

The Narrow Path - Raise the Standard 2026 January 17, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/qxtm359/the-narrow-path>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Narrow Path: Measuring Faith Against the Titans

In this message, "*The Narrow Path*," delivered at **Raise the Standard, Ministry Leadership Event 2026** at **The Bridge Fellowship** in **Brenham, Texas**, **Pastor Daniel Joseph** from **Corner Fringe Ministries** provides a sobering exploration of Matthew Chapter 7, emphasizing that the **narrow gate leading to life** is difficult and few find it, while the **broad way leading to destruction** is crowded. Daniel warns that many professing Christians will be rejected by Jesus at the final judgment because they **practiced lawlessness** by rejecting God's commandments in favor of progressive or complacent doctrines. To illustrate the "standard" of righteousness required to survive judgment, Daniel points to **Noah, Daniel, and Job**, noting that these men remained faithful through **radical obedience, consistent prayer, and worship** even amidst extreme tribulation and loss. Ultimately, he serves as an urgent **call to repentance**, challenging believers to move beyond intellectual belief and "operationalize" their faith by walking in holiness and keeping God's statutes.

[Daniel Joseph]

Well, Shabbat Shalom, everyone. You know, that was amazing worship. The worship team—I'm just going to say this—you guys actually act like Jesus died and rose again [*cheering*], and I am appreciative of that; I really am.

I want to thank everyone for coming out. This is a very special thing for me to be able to participate in this. It is really amazing. And to see all the different communities come together. We even have Sunday pastors, and we have Messianic pastors, and this is what it's supposed to look like as we come together and worship and become *echad* (אֶחָד), right? We become one. And so, this is an awesome privilege.

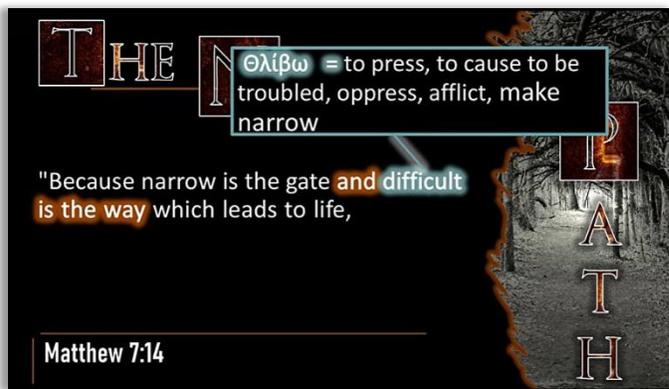
Well, I titled today's message "*The Narrow Path*," and the title comes right out of Matthew Chapter 7. And it's embedded in what I would describe as the greatest sermon in the history of humanity, the Sermon on the Mount. You read Matthew Chapter 5 through Matthew Chapter 7, hands down, the greatest sermon ever given. And as you come to the crescendo, this is where Jesus brings forth this idea of a narrow path, and we're going to open up here and see what He has to say.

We read this in Matthew 7:13—**"Enter by the narrow gate."** Why? **For wide is the gate and broad is the way that leads to destruction ...** (Emphasis added). I want to stop right here. You will notice there are

two gates mentioned, and these are an expression of the final destination. The narrow gate describes the Kingdom of Heaven. The wide gate is describing hell. Unimaginable pain, suffering, and torment, like nothing humanity has ever known—indescribable.

And here's what I want to point out. There's no alternative gate; there's no other gate available. And I will also tell you this: once you enter through the wide gate, and you enter into the flames of hell, and you come to that point, and you say, "I really don't want to be here. Get me out of here," and you cry out for help; you will not be heard. Because once you enter into either one of these gates, it's final. There are no more chances for you. No one is able to help you once you go through the wide gate.

That said, things get worse because as we continue, we read something about the wide gate, and that is this:—Matthew 7:13—... **and there are many who go in by it** (emphasis added). There are not some going into the wide gate; there are many. Now, why is that? Well, look at what Jesus says. He says in



Matthew 7:14, "**Because narrow is the gate, oh, and difficult is the way which leads to life, ...**" (Emphasis added). Now, when you look at this in Greek, the Greek is "*thlibó*" (θλίβω). It means literally to press like an olive getting crushed. It means to cause to be troubled, to oppress. It's actually the root of "*thlipsis*" (θλίψις), which is tribulation. We find it all over the place in the New Testament.

Why are there so many going on the wide path, going into the wide gate? The answer is that the narrow path is tough; it's brutal. You want to enter the narrow path? It is full of persecution, tribulation, and oppression. Are you ready for that? It's hard. It's going to take everything that is within you to hold the line, to stay on this path, because it's the wide path that's much easier.

