

The Deep Revelation of Regeneration

What God has done in our salvation

We all need a grand revelation of regeneration — a revelation of what happened when we received Christ. Our spirit was made alive! It was regenerated. We were born again. This is what *inwardly* happened to us when we believed on the Lord Jesus. This is what He did in us. But many other great things also happened to us in our salvation. At the same time that we were regenerated, we were also justified. That is, we were made right with God. Because of what the Lord did for us on the cross, because of His finished work, we were declared righteous on the spot. So justification is what God has done over us *outwardly*.

We were also reconciled to God by the death of His Son. This means we were brought back to God. Now we have peace with God through our Lord Jesus Christ. We have received reconciliation. So we have been justified and reconciled, and we now enjoy Christ's righteousness imputed to us. Because He has given us Himself as our righteousness, our standing and position before Him is absolute. We have constant and free access to Him. Because of what He did for us, there is never a closed door whenever we come to Him.

Regenerated and made alive together with Christ

Christ has done all these wonderful things in our

salvation. But the most central thing that Christ has done is that He has regenerated us. He has not only done something over us, He has actually come into us. Justification, reconciliation, and righteousness are what He does *over* us. Regeneration is what He does *in* us.

In regeneration our spirit is born; it is made alive to God. Christ enters into our spirit and makes us alive. Ephesians 2:1 and 5 say that when we were dead in our sins, God made us alive together with Christ. This is awesome! Why? Because when I am alive together with Christ, I am alive together with Him in His present state right now. He has passed through everything, including death itself. And He is alive forevermore. Because He lives, we live also (John 14:19). We are joined to His present state. He made it all the way to the throne. Everything is under His feet. The devil has been defeated. Jesus is Lord in the universe. And now we are joined to that life! We are not just joined to what He did two thousand years ago. We are joined this minute to His present ascended state. As He is, so are we in this world (1 John 4:17). As He is this minute, so are we. Thus, we can see how we are marvelously regenerated with this other life — the life of the Son of God.

The content of our regenerated spirit

This is why we need a grand revelation of regeneration. Regeneration is not just a theological point

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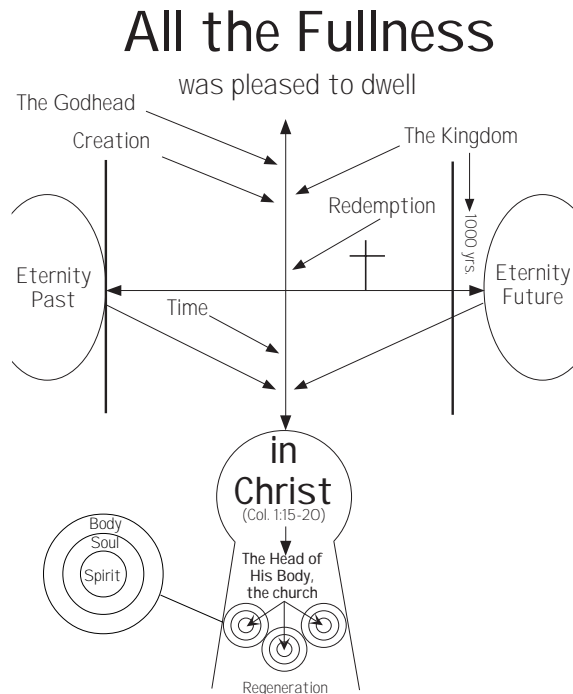
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that we are talking about. Regeneration is the heart of what Christ has done to come into us and make us alive together with Him. Now let us look at Colossians 1:19 to see the content of our regenerated spirit as shown in the diagram below.



Verse 19 says, “In Him all the fullness was pleased to dwell.” This is the Spirit’s utterance — “all the fullness.” But we do not know what all the fullness might be. Of course, if you look at the context of this verse, you begin to see the eternal dimensions of all the fullness and how it was all pleased to dwell in Him. This is why our fellowship with the Lord, our enjoyment of Christ and letting Him live in us hour after hour, is backed up with a Person in whom all the fullness dwells.

