

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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"THE GATES OF RIGHTEOUSNESS"

Psalm 118:19

By C. W. Ruth, Evangelist

In becoming a Christian some gates will be closed and padlocked, but all "the gates of righteousness" will be opened, and thus give admittance and access to all that "God hath prepared for them that love him" (1 Cor. 2:9). A gate is supposed to do two things—to exclude all such as are not desired within, and to open and admit all that should enter.

While "the gates of righteousness" may not always open automatically or spontaneously, they may nevertheless be opened as occasion may require. But "the gates of righteousness" will not open until full assurance is given that all conditions have been fully complied with, and that no unrighteousness will be practiced within, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

I. The Strait Gate: The Gate of Life

The first gate of righteousness to which we would call attention is called "the strait gate." In Matthew 7:13, 14, we read, "Enter ye in at the strait gate . . . because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." This is a restricted gate. Paul found this "gate of the Lord" down in Damascus, in "the street which is called Straight" (Acts 9:11). This gate will not admit anything or anybody that is morally crooked. It is so "strait" that nothing of a sinful nature—nothing belonging to the prince of this world can be smuggled through; no contraband of war, nor spies from the enemies' country have ever yet passed through this gate. The only key or latch that will open this gate is old-fashioned repentance toward God, and faith in our Lord Jesus Christ, which requires the utter abandonment and renunciation of all sin, and the pledge of unconditional and unswerving fidelity, and obedience to the keeper of the gate. "Except ye repent, ye shall all likewise perish." "Repent ye therefore, and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life" (Luke 13:3; Acts 3:19; 16:31; John 3:36).

II. The Gate of Sanctification

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12, 13). Many seem inclined to overlook or pass by this gate, but it nevertheless is one of "the gates of righteousness." If we would follow Jesus we must also enter this "gate of the Lord," seeing He passed through this gate. While it is a most unpopular gate, and is the way of reproach

and shame, it is the only entrance way to Beulah land. Since sanctification is "the act of divine grace whereby we are made holy," no person can know the joys and triumphs of a holy heart who refuses to enter this gate. And as it is clearly stated in our guide book that "This is the will of God, even your sanctification" (1 Thess. 4:3), and that "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it," so that "he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27), the vows of loyalty and obedience we made as we entered the "strait gate" make it imperative that we also enter this gate. But the only key that will open this "gate of the Lord" is a complete separation from the world, an entire consecration of all upon the altar of God, and an unwavering and appropriating faith in the blood that Jesus shed in order "that he might sanctify the people." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "The altar . . . sanctifieth the gift," and thus we enter upon the "inheritance among them which are sanctified by faith" (Romans 12:1-3; Mathew 23:19; Acts 26:18).

III. The Gates of Service

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isaiah 62:10). It has been said we are "saved to serve." The person whose lips have been touched with "a live coal" from off of God's altar, and thus had all "sin purged," and all "iniquity taken away," is almost certain to hear "the voice of the Lord saying, Whom shall I send, and who will go for us?" (Isaiah 6:7, 8). We believe God uses everyone he can use. There is a work for everyone to do. But there is no need of anyone breaking down the door, for He has said, "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron" (Isaiah 45:2). The essential thing is that we be clean and ready. He who has passed through the two former "gates," and therefore is "purged" from things to dishonor, "shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things

which are not, to confound to nought things that are: that no flesh should glory in his presence" (2 Timothy 1:26-29).

IV. The Gates of Praise

"Enter into his courts with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." "Thou shalt call thy walls Salvation, and thy gates Praise" (Psalm 100:4; Isaiah 60:18). Surely everyone should frequently enter these gates, and praise God for His abundant mercies, His loving-kindnesses—both in temporal and spiritual blessings—and for the "great salvation" provided for us in Christ Jesus. "Praise is comely for the upright." "Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 33:1; 47:1). Surely "Praise" is one of "the gates of righteousness;" and the only righteousness;" and the only righteous thing for us to do is to praise Him—seeing He hath dealt so bountifully with us. Since He hath said, "Whoso offereth praise glorifieth me" (Psalm 50:23), let us enter the gates of praise more often, and thus "glorify" Him the more, for He is worthy. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

V. The Gate of Heaven

"The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal . . . and the city was pure gold, like unto clear glass; and had a wall great and high and had twelve gates . . . and the twelve gates were twelve pearls; every several gate was one of pearl" (Rev. 21:16, 18, 21). They who have sincerely and faithfully entered the aforesaid "gates of righteousness" will have no difficulty finding "the gate of heaven" (Genesis 28:17). But they who refuse, and fail to enter "the gates of righteousness" while on earth, can never hope to enter any of the gates of heaven. They who enter "the gates of righteousness" on earth will have days, "as the days of heaven upon the earth" (Deut. 11:21), and thus become naturalized and acclimated and have a heaven on earth to go to heaven in; and thus be all fixed up, and ready for the heaven to come. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).—Herald of Holiness.

There are three things which a conscience wholly sanctified steadily surveys. The first is, the letter and spirit of the law, or written Word of God. The second is, our own actions, words, and dispositions. The third is, the agreement or disagreement of our actions, words, and dispositions, with the letter and spirit of the written words of God.—Rev. A. Watmough, in "Entire Sanctification."

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