

Why We Must Be Clear That Jesus is the Only Way to Heaven

Introduction:

This is a very unique time we live in. We have means that we have never had before to communicate the gospel than at any time in human history. We have the ability to preach a message and load it on to the internet right after it is preached and it can be heard all over the entire world. We have bibles in digital formats that allow the Bible to be transported and delivered to millions of people. There is not place that we cannot go, not language that we cannot bridge. No culture that cannot be introduced to to the Gospel. Even the most remote and hardened nations against Christ are can get access to a Gospel witness.

But at the same time the church has the most resources and the most technology, we have a growing naturalistic theology that has cut the legs off the missionary zeal of the church.

More and more are embracing an ecumenical gospel.

In the midst of a of doctrinal compromise and ambiguity. In a time of cowardliness and peace at all cost. This is the time that we need to understand “Why We Must Be Clear That Jesus is the Only Way to Heaven”

Lesson

- 1. The Situation Demands It**
- 2. The Savior Warned About It**
- 3. The Scriptures Declare it.**
- 4. The Sinfulness of Man Demands it.**
- 5. The Seriousness Demands it.**

I. The Situation Demands It

Last year 2018

Michael A. Walrond Jr. of Harlem's 10,000-member First Corinthian Baptist Church landed an ideological blow of his own in traditional Christendom.

Walrond, who was named "[One of the Lord's Foot Soldiers](#)" by Newsweek magazine, told his congregants that the belief that anyone who doesn't believe in Jesus is going to hell is "insanity."

"There was a time when you would see people in the pulpit say, 'well, if you don't believe in Jesus you going to Hell. That's insanity in many ways because that is not what Jesus even believes," he said
People take many paths to God, he argued, noting that he personally celebrates the paths others take in finding Him — even if that path does not involve faith in Jesus.

"And so the key is you believe in God. And whatever your path is to God I celebrate that. Personally, I celebrate that," Walrond said.

While Walrond's openness as a Christian to the idea that there are many paths to God beyond Christianity may have been shocking to some, new research shows a widespread departure among Christians from traditional Bible teaching such as Jesus being the only way to God. And some scholars have blamed this ideological shift in part on influential divinity schools and charismatic church leaders.

In 2008, a [Pew Research Center Study](#) found that more than half of all American Christians believe that at least some non-Christian faiths can lead to salvation. Nearly a decade later, a [new study](#) has shown that even among the most traditional

Christian groups, significant minorities are also rejecting God as described in the Bible.

While 80 percent of all Americans surveyed in the new study, also conducted by the Pew Research Center, said they believe in God, only 56 percent say the God they believe in is the one "as described in the Bible."

Shannon Johnson Kershner, who leads the 5,500-member Fourth Presbyterian Church in Chicago, Illinois, also caused a stir when she [said in an interview last fall](#) that she too didn't believe Jesus is the only way to God because "God's not a Christian."

J. Lanier Burns, research professor of theological studies and senior professor of systematic theology at [Dallas Theological Seminary](#), explained in an interview with CP that this shift away from traditional Bible-based teaching among Christians to a more pluralistic approach to faith in God is an agenda item of higher education institutions.

"This is the agenda of the universities at the present time because it is felt that maybe it is religion that has generated all the wars and so maybe if we can get rid of exclusive religion we might have greater peace in the world," Burns said.

Mark R. Teasdale, [E. Stanley Jones associate professor of evangelism](#) at Garrett-Evangelical Theological Seminary in Evanston, Illinois, agrees that institutions dedicated to the formation of healthy Christian disciples such as the local church and seminaries "stopped being effective gatekeepers" who contend earnestly for the faith. "I do think the local church, the seminaries, I'll own that, that we stopped being effective gatekeepers within the Christian community. In 1904, we (Methodists) passed a resolution that professors in theological schools would no longer check their doctrine. So it didn't matter what you believed; you could come and teach in a theology school in Methodism. And so as a result of that our theological schools have moved more in the direction of focusing on more traditional higher education studies in religion and theology, less in terms of Christian formation and character formation. There is a move to try and recapture that now but this is over a century after we have gone the other way,"

Our western culture teaches that all roads lead to God and that you just have to be good or sincere. And many Christians are beginning to think this way. (In doing research for my coauthored book [Ready to Return](#),

America's Research Group found that 65% of millennials who regularly attend churches in the USA think good people get to heaven.)

