



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.”

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PREACHING HOLINESS

A Contribution to The Highway by
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In the Old Testament, we find command after command that men should be holy in order to have fellowship with and to please God. Lev. 11:44 makes this firm demand, “Ye shall be holy, for I am holy”; and Ex. 22:31, “Ye shall be holy men unto me . . .,” with many other like scriptures making similar requirements. In the New Testament we also find similar calls that men shall be holy as, “Called unto holiness” 1 Thess. 4:7 and “Be ye holy, for I am holy” 1 Pet. 1:15 to mention but two. There can be no doubt from the plain teaching of the Word of God, but that men must be made holy in order to please and glorify Him. Therefore we conclude, yea, are convinced, that in the “Good News” the gospel “which is the power of God unto salvation to everyone that believeth,” we have both the obligation as well as authority to proclaim to all men everywhere this glorious gospel with its message that has the power to help men retrieve by “Grace through Faith” the likeness in holiness, lost by tragedy. If God has called all men everywhere to holiness, as is presupposed in the call to repentance, then certainly his call makes possible the attainment. Never would God ask one to meet certain demands if it were impossible of obtainment, as God’s commands are his enablements, thereby giving men assurance that what is required can be fulfilled.

The manner by which men are made holy thereby giving the gospel minister authority of the scriptures in proclaiming this great message, is found in 1 Thess. 5:23, 24 to mention but one “And the very God of peace sanctify you wholly; and I pray God your whole spirit and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is that calleth you, who also will do it.” At once we have both the desire of the Lord expressed and the exhortation given, the assurance that men can be made holy and preserved in Him.

In view of the many theories concerning holiness being preached with much that is not sound, great care should be taken as to whose holiness should be sought after and preached. Obviously it is not the “holiness” of some denomination, group, institution nor of man, but it is as so beautifully stated in Heb. 12:10—“His holiness.” The preceding context of this verse gives us the clew to the manner by which those who will submit to the “chastening of the Lord” shall partake of His holiness, thus enabling one to measure up to the commands of the Lord, “be ye holy.” Unfortunately in some of the messages being preached

on this great subject in certain places and among some groups, if one fails to be careful in not properly discerning the messages as to their major emphasis, one would be liable to get the impression that there were several kinds of holiness—which we know is not the fact—there is but one and that the “Holiness of God.” Peculiar tags with personal ideas attached, opinions with claims not promised in the scriptures, and strained interpretations are not conducive to one’s seeking for this experience.

Great care should be taken in the preaching of this wonderful message which has rightly been called “the central idea of Christianity.” The aim in the preaching of this doctrine should be, to cause men to see the blessed possibility of a recovery from sin and a restoration to a sinless state with renewal in the image of God—in which man was originally created. Adding anything to this great Truth not expressly stated in the Holy Scriptures, may mislead the penitent to seeking for something not provided for nor promised, thus leading to a sense of frustration, possibly causing the honest seeker to question the reality of the experience. Trying to make the necessary conditions to receiving the experience too easy, by taking a position of compromise in the preaching of the message, will tend to a lowering of the beauty of holiness in life and action. Getting away entirely from an occasional reminder of the things called non-essentials, the incidentals, we fear is going to too great an extreme tending to the neglect of the ethics of holiness.

However the main theme should be sound doctrine, emphasizing the reality and power of the Blood of Christ to make possible a blessed recovery to the spiritual likeness of God, here and now. Reverting to the position taken that great care should be given to a proper setting forth of this message, we shall take note of some of the extreme positions that have been proclaimed and at that with great honesty and much earnestness. These among the many have been stressed, such as Adamic perfection or holiness—the state Adam enjoyed before the fall, Angelic perfection or the perfections of angels in an unfallen state, Absolute perfection or holiness — which belongs only to God and still again, a perfection of such nature that in the final analysis would tend to infallibility. May we ever make it clear that this glorious doctrine with its hopeful message partakes of none of the extreme positions above mentioned but despite these false claims there is a blessed Christian Perfection—a grand experience obtainable here and now for the honest soul thus making it possible for man to meet the scriptural demands, “Be ye holy.”

Some of the reasons for the preaching of this

wonderful truth aside from the command of Scriptures, can be observed and appreciated by results produced whenever and wherever the message is clearly presented with all its beauty. Keeping clear from being dogmatic whatsoever, we are confident that all classes on hearing this truth proclaimed are at once challenged and definitely affected, with their reaction and attitude to the same determining whether results to the hearer shall be favorable or otherwise. Does it not cause the sinner to sense the holiness of God in a new light, with a realization of the great difference between him and his Saviour? We feel certain that this message does thus affect the sinner. To the saved it is at once a challenge and a privilege. As it is the desire of God that his children shall partake of His nature, so with the born again ones walking in all light thrown on their pathway, there will come a real yearning for the “fullness of the Spirit” with a longing for soul rest and calm in the midst of the storms of life. To the Church, yea to all believers will naturally come the challenge of being like him with an appreciation of the possibilities in the undeveloped soul realm, into which by the incoming of the Holy Spirit as an Abiding Guest, will be realized a sense of new strength with this development of latent soul powers.

In concluding this article on the subject — Preaching Holiness—we would make a few observations as a sort of summary which we trust shall be accepted as a sort of exhortation as well as incentive to all who love this great gospel truth and preach it soundly and without fear. Inasmuch as we are living in the Holy Spirit’s dispensation and He is the active Agent of the godhead on earth, obviously the message of a Spirit-filled life is in order. Yet again, wherever this message is faithfully preached, the church becomes aggressive; souls are blessed, revivals will be given, results amply demonstrating that the church can fulfill its mission on earth, as ordained of God, even in the midst of a restless age.

IF YOU WANT YOUR CHILD TO GO WRONG!

By Officer Ralph Brophy

1. Don’t give your child any religious or spiritual training.
2. Don’t let him discuss his plans, problems or pleasures, so he won’t develop affection, security or trust in you.
3. Don’t open your home to his companions; they will muss up the place. Don’t be concerned where he spends his free time.
4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.—The Gospel Banner.