from the worldwide flood and that way was the ark. Once the door was shut, no one else could go in. Noah had warned the people of his day that God’s judgment was coming, but no one listened. God closed the ark’s door and sealed the only means of deliverance.

In Egypt, God gave Pharaoh only one option, "*Let My people go.*" At the Passover in Egypt, there was only one way for the firstborn to be saved. Because the blood of a lamb was painted on the doorpost, the firstborn in each family was saved from death.

When Jewish people sinned, there was only one way to approach God for forgiveness: through sacrifice. There was only one way to transport the Ark of the Covenant or you would be struck down. Uzza disobeyed God and suffered the consequence.

In fact, the Old Testament is filled with directions and absolutes concerning how man is to approach God. Any other way was unacceptable to Him. So when we come to the New Testament, it is not surprising to find that Jesus said that there is only one way to God.

Jesus as the one and only way to God is affirmed by the writers of the New Testament. 1Corinthians 3:11 *For no man can lay a foundation other than the one which is laid, which is Jesus Christ.* In Acts 4:12, Luke records Peter's words, "*And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.*" 1 Tim 2:5 *For there is one God, and one mediator also between God and men, the man Christ Jesus.*

We live in what has been called a pluralistic society, meaning that there are multiple "realities" for any given people group. We are told that truth is relative. There are no absolutes. In reality, those kinds of statements self-destruct. The statement, "There are no absolutes" is an absolute statement, so the statement contradicts itself.

There is only one reality and that is God's truth. There is absolute truth and everyone sooner or later will be on that same sheet of music. Every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of the Father. We stand on the absolute truth of the word of God and the absolute reality of Jesus Christ. We do not shrink from proclaiming that Jesus is the only way to God.

As our world grows smaller and smaller with world travel and global communications, the fact that there are numerous religions has had a great impact on our culture. There is confusion about world religions. This

confusion leads to a number of responses towards all these religions.

For example, one response is what we see on bumper stickers more and more; namely, COEXIST. The idea here is that all religions are more or less equal, at least if they are pursued with a sincere desire. One historian put it this way, "To the common people, all religions are 'equally true;' to the philosophers, all religions are 'equally false;' and to politicians, all religions are 'equally useful.' "

Today, the mindset can be pictured by the image of a great mountain with God being on top of the mountain. The religions of the world are like roads going up the mountain from various sides, but they all get to the same place in the end. We call that "pluralism."

The biblical response to the so-called confusion over global religions states that there is only one way to be made right with God. Jesus said, "*I am the Way, and the Truth, and the Life; no man comes to the Father but through Me.*" The Bible teaches that actually all other religions are man's attempts to run away from God and suppress Him. We saw that in our study of the first part of Romans.

But the Christian response to the issue of world religions is so opposite of the ecumenical and permissive mindset of our time that it is becoming unsafe simply to communicate what the Bible says about other religions. Any absolute truth claim that the Bible makes is seen as narrow, bigoted, hateful, ignorant, wicked, cruel, and intolerant.

In our text this morning, Paul begins to draw some conclusions concerning salvation by grace through faith in Jesus. One conclusion is that God is the God of the Jews and of the Gentiles and that there is only one way to be made right with God. I want to consider Paul's conclusions concerning "But now . . . Christ."

Review

Last week, we considered the question, "If man is as utterly evil as Paul has depicted him, and the only hope of being made right with God is through Jesus, then what about all the people before Jesus? How were they made right with God? What about people in the Old Testament?"

As we followed the text, we saw that Paul answers this question in three steps: 1) God's Righteous Forbearance; 2) God's Covering of Sin; and 3) God Is Just and the Justifier of Sinners.

In a nutshell, we learned that salvation has always been accomplished by grace through faith. The Old Testament saints as well as the New Testament believers, including us, are all saved through the same means; namely, by God's grace through faith.

The Old Testament saint, when he sinned, took a sacrifice to the temple, laid his hands on the innocent sacrifice, and the sacrifice was killed instead of the sinner. The sinner did not know all that was involved in God covering his sin through the sacrifice. The sinner had to accept God's way by faith and trust in God. The sinner did understand grace, though. He understood that God had graciously accepted a substitute in his place. So the Old Testament saint was made right with God by grace through trusting in what God told him to do.