This attitude is pervasive in Western culture today. Most people are happy to agree that God exists; but in our pluralistic society it has become politically incorrect to claim that God has revealed Himself decisively in Jesus.

In spite of the innate exclusivity of the gospel, the world's religions attempt to position themselves as co-laborers with Christianity. They might highlight similar stances on social issues, or simply try to identify a common enemy—whatever it takes to present the illusion of unity.

Worse still, many Christians are all too happy to lend those false religions spiritual credibility by operating as cobelligerents.

Such ecumenical partnerships require a muddying of doctrinal waters. Theological distinctives are downplayed or set aside in the name of unity, as both sides come to a polemical cease-fire in pursuit of a common goal.

The 1994 ecumenical treatise *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium* (ECT) is a prime example. In an effort to kick-start “a springtime of world missions,”

influential leaders from both faiths attempted to identify and affirm theological common ground for the sake of furthering the reach of the gospel (you can read the full document [here](#)).

In reality, they ignored centuries of church history and asserted vague platitudes about unity in Christ. All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers and sisters in Christ. We have not chosen one another, just as we have not chosen Christ. He has chosen us, and he has chosen us to be his together (John 15). However imperfect our communion with one another, however deep our disagreements with one another, we recognize that there is but one church of Christ. There is one church because there is one Christ and the church is his body. However difficult the way, we recognize that we are called by God to a fuller realization of our unity in the body of Christ.

But what gospel were they uniting behind? Let's not forget or ignore—as the signatories of ECT must have—that Catholic dogma pronounces *anathema* on anyone who preaches justification by faith alone. Here is the stark condemnation, spelled out by the Council of Trent:

If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the

grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

(Canon IX)

If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.

(Canon XXIV)

But that wasn't even the worst aspect of ECT. In addition to propping up the frail façade of unity, the document also prohibited attempts to “win ‘converts’ from one another’s folds,” downplaying such efforts as “sheep stealing” that would “undermine the Christian mission.” It further argued that, in view of the large number of non-Christians in the world and the enormous challenge of our common evangelistic task, it is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community.

In one fell swoop, ECT declared the entire Catholic Church—which today claims more than a 1.25 billion followers worldwide—off limits from the gospel, consigning them to Rome’s **demonic heresies**.

Ecumenism is not true unity. It's a lie agreed upon—one that inoculates lost souls to the life-transforming truth of the gospel.

And as the world becomes increasingly pluralistic, believers need to be committed to protecting the purity of the gospel, resisting the world's urging to mix it with error.

someone who questioned the fact that he said, **"Mother Teresa was a true Christian who would be in heaven."** And the person who heard him say that wrote a letter and said, "On what basis would you say that Mother Teresa would be in heaven since she affirms that salvation is a combination of faith and works?" And the letter which I read this week that the pastor wrote back was really pretty astounding. He said something like this and this isn't a direct quote but it is the gist of it, I read it over a number of times. **"Surely you don't think God would send someone to hell just because they didn't get their soteriology right?"**

The word "evangelical" has reached proportions now where it really doesn't mean anything, because it's so ambiguous. But if you look at surveys that are done by these various groups that do that, you will find that somewhere between 45 percent and 65

percent of so called evangelical Christians are convinced that Jesus is not the only way to heaven.

I. The Situation Demands It

2. The Savior Warned About It

Matthew 7:13–15 (NKJV)

¹³ “Enter by the narrow gate; for wide *is* the gate and **broad** *is* the way that leads to **destruction**, and there are many who go in by it. ¹⁴ Because narrow *is* the gate and **difficult** *is* the way which leads to life, and there are few who find it.

¹⁵ “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.

Here there are

2 gates = narrow, wide

2 paths = broad and difficult

2 groups = many and few

2 destinations = destruction and Life

broad

euruchóros: spacious

Original Word: εὐρύχωρος, ον

Part of Speech: Adjective

Transliteration: euruchóros

Phonetic Spelling: (yoo-roo'-kho-ros)

Definition: spacious

Usage: broad, spacious, wide.

