

# 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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## Witnessing with Power

*With great power gave the Apostles Witness to the Resurrection of the Lord Jesus"—Acts 4:33.*

**T**HIS TEXT has made a very deep impression on my mind for sometime. If it were not for one great New Testament truth, namely, the "Baptism with the Holy Ghost," there could be no logical reason for God the Father leaving such an important part of the gospel within the power of man to perform.

The religion of Jesus Christ is like a great endless chain of several golden links. To break one of the links is to destroy the action of the whole chain. There is the link of "Virgin Birth," the link of "Divine Miracles," the link of "Atonement," the link of "Resurrection Power," the link of "Ascension Glory," etc. To break any one of these links is to throw the entire chain into a useless heap at the base of the cross where hangs not the "Son of God," but a mistaken religionist.

As I see it, one of these links is as important in the chain as another — they all stand or fall together, and yet while angels and the voice of God and the Holy Ghost attested to the "Incarnation," the proof of His resurrection was left to a few men of very humble life.

Christ could have shown Himself to the high priests, the Sadducees, or to the whole city of Jerusalem had He chosen to have done so, but it seems the accounts we have of His manifest presence after the resurrection were to His own followers. And to them alone was left the stupendous task of proving to an incredulous world that Christ had arisen.

Bible students have seen in the attitude of the disciples before and after the resurrection strong evidence of this most glorious truth. It is not difficult for anyone to see their claims of proof. The disciples certainly were a disheartened company on the day of the crucifixion and the day following. Whatever hopes they had in Christ as the Messiah previous to this were all shattered. The two to whom Christ appeared on the road to Emmaus gave testimony to this when they said, "We trusted it had been He which should have redeemed Israel." It is impossible to picture the disciples in any manner but a discouraged, faithless crowd during the days Christ's body lay in the tomb. But no man can follow this same company from the "Mount of Ascension" to the "upper room" in Jerusalem without being convinced of a mighty change being effected in the hearts of each one. No denying Peter's in the company now. No doubting Thomases. No "fools and slow in heart to believe all that the prophets had spoken." But one hundred and twenty believing hearts were making their way to an upper room to spend days in blessed anticipation for the promised "Comforter" in obedience to the command of a living Christ. Whatever the world in general may have thought, there can be no doubt in any honest mind that these people had seen something between the time Christ's body hung on the cross and their praying in the "upper room" that had produced in them a mighty faith in the resurrection.

All this would be proof No. 1, but our text seems to suggest something more. With "Great Power" seems to express something beyond the line of human capabilities. We think of things

within the realm of the supernatural when we read these words. Without a doubt these words speak the presence of the Holy Ghost in the hearts of each one. The coming of the Holy Ghost in Pentecostal power was so closely associated with the resurrection of Jesus that it becomes one of the strongest proofs of the resurrection. Christ's prophecy concerning the outpouring of the Holy Spirit in John—7:37, 38, 39, could only be fulfilled after the resurrection. Thus we see in Pentecost itself another undeniable proof of the resurrection. And in the "witnessing power" of the apostles, as recorded in the Acts, we see a proof of the baptism of the Holy Ghost. The apostles were absolutely powerless to do the miracles they did, but by the power of the Holy Ghost. Hence a proof of their promised Comforter and consequently a proof of the resurrection. This would be proof No. 2.

The Scripture often lays the burden of proof on works. The Psalmist says, "The heavens declare the glory of God and the earth sheweth forth His handiwork." Jesus says, "Believe Me that I am in the Father and the Father in Me, or else believe Me for the very work's sake." It seems that great proof of the resurrection must be seen in the lives and works of Christians from the day of the apostles to the present time. When the apostles spoke in languages on the day of Pentecost, unknown to them before, they gave witness to the resurrection of the Lord Jesus. When three thousand unbelievers were "pricked to the heart" under the preaching of Peter and converted to Christ, they witnessed to the resurrection. When the "lame man" walked, and Ananias fell dead, and prison doors "opened on their own accord," and dead men were raised to life, and all this being accomplished by the hands of unlearned, despised followers of Jesus in His wonderful name, surely, if works mean anything, they are speaking loudly the great fact of the resurrection.

If the resurrection of the Lord Jesus was only a theory, these men could no more have done the things they did in the name of Jesus Christ than if they had used the name of Herod or Pilate. Neither would the Christian church have been able to perpetuate itself down through the centuries. Christ's church not only demands a belief, but a life—a life that nothing has ever been able to produce but faith in a risen Lord. Faith in Jesus Christ is the only power this world has ever found that can take men of all ages, from all classes and races, and produce in them a life of holiness. Men will join lodges, make all kinds of promises, and seal them with an oath. Men will theorize and philosophize, but after lodges have done their best and theories have been followed to their full, they leave their adherents just the same unchanged, degraded, fallen mortals that they were when they began. But, praises be to our Matchless Christ, faith in Him to save and sanctify has taken the lodge member and made him a Christian. It has taken the wretch and made him a blessing to the world. It has found the "wisdom of this world" endeavoring to solve life's greatest problem in Egyptian tombs and among rocks and fossils; it has led him to the empty tomb of Jesus, from there to the "Rock of Ages," and caused him to cry out like one of old, "My Lord and my Christ." If there is no risen Saviour there is no grace; if there is no grace there is no salvation from sin. But multiplied thousands can testify to an instantaneous,

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Ward Miller, May 27  
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