

Strive, as in an agony of holy fear, lest "a promise being made you of entering into his rest," even that "rest which remaineth for the people of God," you should nevertheless "come short of it." Strive, in all the fervour of desire, with "groanings which cannot be uttered. Strive by prayer without ceasing; at all times, in all places, lifting up your heart to God, and giving him no rest, till you "awake up after his likeness" and are "satisfied with it."

6. To conclude. "Strive to enter in at the strait gate," not only by this agony of soul, of conviction, of sorrow, of shame, of desire, of fear, of unceasing prayer; but likewise by ordering thy conversation aright, by walking with all thy strength in all the ways of God, the way of innocence, of piety, and of mercy.

Abstain from all appearance of evil: Do all possible good to all men: Deny thyself, thy own will, in all things, and take up thy cross daily. Be ready to cut off thy right hand, to pluck out thy right eye and cast it from thee; to suffer the loss of goods, friends, health, all things on earth, so thou mayst enter into the kingdom of heaven!

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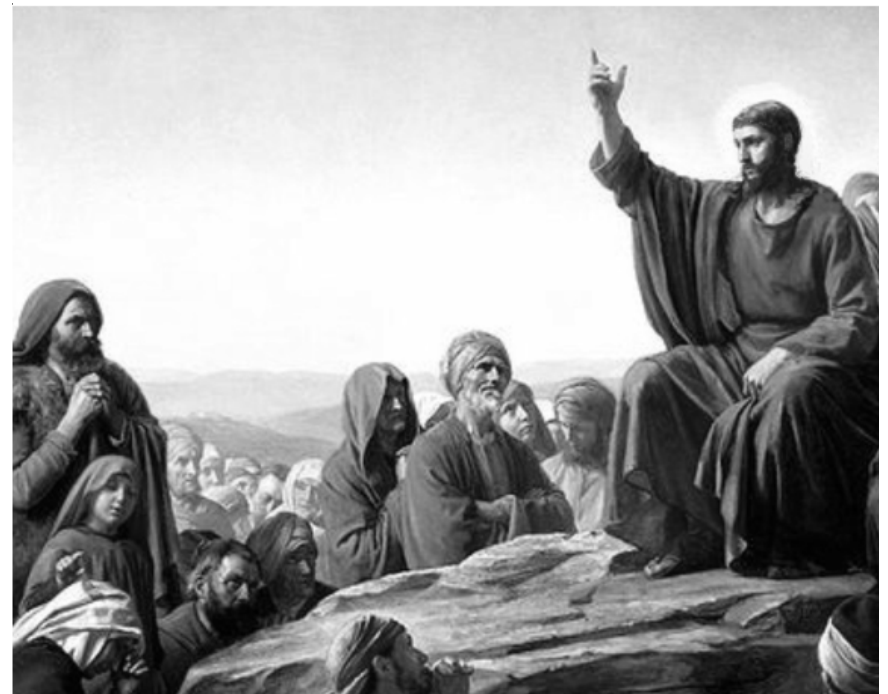
Sermon 31

Please

Take One Only

Upon Our Lord's Sermon on the Mount-11

by John Wesley



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

1. Our Lord, having warned us of the dangers which easily beset us at our first entrance upon real religion, the hinderances which naturally arise from within, from the wickedness of our own hearts; now proceeds to apprise us of the hinderances from without, particularly ill example and ill advice.

By one or the other of these, thousands, who once ran well, have drawn back unto perdition; — yea, many of those who were not novices in religion, who had made some progress in righteousness. His caution, therefore, against these he presses upon us with all possible earnestness, and repeats again and again, in variety of expressions, lest by any means we should let it slip.

Thus, effectually to guard us against the former, “Enter ye in,” saith he, “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: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it:” To secure us from the latter, “Beware,” saith he, “of false prophets.” We shall, at present, consider the former only.

2. “Enter ye in,” saith our blessed Lord, “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: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

3. In these words we may observe, First, the inseparable properties of the way to hell: “Wide is the gate, broad the way, that leadeth to destruction, and many there be that go

seek, before the door was shut; but that did not suffice: And they did strive, after the door was shut; but then it was too late.

