

All Rights Reserved By HDM For This Digital Publication
Copyright 2000 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

DOING HIS WILL OR GOING TO HELL
By James M. Taylor

Published By
Pentecostal Publishing Co.

First Published: 1898
Printed Book: No Copyright

Digital Edition By
The Voice of the Nazarene, Inc.
March 9, 2000

* * * * *

Digital Edition 03/09/2000
By Holiness Data Ministry

* * * * *

INTRODUCTION

My pamphlet, under the title, "Doing His Will, or Going to Hell," was published in 1898, in a very crude state -- many mistakes; those who read it seemed to like it, and called for others. It was advertised and this brought in calls, so that it was thought advisable to revise and republish it under the same title. It is more on the order of a sermon or conversation, than like a book, the blunt sentences are from a heart burning with love for the truth.

The Author
April 1, 1904

* * * * *

DOING HIS WILL OR GOING TO HELL

This is a startling title, but there are some startling things in the life of man as he is brought to face the truth of God. Then what will it be when man is brought to face the Author of the truth -- God?

Humanity is sailing off across life's sea, this great and fearful voyage, on man's, opinions, ideas, or doctrines.

I hear one church say: "I am the way, and no other will do." Another says: "I am the way, and all others are of the devil." Many of these churches sprang up within the last century, but many a one thinks itself the way, and that all others are on the way to hell. Has every one before your church's day gone to hell?

Yet I hear a lone Man, with no home and very few friends, who said, so far as a home here was concerned, the birds of the air and, the foxes were better furnished than He. I say, I hear that poor (yet rich) Man say in an amazing way to the rich, to the great, and to those who were in authority: "I am the way;" and also that to try some other way was theft and robbery. Did He speak with authority? His enemies so confess. Did He prove His authority? He did in an unmistakable way.

Then I hear the same Man say: "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke xi:23). Shall I then follow this, that or the other man? or shall I follow Jesus, and thereby be even truer and more loyal to my church? Let us, in the fear of God and the light of His Word, lay aside the doctrines of men and listen earnestly and prayerfully to God.

Reader, you may explain away, reason out of your mind, and satisfy your head, in regard to certain truths; and yet the truth stands there as immovable as God himself to judge your soul for not obeying the Word. When the Word of God crosses our life or heart, let us cry mightily to God to make our life fit the truth, and let us not try to take the work out of God's hands and manage it ourselves.

While in my room, between 12 and 1 o'clock in the morning, in prayer and searching God's Word, I felt the Lord would have me write this. I do not write it for the learned theologian, but for the humble child of God who loves Jesus and wants to love Him more, and know the truth and obey it at any cost. So I yield myself to the Christ to be used by Him, if perchance He may use me to remove some of the deceptions of the devil which are dragging the world down at such a fearful rate.

Will you not go through this little booklet without prejudice in your heart, asking God to give you light that you may walk in the same? (I John 1:7). It shall be my purpose, the Lord being my helper, to show by God's Word, and not by argument produced by myself, that God says:

First. A regenerated person, a child of God, may lose the pardoning love of God and thereby go down to HELL.

Second. It is God's will for every regenerated person or child of God to be sanctified; and that to refuse to keep and obey this will, will plunge a person into HELL.

Third. This same blessing is for us in this life. Man's personal experience shows him the need of it. God expects us to have it in this life, and if we fail to get it, we shall go to HELL.

A passage of Scripture, very profitable for us to remember at all times, especially when reading the Bible, because it makes it come to our souls with a renewed freshness, is the following: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be Perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17.)

With this fact before our minds we enter the search, knowing that whether Paul, Peter, Matthew, Mark, Moses, Solomon, David, Jeremiah, or Jesus our Lord, wrote or spoke, back of it all was the one common Author or Lawgiver -- God.

One passage of Scripture under this section is sufficient to arrest our attention, and make us examine other passages: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). There must have been some danger of being entangled or God never would have rung out the command as we have just quoted. With still greater force, and still more startling is the declaration that the crown is for those who hold out or are faithful to the end (Revelation 2:10). Surely God knows to whom he will give the crown.

