

John 14

Sermon Outline

No sooner had Judas left the room, when the whole atmosphere changed from the sense of sadness to Jesus motivating in sweet fellowship His disciples.

It is important to consider context as we study these chapters.

Remember: Who is speaking each sentence? And who is being spoken to: Some of these promises spoken by Jesus are made to the apostles and the apostles only. They concern the powers that will be given them when they are Baptized in the Holy Spirit cf: Acts 1:5 on the day of Pentecost cf: Acts 2:1ff. Just remember, context, who is speaking and who is being spoken to. When Jesus was speaking to any one He says: "If a man" any man in other words. When He is speaking to the apostles who are there before Him He says: "you or ye".

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

As the darkness of the night settles on Jerusalem, Jesus well knew that before morning He would be in the hands of His enemies. The announcement of His coming death is a disappointment to all the hopes of the apostles for they cannot yet understand it.

They had believed in Him, but they were so confused over the prospect of His death and departure that they stumbled. He bids them to believe in Him as they believe in God, to trust him even though they did not yet comprehend what He was teaching them. He encourages them to walk by faith and not by sight through the darkness of the coming hours.

John 14:2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

Here the Father's house means the heavenly abode. Jesus is about to return to heaven from where He had come. It is not a small narrow place with room where only few could be admitted but heaven has many abiding places and room enough for all.

I Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

There is room enough for the apostles to follow Him and due time to be with Him. So the separation about to take place is not an eternal separation. Rather He goes too prepare a home for them where they can all be together.

The departure of Jesus was needful to open an entrance for them and then for us. On the cross, He shed His blood that cleanses us from sin. He not only prepares a place for us but He prepares the way for us.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Christ will return from the grave and there will also be a second coming of Christ where He will return from Heaven in power and glory.

This second coming is a personal coming of the Lord to summon all men into His presence at the final judgment. Matthew says:

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 25:33 And he shall set the sheep on his right hand, but the goats on the left. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Until then death is simply a going home of our disembodied soul to be with Christ until the second coming of Christ, the resurrection of the dead and our final judgment.

Philippians 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

John 14:4 And whither I go ye know, and the way ye know.

The Lord probably made this statement to provoke questions. The Apostles did not understand the coming Kingdom of God would be the Church. They were wedded to the idea that Christ was to be an Earthly King. The place He was going was the presence of His father from Whom He came. The way by which He would go is the cross, the tomb, the resurrection, and the ascension. Christ had often spoken to His disciples of these things cf:

Matthew 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Thomas is a plain honest disciple, he lost all hope when the Lord died, and he could not believe in the resurrection until he saw it with his own eyes. The disciples had heard Jesus talking of going away and dying when they expected Him to stay here and reign as the Christ, the Messiah and King.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The Eight I Am of Jesus found in John:

John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

John 11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. **13:19** Now I tell you before it come, that, when it is come to pass, ye may believe that I am (*he*). (the word he is not in the original)

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The way:

The Scriptures have always taught there is just one way to the Pearly Gate, the crown of life and the souls who wait, tis the old cross roads on the way called: Straight for there is just one way to the pearly Gate.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Psalm 16:11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Proverbs 4:18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

Isaiah 35:4-8 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. **5** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. **6** Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. **7** And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. **8** *And an highway shall be there, and a way, and it shall be called The way of holiness;* the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

Jeremiah 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Matthew 7:13-14 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

The Way and the faith are the same: The word “faith” is often applied subjectively to one’s inner trust with reliance in Christ or God to save us or what one believes a synonym for “belief”. But in other contexts, especially with the article we translate with the word “the” ... the faith ... Greek “tees pisteoos” it is used in the objective sense, meaning the whole body of truth, the whole system of religion that is taught, believed and practiced by New Testament Christians, the pattern for true Christianity.

Jesus uses the term and the translators failed to translate it in cf:

Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find (the) faith on the earth?

Jesus is saying when He returns again will He find original New Testament Christianity.

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Acts 13:7-9 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also *is called Paul*,) filled with the Holy Ghost, set his eyes on him,

Acts 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 16:5 And so were the churches established in the faith, and increased in number daily.

Acts 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Acts 24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Roman 14:1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

I Corinthians 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

II Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Galatians 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

“The faith” as a system that superseded and took the place of the Mosaic religious system cf:

Gal 3:23-27 But before (The) faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. **Gal 3:24** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. **Gal 3:25** But after that (the) faith is come, we are no longer under a schoolmaster. **Gal 3:26** For ye are all the children of God by (the) faith in Christ Jesus. **Gal 3:27** For as many of you as have been baptized into Christ have put on Christ.

We do not become the “children of God” by “the law” but by “the faith” “tees pisteos” . It is “the faith” because there is only “one faith” cf:

Ephesians 4:4-6 *There is* one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who *is* above all, and through all, and in you all.

