

The King's Highway

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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FOR HE LOOKED FOR A CITY THAT HATH FOUNDATIONS WHOSE BUILDER AND MAKER WAS GOD.

This was Abraham's objective. All the great events of his life, although great, were the incidents blazing the way of faith, for all succeeding generations must pass over the great thoroughfare of faith to reach the city which hath foundations.

It is a sad thing to see nations whose very foundations have been destroyed, and a great nation thrown into a state of confusion. It is a sad thing to see men and women going through life, aimlessly wandering about, without a single object in life.

It is sad to see people zealously clamoring over theories of religion, devoid of a single religious principle. Abraham was in quest of a place, a city, a kingdom which was everlasting—"a kingdom which cannot be moved." Nor shaken.

He became acquainted with God. He knew God and God knew him, and laid upon him the responsibility of illustrating in real life, the way of faith, by which lost man may find his way back to God, and heaven, and eternal life.

There are several great events recorded in the history of his life, which are full of great lessons, which have drawn upon as material for very helpful sermons, and written articles, but back of these were two very distinct and wonderful epochs in his life accompanied by great and precious promises.

The first is recorded in Genesis 12-1-5. In Hebrews 11-8-9-10 it says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went." "This land, says Dr. Adam Clarke, was made a type of the Kingdom of God. Probably the whole transaction may have a farther meaning than that which appears in the letter.

As Abraham left his own country, father's house and kindred, took, at the command of God, a journey to this promised land, nor ceased till he arrived in it; so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many, set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished! Not so with Abraham;

he went forth to go into the land of Canaan, and into the land of Canaan he came."

The first epoch in the life of Abram as related above, breaking away from his father's home, and kindred, was a testing experience, involving a great struggle, the beginning of a new life, and his journey by a new way, and new experiences, directed by spiritual light day by day. The second is related in Genesis 17. When Abram was 99 years old the Lord appeared unto him and said—"I am the Almighty God. Walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly.

And Abram fell on his face and God talked with him."

Jesus our Saviour said practically the same thing to his disciples—Matt. 5-4-8. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The very declaration, I am the Almighty God, should destroy all questions of the possibility of being able to meet the demand.

The declaration conveys, I am that God who pours out blessings, who gives them richly, abundantly, continually—Clarke. This second epoch carries him into a closer personal relationship with God than he has ever known. The possibility of such a life comes to us as a tremendous shock, and will prostrate us in the deepest humility before God, and God will speak to our inner consciousness, and our hearts respond.

"They shall all be taught of God." This our Lord quoted John 4-45, "Every man therefore that hath heard and hath learned of the Father, cometh unto me."

There are some great, rich, and blessed lessons to be drawn from this epoch in Abraham's life, as at this time, God changed his name to Abraham, which enlarged its significance, "Abram a high father." "Abraham Father of a great multitude."

Dr. Adam Clarke gives the following comments on this command of God to Abraham. "Thou shalt be altogether perfect. Be just as the Holy God would have thee to be, as the Almighty God can make thee, and live as the all-sufficient God shall support thee: for he alone who makes the soul holy, can preserve it in holiness.

Our blessed Lord appears to have had these words pointedly in view—Matt. 5-4-8. Ye shall be perfect as your Father who is in heaven is perfect. But what does this imply? Why, to be saved from all the power, the guilt and the contamination of sin. This is only the negative part of salvation," but it has also a positive part—to be perfect as our Father who is in heaven is perfect—to be filled with fulness of God to have Christ dwelling continually in the heart by faith and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which man fell for he broke the command of God. And this is the state into which every human soul must be raised, who would dwell with God in glory; for Christ was incarnated, and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-purifying energy of the Holy Ghost. How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies!

But some say, "You overstrain the meaning of the term; it signifies only, be sincere, for as perfect obedience is impossible, God accepts of sincere obedience." If by sincerity he means good desires, and generally good purposes, with an impure heart and spotted life, then I assert that no such thing is implied in the text, nor in the original word: but if the word sincerity be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of sine-cera, "Without wax" and applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of wax is separated. Then let it be proclaimed from heaven—Walk before me, and be sincere! Purge out the old leaven, that ye may be a new lump unto God, and ye shall be perfect, as your Father who is in heaven is perfect. This is sincerity!"

This is an experience which has foundations in the scriptures, old and new, and fits men for the heavenly city—coming down from God.

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