Again, "Whosoever is born of God, doth not commit sin" (I John 3:9). Yet "Ye must be born again," and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Reader, are you born now of the Spirit, born of God? If so, God says you are not committing sin; nor does He make any distinction between the man in the church and the one out, but "He that committeth sin is of the devil" (I John 3:8.) Then listen to God as He speaks in thunder tones again from His white throne of authority. What does He say? Does He say if my name is once recorded in heaven it can never be erased? Listen! "The Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33). Can any mortal man in the face of this, the Word of God, step out and proclaim: I believe "once in grace, always in grace;" and if my name is once written in the Lamb's Book of Life it can never be erased, when God says, "Whosoever hath sinned, him will I blot out of my book?" But I find men and women, some of them even in the pulpit, who confess that they sin every day, and yet say they know because they have once been pardoned they will be saved, whatever their life may be thereafter. This doctrine of the devil, destined to destroy immortal souls, is exceedingly common today, and is creeping into the teaching of those professing to be followers of Wesley. Reader, if that is true God is a liar; but "Let God be true, but every man a liar." Again, listen to God speaking: "The soul that sinneth, it shall die" (Ezekiel 18:4; also 20). You say that refers to the one that never knew the way of peace, but He says: "The soul that sinneth." Which one? The one that sinneth. And here is the truth that can not be successfully assailed, that either the Bible is false or the regenerated, may lose the pardoning love of God, and thereby die -- lose the presence of God -- and go to hell. Read the whole of Ezekiel 33. There God says: "Say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: ...Neither shall the righteous be able to live for his righteousness in the day that he sinneth" (Ezekiel 33:12). Can language be plainer? Then does it need comment by any man? Certainly not, for God says it in just as plain language as is possible. Nor is this all. He continues in the following verse: "When I shall say to the righteous, he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity which he hath committed, he shall surely die for it."

Verse 18. "When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby." Now, when God puts all these truths before us will we allow the devil, in pulpit or home, to persuade us to turn our backs on the Word of God? Don't say it is contrary to nature for us to live without sin, for all the religion of Jesus Christ is contrary to carnal nature. So fall on your face and cry to God to remove that nature and give you the nature of Christ.

Second. It is God's will for every regenerated person or child of God to be sanctified; and to refuse to keep and obey this will plunge a person into HELL.

Remember II Timothy 3:16. Jesus said on one occasion: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21.) Then remembering that "all Scripture is given by inspiration," we turn to hear the same great Author say: "This is the will of God, your sanctification, that ye should abstain from fornication" (I Thessalonians 4:3). It is, then an undeniable fact that it is God's will for me to be sanctified. Let us search diligently to find, if we can beyond, a doubt, to whom this will of God belongs. We find the letter in which this will is spoken was written to a church of which Paul said: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ" (I Thessalonians 1:2, 3). We hardly think Paul was moved by the Holy Ghost to give thanks for a company of sinners or backsliders, or even nominal church members. In this chapter he says: "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything" (I Thessalonians 1:8.) I would delight in being the pastor of such a church or holding a revival for a people of such faith. They would make it hard for sinners to be lost, and such a church would never resort to festivals, bazaars or fairs for support, but giving, shouting and singing would be in order. Then were these people regenerated? We are of that opinion, for he continues: "And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith" (chapter 3:2). They were already in the faith, and he wanted them established in the same. "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith" (chapter 3:7). Their faith, I think, was great if it was a comfort to a man like Paul. When he was afflicted and, was in distress, surely he wasn't comforted by reports from sinners or a backslidden church. "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God" (chapter 3:9). Paul is even so desirous of giving thanks he wants to know how he may give more thanks. "Night and day praying exceedingly that we might see your face," -- for what purpose? -- "and might perfect that which is lacking in your faith" (chapter 3:10). He was so earnest about seeing them and doing some more work with them -- holding another revival -- that he was praying exceedingly, even night and day, that he might be allowed to cross the waters and do that work; and the thing he wanted to have the meeting with them for was that he might see the lack in their faith perfected. Now, if he will give us a little more light on this that we may know beyond any doubt what this perfecting of their faith is. Then he calls on the Father and Jesus Christ to direct his path to them that he might do this work. And will you notice the state of grace he wanted them to be in when he should reach them: "And the Lord make you to increase and abound in love one toward another, and toward all men" (not just toward those in the church, but toward all men); "even as we do toward you" (chapter 3:12). Then away with calling them sinners or

backsliders, for Paul thanks God for them because of their faith, but wants them to increase in love. Now listen while Paul tells what the work was he wanted done in them in the perfecting of their faith: "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (chapter 3:13). Then they were, without doubt, regenerated people, and Paul wanted them established unblamable in HOLINESS so as to be ready for the coming of Christ. Why did he want this? Because none but the holy can see Him (Hebrew 12:14).