Word Origin

from eurus (broad, wide) and **chóra**

561 **xóra** – country-land (the ordinary word for field); a wide-open area; "a larger tract than agros (68), . . . In two cases it refers to a rich man's estates; and in Jn 4:35, the Lord directs the attention of the disciples to a broad area or series of fields" (WS, 362).

apagó: to lead away

Original Word: ἀπάγω

Part of Speech: Verb

Transliteration: apagó

Phonetic Spelling: (ap-ag'-o)

Definition: to lead away

Usage: I lead, carry, take away; met: I am led astray, seduced.

ἀπάγω; (imperfect ἀπιγον (Luke 23:26 Tr marginal reading WH marginal reading)); 2 aorist ἀπήγαγον; passive (present ἀπάγομαι); 1 aorist ἀπηχθην; (from Homer down); to lead away: Luke 13:15 (namely, ἀπό τῆς φάτνης); Acts 23:10 (Lachmann (ed. min.)); (namely, hence); (R G) (away, ἐκ τῶν χειρῶν ἡμῶν); 1 Corinthians 12:2 (led astray πρὸς τὰ εἰδωλα). Used especially of those led off to trial, prison, punishment: Matthew 26:57; Matthew 27:2, 31; Mark 14:44, 53; Mark 15:16; Luke 21:12 (T Tr WH); (T Tr WH); ; John 18:13 R G (ἤγαγον L T Tr WH); Rec.; Acts 12:19; (so also in Greek writings). Used of a way leading to a certain end: Matthew 7:13, 14 (εἰς τὴν ἀπώλειαν, εἰς τὴν ζωὴν). (Compare: συναπάγω.)

bring, carry away, put to death, take away.

From apo and ago; to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

destruction

Cognate: 684 apóleia (from 622 /apólymi, "cut off") – destruction, causing someone (something) to be completely severed – cut off (entirely) from what could or should have been. (Note the force of the prefix, apo.) See 622 (apollymi).

684 /apóleia ("perdition") does not imply "annihilation" (see the meaning of the root-verb, 622 /apólymi, "cut off") but instead "loss of well-being" rather than being (Vine's Expository Dictionary, 165; cf. Jn 11:50; Ac 5:37; 1 Cor 10:9-10; Jude 11).

difficult

thlibó: to press, afflict**Original Word:** θλίβω**Part of Speech:** Verb**Transliteration:** thlibó**Phonetic Spelling:** (thlee'-bo)**Definition:** to press, afflict**Usage:** (a) I make narrow (strictly: by pressure); I press upon, (b) I persecute, press hard.

Cognate: 2346 thlibō (the root of [2347](#) /thlipsis, reflecting an original "b"/bēta) – properly, rub together, constrict (compress), i.e. pressed together; (figuratively) oppressively afflict (distress), i.e. like when circumstances "rub us the wrong way" that make us feel confined (hemmed in); restricted to a "narrow" place. [See 2347](#) (thlipsis).

Matthew 7:21–23 (NKJV)

²¹ “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. ²² Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ ²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

1. **The Situation Demands It**
2. **The Savior Warned About It**

3. The Scriptures Declares it.

John 14:6

Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

6 Λεγει αυτω ο Ιησους **Εγω ειμι η οδος και η αληθεια** και **η ζωη ουδεις** ερχεται προς τον πατερα **ει μη δι εμου**

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:6). Bellingham, WA: Logos Bible Software.

I Peter 3:18

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

I John 2:23

²³ Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

Romans 5:1–2 (NKJV)

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
 2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

2 δι ου και την προσαγωγην εσηκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχωμεθα επ ελπιδι της δοξης του Θεου

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 5:2). Bellingham, WA: Logos Bible Software.

prosagōgḗ (from 4314 /prós, "with, towards" and 71 /ágō, "come") – properly, come towards (near); have access (approach), with intimate (face-to-face) interaction (note the prefix pros). All three occasions of 4318 /prosagōgḗ ("interactive access") refer to "having audience (direct access) with God" (J. B. Lightfoot, MM).

Ephesians 2:18–19 (NKJV)

¹⁸ For through Him we both have access by one Spirit to the Father.

Hebrews 7:25 (NKJV)

²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Hebrews 10:19–20 (NKJV)

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Acts 4:12

¹² **Nor** is there salvation in **any other**, for there is **no other** name under heaven given among men by which we must be saved.”