We too are saved by grace through faith. God tells us that we must acknowledge that we are sinners unable to save ourselves. We must place our whole trust in the person of Jesus Christ and what He accomplished on the cross and through His resurrection. When we do so, we are reconciled or made right with God in this life and in eternal life after we die.

Under God's Righteous Forbearance we saw that His forbearance enables all of mankind to live and breath and have their being. He causes the rain to fall on the just and the unjust. This is the result of the riches of God's kindness, His tolerance, forbearance, patience, and long-suffering. In Greek these words are generally used of a holding back, a delaying.

2 Peter 3:8-10 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

We saw that God did indeed address the sin issues of those who lived before Christ by giving a sacrificial system that covered their sin until the

time of Christ. So when Jesus died, the sins which had been covered in the Old Testament were uncovered, placed upon Jesus (as John the Baptist called Him, “the Lamb of God”), and Jesus satisfied the wrath of God. So God has been just and righteous in His dealing with mankind even before Christ. God is just and the justifier of those who believe.
Only One Way to God

We come now to the end of this introduction of God's provision for salvation. Paul will unfold the subject of salvation over the next few chapters, but here we come to the end of his introduction. Paul provides us three straightforward conclusions of the Gospel that he has laid out before us. He presents them in the form of three questions: 1) Where Then Is Boasting? 2) Is God the God of the Jews Only? 3) Is the Law Cancelled or Voided by Faith? Instead of questions, we can state these three Gospel conclusions this way: Salvation by Grace Through Faith Excludes Boasting; Salvation by Grace Through Faith Establishes Only One Way to God; Salvation by Grace Through Faith Affirms the Law.

The fact that there is only one way to God, through the person of Jesus Christ, is the single greatest reality that you must embrace in life. This is the foundation of your existence. No matter what else is going on in your life this past week, this truth permeates how you live and how you think in the midst of your day-in and day-out living.

Salvation by Grace Through Faith Excludes Boasting

Where then is boasting? It is excluded.

By what kind of law? Of works? No, but by a law of faith.

For we maintain that a man is justified by faith apart from works of the Law.

Romans 3:27-28

We began looking at this conclusion last week. We saw that because salvation is all of God's doing, we cannot take any credit for any of it. Boasting flows right out of pride, and pride is the headwaters of all sin. Christianity assaults your pride. Being justified before God is not a result of your being a good person.

Paul has made clear that you are far from being good. You are totally depraved, even though from an earthly perspective some people may appear moral. Furthermore, because being made right before God is through faith and even faith is a gift from God, then the Gospel further assaults your pride in that your trust in God is not something you can boast

about. Ephesians 2:8-9 *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.*

We considered some of the grounds on which we boast or try to take credit; for example, morality. Most people think that they can save themselves by being moral, or doing good things. They believe that they are more moral than other people and, therefore, God approves of them.

Apart from God, we all draw up our own little systems of morality, and then we live by our own sets of laws and rules, expecting God to approve of us based on our efforts and achievements. Salvation through the work of Christ undercuts all of that. Again, Christianity assaults your pride.

Another ground for boasting is one's feelings. For some people, their focus is not on morality but their feelings. We saw that their thoughts go something like this, "I have such warm thoughts about God whenever I come to church. I know that I am not a very moral person, but my heart is so tender. I feel close to God. At times tears even come to my eyes. Surely God must approve of such a sensitive person as me."

We saw that this kind of thinking is not new. In every generation, there have been people pushing a kind of emotional/mystical agenda that focuses on feelings and emotions. Even back in Spurgeon's day, this type of emphasis was prevalent. Spurgeon wrote this about religious feelings, "This is works in its most damnable shape. Works says, 'I will rely upon what I do.' But if you rely upon what you feel, you shall as certainly know eternal judgment as if you trust in what you do." He goes on to discuss the difference between remorseful feelings and repentance. One can feel sorry for sin, but repentance is an action word. Repentance takes steps to turn from sin.

So we cannot pride ourselves in our morality or our feelings. Lastly, we saw that we cannot take pride in our knowledge. Some people think that they are going to be saved by their superior religious knowledge, and they take pride in that. They may not be really moral and even "feeling" oriented, but they know a great deal of doctrine and have a very sound theological system. You will find this mindset in seminaries. Some think, "How could God possibly condemn me when I understand the doctrine of the Trinity so well? Or salvation, or election, or end times, or creationism?"

