

Divine Communication

(The Chief End of Man)

God is a Spirit and man is a Soul

Man may communicate with the physical Creation through the senses of the flesh but communion with God is through the Spirit.

All souls both human and animal consist of a body and a spirit in compound form (like sodium & chloride) giving the soul a capability that it's parts do not possess.

Man is the final Creation of the sixth day specifically endowed with the ability to rule over all of creation for God. This means that man is superior in physical capability and must have a spirit of divine nature capable of communicating with the Creator.

God is a spirit (not a soul) with a spirit world filled with spirits. Now he creates a physical world with souls which operate on natural law such as physics and chemistry.

The nature of God is love, which means that he needs an object to love and also desires to be loved. This is the purpose of his new creation of visible things, therefore he gives to the human soul the ability to fulfill his purpose by answering the love of God toward man.

This ability of man to commune with God through the spirit is two way communication, and God gives man a free will so that whatever response God receives from man will come from within man's heart willingly (not instinctively).

Communion is vital to God's purpose because man must be in communication with the creation in order to live and rule in the flesh and he must be in communion with the creator in order to live in the spirit and be subject to God's rule of him.

Every student of the Bible must be aware of these simple facts or else he will not be able to understand and appreciate the Bible story.

Man is God's chosen and endowed agent responsible for God's pleasure in the world. This means that God is dependent upon man for the success of his purpose in creation, and man is dependent upon God for the knowledge necessary to fulfill this purpose.

Knowledge may come in different ways. It may be inherited or acquired. Moral knowledge for life in the flesh is inherited. Humans by nature are conscience of

moral(knowledge) law for it is written in their spirit but spiritual knowledge is acquired and comes by communion (revelation) with God.

Man's response to moral knowledge does not reveal that he is in communion with God. Only man's response to God's word is communion.

Man failed in spiritual communion with God in Noah's day because he was preoccupied with communion in the flesh. Man cannot live by bread alone (things of the world) and feed his spirit with divine communion. God changed the nature of life on earth so that man would need divine assistance with the forces of nature (famine, pestilence, floods etc.) to obtain the bread of this flesh life. Man is a soul which must nourish both spirit and body to maintain communion for spirit life with God and physical life in the flesh. Therefore soul life is dependent upon soul food which must consist of spiritual food as well as physical food.

Faith is the word used in the Bible to identify this unique ability of man to be responsible for the program of God in the creation. Only through faith is contact and control possible either in relation to God or the world. If a soul lost all his physical senses there is no contact (conscience) with the world. And likewise without spiritual senses there is no contact (knowledge) with God.

Without faith there is no knowledge of God because the fear (respect) of God is the beginning of knowledge about Him.

In Abraham we find The Father of Faith. The origin of Faith which is a promise, and a faith which is the response to a promise. Faith responds to a promise by waiting in hope but faith responds to a command with obedience.

The Hope produced by Faith in a promise is just as much the work of Faith as the works of obedience produced by a command. Faith is more than knowledge to believe it is the action of the will related to the understanding of that knowledge providing activity which is the works of faith.

When the knowledge relates to a promise then faith responds with hope, a work of faith inside the heart based on trusting God to do the works necessary to fulfill his promise.

When knowledge is a commission (stewardship) then faith will respond in obedience while God is waiting, trusting and hoping in man.

In regard to a promise man stands by waiting, trusting and hoping in the works of God. In regard to a

command God stands by waiting, trusting and hoping in the works of man.

Through this we can see that the works of man cannot accomplish the provision of a promise from God not even the works of Faith, only God's remembering His oath and God's faithfulness to keep His promise can a provision be seen.

The actions of faith may be the will of God or they may be the will of man. It all depends upon how the will of man chooses to act.

The inherited moral law residing in man's conscienceness provides knowledge which may result in obedience or disobedience. But it cannot result in trust, hope or love, things that are necessary for the pleasure of God. These weighty matters can only result from communion with God. Only the word of God to man in a promise can result in the patience of Hope and Trust. Man is by nature responsible for his life on earth but he becomes responsible for his communion with God for therein resides the chief end of both God and man. The word end may speak of a goal to reach as well as termination. The end of the world may be the end of the cosmos or the end of an age, but the chief end of God and the chief end of man cannot be reached without Faith.

No one is responsible to fulfill the pledge of another and God does not give to man the responsibility of fulfilling God's own promises. When God made a promise to Abraham it was understood that Faith would be Abraham's part and works would be God's part.

Abraham's faith was a thing seen in his hope but God's works was a thing unseen (as yet) because God has not worked yet.

I heard of a book over 200 pages which did not have a verb in all of its words. I don't know how it communicated without verbs. There must not have been much action in it.

The Bible book gives us the history of God's activity in this world along with the responsive activity of one nation that he chose for communion with him. The prime word to define and qualify and make possible all action in the Book is Faith.

Faith makes all action possible whether it obeys or disobeys. Faith is seen in unbelief as well as belief. Faith has the action of a verb even when it is a noun.