Then Paul goes on in the same letter and brings joy to the hearts of the Thessalonian brethren by telling them it isn't he only who desires this, but he says: "This is the will of God, your sanctification, that ye should abstain from fornication" (chapter 4:3). Paul was just carrying out the commission he received from Jesus to preach, and was obeying orders as to what he should preach. "I have appeared to thee for this purpose, to make thee a minister and a witness..... to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (and how were they sanctified)? "by faith that is in me" (Acts 26:16-18). Then what was Paul telling the Thessalonians? That they, as children of God, were entitled to have the will of their Father wrought in them, which is sanctification. Nowhere in the Bible is it promised to any but children of God, but, bless God, the will is made and recorded in I Thessalonians 4:3, sworn to in Luke 1:73-75, affirmed to be witnessed to in Hebrews 10:14, 15. Then although we may have no earthly father to will us houses and lands, if we will only be true children of our heavenly Father, He wills us a great inheritance, for He says: "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). Never did a sinner feel the Spirit of God striving with him but he felt it as a call from a life of uncleanness to a life of purity; from a life of sin to a life of holiness, and he never gets the pardoning love of God until he promises God to let sin and the devil alone, and serve Him and do His will.

The writer saw this demonstrated in a little Kentucky town as follows: A woman had been raised a member of a church whose rules and doctrines did not allow the possibility of being sanctified or ever being without sin in this life. This sister discovered church membership was all she was in possession of, so she came to the altar and began crying for mercy, and continued to do so for several hours. At last I went to her and said: "Sister, have you given up that notion that you can't live without sin?" "No, sir," said she. "Well," I said, "you had just as well leave the altar, for God, will never pardon you until you promise Him to leave off sin and live for Him." She never found peace until she made that vow to God, nor will you; so stack arms, hoist the white flag of peace, and promise God never again to shoulder arms against Him, and He will have mercy on you, and our God will abundantly pardon (Isaiah 55:7). Then we find it was God's will for those regenerated Thessalonians, that church of such great faith, to be sanctified, and we remember "God is no respecter of persons" (Acts 10:34). What He has for one is for all. This being true, I know if I am a child of God it is His will for me to be sanctified. Well, you say, that may be true, but I know my sins are pardoned, and I have the consciousness that I am a child of God, and I can do as I please about seeking it. But stop, brother, listen to the Son of God speaking, and let every one fall on his knees: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). And what does God say His will is? Your sanctification. Now, brother, can God break His word to get you into heaven? Nay. God cannot lie. Let me ask you: If the Bible, on which all your eternal interests

are based, is true, is there any chance for you to get into heaven without doing the will of God, which He says is your sanctification? Brother, don't lose your soul for policy's sake, for the church's sake, or for some friend's sake, but fall on your knees and cry, "Lord, help thy servant to do thy will."

I say, then, it is God's will for you (every child of God) to be sanctified, and if you fail to do His will He says you will not enter the kingdom of heaven, therefore will go to HELL.

This is not the only Scripture along this line. There are many. I shall give more -- the prayer of Jesus, our Savior, just before He was betrayed by the kiss of a worldly, covetous church member, Judas. Ah! how many have we today who, for less than thirty pieces of silver, are selling their Lord and betraying Him with a kiss? A revival is going on, souls are being saved, Jesus is being honored. Why are your efforts not united with others to save the boy, the girl, the husband, or the parent? Is it thirty pieces of silver keeping you away? No, the regular routine of labor. How much would each service cost you? How much do you get by failing to be at the service? It would, cost you a little effort. Why do you pay your pastor no more than you do? Why do you take no religious papers? Why did the evangelist, after your child or neighbor was saved, leave without good clothes or anything for his family? Because you were even meaner than Judas, the one you talk about, and would deny your Lord for less than thirty pieces of silver. God says give; you say take. God says: "It is more blessed to give than to receive;" you say, by your actions, It is more blessed to receive than to give. So it is for those who are lovers of pleasure more than lovers of God, but our Lord, was speaking of those who loved Him. You pay fifty cents or one dollar, or three dollars every time you attend the theater or circus, and give ten cents, or twenty-five cents, or nothing when you attend church. But you can lean back and listen to the preacher lay it to Judas, and say: "Wife, that fellow Judas was an awful character." Novels, Shakespeare, etc., are plenty in your house, but how many of the writings of Wesley, or others like him, have you? Judas got thirty pieces of silver for betraying his Lord. How much are you getting? But now as to the prayer of Jesus. We will see for whom He was praying.

