

# 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. 40:3.

VOL. XXXIV.

MONCTON, N. B., NOV. 30, 1924.

NO. 110

## Holiness a Fixed Order of the Universe

By David Morton Smashey.

"I am the Lord your God . . . ye shall be holy ;for I am holy" (Lev. 11:44.)

It is impossible for anything to be true unless it be self-consistent. In contemplating the subject of holiness, we find it to be the existing normal order of the moral universe. It is self-consistent, and, therefore, a contradiction to the absurd notion that man can not be holy.

I. God Himself is holy, and for this reason He must ,according to the law of His own being, require all His intelligent beings to be holy. The assumption that God does not require man to be holy and that man can not be holy contradicts the universal order of God himself. This is not a matter of opinion, but a specific fact, which is plainly stated by Jehovah. We read in Lev. 11:44, "Ye shall be holy; for I am Holy." God requires that man should be holy according to the law of His own being. God is holy and because He is holy He must in the very nature of things demand that man be holy. It is the only course left open to Infinite holiness. He must require all intelligent beings to be holy or else His moral government comes to an end. Sin can have no place in the presence of Infinite holiness, and for this reason the requirement to be holy is fixed, absolute, direct, imperative. If this is not so why did God cast the sinning angels out of heaven, and the sinning Adam and Eve out of the garden of Eden?

II. Holiness is the eternal, divinely decreed order of the moral universe. Holiness is the fixed order of the moral universe, governing all intelligent beings—God, as well as angels and men. Unholy beings are viewed by the All-wise Creator as moral monsters, and for this reason the sinning angels were cast out of heaven and are "reserved in everlasting chains under darkness unto judgment of the great day." Likewise Adam and Eve who sinned were viewed by our holy God as moral monsters and for this reason were cast out of the garden of Eden. Holiness springs from a fundamental moral necessity, impelling us to be pure from all moral corruption, and if disregarded and violated, it carries with it a penalty corresponding to its satanic malevolence towards God and His detestation of sin. Sinning, unholy beings are found nowhere else except outside the kingdom of God, and there they must live eternally if they are not cleansed from all sin through the atonement made of God through Christ.

III. Holiness is God's choice for the moral condition of man. Holiness is God's predetermined purpose and choice for man's moral character. We read in Gen. 1:26, "Let us make man in our image, after our likeness." If God should create a man at all, his character must be suitable to the law of God's own being. That is to say, man must conform in his moral character to the moral image of God. God's choice for the moral condition of man must necessarily be the wisest and best choice that it was possible for Infinite intelligence to make, and must have been as necessary as it was wise, else God would not have made man holy.

IV. The divine purpose that man should be holy is coeval with God's creative plan. We read in Gen. 1:27, "So God created man in His own image." Holiness is coeval with eternity, coexisting with God, and is the choice of God for the moral condition of man. Holiness and God's requirement that man should be holy are inseparable, and the effects of the violation of this requirement are seen in the frightful consequences of the fall of man and the angels.

V. Infinite intelligence can have no changing scheme. Whatever was essential for man's moral condition at any time must be necessary through the whole course of his existence, whether it be in time or eternity. The fall of man involved no change in God's immutable purpose. Holiness is a permanent institution, fixed by the Almighty Creator, and He has stamped upon man the obligation to be holy.

VI. God's purpose in the Christian scheme of salvation is to restore man to that original state of holiness lost in the fall, thus carrying out His original purpose. Less than salvation from all sin, and the full recovery to that state of holiness in which man was originally created, could not have entered into the plan of human redemption. If God saves man at all, He must, in the very nature of things, undo the work of Satan. That is to say, God must save man from that state of sin into which he had fallen, and restore him to that state of holiness he lost in the fall. There can be no salvation for man unless he be conformed to the moral image of God. The New Testament amply supports this view, and it also commends itself to all well-informed minds.

The "new creation" or the "new-making" of man is the transformation into a

state of "righteousness and true holiness." We read in Eph. 4:24, "And that ye put on the new man, which after God is created in righteousness and true holiness." The phrase "after God is created. . . . in true holiness" is equivalent to "after the image of Him that created him" (Col. 3:10), for "God created man in His own image. Here two facts were made plain: First, that God in the beginning made man in hi sown image ;and second, that the new-made man is remade in the same original likeness, viz., in the image of God." Note another important fact; namely, that it was God's prearranged plan to recover man to the divine image in which he was created. The Word says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:29). We here learn that God has made choice of His Son Jesus Christ as the prototype or model Son in the divine or heavenly family after which all the sons of God are to be fashioned. We also learn that the condition of sonship in the family of God and the retention of its rights and privileges is conformity "to the image of His Son." Lastly, if man can not be made holy, if he can not be conformed to the image of Christ, it would vitiate the whole purpose of God concerning both his creation and redemption.

If God, in the restoration of man, does not reproduce in man that original image of Himself, He has chosen a most perilous course, a course which must break down somewhere. However to assume that God can not restore man to the state of holiness from which he fell is the most audacious and stupendous of absurdities.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, not one great heroic act of mighty martyrdom make up the Christian life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences; little foibles, little indulgences of the flesh, the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.—Bonar.

There is always someone to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper will be a boon.