

The King's Highway

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Holiness Obtainable

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There is no holiness apart from Christ and His work on Calvary. The cross must be central. Paul put it correctly when he said, "Crucified with Christ" (Gal. 6:14).

The effort on the part of some of our modernistic friends is to do away with the cross and its real significance. So it appears anyway. Not so very long ago one of them made this statement: "The whole association of sacrifice with the religion of Jehovah has been nothing but a stupid blunder on the part of Israel." Think of it, "A stupid blunder!" The same writer is reported to have said, "Historically Jesus has abolished sacrifice and banished the ideals that underlie it."

But did Jesus banish the idea of sacrifice? If so, what is meant by the cross in His life, and the obligation of the cross upon His followers? "If any man will come after me, let him deny himself and take up his cross and follow me." Not only is there the significance of sacrifice in the cross but there is also the significance of death. Hence the holiness of the cross. Let us look at the cross from this point of view for a little while.

The significance of the cross is that of sacrifice. Literally it means the instrument of capital punishment used by the Romans, and it signifies the most ignominious death. Spiritually it signifies the glorious truth of atonement in Christ through the merits of which we are saved and sanctified. Because of this, God in the long ago planned the cross. It was God's solution for the problem of the ages, the problem of human redemption. "It pleased the Lord to bruise Him, and by His stripes we are healed" (Isa. 53).

The necessity of this, namely, the death of the cross, is clearly revealed in a statement of Christ: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Christ's death was a necessity. No death, no redemption. "He saved others, Himself He cannot save." Morally this was and is true. He could not save Himself and the world too. In order that the world might be saved, and His church sanctified, He must give Himself. He must die.

Redemption, then, in all its fulness, came through death, the death of Christ. So fruit comes through death. This is true in nature, "except it die, it abideth alone." Hence the necessity of the cross in our lives. "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it" (Matt. 16:25). "If we be dead with Him we

shall also live with Him." First death, then life, then fruit—fruit out of death, plus life; but death must lead the way. This is true in nature, and true in grace.

Spiritually the cross still crucifies; it is still the instrument of death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin. For he that is dead is freed from sin." Note the order: crucifixion, death, and freedom.

"The death of the cross" is a fact, but that is not the end. If it were a mere historic fact it would be a tragedy indeed. Redemptively it meant life for the race; humanly and experimentally it is a death culminating in a glorious life of spiritual freedom and happiness. "Jesus bore our sins in His body on the tree, that we being dead to sins, should live unto righteousness." This is holiness.

The cruciality of the cross is seen in that crucifixion has a feature of loneliness. It means to go outside the city wall, without the camp. We must go alone, and die alone as He did. This is not easy (Heb. 13:12-13).

The cruciality of the cross is seen in the fact that crucifixion involves shame. We bear His reproach. For the joy set before Him, Christ endured the cross, despised the shame. Let us follow Him in this respect.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine
Demands my life, my soul, my all."

Paul gloried in the cross of Christ. Why? It was the instrument of salvation, an instrument whereby the world was crucified to him and he unto the world. They were back to back; no friendly relationship; no intercourse.

We may glory in the cross because it condemns every other means of salvation. "If I preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased" (Gal. 5:11).

We may glory in the cross because it is the wisdom of God, and the power of God (I Cor. 1:24). We are not saved and sanctified by the philosophy of the world, but by the cross; hence its glory.

We may glory in the cross because it kills carnality in self and the means by which the sanctified self may become submerged into the Christ self. "I am crucified with Christ:

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Right . . . and Also Ready

By Edwin R. Anderson

A busy bus terminal, a teeming train station, an active airlines airport—these are fascinating places! To stand there, watch the hubbub of ceaseless activity, look at the hurrying crowds, and note the expressions on some of their faces—yes, it is fascinating. These are among the most interesting places, and one can learn many lessons about many things by just standing off to one side and watching.

Among other things, you can learn a very important lesson regarding the Christian's true attitude towards the coming of the Lord Jesus Christ!

Here is a young man, all "shined up," with new clothes, bright tie, highly polished shoes, and a wonderful and strange look on his face. In his hand there is a box—either of flowers, or of candy. No need, really, to ask him what he is waiting for; it's all so very clear. There is a bus, a train, or an airplane approaching the station. He is not the least bit interested in the mechanical make and model of the vehicle. He is not the least bit interested in how many passengers are aboard. There is only one subject for him, and everything is tuned straight to it. It is she, the girl of his love, the whole subject of his affections. That is what really matters most.

You might ask him, "Well now, you know what bus, or train, or plane she would be on. You have all the facts of the timetable. Why not just sit around at home, and wait for her to show up?" You might ask, but you won't! All too well would you know what kind of answer you would receive!

And yet, fellow believer, is that not the way in which so many of us, alas! seem to treat this great truth of the coming of the Lord Jesus Christ? We do believe in the coming again of the Lord Jesus Christ. We are clear and sure as to the facts of the truth. But let me ask this question, seriously, solemnly—Do we really and truly believe in the Lord who is coming? And between those two questions, there is a great gulf fixed.

That is what the Lord Jesus meant when He said, "Be ye also ready" (Matt. 24:44). Notice that word, "ready." He did not say, "Be ye also right, as far as doctrine and teaching goes," but rather that far deeper command, "Be ye also ready." This has to do with our hearts while the first has to do with our on file, we are also meant to have these same heads. And while we may have all the facts on fire, in all of the love of our hearts for Him.

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