

The King's Highway

An Advocate of Scriptural Holiness



Moses D Hillman,
Jan. 50

“And an highway shall be there and a way, and it shall be called The way of holiness.”

VOL. XXXVIII.

MONCTON, N. B., OCTOBER 31ST, 1947

No. 188

THE HIGH CALLING

By Peter Wiseman

Sanctification the Great Objective

“The high calling of God in Christ Jesus,” (Philippians 3:14).

We desire to speak on the subject of sanctification as “the high calling” of God. While this high calling of God has reference to the resurrection from the dead and a new body, yet sanctification is absolutely necessary, for without it “no man shall see the Lord.”

A Call to Purity, a Call to the Experience of Entire Sanctification

“God hath not called us unto uncleanness, but unto holiness,” (1 Thessalonians 4:7).

Unto cleanness, unto wholeness, unto purity. The Standard Universal Dictionary defines sanctification, “To make holy; rendered sacred; morally or spiritually pure; cleansed from sin (Theol.)” The Century Dictionary says that sanctification is “To make holy or clean, either ceremonially or morally and spiritually. The act of God’s grace by which the affections of man are purified and the soul is cleansed from sin and consecrated to God.” Dr. Pope in his Christian Theology says that godliness is the habit of the soul like that of God; holiness as a habit of soul, sanctified from sin.

Leprosy, a physical disease, is a type of sin; and sin is a disease of the soul. In the Atonement of Christ, there is perfect healing for spiritual leprosy, so that the call of God is to spiritual healing. In holiness, there is the significance of wholeness as to comprehensiveness in respect to the whole man. “The very God of peace sanctify you wholly.” Our call, then, is to a complete recovery from the disease of sin through the Great Physician, the Good-Man, Christ Jesus—a provision made on Calvary and administered by the Holy Ghost in response to faith.

A Call to Present the Body as the Dwelling Place of Deity and the Medium for the Spread of Sanctification

“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,” (Romans 12:1).

(God desires a dwelling place. We are exhorted to present our bodies a living sacrifice, holy, acceptable unto Him. “What?” inquires the Apostle in another place. “Know ye not that your body is the temple of the Holy Ghost

which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

The prayer of Paul for the entire sanctification of the Church at Thessalonica includes the whole man; that the “whole spirit and soul and the body be preserved blameless unto the coming of our Lord Jesus Christ,” (1 Thess. 5:23).

In the passage from Romans there is a metaphor, taken from the offering of sacrifices on the altar to God: the choicest must be presented. So we are to present our bodies to God, as living, holy sacrifices. This passage marks the beginning of the practical part of the analysis of Romans: that is, we analyze the book thus—doctrinal and practical; and it is very practical and reasonable that we present our bodies thus to Him.

In the passage from the Corinthians the significant purpose of the body is that of a dwelling place for God. As truly as God dwelt in the Mosaic Tabernacle and in the Temple of Solomon, so truly does He dwell in us. Our bodies are to be holy, and all our members employed to His glory. And this is the thought in the prayer of Paul for the Thessalonians: Our bodies should be presented to God because they are the dwelling place of Deity. They should be thus presented because they are the dwelling place of human personality made in the image of God. They should be presented to God, for they are the medium through which God reveals Himself, His love, His purity, and His compassion to the race.

Our bodies, then, come under the redemption; they are saved in that they are living, holy sacrifices to God and to be the dwelling place of Deity. Hence we should be careful about our bodies: what we eat, what we drink, how we live, how we clothe them. Should it not look like God’s tabernacle, rather than like “Diana of the Ephesians”?

“Any abuse of the body,” says J. A. Huffman, “which impairs its usefulness and makes it prematurely unfitted for occupancy is sin against society and against God.” In one of her letters to John while he was in college, Mrs. Wesley wrote: “Would you judge the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, or obscures your sense; whatever increases the authority of your body over your mind, that thing, to you, is sin.”

The whole being, “spirit, soul and body”—this, saved and “preserved blameless unto the coming of our Lord Jesus Christ,” is a fit medium for the spread of holiness.

A Call to Godlikeness, a Call to the Life of Sanctification

As He is, so be ye. This is the standard. Called to be like Him in all manner of living. “Be ye therefore perfect, even as your Father in heaven is perfect” (Matt. 5:48). Even as your Father is perfect. Under inspiration John utters a similar comparison: “As he is, so are we in this world.” As He is, so are we. He is the Great Ideal, and we are called to be like Him.

“The holiness of God,” says one, “is not a particular but a universal perfection.” Says Alfred Cookman, “It is the beauty of perfection. Take it away and you bring a universal stain and blemish upon the divine perfection. For illustration: Without holiness, God’s power would be unholy power, and that would be oppression. Without it, His wisdom would be subtlety and cunning. His sovereignty would be tyranny, His justice would be cruelty, His mercy would be foolish pity, His truth would be falsehood.” Hence God is glorious in holiness; holiness is His habitation, and He makes us like Himself.

If holiness reigns in us, our power will be holy, and wholly free from duplicity and cunning. Our sovereignty, if we are masters, rulers or parents, will be free from tyranny. Our justice will be tempered with mercy. If we go farther, our desires will be holy-pure desires; our affections will be holy-right affections; our tempers will be holy-gentle tempers; and our words will be holy words, gentle, charitable, profitable. Our motives will be holy-humble and honest motives; our actions in harmony with God’s will; our lives will be patterned after the beautiful life of Jesus; and our mind will be the mind of Christ (see Phil. 2:5). Godlikeness in all our deportment of life is the standard.

GOD OUR VINDICATOR

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing, and leaving God to vindicate us. “He shall bring forth thy righteousness as the light, and thy judgment as the noonday.” There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force and public opinion. But the believer takes his case into a higher court, and lays it before his God.

—F. B. Meyer.