Now we continue; I want to add something here, and I think I put this up. —Matthew 7:14—... **and there are few who find it**. That is not comforting to a Christian. When you realize the narrow path is brutal and treacherous, and now you're telling me there are only a few who find it. And to further put this into perspective, to really make things uncomfortable, we go to the Gospel of Luke, and we read this. It says in Luke 13:24, "**Strive to enter through the narrow gate. Why? For many, I say to you, will seek to enter and will not be able.**" (Emphasis added). Game-changer; everything just changed. It's one thing for you to tell me, Hey, you know what? There are people on the wide path, and they're going into the wide gate. It's another thing for you to tell me, "Hey, there are people that want to go into the narrow gate. Many, but they're not going." Game-changer. These are people who desire the Kingdom of God. They want to be in it, and they won't be able to get in. Why?

Well, we continue in Matthew 7:22, the scariest passage in all of the Bible, at least for me—"Many will say to Me in that day, '**Lord, Lord,**'" These are Christians calling Jesus by name. Jesus, Jesus, **have we not, oh, prophesied in Your name? Have we not cast out demons in Your name? And have we not done many wonders in Your name?**" (Emphasis added). In whose name? Jesus. These are the ones desiring to go to the Kingdom of God, and they spent their time here telling people about Jesus. They went out, and they did works in the name of Jesus. And as you look at this portfolio, my goodness, they're prophesying, casting out demons, and doing many wonders in His name, and this is where it gets scary.

—Matthew 7:23— **And then I will declare to them, 'I never knew you; depart from Me,'** ... But they cried out to His name.

I mean, this is where things get really scary. When you realize that we were told in Scripture that whoever calls upon the name of Jesus will be saved, these men and these women have called upon the name of Jesus. They're saying, "Lord, Lord," and they're even laying it out: Look at everything I did for You. Why in the world is Jesus rejecting them? Why is He telling these Christians, these professing Christians, to **"depart from Me"**? And the answer is because they practiced lawlessness. —Matthew 7:23— ... **'you who practice lawlessness!'** (Emphasis added). They practiced lawlessness.

Now, I'm going to tell you, living in a generation where we're seeing progressive Christianity grow like never before, and it's being built upon this idea that you're not under the law. That means they interpret that you don't have to listen anymore; throw the law away. There are going to be Christians at the end of the age expecting to get into the Kingdom of God, and they're not going because they actually rejected His law. They rejected the commandments. I read something like this, and I have to step back, me, as a pastor, and ask myself, how narrow is this path? That's what we're going to discover today, biblically. Put your seat belts on.

We read this in Ezekiel 14:13—**"Son of man, when a land sins against Me,"** *eretzi ki techeta-li* (אָרֶץ כִּי תַחַטָּא לִי). (Emphasis added). When you look at this in Hebrew, it's not talking about one specific part of a land or another part of a land; it's not talking about just Russia, or just China, or just America. This is any and all land. This is the entirety of humanity, so have your ears perked up. When it says "a land" or "a people," it's not talking about physical land; it's talking about people. When a people sins against Me, what is sin? —1 John 3:4— **Whoever commits sin also commits lawlessness, and sin is lawlessness** (emphasis added).

So, when people get comfortable walking away from the law, what can we expect? We see (Ezekiel 14:13) ... **by persistent unfaithfulness,** ... (emphasis added). Why would someone get comfortable walking away from the law and staying in a context where there's no repentance, where there's no conviction, and they don't want to turn back? Why would they do that? —Psalm 10:13—**Why do the wicked renounce God? He has said in his heart, "You will not require an account."** Do you understand the plague of complacency and getting comfortable with sin? It comes in the lie that you will not pay for your actions here on earth. You will not pay for your decisions. There are no ramifications whatsoever of walking away from the law of God, none. And that's the lie all the way back in the Garden when the enemy lured Eve away from the law of God and said (Genesis 3:4), **"You will not surely die."** Strip out the fear of judgment, and I promise you, you will walk with the devil; that's what's going to happen.

We read this in Malachi 2:17—**"You have wearied the LORD with your words; Yet you say, "In what way have we wearied Him?"** ... The prophet is talking to the people of God and is communicating the heart of the LORD. You're wearing Him; He's exhausted because of you. Why is that? It's because of this: ... **In that you say, "Everyone who does evil is good in the sight of the LORD, and He delights in them,"** ... God's people walking in lawlessness are saying, "God and me, we're good. He delights in us. He loves us. We're okay."

To build on that, the LORD Himself says this in Jeremiah 7:8—**"Behold, you trust in lying words that cannot profit."** Now, I want to say something here as I'm looking at this: you have to understand that if there are lying words being promoted in the community of God, there are lying prophets behind them. There are false teachers behind them. And isn't it interesting that when you look at Matthew Chapter 7

and Yeshua brings this concept of the narrow path to the table, do you know what's literally affixed to that statement? He goes out, He continues, and I didn't put it up here, but He said (Matthew 7:15), **"Beware of false prophets, who come to you in sheep's clothing, ..."** It's affixed to this whole idea, "You better be entering in the narrow path; stay away from the wide." He brings this idea because false prophets and false teachers are coming in to lure us away from the Holy Word of God. Period. That's their job, unfortunately.

