

The King's Highway

An Advocate of Scriptural Holiness

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EDITORIALS

STRAIGHT FOR THE GOAL!

J. B. Phillips gives a striking rendering to Phillipians 3:13, 14: "...I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal.."

The Christian course is a straight one. It is pursued by those who would walk as Jesus walked that they may live where Jesus lives. There are hills to climb and valleys to pass through, but the heart of the pilgrim will be content if conscious of steady progress toward the city of God.

The supreme ambition of the saints of all ages has been to reach the destination appointed for us by divine love and grace. Upon this high and wondrous objective faith directs its attention and concentrates in efforts.

"To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart", said Wesley. "I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till a few moments hence, I am no more seen. I want to know one thing, the way to heaven: how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. Oh give me that Book! At any price, give me the Book of God!"

Paul looked over or beyond the probabilities of the immediate future and fixed his gaze on the prize before him. With "hands outstretched" he pressed forward "straight for the goal".

This is the one concern worthy of concentrated attention. The vital interest of the soul is to keep a steady course toward the prize set before. This is my motto for 1959: "straight for the goal!"

"I'm going by the Upper Road, for that still holds the sun,

I'm climbing through night's patruies where the starry rivers run;

If you should think to look for me in my old, dark abode,

You'll find this writing on the door—

"He's on the Upper Road".

The Wedding Garment

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book of Ezekiel, and we are told that the fine linen is the righteousness of the saints.

The first kind of righteousness which a believer has is that perfect merit of Christ which is imputed to the penitent believer in justification, by which the satisfaction which Christ wrought on the cross is counted over to the penitent believer, and God counts him righteous for the sake of Christ, because he believes in Christ. But it should always be kept in mind that this imputed righteousness applies only to justification, to the removal of guilt from the sinner, and every passage in the Bible that speaks of the imputation of righteousness is always in connection with justification only, and not in connection with the new birth, or with sanctification, which must be imparted.

The second kind of righteousness which the soul can have is that which is infused or imparted to the believer by the inworking of the Holy Spirit. When a sinner's guilt is taken from him, then the way is open for the Holy Spirit through the Word of God to change the heart and put in that believer real uprightness of soul; a new love, a new desire, a new life, the life of Christ, the integrity of Christ, the principle of obedience which is in Christ; so that a believer is made upright in his heart, motives, and actions. This is the righteousness of Christ through faith, the kind that Paul says he wanted to have at the coming of the Lord.

The third kind of righteousness is that which the true Christian works out in his own life, in obedience, in long-suffering, in acts of mercy, in abstaining from evil, in practicing that which is good, in forgiving his enemies, in exercising charity for all men, in cultivating compassion, and the doing of all manner of good to his fellow creatures. This is righteous living, this is the righteousness that the Apostle James emphasized in his epistle, and says without this righteousness of living, which is a fruit of saving faith, that one's righteousness is vain.

These are the three kinds of righteousness that are represented by the garments of fine linen which have been made clean.

The third term which is used to describe the wedding garment, is that it is white. The original word means radiant, brilliant, dazzling, not only white in itself, but of a dazzling whiteness, as if polished to the utmost degree. This implies something more than purity. The Bridehood saints must not only be those who are sanctified, but those who, after their sanctification, are put in the fire and tried with all sorts of testings, difficulties, hindrances, and persecutions, until their faith and hope and love have been tested, till all the dross is gone, and the quality of pure gold is manifest, and they come forth from the fire with a brilliance and a beauty upon them which the testings have only made manifest.

The beauty of holiness with which the Bride is adorned is not only a negative holiness, simply the absence of that which is sin, but it is also a positive holiness: not only purity, but a burning purity; not only love, but a burning love; not only uprightness of heart, but uprightness in the form of perseverance and patience; not only love for all mankind, but, as the apostle expresses it, fervent love—literally, boiling love—that kind of love which is warm and tender and immense in its extent, as well as pure in its quality. This indicates that the Bridehood saints are those who have the martyr spirit in them, and in some way are martyrs; and by possessing this martyr spirit they acquire that dazzling brightness which is manifest in the fine linen which has been pure. Hence justification is the fine linen, and sanctification is the