This is also why our dealings with the Lord are not little dealings. They are not little incidences. It is the eternal life that has been transmitted into our spirit and is now seeking a channel out through us, out into our heart — into our mind, into our emotion, into our will — and even into our mortal bodies, for an expression of this eternal life. So every little obedience to say, “Amen, Lord. Yes, Lord. Okay, Jesus,” and go along with Him is to get involved with this stream of eternal life that is fulfilling God’s good pleasure in this universe. This is what we need to see. This is why I say we need a grand revelation of our regeneration.

Eternity past was pleased to dwell in Christ

The first thing to see in this revelation is the content of our regenerated spirit. Christ is the content. But look at this Christ — “In Him all the fullness was pleased to dwell.” So He becomes the boiled down, concentrated form of all the fullness. It is all concentrated in Him. All the fullness includes eternity past, with the purpose and plans of the Godhead. When you look at eternity past and the creation of the universe and understand that God has identified this as part of all the fullness, you want to say, “God, tell me about Your universe. What is all the fullness in the universe?”

You will not learn about all the fullness in the philosophy classes in college. I learned about Schopenhauer, and I learned about Socrates and Plato. All these philosophies are man’s ideas, man’s attempts to explain the meaning of life. Also, scientists can study the details of the universe — what it is made of and how it came into being. And they can put life into a test tube. But who can talk about the meaning, the purpose, the why, the reason, for it all? “God, tell me about the mystery of this universe — about all the fullness.” And then under the panorama of all the fullness, He unveils eternity past. Part of all the fullness is eternity past, with the plans and the purposes in the Godhead.

In eternity past it was the good pleasure of the Godhead to concentrate everything in the Son. Whatever God would decide to do — to create the universe, to have a big family, to run the risk of making man with a free will, to deal with problems, to deal with the devil, to deal with all the negative things — whatever God would decide to do, and however He would choose to do it, it was the good pleasure in the Godhead, in Their counsels, that all the fullness would be pleased to dwell in the Son. The Son became the Redeemer. The Son became the Administrator of the eternal covenant. The Son became the Executor, the One who carried out everything that was in the Father’s heart in eternity past. So in Christ dwells all the fullness from eternity past. This is the kind of Christ we have in our regenerated spirit.

Creation was pleased to dwell in Christ

Then you step into creation. Creation is a major

item of all the fullness. Who can utter anything about creation? It exists, and according to scientists, it is expanding. Zechariah 12:1 speaks of the Lord as the One who “*stretches out* the heavens, *lays* the foundation of the earth, and *forms* the spirit of man within him.” These are present-tense participles in Hebrew. This means that God did not create the universe and abandon it, walking “backstage,” so to speak, to sit on His throne, detached from the creation. That is called deism, a belief that God wound up the universe like a clock, left it, and now it is just ticking on its own, and He is remote, not involved with the things going on. When Zechariah 12:1 says that God “stretches out the heavens,” it means He is presently, this minute, holding the whole universe together.

Colossians 1:17 also says that everything presently coheres in Christ. He is holding everything together. This is creation. He lays the foundation of the earth. Job 26:7 says, “He hangs the earth on nothing.” Here we are. He hangs it on nothing. He lays the foundation of the earth, meaning that He is actively, this minute, involved in holding everything up. When I once flew from Hawaii to New Zealand, across that large expanse of water, I looked out at the wings of the airplane and then I looked at the water and I said, “Thank You, Lord, You are upholding all things by the word of Your power!” (Heb. 1:3). This is our Christ and this is creation.

Colossians tells us that everything was created *in* Him, *through* Him, and *unto* Him (1:16). This means that at the time of creation, there was not one thing that came into being apart from Him (John 1:3). So all the fullness of creation was concentrated and pleased to dwell in Christ. Saints, this is our Christ. This is the Christ who is in our regenerated spirit. This is the Person who is joined to us.

Ecclesiastes 3:11 says that God has put eternity in our hearts. That is why you cannot live and I cannot live without answers to the thoughts and questions in our being, the desire within us to know — “Where did I come from? What am I doing here? Where am I going?” These questions must be answered. We cannot just live in a vain way, watching TV, reading the newspaper, going to work, making money, trying to make ends meet — just going through the motions — and not knowing why we exist, not knowing the purpose of it all.