Faith is the biggest word in man's vocabulary for it is capable of more meaning and use than any other word. Faith is a capacity or ability unique to human beings. It is divine because God put it in man's spirit, but it is the basis of all human activity. It is what makes

man human and being human is what makes man like God.

Faith is knowledge and knowledge is consciousness, something only a spirit can possess. Inanimate things are not capable of being aware of their existence or that anything exists. Only a spirit can have such knowledge and God is a spirit capable of creating spirits and giving them whatever knowledge that he desires for them to have.

Animals are only conscious of the creation through the senses of the flesh, but man is also conscious of (the Creator) spiritual things through his spiritual knowledge (senses) and this ability allows man to communicate with God.

Without faith man cannot commune with God who is a spirit, but man also has a will which may choose not to communicate.

Faith cannot be defined only by what it is because faith is a response. Faith does not exist where there is no response, such as hope, trust and obedience. The will responds to what it knows and gives faith existence with a response (emotion). Hearing is not faith, rather the collection of data for the will to process and create faith. What the will does with the knowledge heard is what the Bible calls faith. Faith may respond to carnal knowledge or it may be the response of spiritual knowledge. Carnal knowledge is available to both man and animals for life on earth but man is capable of spiritual knowledge also for his life with God.

Man's will may use his knowledge to respond in any way that he chooses, such response is the work or activity of faith, therefore the works of man's faith originate within man from the will of his heart.

This makes man completely responsible for all of his activity except that which is involuntary, only the will can produce voluntary activity and only voluntary activity is faith. This is why freedom is essential to the works of faith.

Faith must have substance (knowledge) followed by a response of the will to provide evidence that faith exists.

When the substance of faith is carnal then the evidence is also carnal. When the substance is spiritual then the evidence will be spiritual also. Therefore we may say that when the substance is seen then the evidence is seen and when the substance is unseen then the evidence is unseen. (Heb. 11:1). When faith relates to promise the evidence is always unseen because God is yet to provide it. Which means that the substance hoped for may be carnal or spiritual but the evidence cannot be seen until God provides it.

The substance in which faith may have hope is a promise from God. The evidence can only be seen by faith until hope has it, and hope cannot possess it until God provides it.

Faith is the substance for hope. The support for hope and trust because faith can see who and what is providing the evidence which supports (substance) (itself) faith.

In a promise the evidence is always unseen (except by faith) even if it is carnal because the evidence of a promise is yet to appear, but when it does appear, faith can present the evidence of it's hope.

When Joshua gave Israel the Land of Promise it was evidence to the heirs of promise that their hope in God was justified. When Jesus on Resurrection Day gave the Church the life which God had promised the world it was evidence to the heirs of that promise that faith in God is always justified because God is faithful to keep His promises (Romans 4:25). Their hope had failed when he was (delivered) crucified but now was (revived) justified when he was risen.

By his resurrection they now possessed what their Fathers could only hope for. They now through faith possess the substance of their Fathers hope (faith) because they possess the evidence which is the Holy Ghost. Israel had a promise of Holy Land but the Church had a promise of (the Holy Ghost)) Holy Life.

Faith never has evidence to show others for it's hope until faith can lay hold (possess) on it's hope, but faith has evidence that it can see prior to possessing because it looks to God who promised the inheritance. Faith rests in God, faith sees who promised the inheritance. Faith sees Him who is invisible. Faith depends on God for both substance and evidence.

There may be a disagreement in the activity of faith as it relates to earthly things (science). Scientists may disagree upon a proper response to the (substance) data which they process and theologians likewise because it belongs to the will to respond.

When scientists declare that faith is required to believe in God, they are correct because faith is necessary to believe anything.

Man's life on earth in the flesh is lived by faith, a capacity that humans possess whether given by God or derived from nature.

Man by faith can create if you mean Bible faith but if you mean what he hears or what he believes which is the traditional meaning of faith then it is not faith because it has no action of the will.

It would appear obvious and logical that what one believes produces no activity until the will provides the action to trust or obey and based on how the will processes and evaluates the substance will determine unbelief and maybe disobedience. Therefore the scientist is just as involved in faith as the Christian and will point to his faith as evidence for all to see. But when the Christian points to the substance of his evidence it is unseen by the eyes of the flesh because it is God Himself.

The scientist is talking about The Things of This World which are subject to observation by instruments capable of empirical evaluation of physical things while the Christian is referring to the things of God which are Spiritual and are not detectable by physical observation.

Faith is necessary for physical life as well as Spiritual life therefore man being a soul capable of life in both worlds must exercise faith in flesh life as well as spiritual life.

This explains what God meant when he said that man could not live by bread alone God destroyed the original creation and gave the reason as failure to obtain pleasure from it because man lived by bread alone.

Bread Only living means that soul life is only focused on the things of the world and the flesh. This leaves out God because there is no spiritual activity of faith.

