

IT'S GOOD TO OBEY GOD'S LAW *(THE MORAL LAW OF LOVE)*

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THE PURPOSE OF GOVERNMENT & THE DESIGN OF LAWS

The purpose of Government is to protect society from harm, to promote the well-being of the community. The design of laws is to protect the subjects from what is detrimental to their well-being and to promote what is beneficial for their well-being. The purpose of human government is to promote the well-being of the community (Rom. 13:4). The purpose of family government is to promote the well-being of the family (Prov. 13:23; 22:15; 23:13; 29:15). Likewise, the purpose of God's Government, the design of His laws, is to promote the highest well-being of all (Deut 5:29; 6:3; 6:24; 10:13; Jer. 7:23; 32:39; Lk. 6:9; Eph. 6:3), His own glory supremely (Matt. 22:37; Mk. 12:30; Lk. 10:27) and the well-being of neighbors equally (Matt. 19:19; 22:39; Mk. 12:31-33; Lk. 10:27; Rom 13:9; Gal. 5:14; Jas. 2:8). His Kingdom is righteousness, peace, and joy (Matt. 6:33; Rom. 14:17). These are the aims or purpose of His governing, what He desires for all men. An increase of His government results in an increase of peace (Isa. 9:7). Laws protect what is valuable, and well-being is valuable (Matt. 10:31; 12:11-12; Lk. 12:7). Well-being is intrinsically good (Lk. 16:25). Right and wrong is determined by what is good and evil. God commands love because it promotes the well-being of all, and God forbids sin because it demotes the well-being of all. Love is the commitment of the will to promote the well-being of another (Jn. 15:13; 2 Thes. 3:13), while sin is essentially selfishness (Isa. 14:13-14; Matt. 23:5; Lk. 19:14). God commands the means (love) which are good because of their relation to an intrinsically good end (well-being). And God forbids the means (sin) which are evil because of their relation to an intrinsically evil end (ill-being). Obeying God's law results in blessedness or happiness (Ps. 94:12; 112:1; 119:1; Rev. 22:14). He withholds nothing good and He commands nothing evil. His law is love because He loves His subjects. Since the law protects and promotes the well-being of all, the law is holy, just and good (Rom. 7:14, 16; 1 Tim. 1:8). God's law is a light or lamp that we might see how we ought to live and conduct ourselves, that we can know what our chosen path or way of life should be (Prov. 6:23; Isa. 51:4).

The Ten Commandments (Exo. 20: 1-17; Matt. 19:18-19; Rom. 13:9), the Golden Rule (Matt. 7:12; Lk. 6:31), the two Greatest Commandments (Matt. 22:37-39; Mk. 12:29-33; Lk. 10:27-28), are all designed to promote the highest well-being of all. That is the reason or purpose of "thou shalt not" and "thou shalt". These are divine commandments or orders, directing us how we ought to use our free will. These are divine laws legislated by God's divine will, being derived from God's divine mind. Because God is omniscient, because His understanding of reality is infinite, He knows what is truly harmful, helpful, detrimental, and beneficial (Ps. 147:5), and He legislates accordingly (Ps. 145:17). The will of God legislates in accordance with the mind of God. God does not give us laws for the sake of giving us laws, His laws of a reason or a purpose behind them. God's laws are based upon His infinite wisdom, not derived from

any arbitrary will. Laws do not originate right and wrong (Rom. 5:13; Gal. 5:19) but laws declare right and wrong (Rom. 3:20; 7:7) so that we will know how to live in such a way that promotes the highest well-being of all. God's laws do not arbitrarily decide right and wrong, but they authoritatively declare right and wrong. The laws of God are fundamentally derived from His divine mind (Gen. 3:22), declaring what He knows to be good and forbidding what He knows to be evil. Sin is whatever the divine intelligence of God deems as harmful or hurtful to the highest well-being of all. His laws therefore are truth; they are expressed truths of reality (Ps. 119:142). What God commands, He commands because it is right (Isa. 45:19). God loves righteousness (Ps. 11:7) so all His legislation is righteous (Ps. 145:17; Hos. 14:9). God Himself is subjected to His own conscience (Gen. 3:22, 18:25; Job 34:10, 12), and God has always known right from wrong (Isa. 40:13-14). To question the law of God is therefore to question the intelligence and character of God, while arrogantly exalting your own finite intelligence and character.