All the fullness in creation was pleased to dwell in Christ. This is why when you find Christ, you find the meaning to everything. I will never forget when I found the Lord. I could not believe what happened to me — the sky was bluer. The clouds were whiter. I could hear the birds singing. God was alive. There was purpose. There was meaning. I did not have all the words to explain it, but I knew inwardly that something had happened to me that put significance to everything. This is because all the fullness was pleased to dwell in Him. So when Christ gets into our spirit, He satisfies and fulfills the purpose for which we have been created.

*The plan of redemption
was pleased to dwell in Christ*

Then we know that God chose us and wanted us as His family, as His sons. We were predestinated unto sonship. And in that predestination there was a risk that man would become fallen — that the archangel Lucifer would rebel, become the devil, desecrate the earth, and cause problems with man. What about the upset of the plans made back in eternity past? What about the purpose hanging over creation? Now it has been frustrated. So all the fullness includes a plan — that because of the sin problem and the devil, there would need to be redemption and reconciliation. And in the plan, in the purpose, it was the pleasure of the Godhead that the whole plan of redemption would be pleased to dwell in Christ. He would come and He would die. He would pay the price. And concerning everyone that was given by the Father to the Son, the Son says, “And this is the will of Him who sent Me, that of all which He has given Me I should lose nothing but should raise it up in the last day” (John 6:39). So the Son is saying, “I am going to find all those sheep that have gone astray. I am going to find all the ones in the mudholes, all the ones in the caves, all the ones that are away from Me. I am going to find them all. I am going to save them. I am going to wash them. I am going to forgive them. And I am going to get inside of them and regenerate their spirits.” This is our Christ! What a Christ we have!

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Christ as The Grain of Wheat

(Part Two)

In last month's issue of *the Christian*, we considered the unusual statement that Jesus made just before His crucifixion. He said,

"Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much fruit." John 12:24

Christ, as the grain of wheat, falling into the ground and dying speaks of His crucifixion. And Christ producing much fruit speaks of His resurrection. By Christ's death and resurrection, the germ of eternal life that was encased in the Man Jesus was released and imparted into many others. Indeed, those who have believed in Christ are the many grains that have received eternal life.

Let us now go on to see something more. Let us see how the eternal life that indwells us can be applied in our daily lives. Eternal life should not remain a mere teaching or theory to us. It must be made so practical. It must be so applicable in our daily affairs at home, work, and school. To see how eternal life can be practically applied, let us consider a verse from the book of Romans:

"If Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness."
Romans 8:10

Here the apostle Paul tells us that if Christ lives in us, two spiritual facts are true about us. The first fact is that our body is dead because of sin. Why? Because sin indwells our flesh. That is, the sin nature resides in our mortal bodies (Rom. 7:17-24). Hence, there is nothing in our flesh that is inclined toward God, that pursues God, or that desires to please and serve God. It is "dead" toward God. It has no response to the things of God. In fact, the flesh is at enmity with God (Rom. 8:7). This is a true fact about every believer who has Christ indwelling them.

The second fact that is true about us is that our spirit is life because of righteousness. Recall that 1 Thessalonians 5:23 tells us that man is made up of three basic parts: spirit, soul, and body. The body is the outermost part of man. The soul is deeper than the body and is comprised of our mind, emotion, and will. And the spirit is the innermost, deepest part of man. It is this part — our human spirit — that is life, according to Romans 8:10.

We know that when we hear and believe the gospel, Jesus, who was outside of us, comes into us. He indwells us. But let me ask you, *what part* does He come into? Yes, Jesus lives in us, but where? *what part?* The answer is, our spirit. When Christ comes into us, He joins Himself to our deepest part — our spirit. This is why Jesus said, "That which is born of the Spirit is spirit" (John 3:6). The Holy Spirit (the capitalized Spirit) regenerates our spirit (the small spirit). When we are saved, it is not our body that is born again. Nor is it our soul. Those two parts were already alive. Rather, our spirit is the part that is born again. When we receive Christ, His Spirit enters into and pervades our spirit. He joins Himself to our spirit, so that we are one spirit with Him (1 Cor. 6:17).