In Noah's day there was no spiritual faith because there was no Religion. But in Jesus' day Religion abounded for spirit activity but it was all void of the substance required by God for His pleasure. The substance of pleasing faith is to be found in the heart of man and not his hand. The substance is also the word spoken by God which was heard in the heart.

This explains how Jesus could say that the Pharisees did not have faith yet they believed in God and in the Bible and a coming Messiah with the evidence of hope. Today in modern Christianity we would never perceive a Christian to be without faith when he believed in God, the Bible, the virgin birth, the Resurrection and has the hope of Heaven in his faith.

Jesus said that the Jews did not believe Moses, and yet they did believe according to the way that we perceive belief today and neither was their faith without works. Likewise today in Christianity we see both faith and works but is it the pleasing kind?

They claimed Abraham as their Father and believed that they were the children of Abraham, but Jesus said that if that were true then they would also believe that he was their Messiah

It seems that what Faith believes is the key to understanding how the works of faith can fail to please God while accomplishing many other objectives. This mystery of faith is revealed when we consider the substance of faith and then we see how works can fail the faith they seek to fulfill.

Since Jesus and Paul said that Abraham was the Father of Faith let us consider the substance and the evidence of Abraham's faith. The substance was the word of God in the form of a promise and the evidence was the hope that it produced in the heart of Abraham.

Since the Jews had their faith in circumcision and the Law let us consider the substance and the evidence of their faith. The substance was the Word of God in the form of Commandments and the evidence was their works of compliance with these Letters of Laws.

Jesus and Paul are looking at Abraham's faith which was in a promise while the Jews are looking at their faith in Commandments (letters) and their faith in circumcision which is evidence to them that they are the Children of Abraham.

How does faith in a promise differ from faith in Commandments? In a promise the works belong to God but in Commandments the works belong to man. God is responsible for the works necessary to fulfill a promise. Man is responsible for the works necessary to fulfill Commandments.

The works of man are necessary to fulfill Commandments but only the works of God can fulfill a promise. God had promised the Nation a Messiah, which promise was fulfilled in Christ.

A Messiah is more than a Prophet as he is also to be a Priest and King. God had promised to bless the world in the Seed of Abraham (which was Jesus) and to bring in an Eternal throne for the Seed of David to reign forever.

It will take the work of God to fulfill His promises man can only stand by passively in hope, but when the provisions are made the faith which stood by can now inherit through faith (Romans 3:30).

The works of Faith are many such as understanding and obedience and pleasure to God etc.; But the works of Faith in a promise from God is to stand by in Trust and Hope until God does the work to prepare what He promised, then faith can enter in and possess - It's hope.

God made two promises to Abraham; one in uncircumcision that the world would inherit Life and one in circumcision that a nation would inherit Land. The promise to the world (Romans 4:13) was to come

through Jesus (Galatians 3:16), but the promise to the nation was in Jacob.

Five hundred years later God remembered his promise of a Land to the children of Israel and sent Moses to redeem the children from Egypt. Two thousand years later God remembered His promise of Life to the children of God and sent Jesus as a Passover Lamb to redeem them from death in Adam.

Paul explained that Land was the inheritance of Israel while Life is the inheritance of the Church. Therefore, each are heirs to a promise but the Land-promise came by Moses to the circumcision, while the Life-promise came through Christ without regard to either circumcision or uncircumcision.

Both Israel and the Church are heirs to a promise, but the Church is heir to a better promise than Israel with its land. The Church is heir to eternal life with an everlasting covenant sealed with the blood of Jesus. The heirs of either promise must take possession by Faith whether they are heirs of Land or heirs of Life.

The circumcised Christians of the early church in Jerusalem were the first people ever to possess The Promise made to The Church. They thought that they had inherited a circumcised promise to Jacob. Therefore, circumcision was required for all Christians for many years.

Paul explained that The Church was heir to a world promise made by God to the uncircumcised. Therefore, there is only one church made up of Jews and Gentiles and both are heirs to the same promise.

When the uncircumcised Gentiles came in they became fellow heirs of The Same Promise just as circumcised Christians already in the Church. The promise which belonged, in common, to both Jew and Gentile was the one in Jesus, not the one in Jacob. Therefore, the Gentiles are not to be circumcised and Christian-Jews are to discontinue circumcision of their children for all hope is now in Christ and the Church of God. Those who are now circumcised Christians were, of course, circumcised before they were Christians and, since one cannot be uncircumcised those in circumcision, are to reckon (count) themselves in uncircumcision.

In the Church of God all are heirs to the same promise and possess the same inheritance which is (eternal life), The Holy Ghost; and there are to be no Jews or Gentiles only the Children of God.

The Christian inheritance is better than the Jewish inheritance which they lost in unbelief. The Christian inheritance is the Spirit of God (The Holy Ghost) Himself which enables the heirs to come nigh

(Eph.2:13) with better access (Rom.5:2) to Divine communication whereby they may fulfill the chief end of man.

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