He goes on and says in Jeremiah 7:9—**"Will you steal?"** This is the eighth commandment of the Ten Commandments. **Murder**, the sixth commandment; **commit adultery**, the seventh commandment; **swear falsely**, the ninth commandment; **burn incense to Baal, and walk after other gods whom you do not know."** He's going through the Holy Law of God. He said, "This is what you're doing. You're breaking My law. And we know, according to James, if you break one, here's the deal. You may not be murdering someone, but you may be stealing. You may not be stealing, but you are coveting. You may not be coveting, but now you're committing adultery. Don't think because you got that ... We are so good at patting ourselves on the back for the things that we got right, and we breeze over the things that we struggle with. That's what we need to highlight, because we don't want to come before God, a holy God, in an unholy manner.

He goes on in Jeremiah 7:10—**and then come and stand before Me in this house which is called by My name, and say, "Oh, 'We are delivered to do all these abominations?'"** (Emphasis added). That's all new; we're safe, we're under grace; this is the idea. It's okay that we do that. It gets to the point where the conviction has been so severed that they can go to church every Sunday. They can go to church on Saturday. You can go to church on whatever day you want, but I'm telling you right now, when you're committing iniquity, when you've gotten comfortable with sin, and you come before a holy God, God help you. This is dangerous.

And so, as we go on, the LORD says in Jeremiah 7:11—**"Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it," says the LORD.** God knows. We come in these doors every week. We come to wherever you fellowship. You are stripped before Him, and all the things that you do, whether they're sins of omission or sins of commission, He knows. You do not want to hide your sins like Achan hid that which was accursed (Joshua Chapter 7). You will bring curses into your home.

Which brings us back to Ezekiel 14:13—**"Son of man, when a land sins against Me by persistent unfaithfulness,** now listen to this, this is unrepentant sin. It goes on; **I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it.** (Emphasis added). The same hand that brings life and blessing and provision and deliverance is the same hand that will take you out with death and destruction. Isn't that amazing?

You know, one of the scariest deceptions that I have witnessed, definitely in the top 10 for me, is when we have people highlighting aspects, certain attributes of God, to the detriment of other attributes, and I'll explain what I mean. When you have someone highlighting the beautiful grace and the delivering power of our Messiah, Jesus, and they focus on that, and they highlight to the degree that they forget He is just, and He is a judge, and He loves righteousness and hates lawlessness. This is what is said of our King. We cannot highlight one attribute of God to the detriment of the other. We have to remember He is the God who kills, and He is the God who makes alive. He's the God who wounds, and He is the God who heals. Amen?

And now we're going to come to the real perspective of getting there. How narrow is the path? Well, the LORD says this in Ezekiel 14:14—**“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness,”** says the Lord GOD (emphasis added). You'd better take this part right now because this is debilitating. The context is that God is bringing judgment. The reason is you're acting lawlessly, you're rebelling against God's Holy Law, and you're refusing to repent. And what God does is He brings these three titans of the faith, Noah, Daniel, and Job, to the table, and what He tells you is, “This is the bar.” These are the only people who survive the judgment of God. Have you ever looked at these men? Do you know what these men did? Do you know how these men lived their lives? Because this is critical for us today. Do you want to know how narrow the path is? That's how narrow it is.

Have you measured yourself? We like to compare ourselves among ourselves. Oh, no, no, no. Start measuring yourselves by the people we read about who were faithful to the LORD. This starts to put things into perspective. And to help us understand this, I want to briefly look at each one of these men, and I want to begin with Noah.

When you go back, the world had come into such a place of lawlessness that the LORD Himself got to the point of saying, "I'm going to destroy everything." The earth, we're told (Genesis 6:11), was filled with *chamas* (חַמָּס) in Hebrew. It was filled with what is called violence. Now here's the thing: when we have that English term "violence," the Hebrew "*chamas*" is much broader, and the ancient sages understood this. When they saw Genesis Chapter 6, and they're looking at what is described—that the earth is filled with *chamas*—they understood that it's filled with hatred, violence, idolatry, and immorality. It's just covered; the ground is soaked in sexual sin.



In fact, it is most notable that the ancient sages talked about this. What was it that made God finally pull the pin so that He would literally wipe out the earth? And the answer that the sages gave is that it's when they institutionalized—can't make this up—when they institutionalized same-sex marriage. They further added that it wasn't just institutionalizing same-sex marriage, but humanity started writing marriage contracts between man and animal. Do you know that those things are literally happening today? That is incredible to me. And when you actually study the days of Noah, the whole backdrop to it, and you look out your front window, there's no question; you are living in the days of Noah.