By Jesus coming into our spirit, our spirit is made alive. More than this, our spirit is made life itself! In Romans 8:10 Paul does not merely say that our spirit is *alive*, but that it is *life* (lit.). That is, Jesus Christ, who is life, so pervades our spirit that our spirit *is life*. What an awesome fact! The very nature and content of our spirit is eternal life. This is what Christ as the grain of wheat did. He went through death and resurrection to impart life into us so that we would become the multiplication of Him. We become the many grains. Now He is in us as our life (Col. 3:4; Gal. 2:20).

Locating Christ

Our spirit is life. Knowing this spiritual fact about ourselves is invaluable and indispensable for us to live out a practical Christian life. Often we talk in a very general and vague way about Jesus living in us. We say Christ is in our heart. Or we say that we are a temple of the Holy Spirit. This is all true. But when the matter of Christ's indwelling is left in such vague terms and we do not know *specifically* where He dwells within us, it is rather easy to become confused and disoriented in our experience. Why? Because we mistakenly equate the condition of our soul with the presence of Christ. For example, one day my emotions may be very high. I feel so in love with Jesus. I'm burning for Christ. I'm on the mountaintop. And based on this experience, I'm convinced that Jesus is living in me. But the next day, I find myself emotionally in a deep pit, and all my love for Christ seems to have dissipated. Based on this experience, I may erroneously conclude that Jesus has left me. How did I come to this wrong conclusion? By mistakenly equating Jesus with the emotions of my soul. The same mistake can happen with our thought life. One day all my thoughts may be spiritual and preoccupied with God's Word, convincing me that Jesus must indwell me. But the next day my mind may be filled

with critical or lustful thoughts, leading me to erroneously conclude that Jesus has surely left me. In this instance, I make the mistake of equating Jesus with my mind.

But listen to Paul. He does not say, "If Christ is in you, your *emotion* is life." Nor does he say, "If Christ is in you, your *mind* is life." Nor does he say, "If Christ is in you, your *soul* is life." No! He says, "If Christ is in you, your *spirit* is life." The human spirit is where Jesus *specifically* lives. The human spirit is the *specific* address of Christ within us, and our spirit is where the eternal (*zoe*) life can be *specifically* found. Praise the Lord! His presence, His life, His Person, is permanently residing in our spirit.

This does not mean that our emotion and mind, which are functions of the soul, are not affected by His life. I may come to a church meeting and sing or pray and get filled up with Him so that He is overflowing within me and my soul is affected. From within my innermost being (my spirit), the Spirit flows out and fills my emotion and mind. In other words, my soul is thoroughly watered by the Spirit. And as a result, I feel so enlivened. My emotion is filled with joy and peace. It is filled with the love of God for others. And that horrible stream of thoughts that was intruding into my mind an hour ago is gone. Christ has displaced those thoughts with renewed thoughts, with thoughts about God and His Word. Hallelujah! He has truly filled my soul.

However, when I wake up the next morning, I find my emotion and mind are not so filled anymore. In fact, my emotion feels rather flat again, and my mind tends toward those bad thoughts. Now, when this happens, it doesn't mean that Jesus has left me. No. It simply means that the temporary filling that my soul enjoyed the day before has receded. But Christ is still in my spirit. The fact that my spirit is life remains constant. My soul may be dry again, but my spirit is forever full of divine life. My spirit is the permanent residence of Jesus Christ. Hence, I do not need to make the mistake of identifying the condition of my soul with the presence of Christ. Regardless of how my soul reasons or feels, the fact is, Jesus is in my spirit.

Notice that when Paul says that our spirit is life, he adds three more words to this phrase: *because of righteousness*. Whose righteousness? Not ours. But Christ's. Our spirit is life because of *His righteousness*. Our spirit is life not because we performed well this week. It is life not because we read our Bible every day. It is life not because we shared the gospel with somebody. Our spirit is life because of His righteousness. And His righteousness never changes. It never fades or wavers. His righteousness is always steady and eternally secure. This means that as long as Jesus Christ

is righteous, my spirit is life. It has nothing to do with my condition or performance. It has nothing to do with how I feel. It has everything to do with His righteousness. Even if you have been backslidden for many years, your spirit is still life because of His righteousness.

