



[Luke 13:24-28](#)

(24) 'Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. (25) When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' (26) then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' (27) But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' (28) There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

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Some of the Christian churches of [this world](#) have a [doctrine](#) titled "[Eternal Security](#)," and some, a few maybe, "Extreme Eternal Security." This essentially postulates that once one has accepted Jesus Christ's blood, [salvation](#) is assured. This doctrine almost makes Christian life seem as though it is a walk in the park.

This doctrine was one of the central themes of the Protestant Reformation, as theologians like Martin Luther and John Calvin moved to reject doctrines that they considered "Catholic." The central theme of this doctrine claims that the called individual has absolutely no part in the salvation process. That is the one they call "*Extreme Eternal Security*."

Belief in this teaching was one of the major reasons why Martin Luther rejected the book of James. He called it "an epistle of straw," seeing it clearly rejected eternal security. James makes it clear that a person's works are important to his salvation, because he states that "[faith](#) without works is dead." Dead faith will not lead to a resurrection to life.

We can learn from this that rejection of clearly-stated biblical [truth](#) is not limited to the man in the street. People considered great, like Martin Luther and John Calvin, got things wrong too. Even though it may have been pointed out to them by others, they

The Berean: Daily Verse and Commentary for Luke 13:24-28 (<http://www.theberean.org>) rejected it in favor of what they had devised.

Did not Jesus—Christianity's Founder—say very clearly that the way to life is *difficult and narrow*? Why are there so many warnings and admonitions not to turn out of the way if a successful conclusion is virtually assured as soon as one begins?

— John W. Ritenbaugh

To learn more, see:

[Does Doctrine Really Matter? \(Part 4\)](#)



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