

Suppose an Unholy Man Went to Heaven

by J.C. Ryle

Without holiness, no man shall see the Lord, and we must be heavenly-minded and have heavenly tastes to enter heaven.

Scripture: Isaiah 25:9, Matthew 7:14, Hebrews 12:14, 1 John 3:3

Topics: "Holiness", "Salvation"

Description

J.C. Ryle emphasizes the necessity of holiness for entry into heaven, arguing that an unholy person would find no joy or companionship among the saints, as their values and pleasures would be entirely different. He challenges listeners to reflect on their own holiness, asserting that mere attendance at church or acknowledgment of Christian principles is insufficient without a genuine transformation of character. Ryle warns that without holiness, one cannot see the Lord, urging a serious examination of one's spiritual state. He highlights that true holiness is not reserved for a select few but is attainable for all believers through Christ. Ultimately, he stresses that the path to salvation is narrow and requires sacrifice, echoing the teachings of Jesus.

Transcript

Suppose for a moment that you were allowed to enter heaven without holiness. What would you do? What possible enjoyment could you feel there? To which of all the saints would you join yourself and by whose side would you sit? Their pleasures are not your pleasures, their tastes are not your tastes, their character not your character. How could you possibly be happy, if you had not been holy on earth?

Now perhaps you love the company of the light and careless, the worldly-minded and the covetous, the reveler and the pleasure-seeker, the ungodly and the profane. There will be none such in heaven.

Now perhaps you think the saints of God too strict and particular and serious. You rather avoid them. You have no delight in their society. There will be no other company in heaven.

Now perhaps you think praying and Scripture reading, and hymn singing, dull and melancholy and stupid work, a thing to be tolerated now and then, but not enjoyed. You reckon the Sabbath a burden and a weariness; you could not possibly spend more than a small part of it in worshipping God. But remember, heaven is a never-ending Sabbath. The inhabitants thereof rest not day and night, saying, "Holy, holy, holy, Lord God Almighty," and singing the praise of the Lamb. How could an unholy man find pleasure in occupation such as this?

Think you that such an one would delight to meet David and Paul and John, after a life spent in doing the very things they spoke against? Would he take sweet counsel with them and find that he and they had much in common? Think you, above all, that he would rejoice to meet Jesus, the crucified One, face to face, after cleaving to the sins for which He died, after loving His enemies and despising His friends? Would he stand before Him with confidence and join in the cry, "This is our God... we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah 25:9)? Think you not rather that the tongue of an unholy man would cleave to the roof of his mouth with shame, and his only desire would be to be cast out? He would feel a stranger in a land he knew not, a black sheep amid Christ's holy flock. The voice of cherubim and seraphim, the song of angels and archangels, and all the company of heaven, would be a language he could not understand. The very air would seem an air he could not breathe.

I know not what others may think, but to me it does seem clear that heaven would be a miserable place to an unholy man. It cannot be otherwise. People may say, in a vague way, they "hope to go to heaven", but they do not consider what they say... We must be heavenly-minded, and have heavenly tastes, in the life that now is, or else we shall never find ourselves in heaven, in the life to come.

And now, before I go any further, let me say a few words, by way of application. For one thing, let me ask everyone who may read these pages, are you holy? Listen, I pray you, to the question I put to you this day. Do you know anything of the holiness of which I have been speaking?

I do not ask whether you attend your church regularly, whether you have been baptized, and received the Lord's Supper, whether you have the name of Christian. I ask something more than all this: are you holy, or are you not?

I do not ask whether you approve of holiness in others, whether you like to read the lives of holy people and to talk of holy things, and to have on your table holy books, whether you mean to be holy, and hope you will be holy some day. I ask something further: are you yourself holy this very day, or are you not?

And why do I ask so straightly, and press the question so strongly? I do it because the Scripture says, "Without holiness no man shall see the Lord." It is written, it is not my fancy; it is the Bible, not my private opinion; it is the word of God, not of man: "Without holiness no man shall see the Lord" (Heb. 12:14).

Alas, what searching, sifting words are these! What thoughts come across my mind, as I write them down! I look at the world and see the greater part of it lying in wickedness. I look at professing Christians and see the vast majority having nothing of Christianity but the name. I turn to the Bible and I hear the Spirit saying, "Without holiness no man shall see the Lord."

Surely it is a text that ought to make us consider our ways and search our heart. Surely it should raise within us solemn thoughts and send us to prayer. You may try to put me off by saying you feel much, and think much about these things, far more than many suppose: I answer, "This is not the point. The poor lost souls in hell do as much as this. The great question is not what you think, and what you feel, but what you do."

You may say, it was never meant that all Christians should be holy and that holiness, such as I have described, is only for great saints, and people of uncommon gifts. I answer, "I cannot see that in Scripture. I read that every man who hath this hope in Christ purifies himself" (1 John 3:3). "Without holiness no man shall see the Lord."

You may say, it is impossible to be so holy and to do our duty in this life at the same time: the thing cannot be done. I answer, "You are mistaken." It can be done. With Christ on your side nothing is impossible. It has been done by many. David and Obadiah and Daniel and the servants of Nero's household are all examples that go to prove it.

You may say, if you were so holy you would be unlike other people. I answer, "I know it well. It is just what you ought to be. Christ's true servants were always unlike the world around them-a separate nation, a peculiar people, and you must be so too, if you would be saved!"

You may say, at this rate very few will be saved. I answer, "I know it. It is precisely what we are told in the sermon on the mount." The Lord Jesus said so eighteen hundred years ago. "Strait is the gate, and narrow is the way, which leads unto life, and few there be that find it" (Matt. 7:14). Few will be saved because few will take the trouble to seek salvation. Men will not deny themselves the pleasures of sin and their own way for a little season...

You may say, these are hard sayings; the way is very narrow. I answer, "I know it. So says the sermon on the mount." The Lord Jesus said so eighteen hundred years ago. He always said that men must take up the cross daily, and that they must be ready to cut off hand or foot, if they would be His disciples. It is in religion as it is in other things, there are no gains without pains. That which costs nothing is worth nothing.

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