God always acts in accordance with His wisdom (Prov. 3:19-20; 8:12; 8:22-30; 20:18; 24:3) and goodness (1 Jn. 4:8; 4:16). Therefore God cannot abrogate His laws without going contrary to His own wisdom and without setting aside His love for His people. But God benevolently cares about the entire world (Jn. 3:16) and therefore His laws will never pass away (Ps. 119:44; Matt. 5:18; Lk. 16:17). His "government" is "forever" (Isa. 9:7) since He always acts according to His wisdom and love. God will not set aside His laws and allow destructive lawlessness reign, since He is benevolent and wise, since He loves Himself and His subjects. A God of love without a law of love is an unthinkable contradiction. The law of God is as immutable as the character of God. The law of God is the revealed will of God (Ps. 40:8); the law is a revelation of the heart and character of God. God longs for men to obey His good laws (Isa. 48:18). God absolutely requires that all men obey His laws (Matt. 22:35-40; Mk. 12:30-31; Lk. 10:27; Rom. 13:8; 13:10; Gal 5:14; Jas. 2:8), especially professing Christians (Acts 3:19, 5:29; 2 Pet. 3:11; 2 Tim. 2:19). God absolutely requires that all men repent or stop sinning, that they stop breaking His good laws (Isa. 1:16, 55:7; Job 34:31-32; Ps. 4:4; Jn. 5:14, 8:11; Acts 17:30-31; 1 Cor. 15:34; Eph. 4:26-28; 2 Pet. 3:9). Nothing less than this can be required from a God of love.

Because God's law of love promotes the highest well-being of all, and God doesn't want us to disobey, God has given all men the ability to obey Him, so that disobedience to God's moral law is always voluntary and avoidable, holiness or obedience is possible for all (Gen. 4:6-7; Deut. 8:2, Jdg. 2:20-22; Ex. 33:2; 34:24; Eze. 3:19; 12:13; 33:19; Jer. 18:8-10; Ps. 81:13; 1 Cor. 10:13). If God gave us an impossible law, and punishes all disobedience, then He would be seeking our destruction rather than our well-being! But God is seeking our well-being and not our destruction, so His law is that we love to the best of our ability (Deut. 6:5; 10:12; 30:6; Matt. 22:37; Mk. 12:30; Lk. 10:27), therefore His moral law is not impossible at all (Deut. 30:11; Job 34:23; Matt. 11:30; 1 Cor. 10:13; 1 Jn. 5:3).

And when we understand the reason for God's laws, the purpose of His commandments, we can understand why it's not vain to obey God (Mal. 3:14), it should

be easy to love His law (Ps. 119:97; 119:113; 119:163), to delight to do His will with all our heart (Ps. 40:8), to consent unto the goodness of the law (Rom. 7:12, 7:16), so that His law is not a burden or grievous to us (1 Jn. 5:3), because we know that God governs benevolently, with the interest of everyone in mind. The law of God reveals to us the heart of God. His law is love because His heart is love. Since the very essence of God is love (1 Jn. 4:8; 4:16), we can understand that all that God does is loving, from the law to the Gospel, from His mercy to His wrath, from Heaven to Hell itself, it is all rooted in His love, derived from His benevolence (Ps. 145:9, 17). God has an infinite wise and an infinitely benevolent reason for all that He does and all that He requires.

TRUE CHRISTIAN'S OBEY GOD

Under God's Government there are morally loyal subjects (Rom. 15:18; 2 Cor. 2:9; 1 Pet. 1:14; 1 Jn. 3:22; 4:17) and morally rebellious subjects (Isa. 14:13-14; 30:9; 30:15-16; 31:6; 42:24; Neh. 9:29; Lk. 19:14; 19:27). Loyal subjects are those who obey the moral law (Jn. 14:15; 1 Jn. 2:3; 1 Jn. 3:22; Rev. 12:17; Rev. 14:12), who allow God to govern their moral actions. Rebels are those who reject the law of God (Rom. 10:21; 1 Tim. 1:9; 1 Jn. 3:4), who resist the reigning of God over their moral actions (1 Sam. 8:7; Lk. 19:14), who "despise" the Lord's "government" and are "self-willed" (2 Pet. 2:10). Christians are those who were formerly disobedient (Tit. 3:3; 1 Pet. 3:20) but are no longer disobedient (Rom. 6:17; Php. 2:12; Eph. 6:6; 1 Jn. 3:9; 3:22). Christians make the daily choice to obey God (Lk. 9:23; 1 Cor. 15:31). But sinners are unwilling to being governed by God (Isa. 14:13-14; 30:9; 30:15-16; 31:6; 42:24; Neh. 9:29; Lk. 19:14; 19:27), they want to govern their own lives (2 Pet. 2:10). Sinners are unwilling to seek after God (Isa. 30:9; 30:15; 30:16; Matt. 11:20-21; 23:37; Mk. 6:6; 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Rev. 2:21), though God is not far from anyone (Acts 17:27).