That is relevant to me because Jesus said in Matthew 24:37, **“But as the days of Noah were, so also will the coming of the Son of Man be.”** This means Jesus is coming soon. He is coming soon. And so, God commands Noah to build an ark because God's going to do something that's unparalleled, that has never been done before in the history of the world. He's going to destroy everything. It's never happened. We're talking about a cataclysmic event that the Earth has never experienced. And so, He has to tell Noah, "Noah, build an ark." How does Noah respond? This is where we get into the character of this man. —Genesis 6:22— **Thus Noah did; according to all that God commanded him, so he did.** (Emphasis added).

Now, this is where things get interesting when you actually pay attention to the details of the story, because when you look at what God said, it was not accompanied by a sign. I mean, you can read the Exodus story, and Moses and Aaron were sent, but they were sent with signs that the people might believe. Throw your rod down; it turns into a snake. Moses, put your hand in your bosom, pull it out, and it becomes leprous. Turning water into blood. You understand that there were signs for the people so that they could believe that, oh yes, you're going to be delivered. Do you know, there were no signs in Noah's day given, not one? Noah was shown nothing.

What did he have? The Word of the LORD. He had the commandment of the LORD. And that alone is why he built the ark. You want to take this in because I'm telling you right now, when the LORD Himself brings that, unless these men, Noah, Daniel, and Job, were in this land, well, I'm pouring out judgment, and you're not going to make it. This is relevant to me. This is so relevant to me to see that kind of faith, that his faith is so rooted and grounded in this. It's so rooted and grounded in the Word that whatever God said, that's good enough for me. That's all I want.

You know, it's interesting; we read the following in Psalm 119:66—"Teach me," and I love this, "Teach me **good judgment and knowledge**, oh, **for I believe Your commandments**" (emphasis added). This is important for you to pick this up and operationalize it. It's one thing, you know; this is a book, and we can approach it for an intellectual pursuit, and now you just have something in your head. Well, that's wonderful. Only faith will apply it. You can measure your faith by whether or not you're obedient. And this is what we see in the life of Noah, being obedient to the LORD.

And we move ahead, and we read this:—Genesis 6:9—... **Noah was a just man**; in Hebrew, he's an *ish tzaddik* (אִישׁ צַדִּיק). "Tzaddik" is courtroom language. This is courtroom language; it falls into that arena, and it indicates that he was abiding by the legal standard. This is what it indicates. He's an *ish tzaddik*, and he is perfect, *tamim* (תָּמִים). He is **perfect in his generations**. ... He didn't get off the narrow path. He kept his head down. Regardless of everyone else falling into sin, Noah held the line. I love that song, "Though none go with me, oh, still I will follow." That's the resolve that Noah had.

And I can furthermore tell you it gets better than that because Noah, we're told this by Peter, was a preacher of righteousness. So, he's not out there minding his own business, building an ark. He's out there proclaiming the gospel, warning people that judgment is coming. And what does Paul say to the Corinthians? He says in 2 Corinthians 5:11, "**Knowing, therefore, the terror of the Lord, we persuade men...**" What is the motivation for bringing the gospel? A cataclysmic event is coming; hell is coming. People will know the rejection of the LORD and His destruction. We need to start building an ark. We need to start getting right with the LORD in this generation.

Now he goes on in Genesis 6:9—**Noah walked with God** (emphasis added). You know, we see these times where, oh man— Genesis 5:24—**And Enoch walked with God; and he was not, for God took him**. Noah walks with God. Biblically, what does that even mean? Well, I'm going to share with you what that means. We read this: —1 Kings 6:11-12—¹¹ **Then the word of the Lord came to Solomon, saying:** ¹² **"Concerning this temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, oh—and walk in them, then I will perform My word with you, which I spoke to your father David** (emphasis added). Walking is literally walking; to walk with God is to walk in His Word, to walk in His commandments.

Deuteronomy 8:6—"Therefore you shall keep the commandments of the LORD your God. What? **To walk in His ways and to fear Him.**" (Emphasis added). We could go on. —Psalms 119:105— **Your word is**

a lamp to my feet. What? And a light to my path. —1 John 1:7— ... walk in the light as He is in the light ... is the word spoken.

We read in Genesis 7:1—Then the LORD said to Noah, “Come into the ark, you and all your household...” I love that part, “You and all your household.” Noah was a shepherd of his own home. He was a man, a spiritual leader who led his family. He took his family with him. I'm telling you right now, men, that's what you need to do. This is a sign of whether or not you're making the mark and you're on the narrow path. Shepherds shepherd their homes. And so, the LORD says, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.” (Emphasis added).

So, let's put this into perspective. How narrow is the path? Well, here's what I can tell you: the population in Noah's day, according to the most conservative estimates, was in the millions. The high estimates are in the hundreds of millions. We have eight people surviving. How narrow is the path? Eight people survived in his day. Man, I'm going to tell you, the more you step back and think about that, the more mind-blowing it is.