Titus 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

After over three years of His ministry, they did not know Him except in part. The great truth is, the way to study God and know Him is to study Christ. The universe may reveal God’s grandeur, the Old Testament reveals God’s moral government, Christ reveals His love, tenderness, and mercy. It is in the Son that God reveals Himself as a Father.

John 14:8 Phillip saith unto him, Lord, shew us the Father, and it sufficeth us.

Phillip fails to comprehend that the Father was to be seen in Christ. Phillip perhaps expected such a manifestation as Moses saw on the holy mountain from where Moses came down with his face shining like the sun, cf: Exodus 33:18. Phillip wanted to walk by sight instead of walking by faith.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

Phillip was one of the chosen apostles, and for over three years, he had seen and heard Christ daily. Yet he had not known the Lord in His real character. He did not yet comprehend that the Son came to reveal the Father.

Human eyes cannot behold Him who is “spirit”, any more than they can see the human soul. Remember, Christ was not just an ambassador from God, but was “Emmanuel”, “God with us” or, the Godhead in bodily form.

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

There was the completest union of personalities between the Son and the Father. We may never on earth comprehend it fully, but we can understand that Jesus was the manifestation of the Father in the flesh.

John 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

They should rise to such spiritual discernment, to behold in Jesus the Father's will and character. The works of Jesus were such that man had never worked, and they should convince the apostles that the Father worked through Him.

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Those who believe in Christ shall be empowered to do works in some respects greater. Not greater miracles, but to effect greater spiritual and moral revolutions. At the time of Jesus' death, as far as we know, He had only about 500 real disciples. He went to the Father, and on Pentecost, 50 days after His death, Peter, standing up with the 11 apostles, converted 3,000 souls in a single day. Paul made far more converts than the Master. It was needful that Jesus go to the Father in order to enable His disciples to do these works.

Jesus is not speaking just to the apostles because He says: "He" anybody who is a true and faithful disciple of Christ today can do great works in Christ's name for He will enable you through the Holy Spirit to become all you can be ...

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:14 If ye shall ask any thing in my name, I will do *it*.

What mortal man would dare to make such a promise? This promise is spoken to the apostles only because He uses the word “ye”.

We Have Learned

Never has earth seen a greater triumph of love than Jesus, about to be crucified, comforting His disciples.

As He loves us, so does the Father, for the Father is in Him and He is in the Father. The Father and the Son are One, and both love us with a love that passes all understanding.

Christ came down to the earth on a mission of mercy.

Christ is The Way to the Father. There is no other way. He that would seek to enter in some other way is a thief and a robber. To reject Him, is to reject the Truth and the Life, and, to turn from Heaven, everlasting life and immortality.

There was but one place of safety when the flood came, the ark. There was but one way to keep out the Angel of Death the night of the Passover in Egypt: the way of blood on the doorpost and lintels of their houses. Today, Jesus is the one way to the Pearly Gate.

John 14:15 If ye love me, keep my commandments.

This is a declaration that if His disciples love Him they will obey Him. Obedience is the fruit of love. Disobedience is the proof that love is not in the heart who disobeys or believes not, cf:

I John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

The promise in the next verse depends on the condition of faithful obedience.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

There are three Greek verbs used in the New Testament, which mean: “request, ask and entreat.” Christ never uses “entreat” in His petitions to the Father. This word belongs to us, the creatures, as we “entreat” the Creator.

The word translated comforter, is not exactly translated by any word in the English language. It comes from two Greek words, “to call, to one’s side”. It occurs four times in John’s gospel. It is used by no other New Testament writer but John, who also uses it in, I John 2:1, where it is translated “advocate”, a term preferred by many learned men. It was Wycliffe who first translated it comforter, and he was followed by Tyndale and all of the authorized British versions, down to the RSV. Some translators have preferred to just use the Greek word, para-klete, rather than adopt any English word that does not express the full meaning. Probably, the closest English word would be “helper”, which was close to the meaning of “comforter” in Wycliffe’s time. That word is derived from “con” and “fortis”, and means et-y-mo-lo-gi-cal-ly, to “encourage” or “strengthen”.

The Lord had been with them about three years, and it was on the eve of His departure. He has been a “Helper” to His disciples, and in His absence will send another “Helper”, who shall always remain with His people.

John 14:17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

He is so called the Spirit of truth because He speaks the truth.

He also bears witness of the truth. The Spirit came upon the apostles on the day of Pentecost 30 AD.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Spirit continued to be involved in the apostles ministry, Peter later says:

Acts 5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

Hebrews 2:4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

There must be a preparation of the soul for His indwelling. The heart must be purified by belief and faith, the soul must be filled with love of Christ.