12 και **ουκ** εστιν εν **αλλω ουδενι** η σωτηρια **ουτε** γαρ ονομα εστιν **ετερον** υπο τον ουρανον το δεδομενον εν ανθρωποις εν ω δει σωθηναι ημας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ac 4:12). Bellingham, WA: Logos Bible Software.

2087 héteros – another (of a different kind). 2087 / héteros ("another but distinct in kind") stands in

contrast to 243 /állos ("another of the same kind").
 2087 /héteros ("another of a different quality")
 emphasizes it is qualitatively different from its
 counterpart (comparison).

[2087 (héteros) sometimes refers to "another" of a
 different class group or type (as in Plato; Oxy.
 papyri).]

As John Calvin said in the *Institutes of the Christian Religion*, "Christ stepped in, took the punishment upon himself and bore the judgment due to sinners. With his own blood he expiated the sins which made them enemies of God and thereby satisfied him...we look to Christ **alone** for divine favour and fatherly love!"

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2. **The Savior Warned About It**
3. **The Scriptures Declare it.**

4. The Sinfulness of Man Demands it.

The nature of man logically necessitates the exclusivity of the Gospel

As is the case often, a proper understanding of any biblical issue finds its foundation in the a Biblical understanding of Man and his depravity and Gods nature of Holiness and Sovereignty

It is clear that a wrong view of Man will give you a wrong view of God and a wrong view of God will give you a wrong view of man.

One of the fundamental misunderstandings that has led to enormous error in relation to God and the Sovereign and exclusive nature of salvation has been a wrong view of man and his condition in sin and fallenness.

The Starting point for understanding the Doctrines of Grace is not Sovereignty or Divine Election, but rather depravity, i.e. The Total Depravity of Man.

If we really believe that man is dead, blind, and unable to understand and come to Christ in Salvation then Sovereign Efficacious Elective Salvation is a necessity, not just a provision to be received

Man is Dead Sin Eph 2:1

And you *He made alive*, who were dead in trespasses and sins, ² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, ³

Morally Bankrupt Romans 3:10-19

- “There is none righteous, no, not one;*
¹¹ *There is none who understands;*
There is none who seeks after God.
¹² *They have all turned aside;*
They have together become unprofitable;
There is none who does good, no, not one.”
¹³ *“Their throat is an open tomb;*
With their tongues they have practiced deceit”;
“The poison of asps is under their lips”;
¹⁴ *“Whose mouth is full of cursing and bitterness.”*
¹⁵ *“Their feet are swift to shed blood;*
¹⁶ *Destruction and misery are in their ways;*
¹⁷ *And the way of peace they have not known.”*
¹⁸ *“There is no fear of God before their eyes.”*

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Hostile toward God Romans 5:10

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Blind, and Deaf John 8

Spiritually Undiscerning 1 Cor 2:14

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Inherently Religious Romans 1:21-23

²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Unable to get to God John 6:44

⁴⁴ No one can come to Me unless the Father who sent Me draws him;

John 8:43

⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

⁴⁷ He who is of God hears God's words; therefore you do not hear, because you are not of God."

Cannot Satisfy Gods Demands

Romans 3:20

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Romans 3:23

²³ for all have sinned and fall short of the glory of God,

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As a result of mans Condition, He is deserving of

Deserving of Death Romans 6:23

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Ezekiel 18:4 (NKJV)

⁴ “Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.

Under the Wrath of God
John 3:36

⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Romans 1:18 (NKJV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Romans 5:9 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

1 Thessalonians 5:9 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

Hebrews 2:2–3 (NKJV)

² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

Hebrews 10:29 (NKJV)

²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant

by which he was sanctified a common thing, and insulted the Spirit of grace?

Revelation 6:16 (NKJV)

¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

At one point in Jesus’ ministry, many of the crowd were turning their backs on Him and leaving in hopes of finding another savior. Jesus asked the Twelve, “Do you want to go away as well?” ([John 6:67, ESV](#)). Peter’s reply is exactly right: “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God” ([John 6:68-69, ESV](#)). May we all share Peter’s faith that eternal life resides only in Jesus Christ.