Israel is being delivered out of Egypt and being brought into the wilderness to meet with God on the mountain. How many people coming out of Egypt actually made it to the Promised Land? A census was done, and we know there were 603,550 men counted from 20 years old and up. 603,000 and 2 made it. How is it that we missed these things? That's like .0003%. My goodness, we would have to get roughly, we'd have to get another 300,000 people in this building for Daniel to make it. I don't think we understand how narrow the path is.

Do you understand that when Paul talks about running the race in 1 Corinthians 9:24, he says, “Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.” Men like Noah were not complacent; they didn't compromise; they were so radical and so extreme that from the time they got up to the time they went to bed, all they thought about was, “Give me Jesus.” They don't have time to dally about with the world; this is what it takes.



Moving on to the second person mentioned by the LORD is the prophet Daniel. When you go to the Book of Daniel, you're hit with Daniel's character right away in Chapter 1. And the backdrop here is, remember, God came in; He brought Nebuchadnezzar and the Babylonians in to destroy His own city and His own people and to carry them off. Daniel and company are carried off into Babylon. This is the backdrop.

As they entered Babylon, Nebuchadnezzar set some things up, one of which was, "Okay, these are the men that I want to serve in my court. I have some particular food that I'm going to feed them." Daniel would not eat of the king's delicacies. Why? Because Daniel made a distinction between what God said was clean and what God said was unclean. He would not defile himself. He held the line. He understood the concept that Paul communicated to us (1 Corinthians 3:16-17) that we are the temple of the Living God, and whoever defiles this temple, God will destroy him. We cannot defile this temple. The prophet Daniel did not defile his temple.

Now, as you jump into Chapter 6, which is what I want to highlight, Daniel rises to be one of the most prominent men in all the land. There are 120 satraps, and then there are three governors over these 120, ruling the entire kingdom. Daniel was one of the three governors, but not just that; King Darius wanted to do what Pharaoh did with Joseph. Pharaoh put Joseph in charge of the entire kingdom. Darius wanted to do that with Daniel because he saw that there was an excellent spirit within him. And so, this guy rises to the top. Here's the problem: and we know this is inferred in the text, Darius was talking to the officials about what he wanted to do to make Daniel rule over all the kingdom, and the officials didn't like that.

And what is absolutely amazing is what they strategize to do. They're not going to move to undermine the king because they'll get themselves killed. They're going to move to take Daniel out, and this is where I want to pick it up. —Daniel 6:5— **Then these men said, “We shall not find any charge against this Daniel unless we find it against him concerning the law of his God.”** (Emphasis added).

There is so much here just to stop and take in. Number one, and this is huge, Daniel is not a normal politician, okay? He is not normal. The guy doesn't have skeletons in his closet. They have nothing to leverage against him because he's not just a law-abiding citizen; he is a prominent, phenomenal, and squeaky-clean governor. He doesn't take bribes. This is a man who's living according to the Torah. He doesn't show partiality. He's honest in all his dealings. They have nothing to grab hold of, nothing to leverage to expose the corruption, like what they're doing in my state right now in Minnesota—up to your eyeballs in corruption. They can't do it with Daniel, so they know they have to find something in regard to the law of his God.

Do you know what they're doing? They're conspiring to create a law in their government that would come into conflict with the law of God. You want to pay attention to this moment because this is what the Book of Revelation talks about. This is so prophetic right here. And so, what law do they design? We look in Daniel 6:7—... **whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions** (emphasis added).

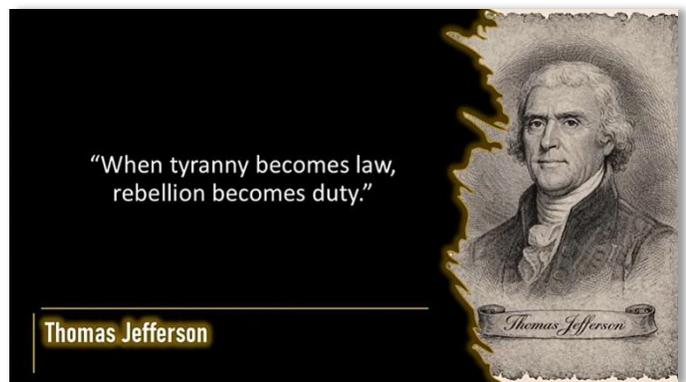
Oh, this is so amazing. Daniel's testimony—think about this: You know, I was thinking, and the LORD was blowing my mind. Daniel's testimony and his faithfulness to his God were not a lamp put under a basket. Daniel put that thing on a lampstand. These guys, all these prominent advisors, these royal viziers who were around him, knew how righteous and how dedicated and committed he is to his God. They were assured that if we just come in and make a law that is going to force them to compromise, they are absolutely certain Daniel is so righteous, he won't do it, and that's how we're going to take him out. That is amazing. They know he will not stop petitioning, worshipping, calling upon his God, and thanking his God. He won't do it.