Knowing Where to Go

So now in our practical daily life, we know where to go. Given the fact that my spirit is life and given the fact that it will always be life because of Christ's righteousness, I know where to go for life. I know where my life-center is. I know where the source of eternal life resides within me. Life is in my spirit. When problems arise, I do not resort to my mind. Too often we immediately engage our mind to sort through our problems. We analyze, we consider, and we ponder. Then we talk about our problems, hashing them over hour upon hour. And the more we analyze and the more we hash things over, the deeper into the muck we go! We get more entangled! It's like a tar baby. Eventually we get nowhere.

What we need in the middle of every problem is Christ. We need His life because His life is the unique solution to every problem. What power and ability there is in His life! His life is able to defeat the flesh, sin, death, and Satan. His life is able to overcome depression, anger, bitterness, jealousy, hardness, and negative thoughts. His life is able to change us, to infuse love, joy, peace, and patience into us. His life is the solution to our problems. So when problems arise, we must go to where life is found. We must go to our spirit!

No Need to Search or Wait

To say that Jesus Christ Himself is always residing in our spirit means that we do not need to go searching for Him here or there. We need not go to the mountains or to a church building to find Jesus. If we are born again, He is residing within us. This means that He is not far away. He is right inside. He is an immediate and available life-center within us ready to be applied to every situation in daily life. His life is so practical because it is so available.

Further, we do not need to wait for Him to arrive. He has already arrived! In fact, He is present 24 hours a day in our spirit. Of course, there are certain matters in our lives as believers that may require waiting on God. For instance, we may need to wait on Him for direction in certain decisions that are before us. But in terms of contacting God and fellowshiping with Him, there is never any need to wait! When we come together to meet, there is no need to "tarry"

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Time was pleased to dwell in Christ

Colossians 1:17 says, “He is before all things, and in Him all things consist.” This indicates that time itself was pleased to have all of its fullness in Christ. Christ is the meaning of time. Ephesians 1:10 tells us that in the fullness of the times — in the wrapping up, the conclusion, the consummation of this age, in bringing us into the goal — God is heading up all things in Christ, both the things in the heavens and the things on the earth. So all the fullness includes time. If time could speak, time would say, “I am here as an entity existing in this universe for one reason — for Christ to be exhibited, for the Father’s heart to be satisfied.”

Time is part of all the fullness dwelling in Christ. When the apostle Paul spoke of redeeming the time, he spoke of it in connection with being filled in spirit (Eph. 5:16, 18). So our regenerated spirit is where we find the real meaning of time. The administration of the fullness of the times is to head up all things in Christ. Christ in our spirit is the deep significance of time. What better thing is there to do with your time than to cultivate your intimacy with Him — to love Him, to get to know Him, to read about Him, to study Him, to fellowship with Him, and to share Him with others. This is what time is for. Time was pleased to dwell in Christ so that He could be everything to us.

All the fullness was pleased to dwell in Christ with His Body, the church

All the fullness also includes Christ as the Head of His Body, the church. The One who is the concentration of all the fullness has a Body. And His Body is filled up with Him. He is the Firstborn among many brothers. So all the fullness that was pleased to dwell in Christ is now dispensed to the church. Thus, the church is the expression of the fullness of God (Eph. 3:19). That is why the church life today is primary in this universe. If Christ is primary, then the church is primary. If Christ is preeminent, then the church must be right there with Him, because you do not have a Christ without His Body.

So anyone who demeans the church or undermines the practice of the church life is without revelation. To speak indifferently of the church is to be without light.

In the book of Revelation the Lord is walking in the midst of the seven churches. To Him they are seven golden lampstands (Rev. 1:20). Most of them are in a poor condition. But despite their condition, where is Jesus walking at the end of the Bible? He is walking in the midst of these lampstands. He is there to gain churches with overcoming saints, and He does it by speaking to those who have an ear to hear what the Spirit is saying to the churches (Rev. 2:7).