4. Therefore strive ye now, in this your day, to “enter in at the strait gate.” And in order thereto, settle it in your heart, and let it be ever uppermost in your thoughts, that if you are in a broad way, you are in the way that leadeth to destruction. If many go with you, as sure as God is true, both they and you are going to hell! If you are walking as the generality of men walk, you are walking to the bottomless pit!

Are many wise, many rich, many mighty, or noble travelling with you in the same way? By this token, without going any farther, you know it does not lead to life. Here is a short, a plain, an infallible rule, before you enter into particulars. In whatever profession you are engaged, you must be singular, or be damned! The way to hell has nothing singular in it; but the way to heaven is singularity all over.

If you move but one step towards God, you are not as other men are. But regard not this. It is far better to stand alone, than to fall into the pit. Run, then, with patience the race which is set before thee, though thy companions therein are but few. They will not always be so. Yet a little while, and thou wilt “come to an innumerable company of angels, to the general assembly and Church of the first-born, and to the spirits of just men made perfect.”

5. Now, then, “strive to enter in at the strait gate,” being penetrated with the deepest sense of the inexpressible danger your soul is in, so long as you are in a broad way, — so long as you are void of poverty of spirit, and all that inward religion, which the many, the rich, the wise, account madness. “Strive to enter in;” being pierced with sorrow and shame for having so long run on with the unthinking crowd, utterly neglecting, if not despising, that “holiness without which no man can see the Lord.”

Nay, some of them have scarce food to eat, or raiment to put on. For this reason, as well as because their ways are not like those of other men, they are everywhere spoken against, are despised, have their names cast out as evil, are variously persecuted, and treated as the filth and offscouring of the world. So that both your fears, your hopes, and all your desires (except those which you have immediately from God,) yea, all your natural passions, continually incline you to return into the broad way.

III. 1. Therefore it is, that our Lord so earnestly exhorts, "Enter ye in at the strait gate." Or, (as the same exhortation is elsewhere expressed,) "Strive to enter in:" Agonizesthe eiselthein, strive as in an agony: For many, saith our Lord, shall seek to enter in, indolently strive, "and shall not be able."

2. It is true, he intimates what may seem another reason for this, for their not being able to enter in, in the words which immediately follow these. For after he had said, "Many, I say unto you, will seek to enter in, and shall not be able," he subjoins, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without," arxesthe exo estanai, rather, *ye stand without*; for arxesthe seems to be only an elegant expletive, — "and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not: Depart from me, all ye workers of iniquity." (Luke 13:24.)

3. It may appear, upon a transient view of these words, that their delaying to seek at all, rather than their manner of seeking, was the reason why they were not able to enter in. But it comes, in effect, to the same thing.

They were, therefore, commanded to depart, because they had been "workers of iniquity;" because they had walked in the broad road; in other words, because they had not agonized to "enter in at the strait gate." Probably they did

in thereat:" Secondly, the inseparable properties of the way to heaven: "Strait is that gate, and few there be that find it:" Thirdly, a serious exhortation grounded thereon, "Enter ye in at the strait gate."

I. 1. We may observe, First, the inseparable properties of the way to hell: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat."

2. Wide indeed is the gate, and broad the way, that leadeth to destruction! For sin is the gate of hell, and wickedness the way to destruction. And how wide a gate is that of sin! How broad is the way of wickedness! The "commandment" of God "is exceeding broad;" as extending not only to all our actions, but to every word which goeth out of our lips, yea, every thought that rises in our heart.

And sin is equally broad with the commandment, seeing any breach of the commandment is sin. Yea, rather, it is a thousand times broader; since there is only one way of keeping the commandment; for we do not properly keep it, unless both the thing done, the manner of doing it, and all the other circumstances, are right: But there are a thousand ways of breaking every commandment; so that this gate is wide indeed.

3. To consider this a little more particularly: How wide do those parent-sins extend, from which all the rest derive their being; — that carnal mind which is enmity against God, pride of heart, self-will, and love of the world! Can we fix any bounds to them? Do they not diffuse themselves through all our thoughts, and mingle with all our tempers!

Are they not the leaven which leavens, more or less, the whole mass of our affections? May we not, on a close and faithful examination of ourselves, perceive these roots of bitterness continually springing up, infecting all our words, and tainting all our actions? And how innumerable an

offspring do they bring forth, in every age and nation! Even enough to cover the whole earth with darkness and cruel habitations.