Then we move to Daniel 6:10—**Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, ...** Why not close the windows, Daniel? I mean, think about it. You literally think about what they do in China, that they're meeting in secret. Other places they're meeting. Why? Death. Daniel knows the death penalty is on the line. The guy goes home the day of—the day of—and opens his windows, and what does Daniel do? **He knelt down on his knees three times that day, oh, and prayed and gave thanks before his God, as was his custom since early days.** (Emphasis added). Oh my, do you know this is what's described in the Book of Revelation, what's coming with the mandated worship of the beast?

What is so incredible here is that this is a temporary law: 30 days. If Texas passed a law and said, Hey, for 30 days, none of you can petition or pray to your God. You can't pray to Jesus. You can't pray in the name of Jesus for 30 days. I wonder how many of you would say, "Well, it's just 30 days after that, I'm good. God knows I love Him." How many of you would falter and shut your mouth? And you would make sure that you don't pray in public; that you don't pray in front of anyone. I mean, seriously, look at this man who is at the bar; look at his attitude and how he behaves. The day this law is signed, he goes to his God. He will not ... Prayer is so important to this guy; he doesn't miss one opportunity, not even one day.

How many days have gone by with you? You haven't even petitioned. You haven't made your thanksgiving to the LORD. There are Christians; I'm not making this up. This is the self-confession of Christians who haven't even pray for months. You can't tell me if you're a professing Christian, you haven't prayed for months, and you're on the narrow path. No way; that's delusional. This is your bar; this is the narrow path. It's the same prayer life as David, who said, "**Evening and morning and at noon I will pray, and cry aloud...**" Psalm 55:17. This is Daniel's habit. And there is no law—he doesn't care if he's threatened with the death penalty. Prayer to his God is so important that he's willing to die for it. Is prayer that important to you? That's the question because that's what a righteous man who's on the narrow path is like; that's how important it is.

I want to share; I can't come to Texas and not drop a little Thomas Jefferson. —"**When tyranny becomes law, rebellion becomes duty.**" Now I'm using it in a much more biblical context, but I want you to listen to me; Daniel was the model citizen. He was a law-abiding citizen, a squeaky-clean politician, unheard of. And we're commanded to obey the government until the moment they start telling me, as they were trying to tell us in Minnesota back in COVID, that, "Well, you can't praise Jesus anymore in the churches; you're spreading COVID." The second that came out of their mouth, oh, I was excited. I'm giving praise to Jesus. It isn't happening; we're going to sing extra now. *[clapping]*



I want to take you back in church history to something that Irenaeus saw, and it is of great value. To put this into perspective, Irenaeus was the protégé of Polycarp, who was the protégé of John, who wrote Revelation. And the reason that's important is because of what we're going to read. And the whole context here is amazing; Irenaeus saw something—he saw a connection between Noah and Daniel, these very men that God brought to the table.

Check this out. — Irenaeus of Lyons, *Against Heresies*— **For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits [H: 60 cubits, W: 6 cubits] of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man [Antichrist]...** (Emphasis added). Six hundred and sixty-six (666).

I want you to understand how powerful what Irenaeus saw was and the point he wanted to make. Irenaeus saw, wait a second, there is a connection between the story of Noah and the Book of Daniel. And that connection is when you look at Revelation in this apocalyptic moment, and you have the mark of the beast being imposed, you have the end of the world coming, and the spirit of Antichrist rising. He understood, man; this connection is telling you. If you want to understand what's coming truly, and you want to understand the nature of it and what it takes to get through it. You need to go back to Noah and Daniel. Absolutely mind-blowing. These men are the template. It's so much revelation for us to grab hold of as we combat the spirit of Antichrist in this generation, which, unfortunately, is very much alive and well.



Moving to our last guy, Job. Now, I'm going to tell you Job is the exemplar par excellence of what it looks like to walk on the narrow path and what it takes to get into the narrow gate. And when you go to the Book of Job, right in the first chapter, you see this amazing situation unfold, very unique, where Satan presents himself with the angels before the LORD. And as he does this, the LORD says (Job 1:6), "From where do you come?" "From going to and fro on the earth." When the LORD hears that, His

response is (Job 1:8), "Have you considered My servant Job?" The LORD was so proud of Job, and He says, "My servant." Oh man, are those not the words (Matthew 25:21), "Well done, good and faithful servant"? We want to hear those words.