The list goes on. First Corinthians 8:1 says that knowledge makes arrogant or puffs up.

We considered that no one will be saved by mere knowledge. Saving faith includes knowing the truth, but knowledge is not faith. The devil understands more doctrine than any man, but he is going to know eternal judgment.

So the first conclusion that Paul makes concerning salvation by grace through faith is that we can boast of nothing when it comes to the justification of our souls before God. The second conclusion is:

Salvation by Grace Through Faith Establishes Only One Way to God

Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith & the uncircumcised through faith is one.
Romans 3:29-30

These verses teach that there is only one God, and He is the God of all mankind. He is the God of all people, even those who live under man-made and demonically motivated religions, like Hinduism, Buddhism, Islam, Mormonism, Catholicism, and others. Based on the fact that there is but one God, there is only one way to be made right with God.

It is vital, critical, and very important that you understand the context in which Paul is writing the book of Romans. Paul was confronting two entirely different sets of biases and presuppositions. There were both Jews and Gentiles in the early church. Paul was addressing two vastly different worldviews and values. The Jews believed in only one God who would save only the Jews, not the Gentiles. The Jews held to keeping the law in order to be made right with God. The Gentiles came from a background of polytheism instead of one God. Furthermore, they believed that everyone, not just one nationality, had a shot at being made right with God by good deeds.

Before we go on, I want to give you a further explanation of these worldviews. First, the Jewish mindset. The main theological doctrine of the Jews was monotheism as it still is today. One of the greatest prayers and theological formulas of the Jews is what is called the Shema' (which is Hebrew for "hear"). It is found in Deuteronomy 6:4, "*Hear, O Israel! The Lord is our God, the Lord is one!*" This was one of the great sayings that the nation Israel repeatedly taught to the upcoming generations.

Nothing so separated the Jews from their pagan neighbors as this fierce, uncompromising monotheism. The pagan nations that surrounded Israel worshipped their many deities. We saw that reality in our study of Romans 1:22-23 *Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.*

But with this strong monotheism came a destructive Jewish exclusivism. The Jews scorned the Gentiles. They thought that God also hated the Gentiles. One of the prayers Jewish men recited went like this, "Thank you, God, that you have not made me a Gentile, a slave, or a woman." They taught that God loves Israel alone of all the nations of the earth. They taught that a Gentile could be saved, but he had to first become a Jew. In the mind of the Jews, Gentiles were accursed by God.

So Paul was addressing Jewish readers in his letter to the Romans. We have already seen Paul's Jewish tone as he uses numerous references to the Old Testament Scriptures as support for what he was teaching.

Romans 1:1-3 *Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh.*

The whole section in Romans 3:10-18 is direct quotes taken from the Old Testament.

We will find that all of chapter 4 is given over to an in-depth study of the person of Abraham and how he was saved. Romans 4:1 *What then shall we say that Abraham, our forefather according to the flesh, has found?*

So on one hand, the Jews had their monotheism and their exclusiveness. On the other hand, the Gentiles were polytheistic and tolerant, exactly opposite of the Jews. It was said in Athens that there were more gods in the city of Athens than there were people. What is worse, these many diverse gods permitted and encouraged the most immoral practices. Greece was a moral cesspool during this time, and Rome was worse. When we read of lesbianism and homosexuality and the description of mankind in Romans 1:29-32 and Romans 3:13-18, we find that Paul was

not exaggerating.

So we must keep in mind these two very different worldviews as we consider this amazing conclusion found in verses 29-30: *Is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.*

Paul first confronts the wrong thinking of the Jews that God is exclusively pro-Israel. He indeed is the God of the Jews and the God of the Gentiles. Furthermore, Paul confronts the wrong thinking of the Gentiles that there are many gods and many ways to God. He makes clear that salvation is by faith alone in Christ alone. Charles Hodge writes, "Paul presents God as equally a God of the Gentiles as of the Jews. He deals with both classes on precisely the same principles. He offers salvation on the same terms. This establishes Christianity as the universal religion which may be preached to every creature under heaven and is not confined to any one sect or nation. God is a universal and not a national God."