First. "They have kept thy Word" (John 17:6). Reader, do sinners keep the word of God? Nay, how many of the professed Christians with whom you are acquainted keep the word? Yet Jesus says these keep it. "I have given unto them the words which thou gavest me; and they have received them" (verse 8.) Do sinners receive the word and keep it? Surely not. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (verse 9.) Jesus says in plain language He was not in this prayer praying for the world, but for those who had received the word and kept it. "And all mine are thine, and thine are mine; and I am glorified in them" (verse 10). Reader, is Jesus glorified in your life? Is He glorified in the lives of sinners? Nay, in what percent of the lives of professed Christians is He glorified? Yet He said He was glorified in the lives of those for whom He was praying. I think there can be no mistake as to their being regenerated people, children of God. But we will go farther; we will come to no decisions unless our Lord does. He will always make things plain for us if we will look through glasses unsmoked with prejudice. Listen: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (verse 11). What blessing of greater value could we ask than being kept in oneness? Oh, that this prayer might be answered today. There is only one thing that will produce unity. Belonging to the same church will not do it, but I have seen in meetings I have held Methodist Episcopal and Methodist Episcopal South, and about two other

branches of the Methodist church, about four different kinds of Baptists, two kinds of Presbyterians, Congregationalists, Episcopalians, Roman Catholics and Seventh Day Adventists -- all these around the altar with the blessing of sanctification, and their faces all shining alike, and I couldn't tell but they were all Methodists, and some other brother, I guess, thought they shone like members of his church -- all one in Christ.

Now listen to Christ's prayer again: "I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (verse 12). Were they lost or saved? Jesus says they were not lost, hence saved. Then can there be any mistake as to their being regenerated people? "The world hath hated them, because they are not of the world, even as I am not of the world" (verse 14). Was Jesus of the world? If not, they were not. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (or evil one, revised version) (verse 15). Then it wasn't a death-bed blessing He wanted them to get. He didn't want them killed to get it. He wanted them to get it to keep them from the evil one -- the devil. If there has ever been a time when a blessing of that kind was needed it is today, for there has never been a time when the people of God were surrounded with so much evil as the present. The devil has never had sins more charming, and has never used more deception. But bless the name of our Almighty Savior, His arm has never been stronger and more outstretched than today to lift up the fallen, support the weak, and care for the faltering. Hallelujah!

Again, to leave no doubt as to the spiritual condition of those for whom Jesus was offering this prayer, He repeats: "They are not of the world, even as I am not of the world" (verse 16). Then, again, I affirm on the authority of God's word and that alone they were regenerated people. Yet, "Sanctify them through thy truth: thy word is truth" (verse 17). Jesus prayed for some people to be sanctified. Who were they? People whom He affirmed were no more of the world than He was.

You may say: "Yes, I believe it was for His disciples, but not for me." Wait, listen: "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20). Reader, have you believed on Him? If so, I ask you if Jesus didn't pray here in this prayer for you to be sanctified? Is it not so? Has His prayer for you been answered? You say: "I am a Christian, and don't need anything more." But, my dear friend, doesn't Jesus know whether you need anything more or not? Would He have prayed for you to receive a thing which you did not need? Listen to what it cost Him to secure the answer to His prayer: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Reader, again I ask are you in the way of that prayer being answered? You kneel down and say: "Father, have you any place in heaven for a person who will not let the prayer of thy Son be answered?" What think ye the answer will be? Have not these truths from God's Word been clear that there is for the regenerated a blessing called sanctification, which, if they fail to receive by not allowing Jesus' prayer to be answered, or by not doing the will of God, they must go down to HELL? Reader, if you have it, fall on your knees and ask God to make you fruitful in bringing others to the same sweet experience. If you do not have it, for Jesus' sake and your own poor soul's sake, don't trifle with God and lose your soul, but cry: "Lord, show me thy will, and I will do it by thy help" (see John 7:16, 17).

