We continue to give thanks to you, Lord Jesus, for the beauty, the simplicity, the profundity, the relevance of Your teaching as it comes to us across the years. We pray once more that you’ll make us not forgetful hearers but obedient doers of Your teaching. Illumine our minds and bend our wills. Soften our hearts to receive Your Word for Your name’s sake, amen.

Well, the title of our text today is “The Necessity of Choice.” And it takes us in Matthew 7 from verse 13 to verse 27 inclusive right up to but short of the last two verses. You may recall that I suggested last time that Matthew 7 brings together in a number of paragraphs a Christian’s relationships to different people or groups of people. And we’ve looked at our duty to and relationship with our brother in the question of the speck of dust we see in his eye. We’ve seen the dogs and the pigs. We’ve looked at our relation to our heavenly Father in prayer and fourthly, our duty to all men in the golden rule of verse 12.

And now Jesus turns in this universal principle governing our relations to everybody—whatever you wish that men should do to you do to them to the need to enter the narrow gate and to join the pilgrim minority on the narrow way. So I will call this our relation to our fellow pilgrims (vv. 3–4). And what is immediately remarkable about these two verses is the starkness of the contrast between the alternatives and how absolute is the choice that Jesus puts before us. This is not altogether new. In Psalm 1, for example, the way of the righteous and the way of the wicked are set in opposition to each other as alternatives. Already in Jeremiah 21:8, the way of life and the way of death are contrasted with each other. Again already in the Sermon on the Mount in Matthew 6, the two treasures, the two masters, the two ambitions or preoccupations have been contrasted with each other. And this necessity of choice has been pressed upon our mind and conscience on several occasions in the sermon already. So Jesus is now taking further—and summarizing succinctly—the necessity of choice. Now all of us would prefer to be given many more choices than only one. Alternatively, we would like to fuse all the
alternatives together in order to avoid having to make a choice at all. Jesus Christ cuts straight across our easygoing syncretism. He teaches that ultimately there is only once choice because there are only two ways, and everybody’s got to make up his own mind. So let’s look at the details of the choice.

A) There are two ways. One of them is called easy, and the other is called hard. Now the easy way is easy because it is broad or open. Some manuscripts combine these two ideas, as you can see in the margin of the Revised Standard Version, and call it the “wide and easy” road. It’s easy because it’s wide, because it’s broad. That is, there is plenty room on it for a diversity of opinions and for a laxity of morals. There are no boundaries on the broad and easy road, no boundaries of thought and no boundaries of conduct. You can do anything you like. You can think anything you like. The easy way is very broad. But by contrast, the hard way is narrow. I think if we want to understand and interpret what Jesus meant, we probably would have to say that its narrowness is due to something called revelation. That is to say revelation, God’s revelation, restricts the pilgrims on the narrow way to what God has revealed to be true and what God has revealed to be good. A good example of this is from C.S. Lewis’ autobiography Surprised by Joy in which he describes how at the age of thirteen he went to his boarding school that he describes as Wyvern College. And there he says,

I began to broaden my mind. I was soon in the famous words altering ‘I believe’ to ‘one does feel.’ And oh, the relief of it. From the tyrannous noon of revelation, I passed into the cool evening twilight of higher thought where there was nothing to be obeyed and nothing to be believed except what was either comforting or exciting.

And that is exactly, I think, what is meant between the difference between the narrow way and the broad and easy way. There are two ways.

B) There are two gates. The gate which leads to the easy way is wide. The gate is wide, and the way is easy that leads to destruction. It’s wide presumably because it is easy to get onto the easy road. There’s no limit to the luggage that you can take with you, and you need leave nothing behind. Whereas the gate that is leading to the hard way is narrow. For one thing, it’s easy to miss. It’s narrow, as Jesus says
in another passage, as a needle’s eye. And you have to leave everything behind, at least in terms of sin and self-centeredness. For no man can follow Christ who has not first denied himself. It’s also like a turnpike gate in that you have to enter one by one. So there are two gates—one wide and the other narrow.