Consider for a moment how universal this Gospel is, based on what we have learned so far in Romans. For example, the Gospel is for the very great sinner as well as for the apparently moral person or religious person. It is for Pagan Man as well as those who consider themselves religious. So whether you are very worldly or extremely self-righteous, you may come in repentance and accept the gift of salvation by faith.

There were many different kinds of people who came to Jesus in the Gospels. There was the demoniac in the tombs who had a legion of demons. Jesus set him free and he instantly was in his right mind and began to proclaim the Gospel. If ever there was a Pagan Man, he was it. Zaccheus climbed a tree to see Jesus. He was hated by the Jews as a tax collector. He was a cheat, a liar, and a robber. But he was transformed and you could see his new life by the way he thought and by what he did.

Then there was Peter, a vile fisherman, who would boldly slice off the ear of a man trying to get to Jesus in the Garden of Gethsemane, but later deny Christ because of a slave girl's questions. There was Paul, a self-righteous Pharisee, who got knocked off of his horse, blinded, and transformed on the spot. We could go through church history and consider all the colorful people whom God has saved through the Gospel. The Gospel is universal.

Today, the Gospel is for Americans, Asians, Middle Easterners, Africans, Europeans, and the list goes on. The Gospel is for every shade of brown that there is. There are no red, and yellow, black, and white. We are all shades of brown and the Gospel is for all of mankind.

The Gospel is for Catholics, Protestants, Muslims, Hindus, Buddhists, atheists, agnostics, and whatever other isms you can think of. The Gospel is for middle-class, working class, upper-class and lower-class.

The Gospel is for children, youth, middle-aged, and the elderly; for married, single, and divorced. The Gospel has always been for lesbians, homosexuals, transgenders, bisexuals, and straights.

So Paul concludes that salvation by grace through faith assaults our pride and leaves no room for boasting. Paul further concludes that there is only one God and only one way to God for all of mankind. The third conclusion that Paul makes is:

Salvation by Grace Through Faith Affirms the Law

Do we then nullify the Law through faith? May it never be!

On the contrary, we establish the Law.

Romans 3:31

Strictly speaking, this conclusion is in response to a false accusation made by moral and religious people. Paul has forcefully written that salvation is apart from Law, or good works, and is by grace through faith. Those who object may say something like this, "If salvation is apart from law, then does not salvation by grace through faith set God's law aside?" We will learn in our further study of Romans that some would twist grace to say, "Let us sin that grace may abound."

We have considered this relationship between Law and grace before, so I want to simply remind you of the main thoughts involved. There are at least seven different views addressing this question that range, on one hand, from ripping the Old Testament out of the Bible because none of it applies to us; to saying, on the other hand, that virtually all the law applies to us, including stoning rebellious children and homosexuals, and observing the feast days and dietary restrictions.

To begin with, we must understand that there is no contradiction between law and grace. What I mean is this: Grace is alive and well in the Mosaic Law. You need go no further than God's provision on the day of atonement by which the sins of the nation were forgiven through the offering of a bull. That, my friend, is grace.

In order to understand the relationship between law and grace, we must be clear on a few things. For example, 1) What is the Law? 2) What is the nature of the Law? Is it bad, good, or neutral? 3) What is the purpose of the Law? and 4) Why did God give it?

I want briefly to answer these questions.

What Is the Law?

The Law is the first five books of the Old Testament . . . all the books that Moses wrote. It is called the Torah in Hebrew. The Pentateuch is another name (*Pente* means “five” with reference to the first five books). The Law given by Moses was given as a unit. It addressed different aspects of Jewish life.

There are a total of 613 laws in the first five books of the Old Testament. The Law is generally broken down into three areas: 1) Civil Laws--These govern how society is to function: Laws concerning crime, warfare, and so on. These laws also address the impartial response in any given situation where justice is called for. *“An eye for an eye, and a tooth for a tooth”* was to make sure justice was maintained and someone did not try to take a life in exchange for the knocking out of a tooth. 2) Ceremonial Laws--These governed the sacrificial system. What offering is to be offered for what occasion (for example, sin offerings or guilt offerings). These also included the dietary laws. 3) Moral Laws--These refer primarily to the Ten Commandments, although there is a sense in which all of the law involved morality before God. To break any part of the law was to sin against God. 4) Penalties--Within the Law are the penalties for breaking the laws.