This condition must be demonstrated by obedience to His commandments. This is in harmony with the entire teaching of the New Testament cf:

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Acts 5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

In John 7:37-39 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Acts 2:38-39 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Peter's reply is understood that the Gift of the Spirit is dependent upon repentance and obedience in baptism.

John 14:18 I will not leave you comfortless: I will come to you.

The word in Greek, is "orphaned". It is applied to childless parents, or fatherless children, or anyone bereaved. The term "desolate" is used in the RSV. The disciples were bewildered with grief but they will not be left desolate. He will come again as a risen Lord, who will visit them for forty days after His resurrection. He will come to be with them always, in their hearts, by the Holy Spirit. He is not speaking of His Second Coming, He speaks of a coming in which the world shall see Him no more, but in which His disciples shall see Him.

John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

After the next evening the world would see Him no more. When He was taken down from the tree and buried in a tomb, out of sight, the world had looked upon Him for the last time. The disciples would see Him again with their natural eyes after His resurrection.

John 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

That day began on the Day of Pentecost when the risen and exalted Savior baptized the apostles in the Holy Spirit.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

The conditions on which Christ may be present in each soul, are next shown: as we have seen before, obedience and love are essential. This is the same idea as verse 15. Love is the cause and obedience the effect. Here, the effect is placed first and traced back to the cause. He will come as the Comforter, to make His abiding place in such a heart.

John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

John is careful to state that this apostle is not the traitor who had gone out before. The disciples had, in spite of His teachings, continued to adhere to the Jewish ideas that had been educated into them from childhood.

The dullness on the part of all the apostles, continued until after the resurrection, and the descent of the Holy Spirit into their hearts.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

The idea is that the loving, obedient soul shall become a temple of God, and just as in old time, the Shekinah came and dwelt between the cherubim. The Father and Son will come and make their abode in the heart of all who love Christ and keep His Words.

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Disobedience springs from the absence of love of Christ in the heart. He who refuses to obey Christ, is disobedient to the Father also.

John 14:25 These things have I spoken unto you, being *yet* present with you.

“These things” is put in contrast with “all things” in the next verse.

John 14:26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Spirit, Pneu-ma (Noo-ma), shall carry on His work and bare witness of Him. He will enable the apostles to understand the Scriptures without error. He will reveal new truths to the apostles by inspiration.

The Spirit will bring all things to remembrance to the apostles, so they as the gospel historians can write without error what the Lord did and taught.

Notice: “whatsoever I have said unto you”, eliminates the doctrine of progressive revelation thru the ages.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

This is a solemn and affectionate farewell in view of the cross, It is a parting benediction, as Isaac about to depart, bestowed his blessing and just as Jacob “leaning upon the top of his staff” blessed the twelve patriarchs.

John 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

The desire of the disciples to prevent Him from going away springs from selfish motives. They ought to rejoice, because His own glory would be secured by His departure. He will be exalted to the right hand of God, and have all authority in Heaven and earth.

“for my Father is greater than I.” Not of a different nature, or, that Christ is a dependent creature. Jesus teaches He does the will of the Father, not His own. He speaks the Father’s words and does the Father’s works.

So, there is a subordination of the Son to the Father.

John 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

It was part of the plan of God all along that Jesus should go away.

John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Satan is regarded as the embodiment and contriver of all the sins and iniquities of the earth. At the temptation of Christ he offered all of the kingdoms of the world as if they were his own.

Worldly kingdoms are thoroughly loyal to the Prince of Evil.

Satan never captures a soul unless he can find something in a man common with himself. If he can find a sinful ambition, or a lust, he will seize upon it, and make it the means of ruining a soul.

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence

His death was a sublime act of self-sacrifice.

The words, “Arise, let us go hence” were a signal to make ready for departure; that when all had arisen, He continued His discourse as He stood with the little group around Him, with their sandals and outer robes girded upon them. This is exactly how the original Passover was eaten.

Exodus 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD’S passover.

We Have Learned

1. “Love is the fulfilling of the law.” He that “loves God with his whole heart, mind, soul and strength, and his neighbor as himself shall live.” Such a soul has passed from death unto life, and is a partaker of the divine nature.

2. The test of our love for Christ is “keeping his words,” a complete surrender of our will to His.

The Remnant is like the terms the way & the Faith

Isaiah 1:7-9 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. Isa 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Isa 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Isaiah 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Jeremiah 6:9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets.

Jer 23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

Jeremiah 31:7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Ezekiel 14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

Ezekiel 14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning

the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

Micah 2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Zeph. 2:9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

Rom 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Matthew 7:13-14 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Sources: KJV, e-Sword, Clarke's Commentary, and B.W. Johnson Commentary.