All men are under moral obligation in God's Moral Government, under obligation to the moral law of love (Matt. 22:35-40; Mk. 12:30-31; Lk. 10:27; Rom. 13:8; 13:10; Gal 5:14; Jas. 2:8). No sinner can be justified by obeying the law, since present obedience cannot atone for past disobedience (Acts 13:39; Rom. 3:20; 3:28; Gal. 2:16). And though Christians are not under the condemnation of the law (Rom. 6:14-15; 8:1; 1 Cor. 9:21; Gal. 5:18), nor under obligation to the Jewish laws (Acts 21:25; Gal. 4:21), Christians are under obligation to obey God Himself (Acts 3:19; 5:29; 2 Pet. 3:11; 2 Tim. 2:19) by choosing to love (Rom. 13:8). Christians are obligated to walk as Christ walked (Jn. 13:15; 2 Tim. 2:19; 1 Jn. 2:6) and thereby fulfill the law of Christ (Gal. 6:2). The law of God is written upon the very heart of the Christian (Ps. 40:8; 51:7; 119:34; Prov. 3:1; Isa. 51:7; Jer. 31:33; Rom. 6:17; Heb. 10:15-16), so that the Kingdom is reigning on the inside of them (Lk. 17:21). Christians live a crucified life instead of a self-indulgent life (Matt. 16:24; Lk. 9:23; 1 Cor. 15:31; Gal. 5:24), subjecting their bodies (1 Cor. 9:27) and mortifying the deeds of their flesh (Rom. 8:13), so that they don't walk after the flesh (2 Cor 10:2; 5:15; Gal. 5:16). Those who walk not after the flesh but after the Spirit have no condemnation (Rom. 8:1). Christians are not sinners (Ps. 66:18; Jn. 9:31; 1 Pet. 4:18; 1 Jn. 3:22) unless they backslide (Jas. 5:19-20). All Christians are saints (Acts 9:13; 9:32; 9:41; 26:10; Rom. 1:7; 8:27; 12:13; 15:25-16; 15:26; 15:31; 16:2; 16:15; 1 Cor. 1:2; 6:1-2; 14:33; 16:1; 16:15; 2 Cor. 1:1; 8:4; 9:1; 9:12; 13:13; Eph. 1:1; 1:15; 1:18; 2:19; 3:8;

3:18; 4:12; 5:3; 6:18; Php. 1:1; 4:22; Col. 1:2; 1:4; 1:12; 1:26; 1 Thes. 3:13; 2 Thes. 1:10; 1 Tim. 5:10; Phm. 1:5; 1:7; Heb. 6:10; 13:24; Jud. 1:3; 1:14; Rev. 5:8; 8:3-4; 11:18; 13:7; 13:10; 14:12; 15:3; 16:6; 17:6; 18:24; 19:8; 20:9). And as saints Christians are sanctified (Acts 20:32; 26:18; 1 Cor. 1:2; 6:11; Heb. 2:11; 10:10; 10:14; Gal. 5:24; Jud. 1:1), that is, Christians are free from deliberate rebellion or sin (Jn. 8:34-36; Rom. 6:6; 6:18; 6:22; 8:2; Gal. 5:24; Eph. 6:6). Christians keep God's commandments (1 Jn. 2:3; 3:22; 5:2-3). The righteous care about the well-being of others, but the wicked disregard the value of other people by sinning (Prov. 29:7; Jn. 13:35; 2 Thes. 3:13). True obedience to God is caring about others (Matt. 12:11-12; Lk. 6:9), love is a committal of the will to promote the highest well-being of all (Jn. 15:13; 2 Thes. 3:13), love does not promote the ill-being or harm of his neighbor (Rom. 13:10), love is absolutely unselfish (1 Cor. 13:5), and so love is the fulfillment of the law (Rom. 13:8; Gal. 5:14; Jas. 2:8), the one who loves God will keep God's commandments (Jn. 14:15; 1 Jn. 5:2; 5:3; 2 Jn. 1:6).