Have you considered My servant? You know, of course, Job doesn't know this is going on. What are you doing to me here, LORD? Because the LORD is picking a fight with the devil, I love it. He's picking a fight with the devil, and so the devil comes back with such a rebellious tone. I didn't put the text up here, but you can read it when you go home. He comes back with a rebellious tone and basically says to the LORD, "Dude, don't kid yourself. He's only faithful and loyal because you bless him. Is that you? Are you really excited about the LORD and joyous when you're blessed? Are you just like, "Oh, the LORD and I, we're just so good," as you ride the high hills of blessing, and then you get hurled into the Valley of the Shadow of Death? That's the only time we find out who you are.

And guess what's going to happen to Job? He's going to get hurled into the Valley of the Shadow of Death. The LORD gives the devil authority over all that he has. The devil goes out, oh yeah, he goes out, and he actually takes everything from Job. All his riches—Job was considered to be perhaps the richest man on the planet. He was the wealthiest, the most blessed of all. And in one moment, one day, he loses everything. What happens if you wake up tomorrow and look at your bank account, your IRA, and all your investments, and they are gone? Are you going to be blessing God at that time? You're going to be in the corner sucking your thumb.

Let's be clear. I wish that were the end of it. Satan takes all his children. Didn't leave one child for Job to hold; he wipes out his family. What is your response when something like that happens? I'll show you Job's response. —Job 1:20— **Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped** (emphasis added). Nothing moves this guy; he is a worshipper of the LORD.

Then we go on to Job 1:21— **And he said: “Naked I came from my mother’s womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.”** (Emphasis added). He lost everything. I can't fathom the grief this man went through. And at the deepest part of the Valley of Shadow of Death, he's worshipping the LORD and thanking Him. The devil was betting against Job. He believed he'd curse you to your face. Take his children, take everything he owns; he's going to curse you, and Job did the exact opposite—absolutely mind-blowing.

The dialogue continues, and we read this: —Job 1:22— **In all this Job did not sin nor charge God with wrong.** Oh my gosh, we have the littlest things go on, and we get frustrated with God. What are You doing to me here? I mean, it's obvious this is extreme, but we could drive 30 miles and not see a little coffee shop; this is tribulation. *[laughter]* That's a sad commentary on us, amen?

Continuing—Job 2:3—**Then the LORD said to Satan**—they come to another meeting here after he lays waste to everything Job has, and the LORD said to Satan, **“Have you considered My servant Job—oh my gosh—that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? ...”** (Emphasis added). There is no one on the earth like Job. This is terrifying because this is the guy that the LORD brought to the table and said, "This is the only guy that's going to survive judgment." I mean, that makes me think about Paul's words again. Yeah, all will run, but only one is going to win? What kind of man does it take to get into the narrow gate? Noah, Daniel, and Job. **“There is none like him on the earth, a blameless and upright man, one who fears God and shuns evil.”** That's Ecclesiastes 12:13—... **Fear God and keep His commandments, for this is man’s all.** Why? Because God's going to—Ecclesiastes 12:14—... **bring every work into judgment, including every secret thing, whether good or evil.** Job had it.

Job 2:3-4—³ **... And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”** ⁴ **So Satan answered the LORD and said, “Skin for skin! Yes, all that a man has he will give for his life.** Now that Satan is betting against Job again, saying, "No, no. You didn't allow me to touch him. You spared his own person. But let me at him; he'll curse You to Your face." And then he goes on; he says this: ⁵ **But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!”** (Emphasis added).

So, what does He do? He goes out and afflicts Job with what most would describe as the bubonic plague, the most painful, excruciating way to die. Tormented Job, and we don't have time to go through all the details, but it's gruesome. And so, it finally came to a time when Satan was waiting; he believed it was coming—Job was finally going to curse God and die.

We read this in Job 2:9—**Then his wife said to him, “Do you still hold fast to your integrity? Curse God and die!”** (Emphasis added). His wife—the enemy, just as the enemy ... How did the enemy get to Adam? Through Eve. He's doing the same thing here to Job, coming to the one closest to him, coming to the one that is in Job's heart: his spouse. Satan is working through her. And women, I don't want you to take offense to that; I want you to beware—don't be that person. But let's also remember that when Yeshua told Peter that He had to go to the cross, Peter said (Matthew 16:22-23), **“Far be it from You.”** And Jesus turned to him and said, **“Get behind Me, Satan!”** The closest disciple Yeshua had was Peter, and the enemy worked through him. It is very, very diabolical to get to those who have our hearts.

Do you understand how intense this moment is? He's coming to say, **“Curse God and die.”** Satan wants that moment. Now, to draw out a deeper perspective of how hard this is, I want to show you how the Septuagint records this part right here because there are more details; it puts it into perspective to help

us appreciate the intensity. And so, as you look at the Septuagint, it describes it this way: —LXX Job 2:9—his wife said to him, “How long will you wait, saying, ‘Behold, I wait for just a little time to receive the hope of my deliverance?’ For behold, your memory has been removed from the earth, sons and daughters of my womb, pangs and labors that [for no purpose] I labored with hardship.

