

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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Christian Perfection, What Is It?

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"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1.

Many are in danger of missing the blessedness of this precious gospel truth by being prejudiced at the scriptural term perfect or perfection. The apostle does not mean that we are to "go on" unto absolute perfection or human perfection. It is not a perfection of knowledge, for we know only "in part." It is not a perfection that exempts us from mistakes. It is not a perfection that does not permit of growth in grace, severe trials and temptations. It is not a perfection but what the most devoted and holy may, at times, be conscious of shortcomings. The repeated reference in scripture to perfection has reference more especially to completeness. "Having all properties naturally belonging to it. Entire. Nothing requisite wanting." (Webster). Faith has been faltering, weak and imperfect. It has not brought to the soul the strength, comfort, rest and victory that God designed it should. Therefore, we find Paul "night and day praying exceedingly" for the perfecting of the faith of the Thessalonians. (I. Thess. 3:10). While Paul rejoiced that Timothy had brought "glad tidings" of the steadfastness of their faith, even under severe trials, yet, their faith was in need of being perfected in order that God might establish their hearts "unblameable in holiness." (I. Thess. 3:10-13).

Likewise, love is mixed with more or less of selfishness, and does not correspond with its description in I. Cor. 13. "Ye are straitened in your own affections." (I. Cor. 6:12, R. V.) The Corinthians were not without divine love, but their love was not perfected. It was "straitened," the opposite of large full and complete. It did not measure up to the will and purpose of God. They were commanded, therefore, to have their love enlarged or perfected. "Now for a recompense in the same, (I speak as unto my children) be ye also enlarged." (I. Cor. 6:11).

Again, our joy is not full and complete. It fluctuates, is up and down. We cannot "rejoice evermore, pray without ceasing and in everything give thanks." Our joy, then, is to be perfected by the fulness of the Spirit and by a strong abiding faith. "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit (the fulness) which they that believed on him were to receive."

(John 7:38). "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." (Rom. 15:13).

Again, our holiness, or sanctification, is to be perfected. Holiness has its beginning in our life when we are regenerated, when we are born of the Holy Spirit; but our holiness is to be perfected. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (I. Cor. 7:1). This command, immediately follows the exhortation noted above regarding the affections of the Corinthians. Their affections or love was to be enlarged and knowledge, for we know only "in part." It was not to be perfected by growth, but by faith, by appropriating the promise of God. Four things, then, are to be perfected—our faith, our love, our joy, and our holiness.

Again, Christian perfection is especially known as a cleansing. It is the removal of the least and last remains of sin from the heart. Perhaps we see so few that exhibit the fruits of this gracious experience and see so much of sin and carnality, we are apt to doubt the promises and the power of the blood, but the scriptures clearly and unmistakably teach the doctrine of heart purity. Many scriptures could be multiplied in proof of this. A sanctified young lady only sixteen years of age declared if there was only this one verse of scripture in the whole Bible on sanctification, it alone would prove the doctrine of eradication. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin." (Rom. 6:6). I. John 1:7 declares if we walk in the light the blood of Jesus Christ "cleanseth us from all sin." In Romans 7th chapter, Paul shows how the law could not free us from the power of sin. Then as we enter the 8th chapter of Romans, see what complete victory over sin is promised. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). "He that committeth sin is of the devil . . . For this purpose the Son of God was manifested, that he might destroy (not suppress) the works of the devil (sin)." (I. John 3:8). Jesus "gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Titus 2:14). "The grace of God that bringeth salvation hath

appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2: 11-12). Again, we have the positive promise, "For sin (in no form) shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14). See Luke 1:73-75; John 8:34-36; Rom. 6:22.

Some time ago we heard a prominent evangelist state that, in his opinion, the scriptures so clearly and unmistakably taught the doctrine of the eradication of the sin principle, that he would preach it as a gospel truth even if he could not see one single exhibition of it in this world. But, thank God, thousands and tens of thousands have proved that we have a Saviour who is able to save "to the uttermost" them that come unto God by him. (Heb. 7:25).

The truth of Christian perfection is not only taught by the above scriptures, but it is taught by symbol, and by the types and shadows of the Bible. The blind man had the Lord touch his eyes a couple of times and then he saw all things clearly. The boards in the tabernacle teach a second work of grace. Each board, a type of the individual, was fastened and held by two sockets of silver. The large altar before the tabernacle stands for atonement, and the large laver, filled with water, stands for the work of regeneration by the Holy Spirit. We then enter the holy place, where we find nourishment and light. The shewbread is a type of Christ, the bread of life, and the golden candlestick is typical of the light of the Holy Spirit given through Christ. In the altar of incense we have a type of the prayer life of the Christian. But there is a fuller manifestation of God found in the holy of holies. The way into the holy of holies was not made manifest "while the first tabernacle was yet standing," but now through the blood of Christ we are commanded to have "boldness to enter into the holy place." (Heb. 10:19). The ark of the covenant was the only piece of furniture found in the holy of holies. God's dwelling place was in the ark of the covenant. "And there will I meet with thee, and I will commune with thee from between the cherubims which are upon the ark of the testimony." The ark of the covenant is a type of the sanctified believer. God's dwelling place is in our mortal bodies. The blood of Christ cleanses us from all sin and makes us a fit dwelling place for the Holy Spirit.

The ark of the covenant contained three
(Continued on Page Five)

Ward Miller, May 27
R R No 2