C) There are two destinations. The easy way that is entered by the wide gate leads to what Jesus calls destruction. Now whatever may be precisely the nature of hell—and I tend to think that evangelicals could be a little more tentative and a little less dogmatic about it—my own belief is that hell is as much beyond our full understanding as is heaven. Whatever may be its precise nature, Jesus did call it destruction. And, therefore, we have authority to say that in it everything good is destroyed—no doubt including beauty and love and hope and peace are dead forever. Destruction is a terrible word. But the hard way that is entered by the narrow gate leads to what He calls life—one of His words for heaven, a life that is truly life, a life that is lived in relation to God in which we see His face and behold His majesty. We submit to His sovereignty and share His glory, and we find perfect fulfillment as human beings in a love service of God and of our fellows—life.

D) There are two crowds. That is, entering by the wide gate, traveling along the easy path to destruction, are what he calls many. Those who enter by it are many. It’s a busy and a populous thoroughfare. As for the narrow gate that leads to the hard way that ends in life, He says those who find it are few. So Jesus seems to have known and anticipated that His followers would be, or at least would appear to be and would feel themselves to be, a despised minority movement—a small but happy band of pilgrims stepping fearlessly through the night. Now I want to add a couple of cautions here, and I don’t know how far I’ll carry you with me. But I would want to say in the first place that I do not think that you can build upon this; that is, those who find it are few. I do not think you can build on this a dogma that the final number of the elect will be small. It’s always important to compare Scripture with Scripture. And the appropriate passage that is complimentary to this one is Revelation 7:9, where we’re distinctly told that the company of the redeemed before the throne of God will be so vast that no man can number it. A great company
that no man can number. How you reconcile these two I cannot say, but let us rejoice in them equally and not set one against the other.

My second caution is that I’m not clear how this passage relates to the great problem of those millions who have never heard. I want to draw your attention to one fact that is commonly overlooked. And that is, there is a single word that is common to both these crowds. That is the verb to enter. Verse 13 says “enter by the narrow gate.” And at the end of the same verse 13, “Those who enter by it (this time the wide gate) are many.” So the people who are on the narrow way and on the broad way have both entered it at some point. Now that suggests to me that they may not have been born on it, that what Jesus may be referring to is the multitudes of those who have been confronted with His teaching and have decided one way or the other. It appears that both crowds have been presented with some opportunity for decision and have entered upon the one or the other gate. Certainly it is true of the whole of the Sermon on the Mount as we shall see in the last two paragraphs. The contrast is between those who have heard and do not obey and those who have heard and do obey. But there is no reference to those who have never heard. And I think, therefore, we should be cautious in applying this to every single inhabitant of the world.

There is still this mystery that perplexes the mind and troubles the heart and conscience of any sensitive Christian about those who have never heard. But for those who have, then I think we are at perfect liberty to say there are only two ways—easy and hard. There is no middle way. There are only two gates—the broad and the narrow. There is no other gate. There are only two crowds—the large and the small. There is no neutral multitude, and there are only two destinations—destruction and life. There is no third alternative. And I don’t need to tell you that this is exceedingly unfashionable talk in our relativistic and syncretistic age. For in our age, men are lovers of Aristotle and of the golden mean. The most popular path today is the via media, the middle way. And people resent being faced by so stark and utter a choice.

That brings us to the sixth group (vv. 15–20): the false prophets. Now it is very natural that Jesus refers to them next after He has elucidated the two ways, because if false prophets do anything, they are extremely adept at blurring the issue of salvation. The great refrain of false prophets is “peace, peace when there is no peace.” Or to quote from Jeremiah 23, “They say continually to those who despise the Word of the Lord, ‘It shall be well with you.’” Sometimes they try to make out that the narrow way is in reality quite broad, you know, and that what some people say is
a hard way is really quite easy. That is, they soft peddle the cost of discipleship. Sometimes they insist that the broad road does not lead to destruction but that, as a matter of fact, all roads even those which begin by going in opposite directions, ultimately lead to God.

How often we hear that kind of talk, and it’s the typical language of a false prophet. And by this kind of teaching, they make it hard for seekers to find the narrow gate which leads onto the hard road which ends in life. So Jesus says (v. 15) “Beware of false prophets.” Now the fact that He said that teaches quite plainly that truth in the mind of Jesus is not relative. He did not teach that contradictory opinions are in reality complementary insights into the same truth. He said there are such people as false prophets which means that there is such a thing as truth—absolute truth from which the falsehood, the lies of the false prophets, are to be distinguished.