The wife is so broken that everything that she labored for has been wiped out. Oh, you better believe the enemy leveraged that pain and suffering to his advantage. And so, Job is hearing this. Job, you have no name; you're nobody now because you have no heritage. Then Job responds—Job 2:10—**But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips.** (Emphasis added).

That's what it takes to get into the Kingdom of Heaven. When things ramp up, and the spirit of Antichrist is on the move like never before, and you read Revelation Chapter 13, the saints are given into the hands of the Antichrist. When the death and destruction come, where are you going to be? Are you going to be on your knees saying (Job 1:21), **“Blessed be the name of the LORD”**? Are you going to have a prayer life that's so dedicated, you're so committed to being in a relationship with Jesus, you can't miss one day? Are you going to be righteous like Noah? Despite everyone else being swallowed up in perversity, corruption, committing adultery, immersed in pornography, and all of the filth of the world, Noah was locked in with the LORD. This is the narrow path. This is the measuring rod.

I think of the apostles as Jesus having this discourse with the rich man, and the rich man goes his way, and Jesus says in Matthew 19:24, **“And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”** His disciples responded (Matthew 19:25), **“Who then can be saved?”** Who can be saved? If that's the case, nobody can be saved. Yeshua's response was—Matthew 19:26—**“With men this is impossible, but with God all things are possible.”** All things are possible.

What I want you to walk away with today is that I hope you're challenged. You need to press in now because, first of all, you're not guaranteed tonight. You are not guaranteed tonight, but you will stand in judgment, and are you going to be able to stand there and know that you have traversed the narrow path? You have walked that path, and you're getting into the narrow gate, or are you going to be standing at judgment saying, “Lord, Lord, don't You remember all these things I did for You?” And He says to you (Matthew 7:23), **“Depart from Me.”** There's not a person here I want to see that happen to. Not one, because the heart of the Lord is that He is (2 Peter 3:9) **“not willing that any should perish but that all should come to repentance.”** That's the part that's missing today; we are being called to repentance.

And so, with that said, I am going to close in prayer.

[Closing prayer]

Abba Father, we delight in Your Shabbat. We delight in Psalm 133:1, **“How good and how pleasant it is for brethren to dwell together in unity!”** It's like the anointing oil that runs down the beard of Aaron. LORD, we delight in Your words. We're called to delight in Your commandments. Your commandments, we are told (1 John 5:3), **are not burdensome.** (Matthew 11:30) Your **yoke is easy.** Your **burden is light.** And Your heart is (James 5:11) **compassionate and merciful.**

And LORD, in the same vein, You are holy. Isaiah saw You and said (Isaiah 6:3), "Holy, holy, holy is the LORD of hosts." The angels cried it out. Heavens shook because of the holiness of who You are, Yeshua. By those who draw near to You, You must be regarded as holy. I pray for a restoration, LORD, among Your body to recognize Your holiness and not to be like Nadab and Abihu, who approached You as shepherds and as priests, and You wiped them out.

LORD, I pray that if there are any divided hearts here today, they don't leave until they make it right with You. LORD, we ask for the harvest; we ask for the prodigals to come home. We ask those who are in addiction and in bondage and who have secret sin to lay it down before You today and to make confession. (Hebrews 3:15) "Today, if you will hear His voice, do not harden your hearts as they did in the day of rebellion."

The fact that we are all alive today with breath in our lungs, with the ability to call upon the name of Yeshua, is grace alone. It is grace, and we thank You for Your grace, LORD. And I just pray for blessings. LORD, I pray that Your mercy and grace, Your blessing, Your truth, Your power, and the anointing of Your Spirit be upon Your people. Pour Your Spirit out on all flesh, Your sons and Your daughters. And I pray this in Yeshua's mighty name. Amen.

THE NARROW PATH: RAISING THE STANDARD OF RIGHTEOUSNESS

The Standard (Ezekiel 14:14): God identifies Noah, Daniel, and Job as the only ones delivered by their righteousness

THE MEANING OF "DIFFICULT"



Means to be pressed, crushed, or troubled like an olive.



THE DANGER OF LAWLESSNESS

Jesus rejects those who perform miracles but practice "lawlessness" (rejecting God's commandments).

THE WIDE GATE

THE NARROW GATE

THE BROAD WAY

THE DIFFICULT WAY

DESTRUCTION / HELL

LIFE / KINGDOM OF HEAVEN

THREE MODELS OF RIGHTEOUSNESS



NOAH: RADICAL OBEDIENCE

He built the Ark based solely on God's Word without needing physical signs.



DANIEL: UNCOMPROMISING INTEGRITY

He maintained a squeaky-clean public life and prioritized prayer over his own safety.



JOB: UNWAVERING WORSHIP

He refused to curse God even after losing his wealth, children, and health.