

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 HIGHWAY OF HOLINESS

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And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring man, though fools, shall not err therein. No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:8-10.

Isaiah was the eagle soul among the prophets and soared to sublimer heights than any other writer of the Old Testament. In this striking passage the prophet reveals to us the King's highway of holiness which leadeth to life eternal.

There are many things in the various realms of life that claim our attention, demand our most earnest thought, and challenge our utmost endeavor. There is the matter of our physical well-being, which requires careful observance of the rules of health. There is the need of intellectual attainments, with its years of schooling and preparation. Then the question of one's vocation or avocation, often necessitating various adjustments and much sacrificial preparation. Most important of all is the matter of the soul's salvation with its ultimate crown of everlasting life.

In this way of victory revealed by Isaiah, there are various characteristics. First, the King's highway is the way of purity. "The unclean shall not pass over it." The cleansing of the human heart is a necessary prerequisite for full and effective service. The prayer of the Great Apostle of the New Testament was cleansing from "all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Every one covets power, but in the Christian life purity precedes power. We are told that "where there is no vision the people perish." Those who have a true vision of God must be freed in heart from that which ever tends to becloud and dim one's vision of the true and beautiful. The message of him who was altogether wise, pure and good, still rings down through the centuries: "Blessed are the pure in heart for they shall see God."

Again, the way of the Christian is the way of simplicity. "But it shall be for those: the wayfaring men, though fools, shall not err therein." The Christian life is not simply for the learned, the brilliant, and the super-endowed. It is for all, be they great or small, educated or illiterate. We are told that God in his wisdom has hidden many things from the wise and prudent and has revealed them unto babes. Thank God that whosoever will may walk therein.

Again, the King's highway is the way of faith. "Without faith it is impossible to please him." I heard one say a short time ago, "These are desperate days." If that is true then faith

is the antidote for desperate days. Faith did not make our desperate days. Its work is to sustain and solve them. Have you noticed that the Bible is full of desperate days; that oftentimes its songs are inspired by them, its prophecies concerned with them, and its revelation has come through them? Desperate days are oftentimes stepping stones to a full revelation of God and his marvelous salvation. Behold the desperate faith of the three Hebrew children and yet the immortal declaration, "The God whom we serve is able to deliver us."

Again, the King's highway is the way of fellowship. "But the redeemed shall walk there." Salvation is something more than a state. It is rather a walk; yes, a walk that is well pleasing to God. Amid a world filled with uncertainty, what an unspeakable privilege to walk with One who is unfailing in his mercy and compassion. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, his Son, cleanses us from all sin."

Finally, it is the way of gladness. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." There is no permanent and abiding joy outside of the Christian life. Those who continually seek the way of pleasure find at its end bitterness and disillusionment. Lord Byron would drink the cup of pleasure to its very dregs, but at the close of his life he wrote a funeral dirge over his own soul:

"My days are in the yellow leaf,

The flowers and fruits of love are done,
The worm, the canker, and the grief

Are mine alone."

Where the Spirit of the Lord is there is liberty, power, victory and gladness.

Finally, be of good courage, oh believer. "He that hath helped thee hitherto will help thee all thy journey through."

"It matters not how the battle goes,

The day how long:

Faint not, fight on;

Tomorrow comes the song."

—The Pentecostal Herald

HIS SANCTIFICATION AND OURS

Joseph H. Smith

Text: "For their sakes, I sanctify myself, that they also might be sanctified through the truth." John 17:19.

The difference and the likeness between Christ's self-sanctification and our sanctification as a result are both interesting and important: First, there is the difference of Cause and Effect. Our sanctification was impossible but for his. Second, his was the ground of his intercession to the Father; ours is the Father's answer to his prayer. Third, Christ's sanctification was the outpouring of his love for us; our sanctification is the inflowing of the love of God into our hearts. Only a righteous, holy, and divine Mediator could thus sanctify himself for others. Sinful creatures could not be made holy without

such Mediation, and a fountain opened to the house of David for sin and uncleanness. "Christ also loved the church, and gave himself for it, that he might sanctify it" (Eph. 5:25, 36).

Christ's self-sanctification was two-fold, (1) It was the presentation of his body in sacrificial death for the solution of the sin problem of our nature. (2) It was the consecration of his risen and ascended life to High Priesthood in our behalf. "Christ . . . an high priest of good things to come . . . not by blood of goats and calves but by his own blood entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Thus his crucifixion, and his exaltation are alike embraced in his sanctification. These are both for us. Both are requisite for our sanctification. It is because of the merits of his blood we are cleansed from all sin, and it is "Seeing he ever liveth to make intercession for us, he is able to save to the uttermost them that come unto God by him." The Son of God was not loaned to us for his days in the flesh that he might manifest the Father, teach us the way of life, and die for us; he was given to us in his glorification as well as his humiliation, then as prophet, and as dying Lamb, now as living Priest, and soon to come as reigning King, he is ours forever.

Our sanctification is like his in that, it is for the solving of our sin problem. Our old man is crucified with him that the body of sin might be destroyed. In that it involved the presentation of our bodies voluntarily, unreservedly, finally. And this presentation requires such a renunciation of the world, and such an abnegation of our own wishes and will as to bear an analogy to his death by crucifixion. As it is written, "Planted together in the likeness of his death." And again made "conformable to his death." Our sanctification bears a likeness to his in that, our risen life unto God that ensues from this our death unto sin is dedicated and devoted to the Church of Christ and the lost souls of men. We are anointed priests unto God. We are invested with prayer proven and intercessory privileges beyond what we could ever have been until freed from sin and filled with the Spirit. "At that day ye shall ask in my name; and I say not unto you that I will pray for you: for the Father himself loveth you" (John 16:25).

Then the life more abundant which he has secured for us, his laying down of his life and his taking it again, is not simply an imitation of Christ, as in Galilee, "he went about doing good;" it is, moreover, like his after his resurrection, a life above the world though in it. A life under the law of ascension rather than the law of gravitation, where our "affections are set upon things above and not on things on the earth." For, "if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—The Pentecostal Herald.