So that is the Law in a nutshell. Next, we have to ask, “What is nature of the law? Is it bad, good or neutral?”

What is the Nature of the Law?

The Bible makes clear that the Law is good. The weakness of salvation by the Law was not in the Law but in man. Romans 7:7-8 *What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." 8But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.*

Paul writes further in verses 12-13, *"So then, the Law is holy, and the commandment is holy and righteous and good. 13Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful."*

So the Law is good and holy. That brings us to:

What Is the Purpose of the Law?

The Bible makes clear why the Law was given. The Law was given to provide men with a fuller understanding of sin, to prepare men for the Gospel. This knowledge includes an understanding of how terrible sin is. When blood flowed continually at the temple, it should have impressed upon the mind that the results of sin are devastating. When men or women or even children were stoned to death because of their sin, it served as a picture of the wickedness of sin.

Romans 3:19-20 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 20because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

Romans 5:20-21 *The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

Galatians 3:19,22 *Why the Law then? It was added because of transgressions 22But the Scripture [or the Law] has shut up everyone*

under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

The Law does not make men worse than they are. It reveals more clearly how bad they already are. For example, a pure beam of sunlight shining on a filthy garbage heap does not become tainted by the garbage heap nor did it cause the garbage heap to be filthy. It simply reveals the heap for what it is . . . filthy garbage.

The Law was given to establish the guilt of every man. The law reveals the guilt of mankind, and that he deserves the consequences of violating the law. The Law was given to bear witness of how sin should be dealt with. Death for sin was established in the sacrificial system of the law. When a person transferred his sin to an innocent lamb and the lamb was slain instead of the sinner, it showed that sin resulted in death. The sacrificial system in the law laid the foundation of the ultimate "Lamb of God."

So the answer to the question, "Do we nullify the Law through faith?" is No, the Law reveals our sin that alienates us from God. The Gospel then addresses our sin so that we may be reconciled to God.

Conclusion

Beginning with Cain and Abel, there have always been only two systems of religion in the world. One is God's system of what He accomplishes for man, and the other is man's system of human achievement. One is the religion of God's grace, and the other the religion of men's works.

Within man's system there are thousands of religious forms and names, but they are all built on the achievements of man and they are inspired by Satan. Evaluate any and all man-made religions and you will find a works religion whereby man attempts to live a good life and ultimately make it to God or break the cycle of reincarnation.

Then there is Christianity that tells the plain truth about man, that his attempts at righteous acts are offensive to God. If man is going to make it to God, he must confess that he is evil and sinful and that he needs God to provide an avenue of reconciliation. Man must trust in the person of Jesus Christ: that He is God in human flesh and that He died in the place of sinful man and rose from the dead. Man must repent and trust in what God has

accomplished for him.

There are two and only two choices when it comes down to the most important reality in your life. In Matthew 7:13-14, Jesus says, "*Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14For the gate is small, and the way is narrow that leads to life, and there are few those who find it.*"

There are two gates or two ways, the narrow and the broad. There are two destinations, life or destruction. There are two groups, the few and the many. There are two kinds of trees, the good and the bad, which produce two kinds of fruit, the good and the bad. There are two kinds of people who profess faith in Christ, the sincere and the false. There are two kinds of builders, the wise and the foolish, who build on two kinds of foundations, the rock and the sand.

God makes it very simple. There are only two paths that you have to choose from, God's way or man's way. I was driving this past week and came across a billboard that spelled the word "Coexist" by using symbols of Islam, Judaism, Christianity, male and female, and some others. The sad thing is that a Christian church was the sponsor. The mindset today is unity at any cost. "Just boil down your particular way of thinking to the most basic common denominator, and let's just get ecumenical."

Well, that is not Jesus' message. Jesus said that He is going to the Father to prepare a place for those who follow Him. He instructs His followers on how to get to the Father. He not only shows mankind the way to the Father by revelation, but He makes clear that He is the only way to get there. The answer to Larry King's question, "Are there many ways to God?" Jesus says, "No! *'I am the Way, and the Truth, and the Life; no one comes to the*