So Jesus predicted that there would be false teachers in the church as there had been false prophets in the Old Testament and that they would deviate from the revealed truth of God. Of such we are, He said, to beware. That is, to keep on the lookout. See there’s no sense in issuing this command to beware if there’s nothing to beware of. For example, you wouldn’t put a notice in your backyard at home “beware of the dog” if all you had at home was a couple of cats and a canary. You’d only put a note “beware of the dog” if you had one, and for that matter, a very dangerous one as well. So if Jesus says “beware of false prophets,” it tells us that they exist and that they are dangerous.

Indeed, He goes on to say that they are ravenous wolves. Wolves are dangerous creatures, especially when they’re hungry—wolves who are bent on dividing and destroying the flock. But although they are wolves, they come in sheep’s clothing. In other words, false teachers are very often not at all easy to recognize. Gullible Christians are very often taken in by them because they come in disguise—wolves disguised as sheep. So the unwary mistake them for sheep and give them an unsuspecting welcome. In other words, false teachers don’t announce and advertise themselves as purveyors of lies. They don’t say “Listen to me, I’m a false prophet.” Oh no, they give out that they are teaching the truth, that they are updating the Christian faith you know and relating it to the modern age. This is their claim. That’s why people are taken in. They are wolves in the disguise of sheep. So beware, be on your guard. Jesus says don’t relax your vigilance. Alas, the church has often failed to heed this warning of Jesus and has been taken off its guard.
Now to this general warning, Jesus adds a specific test, and He changes His metaphor from sheep and wolves to trees and their fruit. In so doing, from the risk of non-recognition because the wolf comes in the disguise of a sheep, to the responsibility of identifying them by their fruit. For a wolf may be able to disguise itself, but a tree cannot. And twice He says, “You will know them by their fruit.” Verse 16 at the beginning, “You will know them by their fruits. Are grapes gathered from thorns or figs from thistles? So every sound tree bears good fruit, but the bad tree evil fruit.” That is, you can tell not only the character of the tree whether it’s a fig tree or a vine or an apple tree or whatever it is by the nature of its fruit, you can also tell what condition it’s in, whether it’s a good or a bad tree by its fruit.

He goes on a second time (v. 20); “Thus you will know them by their fruits.” Now of course the metaphor is very plain that noxious weeds like thorns and thistles do not produce edible fruit like grapes and figs. Both the character and the condition of a tree is indicated by its fruit. Indeed, He says in verse 18 “A sound tree cannot bear evil fruit nor can a bad tree bear good fruit.” It’s an impossibility for it to disguise itself. It does reveal itself. It’s bound to do so, and verse 19 says “Every tree that doesn’t bear good fruit is cut down and thrown into the fire.” Judgment will fall, in other words, on the teachers of falsehood.

So we need to ask ourselves how do we apply this metaphor, and what are the fruits by which the tree is to be discerned in the case of false prophets? I want to suggest to you that three things are included. A) Is their character the character of the false teachers. Since in the allegory of the vine in John 15, a fruit-bearing Christian is one who abides in Christ. And Christian fruitfulness is Christ-likeness of character. So I think we may say that wherever we see the meekness and the gentleness of Christ, wherever we see His purity, His love, and His holiness, we may guess that the teacher is a true teacher manifesting the likeness of Jesus Christ. But wherever these qualities are missing, however specious the teaching may be, then we recognize these teachers as false. We look at their character and their conduct. But B) we also look at their teaching. It’s rather important to know that a few chapters further on in Matthew 12:33–37, Jesus applies the very same fruit tree metaphor to our speech. He says at first either make the tree good and its fruit good or make the tree bad and its fruit bad. For the tree is known by its fruit. It’s exactly the same metaphor.

Then He goes on, “How can you speak good when you are evil? For out of the abundance of the heart the mouth speaks. The good man out of the good treasure of his heart brings forth good and the evil man out of his evil treasure, evil. I tell you on the day of
judgment, men will render account for every careless word they utter. By your words you will be justified. By your words you will be condemned.” So there He applies the same metaphor that what the fruit is to the tree, the heart is to our words, or the other way around that just as the fruit indicates the nature of the tree, your words indicate the state of your heart. So the fruit of a prophet is evidently not only his character but also his teaching. Luther comments, “If you want to recognize and judge these people, cling to the pure Word of God. Then you will be certain what the right fruit is, and you will see how they measure up to it. You will surely discover that they teach and practice something different from what God has commanded.” So there is the teaching of the prophet that has to be measured by the Word of God.