All the fullness has been pleased to dwell in Christ, who is the Head of His Body, the church. So the life in our spirit, the life we received when we were regenerated, is the life of the One who is the Head of His Body. This is why with your thoughts, your attitudes, and your conversations about anything related to the church, there is a sensitive monitor in your spirit. If you pay attention to that life, you will never enter into any undermining talk concerning the church. If you know the life in you, if you have studied the nature of that life, if the church is revelation to you, you do not see mere persons, differences, or problems. You see the awesomeness that there is a universe and that in this universe there is a Head who is the concentration of all the fullness. And this Head has a Body, the church. What an awesome thing to have the church life on this earth, to be here standing together, corresponding with our Head and letting the life of the Head be Lord — letting Him be Lord in us, rule in us, be the monitor in us — letting the peace of Christ arbitrate in us.

This explains why there is so much pleasure in us here in the church life. It is because the Christ who is in our spirit is a Body-Christ, a member-Christ, a Christ who is joined to His members. And when together we are enjoying the fullness of this One, there is the deepest satisfaction, there are pleasures forevermore. When we are in this realm, this is our testimony.

But if the world has gotten its tentacles into our affections, we will not have this testimony, because the world is the greatest enemy of the church life. The apostle John shows us how these two things are diametrically opposed to each other: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15). And then John shows us the result of loving the world: “They went out from us” (v. 19). Why did they go out from us? He tells us: “they were not of us; for

if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.” But if you go back to verses 15, 16, and 17, you see why they left. The world and the things in the world — the lust of the flesh and the lust of the eyes and the pride of life — are utilized by Satan to usurp man, replace God, and disintegrate any kind of church life.

The life in us is a life that is building the church. And in building the church, every member with this life will face dealings with whatever of the world has usurped us and replaced God in our lives. We all have dealings this way because it is in the nature of the life dwelling in our spirit. This life is pressing on its way. And as it presses on its way, it eliminates all the things that stir up the wrong areas of our life — the lust of the flesh, the lust of the eyes, the pride of life. All these things, John says, are of the world. So eventually, if there are no real life-experiences in dealing with the world, then verse 19 says, “They went out.” This shows that the church is not just an organization. It is not a matter of being on a membership role. The church is a heart matter. It is a life matter. It is God working in us. And when He does, we find ourselves crucified to the world and the world to us (Gal. 6:14). In such a church life we are enjoying the very pleasure of all the fullness that dwells in Him.

The kingdom was pleased to dwell in Christ

The Lord is coming back to reign in His kingdom. And all the fullness that was pleased to dwell in Christ includes this kingdom. Everything about the kingdom was pleased to dwell in the Son. First Corinthians 15:24-28 tells us about the kingdom and how the Son is putting all rule and authority under His feet. Look at the kingdom. It is called “the kingdom of the Son of His love” (Col. 1:13). It is the kingdom of Christ (Eph. 5:5). And all the fullness was pleased to dwell in Christ in respect to the kingdom. If the kingdom could speak, the kingdom would say, “We’re pleased to be a kingdom just for Christ, because He’s doing the Father’s will. And He is going to head up this kingdom and then turn it over to the Father.” One day the kingdom will be given to the Father by the Son, who has carried everything out and executed all the Father’s will. Thus, “Christ is all and

in all” (Col. 3:11) so that “God may be all in all” (1 Cor. 15:28). He brought us into the Father’s heart for His good pleasure in the kingdom. We are regenerated to see and enter into this kingdom (John 3:3, 5).

Eternity future was pleased to dwell in Christ

All the fullness also includes eternity future with the holy city as the embodiment of the Godhead. All the fullness expressed in eternity future was pleased to dwell in Christ. The city itself is called the bride, *the Lamb’s wife* (Rev. 21:9). The throne of God is pleased to be the throne of God and of *the Lamb* (Rev. 22:1). The temple in the city is God Himself and *the Lamb* (Rev. 21:22). The lamp of the city is *the Lamb* (Rev. 21:23). This Christ-filled city is God’s eternal dwelling place. There all of God’s chosen and redeemed people are built up and mingled together as God’s habitation with the Father, the Son, and the Spirit. In the holy city we are conformed to the image of the Son, so that the Son beams out through His one Body for eternity in this glorious consummation (Rom. 8:29). In the context of describing this holy city in eternity future, God is called “the God of the spirits of the prophets” (Rev. 22:6). This is the destiny of our regenerated spirit.