THE ATONEMENT BRINGS MEN TO OBEDIENCE

There is a moral influence or transformation brought about by the atonement. A revelation of the suffering of Christ should subdue our hearts and bring us to complete surrender unto God (Rom. 2:4), repenting out of a motive of love, not selfishness (1 Jn. 4:19). God is drawing all men through the atonement (Jn. 12:32), and it is His loving kindness which draws us (Jer. 31:3; Rom. 2:4). Transformation, liberation, or regeneration is through spiritual revelation, when men obey the gospel of Jesus Christ from the heart (Jn. 6:45, 63; 8:32; 15:3; 17:17; Acts 9:4-6; Rom. 2:8; 6:17; 1 Cor. 4:15; Tit. 2:11-12; 1 Tim. 2:4; 2 Thes. 1:8; 1 Pet. 1:22-23; 4:17; 2 Pet. 1:2-3; 2:20; Jas. 1:18; 21-22). That is why we must publicly preach Christ (Acts 5:42; 9:20; 17:3; 1 Cor. 1:23; 2 Cor. 2:12; 4:5; Eph. 3:8; Php. 1:15-16), why we must preach the truth of the kingdom of God (Lk. 4:43; 9:2; 9:60; Acts 19:8; 20:25; 28:23; 28:31), why we see Paul publicly reasoning with men (Acts 19:8; Acts 19:9), particularly reasoning about the Christ (Acts 28:23). Men are in the bondage of deception (Lk. 2:18; 2 Cor. 4:4; 2 Tim. 2:26) so they need liberation through the preaching of the truth (Jn. 8:32; Lk. 2:18; 2 Tim. 2:24-25). Sacrifices are useless without a change of heart, without a deep moral change inside the transgressor for whom the sacrifice is made (Ps. 50:7-23; 51:16-17; Prov. 15:8; 16:6; 21:3; 21:27; Isa. 1:10-17; 56:6-7; 66:3-4; Jer. 7:21-26; 11:14-17; 14:10-12; Hos. 6:6-7; 8:11-14; 9:1-6; 12:9-11; 14:1-3; Joel 1:9, 13; 2:12-14; Amos 4:4-5; 5:21-27; Jonah 1:15; 2:9; 3:5-10; Mic. 6:6-8; Zeph. 1:7-13; 3:10-11; Hag. 2:14; Zech. 14:21; Mal. 1:6-14; 2:10-14; 3:3-4; Matt. 9:13; 12:7; Heb. 10:8). Laws have penalties to secure obedience to the precept. If the atonement is to substitute our punishment, it must just as equally secure obedience to the precept as the punishments would have. So the atonement is designed to deliver us from a life of sinning, to turn sinners into saints (Jn. 1:29; Acts 3:26; 2 Cor. 5:15; Eph. 5:25-27; Col 1:21-23; Titus 2:11-12; Heb. 9:26; 10:10; 1 Jn. 1:7; 3:5). Jesus is a Savior from sin (Matt. 1:21). Christ died so "that the righteousness of the law might be fulfilled in us" (Rom. 8:4) Christ died "to put away sin by the sacrifice of Himself" (Heb. 9:26). Christians are saved unto obedience (1 Pet. 1:2) and unto good works (Eph. 2:10; Titus 2:14). This is because the atonement breaks and subdues our hearts, so that the cross brings us to repentance unto obedience (Rom. 2:4; 1 Jn. 4:19).

The atonement so affects our hearts that we turn from our disobedience in humble, sincere, and deep repentance.

