

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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SANCTIFY THEM THROUGH THE TRUTH

THY WORD IS TRUTH

HOW.

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Many guesses are indulged and many theories are entertained as to the how of sanctification. And indeed the Scriptures themselves afford different (though of course not contradictory or inconsistent) teachings concerning the way of holiness.

In this chapter God the Father is appealed to as the Sanctifier. The text is a petition to the Father, Who is addressed no less than five times in this prayer: "Father" (twice), "O Father," "Holy Father," "O Righteous Father."

Again, in the second verse below the text, we have the self-sacrificing devotion of Jesus mentioned as the ground of sanctification. To this end He devoted Himself. So we are taught in other places.

And in the last verse of this prayer we have presented, as the experience and evidence of sanctification, the indwelling of love and of Christ, which is also taught in other places.

But in this chapter we will consider the one way taught in the words immediately following the text: "through thy truth."

The Greek preposition *en*, here translated "through," expresses instrumentality or means—as in the Scripture, "overcome evil with [or by means of] good."

So Jesus presents Truth as the instrument of sanctification. To those Jews which believed on Him, He said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—free indeed, in the fullest sense free; free from error, free from condemnation, free from the devil's dominion, free from sin—with the glorious liberty of God's dear children.

But what is the truth that sanctifies? "Thy truth"—God's truth.

Now, all truth, indeed, is God's—a transcript of the divine mind—according to the eternal nature, relation and fitness of things. As the poet says, the eternal years of God belong to truth. As in Him we live and move and have our being—as by Him all things consist—so there can be nothing of good but is according to the scepter of truth wielded by Him. All truth is in order to goodness.

But what is sanctifying truth? Not

mathematics; not science; not art; not beauty; not history. But Bible truth. "Thy word is truth," explains Jesus.

James tells us that this word is able to save our souls; and Paul says that all Scripture is God-inspired, that the man of God may be perfect.

But how does Scripture truth become instrumental in the sanctification of God's people? This question opens a wide field for thought and discussion. We are not able to give full answer. But some helpful things we may say:

Paul tells us that the Holy Scriptures make wise unto salvation; that they "are profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect." (2 Tim. iii. 16-17.) That is to say, these God-inspired writings are instrumental in the perfecting of the man of God in that—

(a) They furnish him divine teaching—that he may be enlightened in the truth as it is in Jesus. The Bible is the only infallible and all-sufficient text-book on holiness. Other books may be useful, in so far as they help to an understanding of The Book. But it alone contains the whole body of sanctifying truth.

(b) And with the Bible we are furnished a means of testing—testing of the teachings of other books, ecclesiastic deliverances, etc.; but especially of our own hearts and lives. It is a mirror which, if rightly used, will reveal all defects and blemishes in character, and will evidence if our lives are radiant with the beauties of holiness.

(c) Again, the Bible furnishes us with a means of amendment. It is not merely a fault-finder: it is also a Gospel which reveals to us how we may have our defects in holiness corrected, especially that the inner glory may shine through the life.

(d) And again, the Bible furnishes us with a means of development of the inner structure of holiness—the up-building of our character, ourselves, on our most holy faith.

This is a description in general of the way the Scriptures minister to holiness.

But especially are we dependent upon the Word of truth—the Gospel of salvation—for conviction of our moral needs

and revelation of the divine supply. This sure word is as a light that shineth in a dark place. "The testimony of the Lord is sure, making wise the simple. * * *

The entrance of thy words giveth light; it giveth understanding unto the simple."

The word of God is strong and clear;

By this His will I know.

The Bible is the beginning of the faith by which we are saved in every degree of salvation. Faith cometh by hearing, and hearing by the word of the Lord. There is a divine potency in the living word that begets faith (as well as a foundation for faith). The word of the Lord is quick [i. e., alive] and powerful [i. e., full of energy]. To his disciples Jesus said:

"The words that I speak unto you, they are spirit and they are life. * * * If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free. * * *

Now ye are clean through the word which I have spoken unto you." In the introduction to this prayer for their sanctification we read: "These words spake Jesus, and lifted up his eyes to heaven, and said," etc. First the divine, sanctifying doctrine spoken to His own, and then the prayer that the doctrine might be translated into experience. In His prayer He said to the Father: "I have given unto them the words which thou gavest me. * * * I have given them thy word. * * * And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them and I in them." That is sanctification.

But how does God operate to sanctify through the truth?

(1) He formulates it into words of human language: "The Lord gave the word: great was the company of those who published it."

(2) He gives His Son to be a living exponent and teacher of the truth. Jesus is called The Word. He says, "I am the truth."

(3) He ordains His Son to be Head over all things to the church (the pillar and ground of the truth), and in the exercise of His Headship, He calls and appoints men to express the truth; "He gave

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