And C) I would want to add a third thing that the fruit means, and that is their influence. What I mean by that is this: that sometimes the falsity of false teaching does not at once emerge when you look at the character of the teaching or even at the system that he is teaching. But its disastrous effects in the lives of others who embrace it gives the lie to it. That is, some of us who have been studying the pastoral epistles have seen this illustrated several times that Paul indicates when he describes error that it will eat its way like gangrene. That is, he speaks of the effect of false teaching and the community of those who embrace it and indeed in the individual lives of those who embrace it. It upsets people’s faith (2 Timothy 2:18) it promotes godlessness and (2 Timothy 2:16) it causes division. It comes at least four times in the pastoral epistles.

Now of course, the application of the fruit test—this three-fold thing of character, teaching, and influence—the application of the fruit test is not entirely easy or simple or straightforward. You have to wait until the fruit has appeared. That is, when you see a tree in the winter, you may not be sure what it is. You may have to wait a while until the fruit manifests itself. You also probably have to wait until there’s an opportunity to examine the fruit closely. You cannot always identify a tree or fruit at a distance, nor even when you come closer can you immediately see if the tree is diseased because the fruit may have maggots inside. I don’t think all this is a farfetched application of the analogy. It’s simply to tell us that although you can know them by the fruits, you have to examine the fruits closely and carefully before you can do so. A close, critical scrutiny of the false teacher’s character, teaching, and influence are necessary.

Now one caution before I pass on, and that is that this teaching of Jesus to beware of false prophets is not an invitation to us to become suspicious of everybody, nor is it an invitation to us to
take up as our hobby the sport called heresy-hunting. It’s rather to recognize that there are false teachers in the church and to be on our guard and to remember that truth matters. It matters because it is God’s truth, and it matters because it builds up the church whereas error is devilish and dangerous and destructive. And if we care about the truth of God, and if we care about the church, then I think we must take this word of Jesus seriously. The New Testament places responsibility; this is an important point often overlooked. The New Testament places responsibility for the church’s doctrinal purity, not only on the shoulders of the minister or of the bishop or the superintending minister, but upon the shoulders of the congregation who ought not to listen to false teachers in their pulpit and ought to take them to task if they do teach falsely. Beware of false teachers. It’s addressed, you see, really to the congregation who are listening to the teaching.

Well, that brings us to seven; our final relationship which is to Jesus Christ our Teacher and our Lord. In these final paragraphs, Jesus is concerned not so much with additional teaching as with His hearers’ response to the teaching that He’s already given them in this sermon. Bishop Ryle comments, “He turns from false prophets to false professors” not seminary professors, you’ll understand, but professors of religion who profess faith falsely. He turns from false prophets to false professors, from unsound teachers to unsound hearers. Christ’s final call in these last two paragraphs is to obedience. It is to a radical commitment of our mind and heart and will and life to His teaching. He warns us of two dangers. They are a) in verses 21 to 23 of a merely verbal profession, that is words only; and b) in verses 24 to 27 of a merely intellectual knowledge. Neither of these is any substitute for obedience in our life. Jesus emphasizes with great solemnity that upon this obedience our ultimate destiny depends.

Now notice that both these final paragraphs place in contrast the wrong and the right responses to the teaching of Jesus. Again you see we’re continuing the theme, the necessity of choice. For both these paragraphs indicate that there is a responsible choice to be made and that it is impossible to remain neutral when you’re faced with the teaching of our Lord. Both paragraphs teach that this choice will determine for us the issue on the day of judgment. So both contain the same ultimate message; namely that it’s not enough to hear with our ears or to profess with our lips. We’ve got to put into practice what we hear and profess in our lives. That is the theme of these last two paragraphs.

So a) the danger of a merely verbal profession (vv. 21–23). “Not everyone who says to Me Lord, Lord,” who verbalizes an orthodox statement of faith. Again in verse 22, “On that day (the day of
judgment) many will say to Me, ‘Lord, Lord.’” Again, they will verbalize an orthodox statement of faith. So He refers to what we are saying now and what we shall say on the day of judgment. On both occasions, now and then, these people are making a good, verbal profession. But what our Lord says here is that our eternal destiny is determined neither by what we are saying to Christ now—nor by what we shall say to Christ on the last day—but by whether we do what we say and whether our verbal profession has led to obedience. Yet we will all notice that the Christian profession that Jesus describes appears to be admirable.

