

# The King's Highway

Mrs. Thomas Morgan, Feb.

## 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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### YOUR LIFE IN CHRIST

Dr. Paul S. Rees

Text: “Your life is hid with Christ in God”  
(Colossians 3:3)

Let's observe, first of all, that this life has the supernatural quality of Christ's birth. You will understand my meaning only as I remind you of the interesting parallel which Paul is drawing, in this Colossian letter, between the earthly experiences of Jesus and our spiritual experiences in Him. Glance back at the first verse of this third chapter. There you have the phrase, “risen with Christ.” I want you to see that there is something in the Christian experience that corresponds to the resurrection of the Lord Jesus Christ.

#### The Parallel

Go back to verse 20 of the preceding chapter, where you have the phrase, “dead with Christ.” There is something in the Christian experience that corresponds to the crucifixion of Jesus.

Now go back to verse 13 of chapter 2, where you have this remarkable statement which I am going to read in the Weymouth translation: “And to you—dead as you once were in your transgressions and in the uncircumcision of your natural state—He has nevertheless given you Life with Him, having forgiven us all our transgressions.” The Authorized Version reads, “You hath he quickened together with him.”

Here, you see, we come upon the fact that there is something in the Christian experience that corresponds, not to the death or resurrection of Christ, but to His birth. The idea is that of quickening, begetting, coming to birth.

By way of reminder, let's raise the question: How did the earthly, physical life of the eternal Christ come into being? Well, let me give you the answer which the Holy Scriptures furnish in the language of a man who, interestingly enough, was a cultured physician. I refer to Luke, the author of the third Gospel. After an investigation that satisfied him perfectly, and under the authority of the Spirit of God, he set down, for all posterity, the words which the angel spoke to the virgin Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God”—(Luke 1:35).

#### The Centre of Control

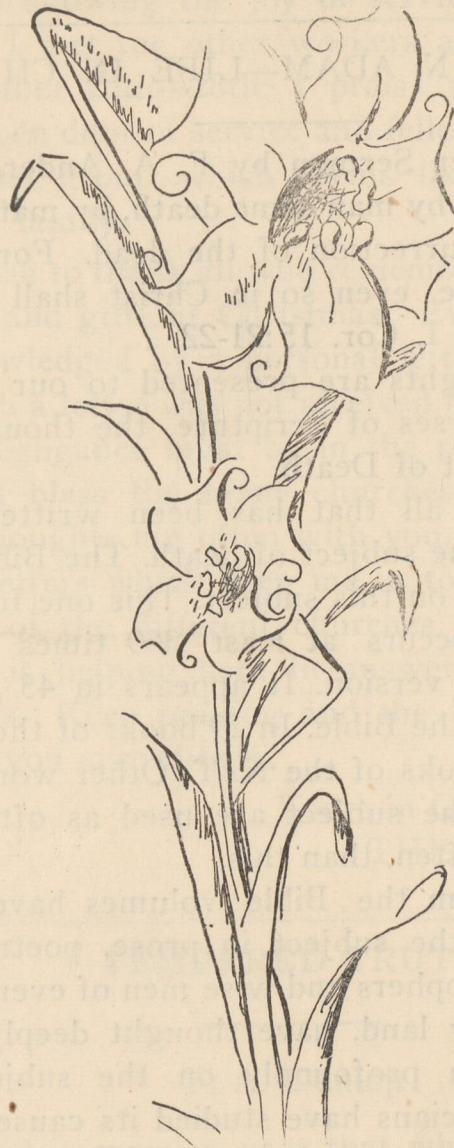
That is to say, the virgin birth of Jesus was not on the level of the natural but of the supernatural. It was by the power of the Holy

Spirit. It was a special divine act of imparting physical life.

Now that, Paul would say, is a kind of picture of the way every true Christian life begins. What was true physically of Jesus becomes true spiritually of us. There is a divine impartation of life, through the ministry of the Holy Spirit. There is, as Jesus put it to Nicodemus, a being born “from above.” If I may use nontechnical, nontheological language, a man is born again when the control of his life, its center and its government, passes over from himself to God.

But here is the “catch”: no man can manage that change by himself. It takes the strength and grace of the Spirit of God. It is, in that sense, a supernatural birth. A young man, in the grip of a destructive habit, was exposed to the happy, wholesome, earnest, useful lives of some Christian young people. He envied them. He was challenged by their example. He admired their ideals. One day he told a young minister that he had made up his mind to live by the fine standards which had been set up in the lives of those victorious young folks. He was promptly told that he would find it impossible—in his strength.

At first there was a look of surprise and dis-



## The Lord Is Risen!

appointment. The minister talked on, showing him how Christ did not come simply to set up beautiful ideals, but came rather to impart the power of His own life and the gift of His own righteousness in order that our ideals may be brought down out of the impossible sky and sent marching across the broad plains of actual living. The look of disappointment changed to one of understanding, and then guilt, and then faith. Not faith in himself but faith in Christ! They went to their knees. There, in humility, the young man gave up the vain notion that he could attain the goal he had seen in the lives of others, and simply handed his life over to Christ. In exchange for that soiled, sordid, sin-filled life he received the fresh white life of the Son of God, and since that day he has been a new man.

Following the pattern of Paul's thought, let's notice, next, that this life has the sacrificial quality of His crucifixion. “Dead with Christ” is the blunt phrase Paul uses in verse 20 of chapter 2, while in the verse from which our text is taken (3:3) he says, “Ye are dead.” Leaving our context for a moment, let me remind you of Paul's notable testimony in Galatians 2:20. It throws light upon these phrases in the Colossian letter: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” And then, reserving comment, let me give you a testimony from the life and lips of the distinguished servant of God, George Mueller.

This witness was given near the end of his life, when his monumental work for orphaned children had come to be known around the world. One day someone asked him what was the secret of such a devoted life as he had lived. The old man bent very low, as though to illustrate what he meant by what he had to say in reply. “There came a day,” said he, “there came a day when I died—died to George Mueller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God.”

#### “The All-Embracing Claim”

No, that was not Mueller's conversion. That was the day, quite some time after his conversion, when he realized what it meant to identify himself so wholeheartedly with the Cross of Christ as to renounce forever the claims or the so-called “rights” of the self-life. He sacrificed them all, repudiated them all, in favor of the all-embracing claim of the Christ who had died for him.

Where do we stand—you and I—on this matter of dying out to our little pitied, petted,  
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