All the fullness in Christ is the eternal life

Christ is the embodiment and concentration of eternal life. In 1 John 1:1, John speaks of Christ as the Word of life and how they have heard Him, seen Him, beheld Him, and their hands have handled Him. Then in verse 2 he says, “And the life was manifested.” This is specifically speaking of Christ: “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father.” John is not talking about eternal life as some kind of impersonal entity existing there with the Father. The eternal life is concentrated, embodied, in the Son.

Eternal life is Christ Himself. It is the unique life in the whole universe. When we connect all the fullness with eternal life, we see a full revelation of what eternal life is. It is life in Christ, in whom all the fullness was pleased to dwell. If all the fullness dwells in Christ, and Christ is the eternal life, then the eternal life in our spirit

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is full of deep significance and purpose.

Eternal life always works along eternal lines

The nature of the life that is joined to our spirit is eternal. So the kind of dealings and workings of God in all of us will always be along the lines of the eternal dimension. It will always be according to God's plan, the eternal purpose, our eternal destiny, the kingdom, the holy city, the finished product, our conformity to Christ. So whenever the eternal life moves in me and urges me to get up in the morning to spend time with Him or urges me to call on His name — whenever He gives any kind of prompting in me — it is always backed up with all this fullness that was pleased to dwell in Him. Thus, the eternal life is always working along the lines of what God's purpose is. We may sometimes say, "I don't know what the Lord is doing with me." We find ourselves in bizarre environments where the rug is pulled out from underneath us. Either something happens outwardly and things are totally in disarray, or inwardly we are a mess and we do not know what God is doing. Why did I lose my job? Why was my application to the university turned down? Why this sudden turn of events? What is God doing with me?

This is where the deep revelation of regeneration comes in. What God is doing with me is conforming me to the image of His Son, and that eternal life in me is working out eternal things. That is what He is doing. Even though we cannot put it all together, we know what He is doing. All the fullness is now concentrated in Him. And now this Christ is in our spirit. This is the content of our regenerated spirit. And this eternal life is in us with all of its feelings, all of its inherent responses. This is why when we are saved, we do not just objectively have a relationship with the Lord. We do not just say outwardly, "I know that I am justified and I know that I am reconciled." We are also regenerated. We have God's life in us!

So I need intimacy with the Lord. I need fellowship with Him. And in that fellowship with the Lord, I find what is compatible and I find what is not compatible. I find what makes me happy and I find what makes me empty. Certain words that I say, certain attitudes that I hold, do not make me happy. I am empty. I am dead. I feel uneasy. I don't feel at peace.

But then you take other attitudes — you take mercy, you take forgiveness, you take the grace of God, you take His love — and you follow that course and you are just lively, effervescent. You are bubbling. You are bright. You are just simple, like a little child. You are filled with God. This is the nature of the church. It is full of life. It is this Christ. This is the deep revelation of regeneration.

— Bill Freeman

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for the Lord's presence. We do not need to sit and wait and pray, saying, "Oh, Lord, please come. Lord, we're waiting. Please come among us," and then hope He comes. Do we realize He is already in us? Do we appreciate the fact that He is already here? He is in you and me. He is in our spirit. We bring Him with us to every gathering. When we pray such prayers, I believe the Lord would reply, "Don't ask Me to come. I'm already here! Just let Me out of your spirit. I'm so cramped in here. Open the door and let Me flow out of you like rivers of living water (John 7:38). Take the initiative to open your mouth and sing, pray, call, praise, and worship. Let your spirit — your deepest part — flow. Then I will fill the atmosphere."

Thus, we need not search or wait for Christ. No. He is the grain of wheat that passed through death and resurrection to impart life into the many grains. He has imparted life into our spirit. And that life is available at any time and in any place to be applied in all the practical affairs of our daily life. What a Christ! What a life!

— Kirk Eland

the Christian

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