Third. (a) This blessing is for us in this life; (b) man's personal experience shows him the need of it; (c) God expects us to have it in this life; (d) if we fail to receive it we go down to HELL.

(a) This blessing is for us in this life. We only search the Scriptures, and they are sufficient to prove this proposition. "The oath which he swore to our Father Abraham, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness all the days of our life" (Luke 1:73-75). Then God has sworn that I might serve Him in holiness all the days of my life. Will any man rise up and say that I cannot, and thereby accuse God of swearing a lie? Think of it! God actually condescending to take an oath to get mortal man to believe Him; and yet we find many who do not believe Him, but dispute His oath, and say we can not serve Him in that manner. Is it then for us in this life? God swears that it is.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). He suffered to sanctify whom? "The people." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy" (Ephesians 5:25-27). When did Christ want the church to be sanctified and made holy? Was it at death? No! He wanted it to be presented to himself a holy church, because "Without holiness no man shall see the Lord" (Hebrews 12:14); and "Blessed and holy is he that hath part in the first resurrection" (Revelation 20:6). But when is He coming? "Of that day and hour knoweth no man, no, not the angels of heaven" (Matthew 24:36). If the church is sanctified when Jesus comes, and no man knows when He is coming, must we not have it now to make sure of having it when He comes? Again, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). If I am cleansed from all sin, how much sin remains in me? If I am to get this cleansing by walking in the light, then I am to get it while I am alive and can walk in the light. Again, I ask you, can there be any way of doubt as to this rich blessing or state being enjoyed in this life? Then, reader, let us receive and enjoy this now, and we will enjoy heaven hereafter. The more we enjoy of the Lord here the better prepared we will be to enjoy heaven. Then it is for us in this life as well as in heaven.

(b) Let us see if we need it. I think we can find a few passages of Scripture which will prove a man's personal experience shows him the need of it. "Have mercy upon me, O Lord: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." (Psalm 51:1-3). David acknowledged to transgressing God's law, and also says: "My sin is ever before me." Was this some transgression? No, it was the sin he had prayed in the second verse to be cleansed from. He leaves us in no doubt about it, but in the fifth verse he tells us where this sin came from: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Then was it some transgression that was ever before him? No, but the sin which was with him even from the hour of conception. How is that? We "are all under sin" (Romans 3:9), have sin in our hearts. We find the same sin which is spoken of here in the singular number

also spoken of in many other places in the Word, the singular number always being used in speaking of it.