Christ died for all men (Isa. 45:22; 53:6; 55:1; Eze. 18:30-32; Matt. 23:37; Mk. 16:15-16; Lk. 2:10-11; Jn. 1:29; 3:16; Rom. 2:11; 5:15; Heb. 2:9; 2 Cor. 5:14-15; 1 Tim. 2:11; 4:10; Tit. 2:11; Heb. 2:9; 2 Pet. 2:1; 1 Jn. 2:22; Rev. 3:20), and He died for all specifically because all men have chosen to become sinners of their own free will (Isa. 52:3; 53:6). There is no partiality with God (Rom. 2:11; 2 Pet. 1:17), God wants everyone to repent and be saved (Ps. 145:9; Eze. 18:32; 33:1; Acts 17:30-31; 2 Pet. 3:9). The atonement makes salvation possible and available to all men, it is a gift that God offers to all to accept and receive (Jn. 1:11-12; Lk. 14:16-24; Rom 5:18) through a decision (2 Cor. 5:20) to repent and believe, though many reject God's gracious offer (Isa. 65:2; Lk. 7:30; 14:16-24; Jn. 1:10-11; Rom. 10:21; 2 Thes. 1:8; 1 Pet. 4:17) and resist His grace (Gen. 6:30; Matt. 23:37; Lk. 7:30, 13:34; Acts 7:51). God is trying to save all men (Jn. 3:16, 6:44-45, 12:32; 16:8; Acts 17:30-31, 2 Pet. 3:9). God gives light to all men (Jn. 1:9), God is convicting all men (Jn. 16:8), God is drawing all men (Jn. 6:44-45, 12:32), God is calling all men (Matt. 11:28, 22:9; Lk. 5:32; Acts 17:30; Rev. 22:17).

NOBODY IS SAVED BY THE LAW *THE GROUNDS AND CONDITIONS OF PARDON*

The grounds of anything must be understood to be "because of which" while the conditions must be understood to be "not without which". The ground of forgiveness or pardon is the ultimate cause, while the conditions are the necessary elements required. The conditions of forgiveness (justification) are four fold. The conditions God has established in His Government make the act of merciful forgiveness to sinners or gracious pardon to criminals, safe and wise, protecting the well-being of all. The ground of forgiveness (justification) is entirely grace (Rom. 3:24; Eph 2:8-9; Tit. 3:7). To earn forgiveness is a contradiction in terms. Though God's law is not impossible (Deut. 30:11; Job 34:23; Matt. 11:30; 1 Cor. 10:13; 1 Jn. 5:3), and we are naturally able to obey God (Gen. 4:6-7; Deut. 30:11,19; Josh. 24:15; Isa. 1:16-20; Isa. 55:6-7; Hos. 10:12; Jer. 21:8; Eze. 18:30-32; Jer. 18:11; Jer. 26:13; Acts 2:40; Acts 17:30; Rom. 6:17; 2 Cor. 7:1; 2 Tim. 2:21; Jas. 4:7-10; 1 Pet. 1:22; Rev. 22:17), no sinner (Matt. 9:12; Mk. 2:17; Lk. 5:31) can be justified by obeying the law, since present obedience cannot atone for past disobedience (Acts 13:39; Rom. 3:20; 3:28; Gal. 2:16). We are capable of obeying, but our obedience is incapable of atoning for our sins. No matter how much you obey, all you have done is your duty (Lk. 17:10). Therefore obedience cannot be supererogation, so present obedience cannot atone for past disobedience. Forgiveness is always gracious and can never be merited or deserved. Retributive justice is the execution of what is deserved. Forgiveness is withholding what is deserved. Forgiveness is entirely grounded in the loving kindness of God, granted only because God is gracious and merciful and not because of anything we have done. It was because God was loving and gracious in the first place that He sent His Son to atone for our sins (Jn. 3:16; Rom. 5:8)

The first condition is blood shed (Lev. 17:11; Exo. 12:13; Heb 9:22) to substitute our punishment, enforce the law, and thereby uphold God's justice. The shedding of

blood must vindicate the rightness of the law, declare the value of the law, and enforce the precept of the law. The shedding of blood allows God to be just in remitting our penalty of hell (Rom. 3:25-26). Obedience cannot atone for sins (Acts 13:39; Rom. 3:20; 3:28; Gal. 2:16). Only blood shed can atone for sin (Lev. 17:11; Heb. 9:22). Both in the Old Testament (Lev. 17:11), and in the New Testament (Heb. 9:22), obedience could not atone for sins, only blood shed could. But the blood of bulls and goats cannot take away sins (Heb. 10:4), only the precious blood of Jesus Christ can (Heb. 9:13-14).