4. O who is able to reckon up their accursed fruits; to count all the sins, whether against God or our neighbour, not which imagination might paint, but which may be matter of daily, melancholy experience? Nor need we range over all the earth to find them. Survey any one kingdom, any single country, or city, or town; and how plenteous is this harvest!

And let it not be one of those which are still overspread with Mahometan or Pagan darkness; but of those which name the name of Christ, which profess to see the light of his glorious Gospel. Go no farther than the kingdom to which we belong, the city wherein we are now. We call ourselves Christians; yea, and that of the purest sort: We are Protestants; Reformed Christians! But alas! who shall carry on the reformation of our opinions into our hearts and lives? Is there not a cause?

For how innumerable are our sins; — and those of the deepest dye! Do not the grossest abominations, of every kind, abound among us from day to day? Do not sins of every sort cover the land, as the waters cover the sea? Who can count them? Rather go and count the drops of rain, or the sands on the sea-shore. So “wide is the gate,” so “broad is the way, that leadeth to destruction!”

5. “And many there are who go in at” that gate; many who walk in that way; — almost as many as go in at the gate of death, as sink into the chambers of the grave. For it cannot be denied, (though neither can we acknowledge it but with shame and sorrow of heart,) that even in this which is called a Christian country, the generality of every age and sex, of every profession and employment, of every rank and degree, high and low, rich and poor, are walking in the way of destruction.

success, even where argument profits nothing, as lying level to the capacities of all men; for all can fear, whether they can reason or no. And all who have not a firm trust in God, a sure reliance both on his power and love, cannot but fear to give any disgust to those who have the power of the world in their hands. What wonder, therefore, if the example of these is a law to all who know not God?

8. Many rich are likewise in the broad way. And these apply to the hopes of men, and to all their foolish desires, as strongly and effectually as the mighty and noble to their fears. So that hardly can you hold on in the way of the kingdom, unless you are dead to all below, unless you are crucified to the world, and the world crucified to you, unless you desire nothing more but God.

9. For how dark, how uncomfortable, how forbidding is the prospect on the opposite side! A strait gate! A narrow way! And few finding that gate! Few walking in the way! Besides, even those few are not wise men, not men of learning or eloquence. They are not able to reason either strongly or clearly:

They cannot propose an argument to any advantage. They know not how to prove what they profess to believe; or to explain even what they say they experience. Surely such advocates as these will never recommend, but rather discredit, the cause they have espoused.

10. Add to this, that they are not noble, not honourable men: If they were, you might bear with their folly. They are men of no interest, no authority, of no account in the world. They are mean and base; low in life; and such as have no power, if they had the will, to hurt you. Therefore there is nothing at all to be feared from them; and there is nothing at all to hope: For the greater part of them may say, “Silver and gold have I none;” at least a very moderate share.

How great then must be the force of so numerous examples, continually before our eyes; and all conspiring, together with our own hearts to carry us down the stream of nature! How difficult must it be to stem the tide, and to keep ourselves “unspotted in the world!”

6. What heightens the difficulty still more is, that they are not the rude and senseless part of mankind, at least not these alone, who set us the example, who throng the downward way, but the polite, the well-bred, the genteel, the wise, the men who understand the world, the men of knowledge, of deep and various learning, the rational, the eloquent!

These are all, or nearly all, against us. And how shall we stand against these? Do not their tongues drop manna; and have they not learned all the arts of soft persuasion? — And of reasoning too; for these are versed in all controversies, and strife of words.

It is therefore a small thing with them to prove, that the way is *right*, because it is *broad*; that he who follows a multitude cannot do evil, but only he who will not follow them; that your way must be *wrong*, because it is *narrow*, and because there are so few that find it. These will make it clear to a demonstration, that evil is good, and good is evil; that the way of holiness is the way of destruction, and the way of the world the only way to heaven.

7. O how can unlearned and ignorant men maintain their cause against such opponents! And yet these are not all with whom they must contend, however unequal to the task: For there are many mighty, and noble, and powerful men, as well as wise, in the road that leadeth to destruction; and these have a shorter way of confuting, than that of reason and argument.

They usually apply, not to the understanding, but to the fears, of any that oppose them; — a method that seldom fails of

The far greater part of the inhabitants of this city, to this day, live in sin; in some palpable, habitual, known transgression of the law they profess to observe; yea, in some outward transgression, some gross, visible kind of ungodliness or unrighteousness; some open violation of their duty, either to God or man.