Let’s look at it. 1) It’s polite. It addresses Jesus as Lord, and I suppose still the most respectful and courteous way to refer to Jesus Christ is to call Him our Lord. It’s polite. 2) It’s orthodox. To call Jesus Lord is an accurate style of address. It acknowledges Him for what He is. He is Herkurios, the Lord, and this is a divine title. Herkurios is used in the Septuagint, in the Greek version of the Old Testament for Yahweh, for Jehovah, for God. This is Herkurios, and knowing this, although it was written some time before Christ came, to call Him Herkurios is tantamount to saying Jesus equals Jehovah. God has exalted Him above and given Him all authority that before Him every knee should bow and every tongue confess that Jesus Christ is Lord. So the title Lord corresponds to the reality. It is an orthodox confession of Jesus as Lord. It’s polite. It’s orthodox.

3) It’s fervent. It is not a cold lord but an enthusiastic “Lord, Lord” as if to draw the attention of Christ to the strength and zeal of the person’s devotion. 4) It’s public. For the speaker does not simply say “Lord, Lord” to Christ personally and privately. No, some of them at least claim that they’ve even prophesied in Christ’s name. That is, spoken or preached publicly in the very name which they profess. It’s public. 5) It’s spectacular. That is, to make His point Jesus cites the most extreme example of a verbal profession—namely, the claim to exercise a miraculous ministry in His name. And the emphasis in what some will say to Christ on the day of judgment is again on the name which they’ve professed. In each case, it’s placed first for emphasis and they use it three times. “In Your name did we not prophesy? In your name did we not cast out demons? In Your name did we not do many mighty works?” (v. 22). So they will claim that in the name of Christ openly and publicly confessed they prophesied, cast out demons, and performed miracles. Now whether their claim is a true claim or not is another matter, but this is what they claim that they have taken the name of Christ in their public ministry. So we would want to say what better Christian profession could you ask than this? Here are people who call Jesus Lord with courtesy, with orthodoxy, with fervency and enthusiasm, in private devotion, in
public ministry. What’s wrong with that? Of course, the answer is nothing is wrong with it at all in itself. The only tragedy is that they never did what they said. They didn’t put it into practice.

So we’ve seen what they say and what they will say to Christ on the day of judgment. What will Christ say to them? It will be a solemn profession. The words used in verse 23 “I will declare to you” is homologēsō, “I will confess.” It’s going to be a solemn and public confession to them as has been their public confession of Him. They have said to Him, and He will say to them. What will He say? “I never knew you. Depart from Me you evildoers.” So that although they have used His name very freely, He confesses that He does not know theirs. How and why is this? Well, because their confession has been merely verbal and not moral. It’s been with the lips alone and not in the life. They said, “Lord, Lord,” but they never submitted to His lordship. In the Lucan version of this saying, Luke 6:46, Jesus will have to say to them, “Why do you call Me Lord, Lord, and do not the things that I say?” That’s similar to verse 21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom but he who does the will of My Father who is in heaven.”

Just notice the phrase “you evildoers” at the end of verse 23. Because although they may claim to do spectacular works in their ministry, in their everyday behavior their works were works of evil. They were evildoers. So there is the danger of a merely verbal profession. Now secondly (vv. 24–27) is the danger of a merely intellectual knowledge. The contrast in verses 21 to 23 has been between saying and doing. You say “Lord, Lord” and do not do the will of My Father. Saying and doing is the contrast. The contrast in 24 to 27 is between hearing and doing. Everyone who hears these words of Mine and does them and everyone who hears these words of Mine and does not do them (vv. 24–26). Jesus illustrates the contrast between obedient and disobedient hearers by His very well-known parable of the two house builders. Now they’re very similar. Both of them are building a house, and maybe the materials of the house are very similar. There’s no great difference in the kind of house they’re building. The casual observer might well notice little if any difference between them, because the fundamental difference between them is in the foundations on which they were building, and the foundations of a building are hidden. Now we’re in the missions building, and we can look up and see the ceiling. We can look out and see the walls. We can look down and see the floor, but you can’t see the foundations. They’re hidden, and we don’t know what the foundations are like. So not until a storm broke in the parable of Jesus was the difference revealed. As A.B. Bruce puts it, “There was rain on the roof, river on the foundations, wind on the walls.” As a result of
this onslaught by wind and weather, the house on the rock stood firm, but the house on the sand collapsed in irreparable ruin.

