

# The King's Highway

## An Advocate of Scriptural Holiness

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### CIRCUMCISION OF THE HEART

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Text: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

It was in connection with the second call of Abraham—the call to Perfection—when his name was changed to Abraham, that God gave him the rite of circumcision as the "token of the covenant" he had made with him regarding the land of Canaan, saying, "I will give unto thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Though circumcision is the distinguishing mark of the Jew, nationally, Paul tells us plainly that He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." Since Abraham "is the father of us all," and all who are Christ's are Abraham's seed and "heirs according to the promise," this covenant made with Abraham concerns even us. Though we are not Jews outwardly, yet, being "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," we have become the "heirs" of Abraham, and are entitled to our share of the estate: "For we are the circumcision, which worship God in the Spirit, and have no confidence in the flesh."

This circumcision of the heart has to do, not with pardon, or the putting away of sins committed, but is the "putting off" of something that is called "the body of the sins of the flesh," and is the divine act whereby love is perfected. That this is the spiritual meaning and import of circumcision, is clearly stated in Deut. 10:6, where we read, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." This is a second work of grace that always took place subsequent to birth. The child necessarily was born into the physical world before it could be circumcised; in like manner a person must be spiritually born—"born again"—before he could receive this spiritual circumcision. And as love must exist in the human heart before it can be "perfected," and the rite of circumcision was given in connection with Abraham's second call; and whereas Canaan, concerning which promise this "seal" was given, represents the second work of grace, it would seem that we are justified in saying this rite teaches a second work of grace.

#### The Two Crossings

That the two crossings of the children of Israel have a spiritual significance and illus-

trate the two epochs in Christian experience, is clearly recognized by all who have made the trip from Egypt to Canaan. We are aware that many have supposed Canaan was a type of heaven, but this is easily disproved by noting the fact there must be correspondence between the type and the anti-type. Hence, if Canaan were a type of heaven we should expect to find in heaven that which was typified in Canaan. We remember that they found walled cities, and giants in Canaan, which they must conquer; that they suffered defeat at Ai because of Achan; and that they must dispossess the land of its former inhabitants; and that they died after they reached the land of Canaan; surely none of these things would typify heaven. No, Canaan was an earthly possession, and is illustrative of an earthly experience.

But we are not left to uncertainties, nor human interpretations concerning the spiritual significance of Canaan, for the Holy Spirit has taken the promise given to Abraham, under oath, concerning Canaan, and given us its spiritual meaning. "The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Holiness is rectitude of character; righteousness is rectitude of conduct. Nowhere did God speak these words as given by Luke to father Abraham; the covenant with Abraham was concerning "all the land of Canaan, for an everlasting possession," but the Holy Ghost spiritualizing it, says it means that we should "serve him without fear in holiness, and righteousness, before him, all the days of our life," thus plainly telling us that what Canaan was to Israel, holiness is to us. What could be plainer?

But before the children of Israel reached Canaan they made two distinct crossings; in the first instance they crossed the Red Sea, which meant deliverance from their taskmasters and their former condition of servitude and bondage; the second was the crossing of the Jordan, which meant an entrance upon, and taking possession of an inheritance given to them as the people of God. The children were the chosen and elect people of God, before they crossed the Jordan. In crossing the Red Sea they were fleeing from an enemy, impelled by fear; in crossing the Jordan they were drawn by the "exceeding, great, and precious promises" concerning the goodness and riches of the land. Crossing the Red Sea illustrates the experience of regeneration; crossing the Jordan the experience of entire sanctification.

#### The Two Rooms

It is notable that almost every phase and aspect of the service and worship of the children of Israel in their journeyings from

Egypt to Canaan were two-fold. Two givings of the law, and two tables containing the same; two human leaders—Moses and Joshua; two orders in the ministry—Levites and Priests; two animals sacrificed as a sin-offering—two turtle doves, or two young pigeons; two goats; or a bullock, and a goat; two washings in the cleansing of the leper, etc. The two apartments, or rooms in the Tabernacle, were called "the first" and "the second," the "holy place" and the "most holy place," or, "the holiest of all." These two rooms beautifully illustrate the two experiences—regeneration and sanctification. In the first was found "the candlestick," "the table" and "the shew bread;" this represents the light and life of the converted man, as realized by all who are truly regenerated; beyond "the second veil" which is called "the holiest of all," was "the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory overshadowing the mercy seat." The pure gold, the incorruptible manna; the life, fruit, and beauty suggested by Aaron's rod; the tables of the covenant, suggesting the law written in the heart and mind; and the divine presence, are all beautifully symbolic, and illustrating the blessedness of the second work of grace, as realized in the sanctified life.

#### SPIRITUAL REVIVAL

The desire for spiritual revival is widespread and is growing. Frequent reference is made to it from the pulpit and in the religious press. Here and there brief outbreaks of religious fervor have been witnessed and saints have been quickened and sinners saved. Groups have in a few places gathered together to pray for this special object; of these some have continued, while others have lost their vision and gradually ceased. The need is widely recognized, but as yet the conviction that a visitation from heaven is imperative has not reached the point where, in even one center, the people of God are determined to receive.

And yet the conditions are ominous throughout all the land. There is no argument in the fact that men in the armed forces are, in a comparatively few instances, drawing near to God, and testifying of His grace, while at the same time the drift of the mass of the population is steadily away from Him. Statistics speak of a general declension in morals among the young; parental control and guidance of children are almost negative; the movies continue to exert a positive influence for evil; drinking and dancing are increasing, and divorces continue to break up families and render children practically parentless.

The Church is too complacent; it needs

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