These then, none can deny, are all in the way that leadeth to destruction. Add to these, those who have a name indeed that they live, but were never yet alive to God; those that outwardly appear fair to men, but are inwardly full of all uncleanness; full of pride or vanity, of anger or revenge, of ambition or covetousness; lovers of themselves, lovers of the world, lovers of pleasure more than lovers of God.

These, indeed, may be highly esteemed of men; but they are an abomination to the Lord. And how greatly will these saints of the world swell the number of the children of hell! Yea, add all, whatever they be in other respects, whether they have more or less of the form of godliness, who, “being ignorant of God’s righteousness, and seeking to establish their own righteousness,” as the ground of their reconciliation to God and acceptance with him, of consequence have not “submitted themselves unto the righteousness which is of God” by faith.

Now, all these things joined together in one, how terribly true is our Lord’s assertion, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat!”

6. Nor does this only concern the vulgar herd, — the poor, base, stupid part of mankind. Men of eminence in the world, men who have many fields and yoke of oxen, do not desire to be excused from this. On the contrary, “many wise men after the flesh,” according to the human methods of judging, “many mighty,” in power, in courage, in riches, many “noble, are called;” called into the broad way, by the

world, the flesh, and the devil; and they are not disobedient to that calling Yea, the higher they are raised in fortune and power, the deeper do they sink into wickedness.

The more blessings they have received from God, the more sins do they commit; using their honour or riches, their learning or wisdom, not as means of working out their salvation, but rather of excelling in vice, and so insuring their own destruction!

II. 1. And the very reason why many of these go on so securely in the broad way, is, because it is broad; not considering that this is the inseparable property of the way to destruction. "Many there be," saith our Lord, "which go in thereat:" for the very reason why they should flee from it, even "because strait is the gate, and narrow the way that leadeth unto life, and few there be that find it."

2. This is an inseparable property of the way to heaven. So narrow is the way that leadeth unto life, unto life everlasting, — so strait the gate, — that nothing unclean, nothing unholy, can enter. No sinner can pass through that gate, until he is saved from all his sins. Not only from his outward sins, from his evil "conversation received by tradition from his fathers."

It will not suffice, that he hath "ceased to do evil" and "learned to do well:" He must not only be saved from all sinful actions, and from all evil and useless discourse; but inwardly changed, thoroughly renewed in the spirit of his mind: Otherwise he cannot pass through the gate of life, he cannot enter into glory.

3. For, "narrow is the way that leadeth unto life;" the way of universal holiness. Narrow indeed is the way of poverty of spirit; the way of holy mourning; the way of meekness; and that of hungering and thirsting after righteousness. Narrow is the way of mercifulness; of love unfeigned; the

way of purity of heart; of doing good unto all men; and of gladly suffering evil, all manner of evil, for righteousness' sake.

4. "And few there be that find it." Alas! How few find even the way of heathen honesty! How few are there that do nothing to another which they would not another should do unto them! How few that are clear, before God, from acts either of injustice or unkindness!

How few that do not "offend with their tongue;" that speak nothing unkind, nothing untrue! What a small proportion of mankind are innocent even of outward transgressions! And how much smaller a proportion have their hearts right before God, — clean and holy in his sight! Where are they, whom his all-searching eye discerns to be truly humble; to abhor themselves in dust and ashes, in the presence of God their Saviour; to be deeply and steadily serious, feeling their wants, and "passing the time of their sojourning with fear;" truly meek and gentle, never "overcome of evil, but overcoming evil with good;" thoroughly athirst for God, and continually painting after a renewal in his likeness?

How thinly are they scattered over the earth, whose souls are enlarged in love to all mankind; and who love God with all their strength, who have given him their hearts, and desire nothing else in earth or heaven! How few are those lovers of God and man, that spend their whole strength in doing good unto all men; and are ready to suffer all things, yea, death itself, to save one soul from eternal death!

5. But while so few are found in the way of life, and so many in the way of destruction, there is great danger lest the torrent of example should bear us away with them. Even a single example, if it be always in our sight, is apt to make much impression upon us; especially when it has nature on its side, when it falls in with our own inclinations.