Another way of distinguishing it is that the remedy God offers for it is never pardon, forgiveness, blotting out, etc., but always cleansing, washing, removing, taking away, etc. I will mention only a few places: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). John, here addressing his disciples, points them to the Son of God, who, he says, "takes away" (not blot out, forgive, pardon), not the sins of the world but the sin -- some one sin which he would have us understand is common to the whole human family. What is this sin? Is it drunkenness, fornication, lying, gambling, or any other transgression you can name? No, you can name no one transgression which is common to the whole human family. Then what is this sin John speaks of? There is one, and only one sin which the Bible, or experience, or observation, show us is common to the whole human family, which the man of religious parentage and the one of ungodly parentage, the one of moral practice and the outcast, are all found in possession of. This is "the carnal mind," the "old man," Adamic nature, that sin principle of the heart, injected there by the devil through the fall of man in the garden of Eden, that old principle of sin from which has sprung every transgression of the law which has ever caused sorrow since the fall of Adam. I might ask why the child so naturally drifts into sin, disobedience to mother, Sabbath-breaking, bad language, etc., so as to cause the Lord to say: "If we say that we have not sinned, we make him a liar, and his word is not in us." Why doesn't it just as easily drift into the service of God? You answer, because it is natural for it to do that way. Yes, but where did that sinning nature come from? From the devil, to be sure, for it never came from God. "And, for this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). But you may say, as some do, I believe that is destroyed in regeneration. Reader, is it destroyed in you? In a few weeks at most, after being pardoned, we find to our sad experience that same old indwelling sin which caused us to commit the first sin still in our hearts, trying, to lead us to commit other sins. "When I would do good, evil is present with me" (Romans 7:21). Evil tendencies, evil dispositions, evil inclinations, evil leadings, evil uprisings, bad tempers, etc. Is it just temptations from without? No, there is something within reaching out after evil. Is the person in a backslidden state? No, but the devil would like to make him, think so. He has no condemnation for sins committed, for he has asked and received forgiveness for all his wrong doings. What then, is the explanation? "My sin is ever before me" (Psalm 51:3). Reader, doesn't your own experience show you a condition something like this?. Then "Let us lay aside every weight, and the sin which doth so easily beset us" (Hebrews 12:1). Here again it is a sin common to all children of God, the remedy being not forgiveness, but laying aside. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Read the sixth verse and all the preceding part of the chapter, and you will find He is addressing those who are in the light, not sinners in "darkness." Yet in the seventh verse He says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood, of Jesus Christ his Son cleanseth us from all sin." Sin is spoken of and cleansing offered as the remedy. Another passage of Scripture with which our experiences may be compared: "This is the will of God, even your sanctification, that ye should abstain from fornication" (I Thessalonians 4:3). Notice the reason for wanting us sanctified is that we should abstain from fornication. Surely no one will make the accusation of there being fornication in heaven. So it must be a protecting blessing, as I have said in the first of the book, for the child of God in this life. The besetting sin of these Thessalonians who had just been redeemed from

heathenism was fornication, the common practice of heathens. Paul tells them God's remedy -- sanctification.

(c) God expects us to have it in this life. To establish this proposition I wish to introduce only a few passages of Scripture out of the many on this subject. I may repeat the one I have just used in the last proposition: "This is the will of God., your sanctification" (1 Thessalonians 4:3). Remember, He continued, "that ye should abstain from fornication." He certainly expects us to have it in this life, for He says: "For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:7). He expects us to be holy or He never would have called us to holiness. He further says: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23, 24). Again, John 17:15-18, might be used in this connection also: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us" (Hebrews 10:14, 15). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). I Peter 1:14-16: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." "As obedient children," they were to be holy. They were to be holy in "All manner of living" (conversation). God called these obedient children to this experience. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). For what purpose did Jesus suffer? Let the Lord answer: "That he might sanctify the people with his own blood" not the corpses, but the people. Is there any one who, after reading these and many other passages, will say God does not expect us to be holy or to be sanctified?

We come now to the last proposition. (d) If we fail to receive it we go down to HELL.

First. I want to ask if any reasonable person, after reading the Scriptures just given, can dispute this proposition, and say, Although Jesus died that I might be sanctified, I will go on without it and be saved anyway? Although He prayed for me to have it, I will reject it and be saved anyway? Can you find any way possible to meet the passage, "Without holiness no man shall see the Lord," except to say you must have it, just what the book says? Is there then only the one place to which man may go where he will not see God, and is that HELL? Reader, can you, in an unholy condition, expect to go to a holy heaven (see Psalm 20:6 and Revelation 21:2 and 10), ruled by a holy God (I Peter 1:15, 16), who is worshipped by holy angels (Matthew 25:31), which has a holy way leading to it (Isaiah 35:8), in which are none but holy people, the teachings concerning which are given in a holy book (the Bible), which says none will get there except as they enter by the door (or "way") (John 10:1), and that none but the holy can see Him (Hebrews 12:14)? I ask you, reader, can you expect to get there without being holy? I want to present two more texts of Scripture to show that we must be holy or be lost. God says: "Then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9-10). "This is the will of God, your sanctification;" and he further tells us: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth

the will of my Father which is in heaven" (Matthew 7:21). Now you have it in the words of the Son of God,. Remember that "all Scripture is given by inspiration of God" (II Timothy 3:16). Therefore the same Author that had the words penned, saying by His will we are sanctified, also had the Word given that if we fail to do His will we cannot enter into the kingdom of heaven.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation" (Hebrews 2:1-3). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

* * * * *

THE END