The second condition is repentance (Isa. 55:7; Lam. 3:40; Hos. 14:1-2; Joel 2:12-13; Mk. 1:4; Lk. 13:3; 5:32; 13:5; 2 Cor. 7:10) to secure a return to lawful conduct, lest sinners are granted impunity or immunity (a license to sin) and the well-being of all is once again endangered instead of protected. There is no forgiveness of sin without forsaking sin. Repentance is when a person forsakes their selfish way of life (2 Kin. 17:13; Isa. 55:7; Jer. 25:5; 26:3; Eze. 3:19, 33:9, 33:11; Jonah 3:8), departs from iniquity (2 Tim. 2:19), or when a person changes their mind about sinning and makes up their mind to sin no more, when they purpose in their heart to stop sinning (Ps. 17:3; Isa. 1:16, 55:7; Job 34:31-32; Jn. 5:14, 8:11; 1 Cor. 15:34; Eph. 4:22-28). This must be a condition since minding the flesh, or being “carnally minded” (fleshly purposed) is enmity with God (Rom. 8:5-6). Repentance is not a work but is an internal attitude of submission to God and His law; it is a change of purpose, a change of mind, a change of heart. Instead of being carnally minded, men must make up their mind to sin no more. Instead of being carnally purposed, they choose to be heavenly minded. God is utterly against those who sin every day (Isa. 52:5; Hos 13:2; 2 Pet. 2:14), His wrath is against anyone who is in willful sin or known disobedience (Jn. 3:19; Rom. 1:18; 2:6-11; Heb. 10:26-31; 1 Jn. 3:8; 3:15; 3:20; 2 Jn. 1:9). God punishes those who do not repent of their own selfish way (Jer.15:7; Lk. 13:3, 5), but God rejoices when one repents of their sins and returns to obedience (Lk. 15:7, 10). Our God of love cannot abrogate His law of love, so a return to obedience is absolutely necessary for God to safely, wisely, and lovingly grant pardon to sinners. Repentance must come before salvation (2 Cor. 7:10), Conversion comes before forgiveness (Mk. 4:12), repentance comes before the remission of sins (Mk. 1:4; Lk. 3:3; 24:47; Acts 2:38).

The third condition is faith (Rom. 3:25; Eph 2:8) which is the heart’s embrace and obedience to the truth (Lk. 24:25; Acts 8:37; 15:9; 26:18; Rom. 6:17; 10:10; 1 Pet. 1:22), choosing to live in accordance with intelligence, conscience, or reality, as revealed by God. Without the truth it is impossible to be saved or set free (Jn. 8:32; Rom. 6:17; 10:13-14; 1 Pet. 1:22). Faith is from the heart (Lk. 24:25; Acts. 8:37; 15:9) and it purifies the heart (Acts 26:18; Rom. 6:17; 10:10; 1 Pet. 1:22). Faith and faithfulness cannot be separated (Jas. 2:18, 2:20, 2:26).

When the Holy Spirit brings us to the place where we repent of our sins and believe the Gospel (Mk. 1:15; Acts 20:21; Heb. 6:1), this is called conversion (Matt. 13:5; 18:3; Mk. 4:12; Lk. 22:32; Jn. 12:40; Acts 3:19; 15:3; 28:27; Jas. 5:19), regeneration (Tit. 3:5), or the new birth (Jn. 3:3-8; 1 Pet. 1:23), so that a person is an entirely new creature (2 Cor. 5:17). And without being born again by the Spirit of God a

person cannot see the Kingdom of God (Jn. 3:3, 5), one absolutely must obey the Holy Spirit by turn from sin and trust in Christ, by leaving all and following Jesus.

The final condition of ultimate salvation is perseverance unto the end (Matt. 10:22; Acts 13:43; 14:22; Heb. 3:14; 2 Pet. 2:20) since God absolutely will not allow sin into Heaven (Isa. 52:1; Matt 7:23, 22:11-14, 25:41; Lk. 13:27; 1 Cor. 6:9-10; Gal. 5:19-21; Heb. 12:14; Rev. 21:8, 22:11-15), since Heaven will be Heaven because there is no sin and consequently no misery there (Isa. 35:10; 51:3, 51:11, 52:1; 65:19, 25; Jer. 31:12; Rev. 7:17, 21:4). Only the narrow road terminates on eternal or endless life (Matt. 7:14-15), so men absolutely must persevere unto the end of that road to reach that final destination, since all on the broad road end in destruction (Matt. 7:13).