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## **Restoration of Moral Comparability**

A regenerated person is someone who has partaken of the divine nature, who has a new relationship to God which gives that person eternal life. This reunites God and the person and restores some degree of moral likeness to the person. The newest convert who was born again today (*born again and regenerate* have the same meaning) has a degree of moral likeness to God, which gives a measure of comparability. Heaven is a place of complete comparability, and sin introduces incompatibility between God and the sinner. There cannot be any comparability or communion between the two because sin introduces that quality which throws humans and God out of accord with each other. But when a sinner believes in the blood of the atonement and puts his or her trust in Christ, he or she is justified in heaven and

regenerated on earth. Earth is the only place you get regenerated – don't wait until you die, because there's no place to regenerate after you're dead! When you trust in Christ, you're regenerated; you're given a measure of the character of God, so that there is enough of the image restored that there can be quite a full measure of comparability. And that comparability allows God to draw feelingly near to a person. And it makes communion morally consistent. You can't have communion where there is complete unlikeness. You may pet the head of a dog, but you can't commune with the dog; there's too great a dissimilarity that makes communion impossible. But it says in Colossians 3:10, "Put on the new man, which is renewed in knowledge after the image of him that created him." That new man within you is the regenerated man – the new man who is you, started on your way toward Godlikeness. And there is enough

of it there, even in the new convert, that God can commune without incongruity.

God, being the God He is, can never commune with anything except His own likeness. And where there is no likeness there can be no fellowship between God and that unlike thing. The verse says we have "put on the new man." These Colossian Christians were not perfect by a long way, but they had put on the new man. The seed that was in them, the root of the matter, was in their hearts. They were regenerated so God could commune with His own image in them and see a little bit of His own face there and hold communion with His people. That's why we can say, "Abba, Father" (Romans 8:15, Galatians 4:6).

A young father goes to the hospital to see his newborn heir. He looks through the glass, and there never was a father yet who wasn't excited, frightened,

*Continued....*

bewildered – and disappointed. His eyes run over all twenty-five or fifty babies in the nursery, and he picks a pretty one and hopes that’s his. Then when they turn the thing around and he sees that it isn’t, he’s disappointed.

But when people tell the father, “He’s the very image of you,” the father beams! Actually it isn’t much of a compliment – the little thing is a blob of squirm and suck and wiggle and red skin and no hair. Yet there is a little bit of likeness there; there is a similarity.

In a deeper way, a new convert, the fellow that’s just been born again, certainly may not be much like God, but he has something of the resemblance of the deity, and so God can own him as His. The angels can recognize a family resemblance.

Why then this serious problem among real Christians – this feeling that God is far away or that we are far away from God? It’s hard to rejoice if you’re suffering from that sense of remoteness.

I believe that most Christians do suffer from a sense of divine remoteness. They know God is with them and they’re sure they’re God’s children. They can take you to their marked New Testament and prove to you seriously and soberly that they’re justified and regenerated; that they belong to God, that heaven is going to be their home and that Christ is their Advocate above. They’ve got the theology; they know all this in their head, but they’re suffering from a sense of remoteness.

To know something in your head is one thing; to feel it in your heart is another. And I think most Christians are trying to be happy without having a sense of the Presence. It’s like trying to have a bright day without having the sun. You could say, “According to my watch, it is fifteen minutes past noon, and therefore the sun is up. Let us rejoice in the sun. Isn’t it beautiful and bright? Let us take it by faith and rejoice that the sun is up, that all is well and the sun is up.”

You can point upward and say, “The sun is up,” but you’re kidding yourself. As long as it’s dark, gloomy and rainy, and the wet soggy leaves keep dribbling down, you’re not having a bright day. But when the sun comes out, you can rejoice in the presence of the sun.

**A.W. Tozer**  
**The Attributes of God**

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*Always causeth us to triumph...  
2 Corinthians 2:14*

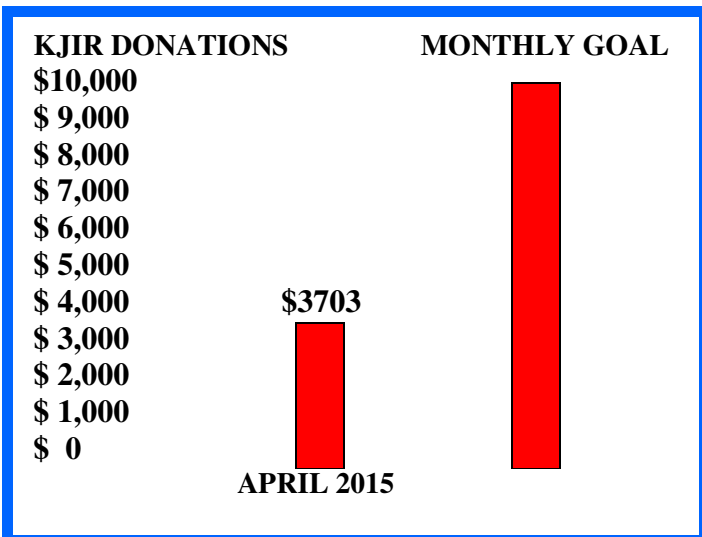
How these words help us! Think of them when people rasp you, when the devil pricks you with his fiery darts, when your sensitive, self-willed spirit chafes or frets. Let a gentle voice be heard above the strife, whispering, “Keep sweet, keep sweet!” And, if you will but heed it quickly, you will be saved from a thousand falls and kept in perfect peace.

True, we cannot keep ourselves sweet, but God will keep us if He sees that it is our fixed, determined purpose to be kept sweet, and to refuse to fret or bear a grudge or retaliate. The trouble is, we may at times enjoy a little irritation and morbidness. We want to cherish the little grudge, and sympathize with our hurt feelings and nurse our little grievance.

God will give us all the love we really want and honestly choose. We can have our grievance, or we can have the peace that passeth all understanding; but we cannot have both.

There is a balm for a thousand heartaches, and a heaven of peace and power in these two little words – *keep sweet*.

**A.B Simpson**  
**Days of Heaven on Earth**



## *Words from the wise...Surrender...*

This is perhaps the most necessary lesson to be learned in the Christian life. God would teach it to the very depths of our souls and make it a part of our spiritual life. We must surrender all to Him. We must hold everything subject to His will, and yet not be afraid that He will do something harsh if they are so yielded.

**A.B. Simpson**