

# 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

VOL. XXXVII.

MONCTON, N. B., OCT. 31, 1930

NO. 34

### "SANCTIFY THEM"—WHO? WHAT?

By Rev. A. S. Hunter

Jesus' upper room prayer, "Sanctify them," was not incidental, but climatic. The entire prayer followed what was probably the most intimate discourse Jesus ever made to them. In it, He marked them as "not of the world, therefore the world hateth them as 'not of the world, therefore the world hateth you.'" In the prayer He said, "Thine they were, and Thou gavest them to me." They had been God's in some special sense, or such a mention would have no meaning.

Undoubtedly, those men had been among the many who, under John the Baptist's preaching, had repented of their sins, confessed them, and been baptized in token of the remission of their sins; they had been converted, born of the Spirit, made children of God. It was by that, that they had become the Father's, and He gave them to the Son. Their recognition of Jesus as "the Christ, the Son of the living God," was through their relation to the Father. John had identified Him to them as "the Lamb of God that taketh away the sin of the world," and who baptized with the Holy Spirit. Therefore when Jesus called them, individually, from their vocation, they were ready to leave all and go with Him.

Jesus' call to follow Him was not their call to salvation, or to discipleship, but to special service. He did not thus call all who believed on Him to leave their business and go with Him. Again, from the whole body of His disciples. He chose twelve apostles, sent ones. So, in this prayer, He said, "As Thou hast sent me into the world, even so have I sent them into the world." In the previous discourse, He had said to them, "I have chosen you and ordained you." Thus we see how wholly distinct they were from "the world" of unbelievers—at least three steps separated.

Long before, Jesus had said, "I will build my church." The Greek word "ekklesia," translated "church," literally means, "I call out." Therefore, what Jesus really said was, "I will build my called out ones;" and such these were. And, it was for the called out, separated, unworldly ones, that Jesus prayed, "Sanctify them." And, to make the distinction more definite, He said, "I pray not for the world," out from which these had come. In like manner the Holy Spirit, by Paul, said, "Christ loved the church [called out ones], and gave Himself for it, that He might sanctify and cleanse it \* \* \* that it should be holy."

"Therefore, 'Who?' is the called out, separated, unworldly church? Only such are eligible to sanctification, and will receive the truth.

Next, "What?" The Greek word, "hagios," means holy, pure, clean. "Hagiadzo" is the verb, meaning "to make holy;" and which is

translated, "sanctify." Our English word, "sanctify," is from two Latin words which mean, "to make holy." Therefore, "sanctify" is the correct translation of "hagiadzo." That is the primary meaning of "sanctify," to make holy.

Like many other words, in use it has acquired a secondary, a modified meaning; that is, to set apart, to dedicate, to consecrate. Thus, God blessed the seventh day, and sanctified it;" He set it apart from the other days of the week, to the sacred purpose of His worship. Likewise, we dedicate, set apart, consecrate church buildings to a like sacred use, the worship of God. Neither time nor material things have a moral character, and they can not literally be made holy; they can be holy only as to their use.

Likewise, Jesus said of Himself, "For their sakes, I sanctify myself." He was always holy, therefore, He could not be made holy, as we must be. But, He did set Himself apart from the glory which He had with the Father, "and was made in the likeness of men; \* \* \* and became obedient unto death" and all this that sinners should be saved from sin, and His church sanctified, made holy. So, His prayer continues, "For their sakes I sanctify [set apart] myself, that they may be truly sanctified" (made holy).

Therefore, "What?" is purified, made holy. Verses 17 to 19 are the climax of the upper room prayer, which is itself a sample of Jesus' mediatorial prayer for us now. From that climax radiates all that follows in the prayer, including the unity of believers. That unity is unity in holiness. And, the prayer reaches down to the end of time, taking in "all them also which shall believe on me through their word." Every called-out, separated, unworldly disciple of Jesus is in His prayer, "Sanctify them."—The Free Methodist.

### GOD'S RIGHTEOUSNESS

Thy righteousness is like the great mountains.

*Psalm 36:6*

God's righteousness is like the great mountains in that though stern and forbidding, it is freighted with blessing.

The mountains suggest the terrible in Nature. They are scarred and seamed. Their stormy heights, dark forests and gloomy canyons are to many full of shuddering dread. There the storms are born, and few things are more terrible than a storm high up on the mountains. The roar of the wind, the shrieking of the pines and the lightnings not far off, but leaping from crag to crag and hissing past, are so near that you think the next will strike. Yet the mountains are a measureless blessing. They are the storehouses of precious ore. Their rocks disintegrating, formed, and continue to replenish the soil of the plains.

They act as loaves of bread, drawing from them the rain and snow which, stored up in reservoirs, give birth to the rivers of the continent. The winds are there created, which counteract the heat which otherwise would become rampant and deadly. Mountain chains determine whether a continent is to be barren or fruitful, healthy or sickly.

We heard of a farmer who wrote to a friend that he had been experimenting with God. He had planted, cultivated and gathered a field of corn on the Sabbath. Not a stroke of work was done on a week day; and he found that he had a larger yield than his neighbor, who had done the work on his farm between Sabbaths and on that day attended church. His friend made the simple reply: "God does not always settle His accounts in October." It were well if we remembered this. God's righteousness is like the great mountains, strong, terrible, and His judgment, though it tarry long, follows on, "as echo follows the song, on, on, on!" "Though with patience He stands waiting, with exactness He grinds all."

This side of God's character has been veiled. Men have talked of the love of God as though they had forgotten that He has said that "Whatsoever a man soweth that shall he reap."

God's righteousness is like the great mountains in their appeal to the soul of man. There is a strange sympathy between the heart of man and the majesty in nature. Is there not felt a delicious, indescribable emotion at the sound of a far-off song in the night, or when gazing into the fathomless blue of the heavens, or listening to the solemn undertone of the ocean? The mountains possess this power in a larger measure than any other sphere of nature. Alone in their silence, one can almost feel God. The soul reaches out to Him, saying, "Speak, Lord, for Thy servant heareth."

Mountains have always been the retreat of the weak and the oppressed. There patriotism has made its last stand, and brave faith found a hidden sanctuary. So the righteousness of God is a sure refuge from sin and its penalty. No clearer law is written in the Bible or in human experience than that sin is followed by punishment. This law is represented as a pursuing officer with drawn sword, but he who has taken refuge in the righteousness of God in Christ is safe.—Pacific Christian Advocate.

Ten minutes in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

"Jesus Christ has gone into the valley of death that those who trust him may have no fears about their loved ones. Because he went first, they will not get lost."—Christian Witness.

Mrs. Hartshorn Mullen,  
Jan 30