Now the application of the analogy surely is that both the house builders are professing Christians. They are people who hear the sayings of Christ. Or at least, shall we say, if they’re not professing Christians, they are at least people who are familiar with the teaching of Christ. I would go further and say they are professing Christians. In some sense, they are building this house. Both the genuine and the spurious often look alike, and you can’t immediately tell in the visible church which is which. Both are building their lives in some sense on the teaching of Christ or appear to be. So the contrast in this parable is not between Christians and pagans or Christians and outsiders, because both these spiritual house builders hear the teaching of Jesus. So I would say they’re both members of the visible church. They come to church. They listen to the teaching of Jesus. They may read the Bible, and you can’t tell the difference because the deep foundations of their lives are hidden. The real question is not whether they hear and know the truth but whether they do what they hear. Again the teaching is that only a storm will reveal it. Sometimes the storms of life reveal it: some crisis, some calamity, some catastrophe, illness, pain, bereavement. It’s these things that reveal what manner of men and women we are, and if it isn’t revealed by the storms of life, then it will certainly be revealed by the storm of the day of judgment.

So let’s recapitulate on these two paragraphs and see what Jesus is teaching. What He stresses in both of them at the end of the Sermon on the Mount is very plain and simple. It is that an intellectual knowledge of Christ, although essential, is not enough. And a verbal profession of Christ, although essential, is not enough. The question is not whether we say nice, polite, orthodox, fervent things to or about Christ. The question is not whether we hear His words, listening to sermons, studying the Bible, memorizing Scripture till our minds are stuffed with His teaching. The question is quite simply whether we do what we say and whether we do what we know, whether the lordship that we profess is a reality in our lives.

Now just a caution here against misunderstanding. This is not, of course, to teach a doctrine of salvation by good works of obedience. It is simply to say that if we have heard the gospel, we’ve heard these sayings of Christ. And if we have professed faith in Christ, and if our hearing and our professing have both been real (what’s gone into the ear and come out of the mouth), if our hearing and our professing have both been real, then they will be seen in a life of obedience. That’s all it is teaching. And the apostles never
forgot this teaching. It’s prominent in the New Testament letters. For example, the first letter of John is full of the dangers of a verbal profession. Take 1 John 1:6, “If we say we have fellowship with Him while we walk in darkness, we lie.” Chapter 2:4 says, “He who says I know Him but disobeys His commandments is a liar.” It’s no good saying these things if we don’t do them. The letter of James is full of the danger of an intellectual knowledge that an arid, intellectual faith can never save sinners—only a faith that issues in works. So he urges his readers to be not only hearers but doers of the Word, and he’s certainly echoing this teaching in the letter of James, as all of you will know. There are many echoes of the teaching of Jesus and not least of the Sermon on the Mount.

So I think we’ve got to apply this to ourselves and, if we go into the pastorate, to the congregations we serve. We need to consider ourselves and get them to consider that the Bible is a dangerous book to read. And the church is a dangerous society to join because in reading the Bible, we hear the words of Christ, and in joining the church, we profess faith in Christ. Therefore, if you read the Bible and join the church, you belong to the company described by Jesus as hearing His teaching and calling Him Lord. Now it’s a great thing to belong to the visible church and to read the Bible and to be a professing Christian believer and to have been baptized, etcetera. But it places upon all of us the exceedingly solemn responsibility to express what we know and what we say in a life of practical Christian obedience.

Let’s pray. Lord Jesus, we want to worship You today for the solemnity of this teaching with which You concluded the Sermon on the Mount. And we who have been studying this sermon all quarter and have been hearing these sayings of Yours have thereby put ourselves in a very serious and solemn position. And we want to pray that our study may not have been a purely academic one but that we may be numbered among those who hear these sayings of Yours and do them and so are wise men and women who build our lives on the rock of Your teaching by our obedience. Hear our prayer for the glory of Your great Name, amen.

Well, our last session next week is a summary of the sermon. We shall look back over it as well as looking at the last two verses.